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The Holy Qur'ān

Translation with Commentary

By

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Alhoda

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AFRO-ASIAN WRITERS
ORGANIZATION

منظمة الكتاب الأفريقيين والآسيويين
المكتب الدائم

القاهرة ٧ / ٣ / ٢٠٠٦ صادر رقم: ٢٨٠

سعادة الأخ العزيز السفير / محمد رضا رءوف شيباني
سفير الجمهورية الإسلامية الإيرانية الشقيقة بالقاهرة
تحية طيبة وبعد....

بمناسبة احتفال المنظمة **بالعيد العالمي للمرأة الأفروآسيوية** واختيار نخبة من أبرز القيادات النسائية في العالم لتكريمهن والإشادة بعطائهن وفضل دولهن عليهن.

ولما كانت المناضلة الكبيرة الدكتورة/ طاهرة صفار زادة الشاعرة والكاتبة الإيرانية المرموقة تمثل نموذجًا رفيعًا للمرأة المسلمة المؤمنة التى يفخر بها كل مسلم ونظرًا لتاريخها النضالي وعلمها الغزير فقد اختارتها المنظمة هذا العام للتكريم الرجاء التفضل بإبلاغها بالحضور وتسهيل تشريفها لمصر لحضور الاحتفال الذي سيقام مساء الأحد الموافق ٢٠٠٦/٣/١٩ الساعة السابعة في فندق شبرد قاعة جواهر.

وتفضلوا بقبول فائق الاحترام ...

رئيس المنظمة
المستشار العزيز
محمد مجدي مرجان

AFRO-ASIAN WRITERS ORGANIZATION

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In the Name of Allāh

AFRO-ASIAN WRITERS' ORGANIZATION
Central Office

Cairo
3/7/2006

Your Excellency, Mohammad Reza Raof Sheybani,
the Ambassador of Islamic Rpublic of Iran in Cairo.

With sincere greetings

The Afro-Asian Writers' Organization each year holds a ceremony on the occasion of "World's Woman's Day" in order to elect one of the elite and the most progressive Afro-Asian women of the world as examplary personality, in order to glorify and honour their values and credits.

Since Dr. Tahereh Saffarzadeh the great Iranian committed poetess and writer is an exalted example for the muslim believing women, that all muslims honour her status and due to her political fighting background, and her profound knowledge, this year she was elected to be celebrated by this organization.

Hereby, we do request you to deliver the message to her, for her honourable attendance in Egypt, and facilitate the required conditions for her participation in the ceremony that is being held at 7.P.M. on sunday night dated 3/19/2006 in Javaher hall of Shabra hotel.

respectfully yours
Dr. Mohammad Majdi Marjan
Head of Afro-Asian Writers' Organization and
Consultant of the Minister of Culture

بسمِ اللهِ الرَّحمنِ الرَّحیمِ

(اِنّا نَحنُ نَزَّلنَا الذِّکرُ وَ اِنّا لَهُ لَحافِظُونَ)

شماره: ۲۹۸۸۳۶

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در تاریخ **۸۵/۱۲/۱۵** از جهت صحت کتابت و انطباق با قرائت عاصم به روایت حفص در اداره کل نظارت بر چاپ و نشر قرآن‌کریم سازمان دارالقرآن‌الکریم بررسی و تصحیح گردید که مراتب در پرونده شماره **(۰۳۷۱۰۴۹۱۰۲۹۷۴۰۳۹۹۱۱۹۵۰۰)** ثبت و چاپ آن توسط انتشارات **بین‌المللی الهدی** با رعایت مقررات اعلام شده از سوی وزارت فرهنگ و ارشاد اسلامی بلامانع می‌باشد.

بدیهی است انتشار این مصحف شریف پس از چاپ منوط به دریافت مجوز نشر (توزیع) و تجدید چاپ آن مشروط به تأئید مجدد و صدور مجوز کتبی اداره کل نظارت بر چاپ و نشر قرآن‌کریم خواهد بود. /ش

و من الله التوفیق

سازمان دارالقرآن‌الکریم

سازمان دارالقرآن الکریم
اداره کل نظارت بر چاپ و نشر قرآن کریم

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Cause, We will certainly guide them [through inspriations] to Our Ways [towards the destination]"[1], "Allāh guides with His Light whomsoever He Wills"[2] and "the True Guidance is Allāh's Guidance"[3]. So whenever I found some convincing equivalent for a word or statement tears even touched my translation out of joy and gratitude and I said repeatedly: شُكراً لِلّه "Thanks to Allāh, the Almighty God."

