

Introduction

The words of the Quran are primarily divided by chapter (surah) and verse (ayat). The chapters vary in length, and generally are ordered from longest to shortest.

The Quran is additionally divided into 30 equal sections, called a juz' (plural: ajiza). The divisions of juz' do not fall evenly along chapter lines, and often break from one section to another in the middle of a chapter.

These divisions are done to make it easier to pace the reading over a month's period, reading a fairly equal amount each day. This is particularly important during the month of Ramadan, when it is recommended to complete at least one full reading of the Quran from cover to cover.

Juz

- Juz' 1 – Al Fatiha 1 – Al Baqarah 141 (1:1-2:141)
- Juz' 2 – Al Baqarah 142 - Al Baqarah 252 (2:142-2:252)
- Juz' 3 – Al Baqarah 253 - Al Imran 92 (2:253-3:92)
- Juz' 4 – Al Imran 93 - An Nisaa 23 (3:93-4:23)
- Juz' 5 – An Nisaa 24 - An Nisaa 147 (4:24-4:147)
- Juz' 6 – An Nisaa 148 - Al Ma'idah 81 (4:148-5:81)
- Juz' 7 – Al Ma'idah 82 - Al An'am 110 (5:82-6:110)
- Juz' 8 – Al An'am 111 - Al A'raf 87 (6:111-7:87)
- Juz' 9 – Al A'raf 88 - Al Anfal 40 (7:88-8:40)
- Juz' 10 – Al Anfal 41 - At Tauba 92 (8:41-9:92)
- Juz' 11 – At Tauba 93 - Hud 5 (9:93-11:5)
- Juz' 12 – Hud 6 - Yusuf 52 (11:6-12:52)
- Juz' 13 – Yusuf 53 – Ibrahim 52 (12:53-14:52)
- Juz' 14 – Al Hijr 1 – An Nahl 128 (15:1-16:128)
- Juz' 15 – Al Isra (or Bani Isra'il) 1 - Al Kahf 74 (17:1-18:74)
- Juz' 16 – Al Kahf 75 – Ta Ha 135 (18:75-20:135)
- Juz' 17 – Al Anbiyaa 1 - Al Hajj 78 (21:1-22:78)
- Juz' 18 – Al Muminum 1 - Al Furqan 20 (23:1-25:20)
- Juz' 19 – Al Furqan 21 - An Naml 55 (25:21-27:55)
- Juz' 20 – An Naml 56 - Al Ankabut 45 (27:56-29:45)
- Juz' 21 – Al Ankabut 46 - Al Azhab 30 (29:46-33:30)
- Juz' 22 – Al Azhab 31 - Ya Sin 27 (33:31-36:27)
- Juz' 23 – Ya Sin 28 - Az Zumar 31 (36:28-39:31)
- Juz' 24 – Az Zumar 32 - Fussilat 46 (39:32-41:46)
- Juz' 25 – Fussilat 47 - Al Jathiya 37 (41:47-45:37)
- Juz' 26 – Al Ahqaf 1 - Az Zariyat 30 (46:1-51:30)
- Juz' 27 – Az Zariyat 31 - Al Hadid 29 (51:31-57:29)

Juz (cont)

- Juz' 28 – Al Mujadila 1 – At Tahrim 12 (58:1-66:12)
- Juz' 29 – Al Mulk 1 - Al Mursalat 50 (67:1-77:50)
- Juz' 30 – An Nabaa 1 - An Nas 6 (78:1-114:6)

Quran



Hadith

A hadith (Arabic: حديث ḥadīth, plural: ahadith, أحاديث, 'aḥādīth) is one of various reports describing the words, actions, or habits of the Islamic prophet Muhammad. The term comes from Arabic meaning a "report", "account" or "narrative". Hadith are second only to the Quran in developing Islamic jurisprudence, and regarded as important tools for understanding the Quran and commentaries (tafsir) written on it. Some important elements of traditional Islam, such as the five salat prayers, are mentioned in Hadith.. The hadith literature is based on spoken reports that were in circulation in society after the death of Muhammad. Unlike the Qur'an the hadiths were not quickly and concisely compiled during and immediately after Muhammad's life. Hadith were evaluated and gathered into large collections during the 8th and 9th centuries, generations after the death of Muhammad, after the end of the era of the "rightful" Rashidun Caliphate, over 1,000 km (620 mi) from where Muhammad lived.

Each hadith consists of two parts, the isnad (Arabic: 'support'), or the chain of transmitters through which a scholar traced the matn, or text, of a hadith back to the Prophet. Individual hadith are classified by Muslim clerics and jurists as sahih ("authentic"), hasan ("good") or da'if ("weak"). However, there is no overall agreement: different groups and different individual scholars may classify a hadith differently.

Tafsir - Commentaries

Muslims regard the most reliable Qur'anic commentary as being contained in the Qur'an itself. In other words, the ways in which certain ayat clarify other ayat are regarded as being the most significant form of commentary. A second form of Qur'anic commentary is how the Prophet interpreted the Qur'an. And his comments on the Qur'an (as well as everything he ever said or did) are recorded in the hadith collections. After these two forms of commentary, knowledgeable companions and later generations of pious and learned Muslims expressed their view of the meaning of various ayat. It was on this foundation that the science of Qur'anic commentary was built..

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