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Marketer Mohammed bin Abdullah slept peacefully in a cave near the current Saudi City of Mecca. Suddenly he was torn from sleep with the devastating feeling of divine presence. He was 40 years old and this was his first supernatural experience. An angel appeared and commanded, Recount! Reading! He insisted. The marketer obeyed. He recited that time and continued to recite every time the angel spoke to him. This work .C 23 years until his death, in 632/632. The Qur'an, which is gradually understood by the West, has always been a black box of Islam wrapped in a climate the size of Afghan women's bodies under a mysterious burask (which, by the way, is not their obligatory use in the Qur'an, which only advises them to dress with humility in the book clearly stating that women should be treated well and that men have equal rights). 114 Sura al-Qur'an, called Sura al-Qur'an, is prescribed in a very different way than an organization found in the Bible, for example. For starters, it doesn't begin at first, like the history of the creation of Genesis. Suras are organized with themes, says Lebanese Samir al-Heimak, a translator of the first edition in Brazil of the Koran in Portuguese, or instead, the translator of The Meaning of the Qur'an, since Muslims only call the Qur'an the original, in Arabic, with god's exact words (for Islam, there has been no change in the text since it was written). This is another difference in the Qur'an compared to the new witness. The Muslim Bible itself is revelation, the manifestation of God (God, in Arabic) - a role comparable to Jesus in Christianity. Although the text may seem repetitive and tedious in Portuguese, it obtains musical words in Arabic. His style is second to none between prose and poetry, says Safa Gibran, a professor of Arabic language at the University of São Paulo (USP). So they should read aloud, to engage the listener and he will feel the transcendence and presence of God - Muslims say how many people converted to Islam just by listening to the Koran. But there are many similarities between the Bibles of Jews, Christians and Muslims. The angel who dictated the words to Aumma is Gabriel, the one who warned Mary of her pregnancy. In addition, the Qur'an confesses that Abraham, Moses and Jesus indeed the messages of Allah are not but messages of Allah. But Jesus, for Islam, is not the Son of God, but one of the great prophets, as well as Moses and patriarch Abraham, both of the Jewish religion - therefore calculated Islam, along with Christianity and Judaism, is the group of Abrahamic religions. Sheikh Ali Abdone of the Islamic Center of St. Bernard in Sao Paulo says, We recognize old and new witnesses as part of the divine message. After him there will be no new message. so the wealth of detail. Among its 6.326 verses, everything from marriage guidelines to laws on how to govern tax collection exists. The Qur'an is an economic, legal and political system, says Sheikh Jihad Hassan Hamada, a leader of the Islamic faith in Brazil. Arabs were not exactly religious to unite them and give meaning to their lives. They are gods and worship idols like black stones - until today held next to the Kaaba, the holy building in Mecca in the direction that Muslims pray the world. His law was also very simple. There was no punishment even for murder cases: the murdered tribe had the right to kill any of the killer clans. Life was of little value . By the rules of the suit, it would soon have left no Arabic to tell the story. The law of the Qur'an brought a good dose of order and quiet. For example, it prohibits killings among Muslims and makes them brothers. When God rules business and criminal law, it is difficult for a sovereign to abolish them. Therefore, in the Muslim world, political leaders have always had to submit to the assumptions of the Qur'an at least until the 19th century. He solved conflicts, established rules and directed his loyal subjects. In the ancient Gospel, there was also this intersection between religion and government, but the Gospel weakened it. Jesus said to Caesar what Caesar is and God is what he is from God, says Dutch historian Peter Demant, an expert on international and Middle East relations, who teaches at the USP. A lot of blood was given throughout the spread of Islam, including throughout Muhammad's lifetime. The Prophet used the sword to defend himself against the polytheism Arab tribes that accused him of preaching the existence of a single God to the goddess. Several passageways of the Qur'an forcibly justify this action. God's orders to confront a few gods, for example, were received by the Prophet at one of those times of war. First, the text says, it should be tried to convert them. If they do not accept the offer, they can keep faith until they pay taxes. If the infidels don't do it yet, diplomacy is over: Kill the pagans, where Rescuing the passageways of the Koran by war-time leaders and rulers in its 14th