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(PDF) Structure and Qur'anic Interpretation: A Study of ...

Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text. The Qur'an, Islam's holy book, is widely misunderstood because it is a difficult book to engage. The Qur'an is not written as a straightforward narrative like the Christian Gospels but is composed of discontinuous revelations that are often unclear in placing in an overall context.

Structure and Qur'anic Interpretation: A Study of Symmetry ...

Book Review: Raymond F. (2014) Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text, White Cloud Press, Ashland, Oregon 163 p. (ISBN 978-1-935952-98-5)

Raymond Farrin, "Structure and Qur'anic Interpretation: A ...

"Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in

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Islam's Holy Text" (book by Prof. Raymond Farrin) By Eric bin Kisam on December 3, 2015 □ (2) One other miraculous aspect of the Qur'an which I personally interested in is its astonishingly coherence and unity in its structure and contents.

"Structure and Qur'anic Interpretation: A Study of ...

Structure and Qur'anic Interpretation, aimed both at readers familiar with the Qur'an and at those opening it for the first time, differs from other books on the Qur'an in that it reveals the text's fundamental symmetrical organization.

Moreover, through readings of key Qur'an chapters, Farrin shows how structure se. Contents

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Structure and Quranic Interpretation: A Study of Symmetry and Coherence in Islams Holy Text.

Structure and Quranic Interpretation: A Study of Symmetry ...

Raymond Farrin, professor of Arabic at the American University of Kuwait, opens his newest book, Structure and Qur'anic Interpretation:A Study of Symmetry and Coherence in Islam's Holy Text (White Cloud Press, 2014) with a historical synopsis of the views adopted by the two primary camps regarding the structure of the Qur'an and the development of the study of the Qur'an's constitution. Following in the footsteps of Muslim scholars and Western scholars of Islam who acknowledged

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Raymond Farrin, "Structure and Qur'anic Interpretation ...

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9781935952985: Structure and Qur'anic Interpretation: A ...

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Structure and Qur'anic interpretation : a study of ...

Not only does Farrin try to find organization in the Qur'an but also explores exactly why the Qur'an is structured that way: one benefit of the ring structure is that central ideas are found in the middle. Nearly half the book is the appendix, where the author gives a run down of the connections between each Surah group.

Book review: Structure and Qur'anic Interpretation ...

We sit down with Dr. Shabir Ally to get his thoughts on the book, Structure and Quranic Interpretation – A Study of Symmetry and Coherence in Islam's Holy Te...

Book Review: Structure & Quranic Interpretation by Raymond ...

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straightforward narrative like the Christian Gospels but is composed Structure and Quranic Interpretation discontinuous revelations that are often unclear Structure and Quranic Interpretation placing in an overall context. Moreover, through readings of key Qur'an chapters, Farrin. Search this site. A Lenda dos Guardiões.

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Cuyper considers this type of structure to be 'extremely frequent' throughout the Qur'an (p. 83). The view that much of the Qur'an is structured concentrically is also endorsed in Raymond Farrin's Structure and Qur'anic Interpretation (p. xv).

The Qur'an, Islam's holy book, is widely misunderstood because it is a difficult book to engage. The Qur'an is not written as a straightforward narrative like the Christian Gospels but is composed of discontinuous revelations that are often unclear in placing in an overall context. Structure and Quranic Interpretation, aimed both at readers familiar with the Qur'an and at those opening it for the first time, differs from other books on the Qur'an in that it reveals the text's fundamental symmetrical organization. Moreover, through readings of key Qur'an chapters, Farrin shows how structure serves as a guide to interpretation. Indeed,

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one finds that the Qur'an's structure again and again points to universal messages of an ethical nature, rather than to messages whose application may be limited to a specific context. In addition, the book makes a contribution to Qur'anic studies by highlighting literary evidence indicating that the Qur'an was compiled by one author (in all probability, the Prophet Muhammad) and not by an official committee.

