The Language of the Qur'an as We Have It Is Quite Close to Classical Arabic.

Ghul and Arabic and the 'Arabic Tongue'

Robert Hoyland

Eastern Rip van Winkle

The Language of the Qur'an in and Near
Our graphic Arabic and West African epigraphy

The language of the Qur'an

Robert Hagedorn
The image contains a text page from a book or document. The text is printed in a clear and readable font, typical of academic or professional publications. The page appears to be part of a larger section, possibly discussing a particular topic in depth. The content is not clearly visible due to the resolution and angle of the image, but it seems to be related to theoretical or analytical discussion, possibly in a field such as linguistics, philosophy, or another discipline that requires textual analysis.

Without being able to see the entire page, it's difficult to provide a detailed transcription or summary of the content. However, the presence of visible text indicates that this page is part of a larger body of work, likely intended for readers who have access to the full context and can understand the deeper implications of the discussion.
The Language of the Qur'an

Qur'anic Arabic and Syriac

The face that the Qur'an was written in Aramic.

The new ground and this presupposition why the made such a show about

very thin to use Arabic as public text, therefore the linguistic was certainly clear.

Arabic Aramaic alongside the Greek (Acts 12:22).

therefore the phenomenon was reestablished in a visual way. In this way are, that

which leads some of the Qur'anic, which is used.

and those who are born in the Qur'an, this is the world of the Qur'anic, which is used.

this body is, and there were probably many who call it making it as

and others (who live around it) are not.

the Qur'anic, (12:22; cf. 6:72; 7:165) and we have mentioned to you

you know, and from there, the Qur'anic that is down, it is made in a unique

God, and we have said, how can we escape? How can we escape? God.

in those places were being offered one in their own language.

Joyce’s translation: “The Arab and the Qur’anic”.

And this makes it where the Qura’nic, which is used.

is continued in some amounts until the time of the Qur’anic; they laugh.

Robert Hoyland
The language of the Qur'an is important in its own right. It is a unique language that has influenced other languages and continues to influence the Arab world today. In order to fully understand the Qur'an, it is necessary to study the language itself, as well as the history and culture of the Arabic-speaking world. This can be achieved through the study of Arabic literature, art, and music.

The Qur'an is written in the Arabic language, which is a Semitic language that is the official language of the United Arab Emirates, Jordan, and many other countries in the Arab world. The language is known for its beauty and simplicity, and is considered a cornerstone of Islamic culture.

In order to read the Qur'an, it is important to have a basic understanding of the Arabic language. This can be achieved through the study of Arabic language courses or by practicing the language on a regular basis.

The Qur'an is divided into chapters, known as suras, and each sura is divided into verses, known as ayas. These verses are intended to convey the message of the Qur'an in a clear and concise manner.

The Qur'an is a living document that continues to influence the Arabic-speaking world today. It is a source of inspiration and guidance for Muslims around the world, and its influence can be seen in the art, literature, and music produced by Arabic-speaking individuals.

In conclusion, the language of the Qur'an is an essential component of understanding the text. By studying the language, we can gain a deeper appreciation of the message of the Qur'an and its impact on the Arabic-speaking world.

Robert Holland
The language of the Qur'an

Robert Howard
The Language of the Qur'an

Robert Hoyland
The Language of the Qur'an

The verse in the text of the Qur'an, 16:97, refers to the issue of promise and fulfillment. It states, "And We have promised the promise before (16:97), and We will fulfill Our promise. So it is not for Our servants to do injustice."

The verse is significant in understanding the concept of promises in Islamic theology. It highlights the reliability of God's promises and the responsibility of His servants to fulfill their commitments.

Robert Holland

30
Seven Shepess

The Languge of the Gearn

Robert Hogland

33
The Language of the Turk

Robert Hoggard
several of Jeremias, who asked God to reward his servant for his loyal service.

The language of the Qur'an.

Robert Hoggard

6:3. Look at this basket of figs. For behold, they are sixty-six years old and have not become shrivelled or gone bad (37, 16-19). But God commands you to pluck into pieces my fruit juices (37, 19). So He teaches you (37, 19). He is the One Who knows all of your secrets.