century history was constant. So the Qur'an is the anthem of war? Far from that, they say, both followers of the Muslim faith and scientists who examine religions. Karen Armstrong, an English adymologist, former Catholic nun and deep informant of the three Abrahamic religions, writes in her book The History of God: By the Qur'an, the only right war is self-defense. Also, the presence of violent messages is not exclusive to Islam. Both the Bible and the Koran have snipers of violence, says Elian Mora da Silva, a professor of religious history at Unicamp. Aoman was a warrior and statesman in defense of his faith, but he does not deny what the Old personalities, such as Joshua, the Jewish leader, were in conquering the promised land, but the understanding of Islam goes beyond the Qur'an. When he died in 632, in addition to the Bible, he left to his followers the example of his life that, according to God, should be imitated. This tradition, called sauna in Arabic, is composed of Maume's actions and sayings, which are called hadith. For Muslims, hadiths are laws, more than the Bible and still running today, rebuilding much of everyday life, says Sheikh Jihad, for example, a gift that prohibits artists from honestly raising animals, on the assumption that only God can give life. Therefore, it does not represent human beings in any way, although the hadith has undoubtedly undergone many changes until its present form is achieved. Many were transferred orally for more than 100 years until they were written, and due to the risky oral tradition and the combination of traditions of different peoples of the Arab world, many changes were made. To organize this filth, a science was created, now in the 7th century, to study the headgewing and examine their credibility. This herculean and sometimes impossible task of formulating human actions and words included visiting cities where witnesses lived, comparing data such as dates and places with what the law said. From this trend, in the ninth century, six large collections of traditions, together containing thousands of hadiths, emerged. But that doesn't mean Islamic law was plastered at the time. The Qur'an, as interpreted in every society, gains value according to its interests, says historian Elian of Unicamp, so doubts that survive the review of the Koran and sauna must be submitted to the third example: ijema, or the consensus of society. There are no mistakes in my society, Aumman said. If there is consensus, that's true, says Peter Demont of the USP. An Igma closes the matter and becomes law, it was a process from the whole community. But the opinion of law scholars was gradually valued, and Olmas, a muslim clergyman, gained a status from lawmakers, many of them working within the government. When Avenue died, there was a problem: the choice of his successor. Neither the Qur'an nor hadiths sat on the subject. It took a long time and disagreements began. The third successor to the Prophet (s), in Arabic, was assassinated by the opposition. Her replacement, Ali bin Abi Talib, Meh's cousin and daughter's husband, had to forcibly defend her legitimacy and, after a period of war, offered a consensus with her opponents. All of this would be just the intrigues of power if it weren't for overlapping political and religious leadership in Islam. For those who believed that the prophet's succession had been dictated by God, trying to solve the problem seemed to be in disbelief by understanding. The sinker thus weakened Ali, who was eventually murdered. His supporters brought about an Islamic faction for which Ali is an intellectual and infallible successor to the Prophet. They are Shiites (shia, meaning party, in Arabic), a minority branch in Islam, but to date they are prevalent in Iran. The vast majority of Muslims, but about 90% believe only in the Prophet's tradition, sauna. These are Sunnis. Divisions did not prevent the spread of the Qur'an's message around the world in the blink of an eye. In just 200 years, the Word of God and the Arab armies had al previously conquered the entire Arabian Peninsula, North Africa and Central Asia. They were then connected to Spain, Portugal and much of India. The momentum of Arab expansionism has reached China. How did a message unfold in a desert cave that suddenly conquered the spirits of half the civilized world? Well, there are some answers. One is the aforementioned similarity between Islam and the other two religions. For a Jew or a Christian, the new faith seemed familiar, although the use of well-known and sacred names in unusual situations may seem bad. The Qur'an says, for example, that Jesus was not crucified, but was kidnapped by God and grew up in heaven. Judah, who ended up in the cross, became two Messiahs as punishment, ended up in the cross. The Qur'an does not need to change religion, and at least in the first centuries of the new faith, religious tolerance was the rule - much more than in the Christian lands. So much so that in the areas they run, Muslims