Representing a new development in the study of Qur'anic text, this book tackles the issue of Qur'anic text structure by fusing the fields of linguistics and Qur'anic studies. The Qur'an contains many long suras covering diverse topics but with no apparent common context within which such variety can be explained. This book proposes a new explanation of Qur'anic text structure, arguing that the long suras have structure that are explicable within a framework for the mechanisms of human verbal communication. Through a systematic step-by-step analysis of the cognitive process involved in verbal communication and comprehension of text, this work provides interesting and useful insights into methods of analysis, mechanisms and dynamics of the Qur'anic text structure. The unique application of a sophisticated linguistic theory to the Qur'an introduces an entirely new way of reading the Qur'an and with detailed analysis of two Qur'anic passages the book presents a solid working out of the theory that will be accessible to both linguists and scholars of the Qur'an.

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This book provides a fresh perspective on present-day Qur'ānic interpretations by analysing the historical, social and political dimensions in which they take place, the ways in which they are performed and the media through which they are transmitted.

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Opening the Qur'an can be a bewildering experience to non-Muslim, English-speaking readers. Those who expect historical narratives, stories, or essays on morals are perplexed once they pass the beautiful first Surah, often shocked and

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then bogged down by Surah 2, and even offended by Surah 3's strictures against nonbelievers. Walter H. Wagner "opens" the Qur'an by offering a comprehensive and extraordinarily readable, step-by-step introduction to the text, making it accessible to students, teachers, clergy, and general readers interested in Islam and Islam's holy Book. Wagner first places the prophet Muhammad, the Qur'an, and the early Muslim community in their historical, geographical, and theological contexts. This background is a basis for interpreting the Qur'an and understanding its role in later Muslim developments as well as for relationships between Muslims, Jews, and Christians. He then looks in detail at specific passages, moving from cherished devotional texts to increasingly difficult and provocative subjects. The selected bibliography serves as a resource for further reading and study. Woven into the discussion are references to Islamic beliefs and practices. Wagner shows great sensitivity toward the risks and opportunities for non-Muslims who attempt to interpret the Qur'an, and sympathy in the long struggle to build bridges of mutual trust and honest appreciation between Muslims and non-Muslims. "Walter Wagner's Opening the Quran: Introducing Islam's Holy Book raises excellent questions designed to draw in curious readers. He then follows up with sound analysis that is easy to grasp. Wagner has clearly learned much about the Qur'an and Islam. What is more he has found a most appealing way to speak about what he has learned to his fellow non-Muslims. --Charles E. Butterworth, University of Maryland, College Park "A number of observers, like Mahmood Mamdani, have pointed out that contemporary events have led to an expansion in the market for

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translations of the Qur'an. This book will assist and guide readers of these Qur'an translations in the English language. This book could be used in introductory courses on Islam or advanced courses focusing exclusively on Islam's holy Book, the Qur'an . . . general readers outside the academy may also find it useful in helping them understand how to use and make sense of the Qur'an." --A. Rashied Omar, The Joan B. Kroc Institute for International Peace Studies, University of Notre Dame "The Qur'ān can be terra incognita for the non-Muslim reader. Walter Wagner's learned book brings us to terra firma. With clear, empathetic, religiously sensitive yet historical-critical commentary, *Opening the Qur'an* makes sense of Islam's holy book. Wagner is a rare guide: a committed Christian who has listened carefully and sympathetically to Muslims, who understand the Quran as God's word. Wagner conveys their faith without compromising his own. This is more than a work of scholarship and pedagogy; it is an act of respect from one great tradition to another." --Alan Mittleman, The Jewish Theological Seminary "This is not just a book that is being introduced but a context, a culture, its teachings, and the way Muslims have been interpreting, finding meaning, and living in obedience to the Qur'an over the centuries. What for many non-Muslims has been a puzzling, bewildering, and perplexing book now begins to come alive and to make some sense. . . . I highly recommend this book for use in schools and seminaries and even church study groups where people are serious about learning why the Qur'an is considered by Muslims to be God's final revelation. The book's step-by-step procedure and the important glossary of key terms in the back are extremely

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useful for readers who are being introduced to the Qur'an for the first time."