Tahereh Saffarzadeh

May 2005

1. 29:69 I do agree with translators who have rendered Jāhidū in present tense rather than past tense since this 'Āyat reminds us of Sunnat-Allah or Divine Line of Conduct which according to Qur'ānic concept covers past, present and future.
2. 24:35
3. 3:74

regarding certain equivalents, looked for to be tried in both languages, thus instead of separate volumes I thought about a trilingual translation of the Holy Qur'ān for the benefit of both English and Persian speaking readers; and also for those among my fellow-countrymen who know English better than their mother tongue. Collation of a trilingual text I believe can be highly educative for the learners, provided that both texts are done by one translator and the absorbed meanings and comments are inserted equally, otherwise contradictory notes of two different translators may cause confusion in the mind of the reader.

However with several notebooks that I had at hand, full of corrective suggestions and replaced equivalents, I started my translation in the Name of Allāh, the Merciful Beneficient.

This incomplete project of "learning the Holy Qur'ān" so far has taken me about 32 years from the time that I started selecting the dynamic meanings of the Words of Revelation (verses) for inserting in my resistent poetry; but practically I spent 27 years of continual work mostly programmed within my free-time with the exception of 2 consecutive years of full-time, after returning to Qur'ān for making researches, reading interpretations and commentaries, finding references and taking notes which eventually resulted in translating the Holy Qur'ān into Persian and English; for the last part of the project i.e., writing down, editing and proofreading of the texts, I spent 5 **over** full-time years and this was due to lack of professional help such as **trilingual** consultant, editor, proofreader and even typesetter. This solitariness was part of the nature of the new experiment i.e. , trilinguality of the work; so after the first stage of proofreading by the amateur proofreaders, in order to attain the required level of assurance I earnestly read the texts again and again and did the overall checkings repeatedly, nevertheless I cannot say that errors mainly typographical ones have not escaped my eyes.

Since several publisher had requested for Arabic-Persian and Arabic-English after issuing the Fifth trilingual their request was met first by Arabic-Persian and now by Arabic-English.

To me this achievement of translating the Book of Wisdom verifies the link between three fulfilled Divine Promises: "Those who strive for Our

rewarded by gaining useful knowledge. Homework was usually part of a play and although students were in their 3rd year, introducing reliable dictionaries and ways of looking up for required words were taught to them in the first cession; then the key orders or my coceived formula for reviewing students' works were repeatedly reminded as follows:

Finding equivalents for words, phrases, sentences and expressions; discussing similarities or contrastive positions of the two languages; grammatical and lexical adjustments; evaluation of the equivalents; paying attention to the tone of utterance; examining nuances of words in the context; stylistic review of the work and other related considerations.

Refinement and sophistication of the context were fully regarded along the progression of critical comments, shared by all students; rivalery was also a matter of creating intensive precision among the group. I as a supervisor distributed the equality of right among them and offered amendments when necessary.

Within a few years and mainly after publishing the book Principles and Foundations of Translating (1979) which was also taught in other universities and which showed teaching translation through translative practical criticism, the method was appreciated both by collegues and students of the related course.

2. While making preparation for my class (Comparative Revision of the Islamic Translated Texts) as discussed earlier I had to read translations both in Persian and English and make a comparative collation and this delicate job was to be done with utmost precision and accuracy; it was through intensive thinking that I became decisively convinced that certain Qur'ānic equivalents and terminologies should be revised in both languages, so again I arranged a program for reading translations and interpreted meanings of the Holy Qur'ān; and gradually collected notes which comprised my critical views as well as new proposals for a would-be book. The time arrived and after years devoted efforts in directing an FSP project for university books again I had to sit at home due to several disagreements. The predestined destiny towards God's Pleasure ordered me to provide two translations in English and Persian; since my corrective suggestions and new proposals