were an absolute minority until the 11th century. Mahran Book is Christian and Jewish. The Qur'an continues, Our God and you are the same, Jehovah.It and we will submit to Him. For starters, live A government was not very comfortable with laws governed by another faith, no matter how respectful there was. In addition, Muslims had privileges: they were exempt from certain taxes and were much more likely to increase life and work in government. To climb it was to turn a piece of cake - it was enough to loudly, before witnesses, and in Arabic to recognize that there was only one God and that his prophet was Muhammad. Ready, someone more crazy muslim . In the early centuries, the empire was run by a man - a caliph first based in Medina (Saudi Arabia), then Damascus (Syria), and then Baghdad (Iraq). Later, power was torn to pieces and several caliphs had simultaneously. But it didn't matter how many rulers, nor the differences in their decisions, followed both schools of Biblical interpretation. Travelers passing through the empire from end to end reported the sense that the Muslim world was the same. Everywhere was worth five pillars of religion: accept that there is only one God and that his Prophet is Muhammad, pray five times a day ahead of Mecca, help the poor, fast during the holy month of Ramadan, and visit Mecca once in a lifetime. More than that: a book guided everyone, the Qur'an. The prophet also stated that this applies to men and women (in clear disagreements with the regime of countries such as Iran and Afghanistan today that deny women access to study). Within this spirit, Azhar University of Cairo was born in the 10th century, the world's first university, attracting Muslims from everywhere. Knowledge flourished. Muslims form the cutting edge in mathematics, astronomy, medicine and chemistry. Completely forgotten by medieval Europe, Greek philosophers were translated into Arabic - Aristotle's rationalism, in particular, was popular. Inspired by him, this Iranian philosopher defended the surprisingly modern idea that human intellect could lead to evil truth and tried to analyze the Qur'an in light of logic. For him, enlightenment was not the divine prophet, but the intellectual (centuries later, people were still burned for much less in the Christian world). There was no city in Europe compared to Islamic centers. Only Cairo was home to a population of three major Christian cities, together: Paris, Venice and Florence. The Islamic Empire lived its peak. It was their world . At that moment, the Arabs became very close to their hearts with unexpected aggression. In 1095, Pope Orban II ordered an attack from Rome to take Jerusalem. The Crusades began, which lasted 200 years. Christianity doesn't have much to be proud of - it provided horrific scenes, including the massacre of civilians - and ended up losing the war and the Holy Land. But although no one suspected this at the time, the rot of Islam began there. Effect it was very strong . The struggle brought about a phenomenon that has never existed before: a sense of confrontation between Christianity and Islam. Christians began to mischievous Maume and his faith. Karen Armstrong recounts in her book Muhammad (Without a Copy in Portuguese) that the Prophet's crimes became a rule in 11th-century Europe. At the same time, many Muslims gained a deep say towards the West, attributing all the blame for the end of the glorious era of the Arab Empire - a feeling that has come to our day. Something had changed in the Muslim world. In the great book of crusades seen by Arabs, Lebanese historian Amin Mulf says, He was cold, defensive, unbearable, sterilized. This was the mood when the dynasty founded by Sultan Osman took the Christian city of Constantinople, the former capital of the Byzantine Empire, and renamed Istanbul. The Ottoman Empire (a reference to Uthman himself), which took almost all the lands of the former Arab Empire in a few decades, was born there in 1453. Uthman was of Turkish ethnicity, a people with a reputation for evil who converted to Islam in the 8th century. Now the sultans (in Turkish, power holders, did not dare to take the title of caliph, which is reserved for the descendants of the Prophet). From then on, it was up to them to take care of people who followed the Qur'an. Yet the world had changed. Military, Islam remained a power. But the planet's vanguard was no longer there. The center was moving west - Europe. There, a series of religious wars blew up ideological revolutions that weakened the rines of thought and toweled society into the time of development: the Rance period and enlightenment. Driven by philosophy and science, including those brought from Arab lands, Europeans decided to limit religious power over land affairs. The first step was to cut off some of the king's powers, once considered a divine figure. Continuous action, also cutting off the heads of some kings. Political and economic liberalism soon turned Western countries into secular