--Harold Vogelaar, Center of Christian-Muslim Engagement for Peace and Justice, Lutheran School of Theology

There is no way to understand the Qur'an properly, or to elucidate as accurately as possible the meaning of its verses, without studying Qur'anic terminology and concepts. Taken together these sum up the universal truths of the Faith (the great moral code), not only animating the text and giving it incredible life, precision, and flexibility, but also enriching the communication of the Qur'anic message through their beautiful and comprehensive nature. This study aims to provide a broad glossary of key Qur'anic terms and set forth these terms' meanings, both semantically and linguistically, within their Qur'anic context. The format is organised in such a way as to facilitate ease of understanding, guiding the lay reader carefully and logically through the various nuances of usage and meaning. The meaning of a given Qur'anic term will vary depending on the manner and the context in which it is used, and on the issues and questions in relation to which reference is made to it, and just as a concept gives rise to a term, so also does the term and its usage act to shape the concept. These and other aspects of the Divine communication are mapped and explored, leaving us with a greater appreciation of the Qur'an's depth and what makes it a linguistic and literary miracle.

The teachings, style and impact of the Qur'an have always been matters of

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controversy, among both Muslims and non-Muslims. But in a modern context of intercultural sensitivity, what the Qur'an says and means are perhaps more urgent questions than ever before. This major new book by one of the world's finest Islamic scholars responds to that urgency. Building on his earlier groundbreaking work, the author challenges misinterpretations of particular Qur'anic verses from whatever quarter. He addresses the infamous 'sword' verse, frequently cited as a justification for jihad. He also questions the 'tribute' verse, associated with the Muslim state subjugating Jews and Christians; and the idea of Paradise in the Qur'an, often viewed by the West as emphasising merely physical pleasures, or used by Islamic fighters as their just reward for holy war. The author argues that wrenching the verses out of the context of the whole has led to dangerous ideologies being built on isolated phrases which have then assumed afterlives of their own. This nuanced, holistic reading has vital interfaith ramifications.

Does Islam call for the oppression of women? Non-Muslims point to the subjugation of women that occurs in many Muslim countries, especially those that claim to be "Islamic," while many Muslims read the Qur'an in ways that seem to justify sexual oppression, inequality, and patriarchy. Taking a wholly different view, Asma Barlas develops a believer's reading of the Qur'an that demonstrates the radically egalitarian and antipatriarchal nature of its teachings. Beginning with a historical analysis of religious authority and knowledge, Barlas shows how Muslims came to read inequality and patriarchy into the Qur'an to justify existing religious and social

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structures and demonstrates that the patriarchal meanings ascribed to the Qur'an are a function of who has read it, how, and in what contexts. She goes on to reread the Qur'an's position on a variety of issues in order to argue that its teachings do not support patriarchy. To the contrary, Barlas convincingly asserts that the Qur'an affirms the complete equality of the sexes, thereby offering an opportunity to theorize radical sexual equality from within the framework of its teachings. This new view takes readers into the heart of Islamic teachings on women, gender, and patriarchy, allowing them to understand Islam through its most sacred scripture, rather than through Muslim cultural practices or Western media stereotypes. For this revised edition of *Believing Women in Islam*, Asma Barlas has written two new chapters—"Abraham's Sacrifice in the Qur'an" and "Secular/Feminism and the Qur'an"—as well as a new preface, an extended discussion of the Qur'an's "wife-beating" verse and of men's presumed role as women's guardians, and other updates throughout the book.

Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qu'ran written almost entirely by men. Now, with *Qu'ran and Woman*, Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qu'ran and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qu'ran that have kept women oppressed. For many, the way to reform is the reexamination and reinterpretation of religious

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texts. Qu'ran and Woman contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qu'ranic exegesis. Wadud breaks down specific texts and key words which have been used to limit women's public and private role, even to justify violence toward Muslim women, revealing that their original meaning and context defy such interpretations. What her analysis clarifies is the lack of gender bias, precedence, or prejudice in the essential language of the Qur'an. Despite much Qu'ranic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qu'ran confirms women's equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities. The Qu'ran does not prescribe one timeless and unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qu'ran holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration between men and women than as yet attained by Muslims or non-Muslims.

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