I,personally believe that a graduate of any foreign language and literature can highly benefit from his hard efforts through becoming a competent translator in that language. However despite that Iowa Translation Workshop was spending its experimental period , due to the fact that students were all poets and writers native or foreigner, a huge bulk of translated literature were available to the participants and also we had access to the newly published journals and books on translation theories and thoughts which had become fashionable those days. But in the class problem of unilinguality or non-bilinguality barred us from receiving critical views and comments: When a student's work was read to the class, since not knowing the original language only choice of diction and eloquency of the English language had to be sought. I realized this was the main flaw or shortcoming which had to be removed; so feeling as a discoverer who eagerly collects facts related to the subject of his interest, while spending time on translating my own poems into English and other poets' works into Persian, I also studied theories and read articles which covered the major complaints of the authentic translators as well as their suggestions and enjoinments. I was inspired through my notes that a practical formula can be presented for teaching translation which had been regarded "an impossible act" after finding, collecting and giving order to a group of principles according to their importance respectively. Again it was observed that those compiled factors follow the main possibility and the most vital need which is bilinguality: It is through comprehending critical comments on two involved languages that students who also have vocation for writing can go about translating.

On my return to Iran and referring to the Ministry of Higher Education in search of a teaching job the new title of "translation workshop" on my records to my very suprise helped to remove the political problem of my employmet, since according to the copying program system, teacher for translation was to be provided urgently for the departments of foreign languages, as a new line of study, suggested from the outside.

Thanks God I started my class on bilingual system and on the basis of the most practical approach having in mind that every student's life should be

of sciences in future.[1] Here I feel worthy of mentioning the effect of Iowa Translation Workshop on my career not only as a teacher of translation but as a writer who has worked for initiating a formula of teaching translation through teaching translative practical criticism; and the one who for over three decades has managed to put into practice her idea of training specialized translators for all university branches of study.

It is known that the history of translational activeties is as old as 200 Bc. Yet I believe even translation of Homer's Odyssey first by Livius Andricus and then by many other scholars had been regarded as a work of art if not some personal pleasing hobby; since literary translation had gained reputation of "an impossibitle act" therefore was regarded impossible to be taught, thus for centuries did not attain academic prestige.

It was at the begining of the years 1960 that Iowa Writers Workshop recognizing the need of establishing literary communication with other nations accepted the responsibility of introducing translation as a course worthy of academic attention.

May be the apperance of Eugine Nida's book: Towards a Science of Translating (1964) was also a good coincidence as a high level supporter of the idea at that time.

When in autmn 1967 I enroled for MFA degree in Iowa university I rejoiced over the information that students are permitted to choose collectively up to 20 units of translation workshop even before I know what the syllabus was consisted of; the reason for such eagerness had something to do with the frustration which I had suffered while working towards BA in English language and literature; because in such fields of study countries like Iran were to copy the western educational programs. Translation course did not have anything to teach whereas following that obligatory and disastrous rule the first year undergraduate student with the limited knowledge of English language quite ironically had to read, learn and analyse the works of Shakespear, Wordsworth and Chaucer. Whereas

1. Topics of these theories which is reflected in the preface of the book Principles and Foundations of Translating (1979) was discussed in the Translation Seminar annexed to Daka International Poetry Festival 1987. Due to receiving favourable recognition I was elected as one of the five founders of the Translation Committee of Asia.

connection with "thinking", "contemplating" and "reasoning" throughout the-Book. My two humble services which are the outcome of thinking and which lead towards thinking are as follows:

1. The intensive concentration on the meanings of the Islāmic terminologies, the process of wich I will explain later, led me to present a new translation theory named "Scientific Progression through Translation". After preparing necessary justifications I declared the idea in a meeting held in autumn 1986 for revision of the FSP[1] books. Then as the director of the project I put a suggestive request to the authors for inserting in their commissioned books for university students, two exercises under the titles: "Finding Equivalents for Specialized Terms in Persian" and "Translation of Specialized Texts"; it was also mentioned that the exercises inserted in the book should follow each Reading Comprehension text. My suggestion due to being a teacher of translation received approval and also due to the related reasoning which here for brevity sake I only draw a thin sketch of the main idea: Student's degree of absorbing knowledge in different field of studies whether Qur'ānic sciences or mathematics attains promotion by focussing on the meanings of specialized terms and expressions through the efforts for finding equivalents in his mother tongue. Looking up the scientific glossaries and the dictionaries of both languages, consulting bilingual specialists, reading the thought-provoking exercises to the class and receiving critical views from the teacher as well as the fellow-students will eventually drive the young student towards scientific-mindedness against memorizing words or texts for passing an exam. Such healthy preoccupation is bound to result in providing tendency towards experiments as prerequisite for inventions and discoveries the benefit of which is allocated to the immediate society in need of industrial independence as well as to the student's fellow-creatures throughout the world. Training Specialized Translators, for all branches of university studies with a special program is an extension of this theory which has been put into practice for the last two decades through our university books of foreign languages for scientific purposes, the effect of which can wait for the report of the history