powers. In Islam, on the contrary, the lights never shined as before the religious rasta; caused by other crusades. Religion and politics did not divorce. Historian Alberto Ventura of the Oriental University Institute in Naples, Italy, suggests in an article that the idea of secularization of government and science has not flourished precisely in the East because the Islamic faith sought to reconcile the argument. «Holy texts of Islam have never entered into incurable conflict with intellectual observation For Ventura, Muslims interpret the Qur'an in a modest way: they neither take it to the letter - nor turn it into a complicit. Efforts to coordinate the two sides did not allow clear separation between the areas of religion and knowledge, he said. In Christian culture, they entered hostility and metallurgized their identity. The progress of Europe took over the Ottoman Empire. First, economically; then, military. Since the mid-19th century almost all Islamic countries were dominated and occupied by European powers - Italy occupied Libya, Britain stayed with Egypt, France took Algeria, etc. western modernity like bombs fell on Islam. The new order undermined traditional alliances, Islamic education no longer guaranteed employment in government, graduates no longer controlled the justice system, police forces stifled any attempt at rebellion. Little by little, the attraction of Western values has become a condition of survival in the Muslim world. Among Islamic intellectuals, it became clear that the path to progress was state reform, with all this that it entailed: to election and create laws that would open the doors of the modern world. But these changes would be to abandon the theoretical rules of the Koran - and without them there would be no government because religion gave the population an identity. The idea of a nation was still alien to that part of the world. Most people did not feel Tunisian, Egyptian or Libyan, but were Muslims. Without this bond, tribal and cultural ties remained. Just. Efforts were launched in several countries to create democratic governments based on the principles of the Qur'an. All failed, often due to the enormous interference of European powers. There were 17 elections in Egypt between 1922 and 1948, all won by the populist party but only five elections were able to govern, because the UK interfered whenever the result was not desired, said Karen Armstrong, an atoningist, in an interview with electronic magazine Salon. In Turkey, the government closed madrassas and banned women from leaving in Perth uniforms. In Iran, Shah Reza Pahlvi ordered his guard to shoot protesters protesting the forced use of Western clothing, Ellen says. Many, promoted by governments at the time, gained a bad reputation among Muslims, such as democracy. The final straw meant defeating Muslims before the West's outbreak with a humiliating defeat to Israel in 1967. After flowering, failure makes sense that the wrong path has been taken, said Mohammad Habib, coordinator of institutional and international relations at Unicamp. For these follow-up failures? right there . in the koran . Root rescue movements, the foundations of religion come from there, DeMert says. The situation was conducive to literal interpretations. Firstly, because there is no druid in Islam: each prays directly to God, without intermediaries. The legacy of centuries of harmonious and tolerant interpretations of Islam is passed on to the population by doctrine scholars. But since the occupation of Islamic countries in the 19th century, olumha has distanced itself from the people. When non-conformists sought comfort in the Bible, they did so without guidance or, worse, under the training of other Principilists - such as the Taliban - who maintain schools to spread their Koran readings viciously. The peculiar interpretation of these principilists ignores explicit orders of respect for other book religions (Americans and Israelis are associated with 7th-century pagan enemies of Oulter), over the prohibition on killing innocents (on the pretext that every Westerner is an enemy and therefore there are no innocents among them), and the pulpits in the text are only the bloodiest passages. His speech is fraught with Kieh - some call Israel a crusader state, in a former reference to a war that ended seven centuries ago but is not just digested. Principilists are small minorities in Islam, but with high-profile measures, low self-confidence strikes the hearts of thousands of Muslims - the anti-Western cause saves a very bruised Islamic identity. But there are also pacifist Islamic fundamentalists, and according to Karen Armstrong, they are the majority. These groups, he says, seek in the words of man the spirit of peace and social justice - the same as helping miserable people, scattered from the wilderness to create one of the most enlightened empires in history. It's all in the book. Continues after advertising

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