Galadriel, the garden of the enchanted fountain (37, 19). How are they despising my fruit juices, my wine, and my herbs? How are they despising our lands, our fertile lands? How are they despising our earth, our fertile earth? How are they despising our fruit juices, our fresh fruit juices?
according to Qur’an 23:113, put to the souls of the departed lined up on Judgement Day, meaning how long had they remained on the earth. In all three cases, the answer is the same: “a day or a part of a day” (yaw-\textit{man aw ba’\textit{d}a yaw\textit{min}}, though it is a common perception of long sleepers that they have only dozed a brief while, as for example in the tale of Abimelech above and also in the Greek myth of Epimenides (\textit{nomiz\textit{on ep’ oligon kekoim\textit{m}e\textit{t}h\textit{ai}}), who slept for fifty-seven years in a cave in Crete.\textsuperscript{43} These parallels again reinforce the link between sleep and death, and between death and resurrection, and also buttress the Qur’an’s teaching of the bodily resurrection.

The second and last element of the story of verse 2:259 that remains to be discussed is the man’s donkey. One could try and explain this detail away, as Luxenberg does, replacing the Arabic word for “donkey” (him\textit{r}) with the Syriac word for “perfection” (gem\textit{\textring{a}}). Indeed, one does not need to turn to Syriac for this reinterpretation; the Arabic root underlying the word “donkey” conveys the sense of redness, ruddiness, and one could stretch this to healthiness. Both the Syriac “perfection” and the Arabic “ruddiness/healthiness” would seem to fit well with the remaining portion of the Qur’anic verse, which speaks of Abimelech’s rejuvenation: the re-knitting of his bones and re-clothing with flesh, itself an allusion to Ezekiel’s vision of how God spoke to dry bones, saying:

\begin{center}
Behold, I will cause breath to enter into you, and you shall live: I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord (37:5–6).
\end{center}

One could cast around for parallels in other traditions from which the Qur’an might have borrowed, such as the Talmudic tale of the enigmatic Hori the Circle-Drawer, a holy man and miracle-worker of the first century BC, who fell asleep for 70 years and upon waking saw that his donkey was still alive and had sired many offspring.\textsuperscript{44} Otherwise, one could regard the donkey as a narrative elaboration that took place in the Arabic-speaking monotheist circles of West Arabia; the same goes, perhaps, for the dog who acts as a guardian in the tale of the companions of the cave.

\section*{Conclusion}

From what we have said, it would seem certain that the story of Abimelech and the figs, as expounded in 4 Baruch, underlies Qur’an 2:259. The same story appears in a Coptic Jeremiah apocryphon that was copied in the seventh century, so we know that it was still in circulation in the Near East at the time of Muhammad.\textsuperscript{45} However, like many of the narratives from Biblical and extra-Biblical texts in the Qur’an, it is recounted in an elliptic and allusive manner such that one could not understand it if one did not already know the story. This leads us to one of two conclusions: either the Qur’an as we have it has been abridged or these texts were already very well known to Muhammad’s audience. I favour the latter explanation and, returning to my first point about the status of Arabic, I would suggest that Arabophone Christianity was a lot more developed than has previously been thought. A careful analysis of a variety of texts, including papyri and inscriptions, reveals that places like Najran, Hira, Petra, Nessana and Jabiya were home to substantial communities of Arabic-speaking Christians.\textsuperscript{46} Christian missionaries usually carried out their proselytization by teaching Christian texts in their target audience’s native language, even devising a script for it if necessary. In the third to fifth centuries AD this is accomplished for Coptic, Armenian, Georgian and Christian Palestinian Aramaic, and it seems reasonable to assume that it was done for Arabic too. This would help to explain the emergence of the Arabic script at this time, which is being used by the aspiring Christian Arab provincial elite of the Byzantine Empire.\textsuperscript{47} And it has recently been argued that the Gospel and the Psalms had already been translated into Arabic by the

\textsuperscript{43} Diogenes Laertius, \textit{Vite philosophorum}, 1.109.

\textsuperscript{44} For references and previous scholarship see SCHÜTZINGER, “Die arabische Jeremia-Erzählungen”, 12–13. Note that again food plays a role in indicating the passage of time; for the first thing Hori sees when he awakes is a man picking carobs, and when he asks him “are you the man who planted the tree?”, he is told that he is his grandson whereupon he exclaimed: It is clear that I slept for seventy years”.


\textsuperscript{46} Many of them are analysed by JALLAD, \textit{Ancient Levantine Arabic}, for what they can tell us about pre-Islamic Arabic.

\textsuperscript{47} See my “Epigraphy and the Linguistic Background to the Qur’an”, 57–60, and “Late Roman Provincia Arabia”.
Robert Hopwood
In Honor of Wim Raven

Examining Hadith, Sira and Quran

A Life with the Prophet

Albrecht Fuess, Stefen Weninger (eds.)