1. Foreign languages for scientific purposes

identity and which causes any believer to abstain from the Westernized point of view which regards man the center of every thing due to his technological achievements; attaining to this realization enables any individual to stand for the realistic belief that Allāh the Almighty God is the Source of all existence and man whether ordinary or authentic scientist is but a creature of Him; even the Muslim scientists who are proclaimed by the history of sciences as forerunners in medicine, mathematics, geometry, physic, chemistry etc, are but God's creatures. It was by Qur'ān's Guidance that an alumni of a Western University in the field of English language and literature with a pro-scientific progression outlook attained this clear realization which stands as the main convincing proof and the backbone for cultural independence.

Sometime before the Islāmic Revolution, my book the Fifth Journey, a volume of poems which carried a part of my accusations was well received and appreciated by the nation as an Islāmic resistance poetry. Returning back to my teaching job after the Revolution I taught a course under the-title: A Comparative Revision of the Islāmic Translated Texts; this course had been suggested by me to the committee of planning and program for foreign languages: I had captured the idea about the shortcomings of translations of the Holy Qur'ān when I was spending my time of confinement at home, studying translations in Persian and English. My colleagues of the Dept of Foreign Languages were not optimistic about the success of it due to the shortage of teachers, familiar with religious texts; I was one of the first who taught the course, and gradually colleagues from other branches who had studied the Holy Qur'ān and were well versed in English language were invited for teaching the course and compensating the shortage; and within a few years the graduates of teaching English language with tendency towards Islāmic sciences became teachers for this subject; however this course has opened the way for various researches on the Islāmic translated texts and the Holy Qur'ān through the departments of foreign languages in all universities of Iran. As far as I am concerned, the result of this new teaching experience rewarded me with **two** blessing ideas which prove the benefit of the Holy Qur'ān's emphatic admonitions in

commentaries written within 12 centuries; thanks God I had them all in my library.

I believe that this treasury which has been prepared by the Iranian Muslim scholars both Shiah and Sunni is unique in the world and since most of them have been written originally in Arabic and then translated into Persian it contributes to all Islāmic research centers of the world as a valuable source of reference especially for the English speaking researchers who own knowledge of Arabic. Maulana Mohammad Ali, a competent translator of Ahmadiah school has benefited greatly from Majma-ul-Baiān, a substential interpretation of the Holy Qur'ān in 27 volumes by Tabresy a highly authentic Iranian Shiah scholar. I, too chose him as my tutor and his collection as my first choice for reference after reading all important interpretations of different eras from the past to the present time; particularly his grammatical and lexical approach has made this series usable as a self-teaching glossary which helps the reader to improve his knowledge of Arabic for the language of the Holy Qur'ān. Evidently without basic and fundamental knowledge of Arabic, one cannot benefit from the treasury of these honourable scholars: I learned recitation of Qur'ān in the primary Qur'ānic school of our district when I was six years old and memorized the whole 30th juze; my aptitude for Arabic language was discovered and encouraged by one of my high school teachers, a famous scholar of Arabic in our province, so I was urged to keep up with the latest published books on Arabic grammar and later with private tutors who could answer my questions regarding the Holy Qur'ān. I never wrote any article in Arabic, but I tried unsucessfully a few poems in the form of Molama. Coming from a family with mystic ancestors in my youth I very much enjoined reading books on the mystics and mysticism which are also full of Qur'ānic references.

These mentioned factors put together from learning recitation of the Holy Qur'ān in childhood, could partly be effective for preparing a learner to learn the meaning of the Book with lesser difficulties. By Allāh's Favour in response to my constant invoking for guidance and help on the permanently spread battlement of truth-seeking, I did also acquire the realization about the main Message of Islām which prevents loss of

admitted me to a garden of Qur'ānic literature as I was dismissed from the teaching job and became confined to sit at home. I had published a substential amount of resistance poetry defending the human rights with a series or collection of anties; anti-oppression, anti-colonization, anti-racism anti-descoptism and anti-stupefaction; and for all of them, I had received the due retaliation; but tolerance of the regim's men reached its limits when I talked about the truth on the basis of Islāmic doctorine as an ideology which I believe "the collection of anties" is only part of its Ordained nature. As a truth-seeking poet I had reached to the essence of realization that intelectual resistance for gaining national independence throughout a world which is governed by the power-worshippers who are administered by the-greed of constantly increasing venal men, attains achievement only when one puts his trust totally in God, the Supremepower while fighting for the-truth, once one does not belong to any front, right or left thus one's individual independence is also gained through the truth; even if this thought was part of my predestined destiny however such realization for the believing anti-oppression intelectuals is a perpetual reality which makes life and death equally meaningful. I remember myself from my early youth as a constant-invoker to Allāh; in the first volume of my poems I have declared:

God and poetry
Are my eternal links

Then this devotion was due to natural Monotheistic pattern of human soul[1] rather than knowledge and full awareness of mind: later on part of the-insight which gave me courage, came to me through a deep observation of the Divine Wisdom behind any miraculous event or blessing fulfilled dreams, along the route of my struggles against falsehood: So in the age of maturity as a person and an artist, when I had to sit at home with plenty of time in front of me, I attended to a well arranged research program on the Holy Qur'ān which I had desired from years before when I started referring to 'Āyats (verses) to prove my point of view via them in my poems but scanty of time had not allowed me to be regularly at work. To fulfill this project meant reading and studying thousands pages of interpretations and

1. 30:30

About this Translation

1. No attempt I have made to reproduce the Arabic rhetorical patterns of the Holy Qur'ān in English or Persian; in fact I have not noticed the rhyme, the alliteration or any conventional literary element while absorbed and stunned by the ecstasy of the meanings.

2. It is the background of some Words of Revelation which is to be explained, but extensive statistical data about each Sūrah does not help the ordinary reader who is void of essential knowledge, to capture the Message. I have inserted the gist of my tafsiric[1] knowledge and information related to each Sūrah or 'Āyat smoothly in my translation or through words within brackets; and the latter has worked as means for paraphrasing the concise meanings when required.

3. I have seen the Divine Logic as a firm thread from the begining to the end; related comments, conjuctions and words within the brackets contribute to one another to reach the meaning in the framework of the Message; if a severe change appears in the Divine Discourse, "stars" will direct the reader.

4. Being aware of the fact that in studying a religious text the general reader is willing to receive the message easily, I have abstained from literal translation which is detested by any reader in any text; since it is against the main principle and goal of translating which is to make the text available to people who cannot comprehend the language in which it was written.

5. New equivalents for Qur'ānic terms and expressions which I have found and presented may receive sound judgement only by comparing them with other translations.

6. Allāh's Divine Attributes are not accompanied by the marks of comparative or superlative adjectives; never **er** or **est** at the end but "the Supreme" at the begining of the Divine Attributes due to the Absolute stand of Allāh, the Almighty God which is far from any comparison; this is why I have frequently replaced "the Superpower" by "the Suprempower".

My thanksgiving and adoration is due to Allāh the Supremepower Who

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1. Tafsīr, in connection with the Holy Qur'ān means interpretation and commentary of the Words of Revelations according to the background and situation of their descent.

the Divine Tranquility [or سَكينه] by invoking to Allāh's Attributes and Remembrances which has been enjoined emphatically in the Holy Qur'ān,[1] and a believer, can hope for the benefit of the intercession of the Divine Attributes.

❊

Talking about the shortcomings of English translations of the Holy Qur'ān I would like to quote the word of Alfred Guillaume in his commentary on Mr. Arberry's translation as the evident result of the discussed subject:

"No book in the history of the world with the possible exception of Bible has dramatically influenced the course of civilization as the Koran. Yet no book of comparable importance has been understood so little in the West."

What a regret for us as Muslims who were negligent about reaching the Message of Allāh the Almighty God once He has put a duty on us regarding other nations.[2] Why is that? Even in a Muslim country like Iran excluding the last decade I believe more than ninety percent of the population have learned the teachings of the Book of their Religion through preachings of ulamāa and preachers rather than reading the renderings of the Holy Text, since translation in one volume is only a product of 50 years ago; however the believers recite the Arabic text, adore it and believe in it wholeheartedly. Voluminous yet highly valuable interpretations and commentaries of the Holy Qur'ān written in Persian are neither accessible nor understandable for all people; what they need is a meaningful, easy and comprehensive translation because the Holy Qur'ān does not only prescribe sets of religious decrees, but it is flowing with Words of Wisdom which guarantee health, happiness and tranquility for man's soul for which no laboratory has been established in this "age of laboratories", all dedicated to man's physical and material purposes.

Regarding the above mentioned problems whether technical or spiritual, a serious effort about translation of the Holy Qur'ān is incumbent on the obedient worshippers of Allāh as compensation for a grave negligence which has so far prevailed the Islāmic cultural organizations throughout the world; however the truth remains that a Book which has been revealed for the benefit of all mankind has remaind unknown; thus many generations have been deprived from their Creator's Grace and Guidance.

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1. 13: 28 and 33: 41
2. 2:143

consequently the two wrongly considered separate Attributes have failed in contributing any coherent meaning to one another and naturally to the-whole Message.[1] Allāh the Almighty God has taught us to prove the truth of this scientific recognition through the concluding part of this Word of Revelation (verse 60/10) ذالكُم حُكْم الله يَحكُمُ بَينكُم وَ الله علَيمٌ حَكيمٌ By this example certain result is to be achieved; since both the noun and the verb i.e., حُكم and يَحكُمُ are elements of the Divine Decree: Marriage of the newly believing women with the Muslim men and the condition of divorce from the disbelieving men and what they are to be paid or taken from against what they have spent on the women is decided by God; so in this verse علیمٌ حکیمٌ is bound to be known and translated "the Knowing Decreer" rather than All Wise, All Knowing.

How to be exact with the meaning of Allāh's Names of Outstanding Excellence regarding their relation with the contexts? For example واسِعٌ عَليمٌ in one context means the Knowing Dominion-Expander when the 'Āyat deals with vastness of Allāh's ownership of the earth (2:115) but when 'Āyat promises the increase of wealth for those who spend for Allāh's Sake in charity, then واسِعٌ عَليمٌ means the Knowing Bounty-Increaser (2:261); in the case of Tālūt against those who argue about his lack of merits to be a king, due to lack of wealth their prophet says: "He has been granted power of knowledge and physical strength, so here واسِعٌ عَليمٌ is the Knowing Power-Bestower" (2:247) In all three different contexts, following translations show separation between the Attributes:

1. Arberry: God is All Embracing, All Knowing
2. Pickthall: Allah is All Embracing, All Knowing
3. Mir Ahmad Ali: God is All Pervading, All Knowing
4. Yusuf Ali: God is All Pervading, All Knowing

The reason that the translators copy one another is to be traced in the point that they have not regarded with the due precision the nuances of the Names and the Attributes according to the differece of the contexts. In the book Translating the Fundamental Meanings of the Holy Qur'ān (1999) I have presented various examples for subjects of similar functions.

3- If appreciation of the meaning is provided, a believer may receive

1. Regarding this particular aspect, a revision of English and Persian translations of the Holy Qur'ān is suggested.

Apart from so many benefits narrated about the Names of Outstanding Excellence, I by Allāh's Will, have recognized three main aims included in the Divine creation of them:

1- Monotheism or the Unity of Allāh the Almighty God is made clear by a group of Divine Attributes which appear in twins, yet seem to be contradictory in nature, such as: اَلحَيُّ الْقَيّوم (The Eternal Live), اَلْواحِدُ القَهّار (The One yet the Dominant) and اَلْمَلِكُ القُدّوس (the Holy King).

Such Attributets belong to Allāh only and they rule out any resemblance between the Creator and the created ones, since Allāh the Almighty God is the only One Who owns the Eternal Life; and only Allāh is the One yet the Dominant over all things and powers; and also Allāh is the only Pure and Flawless King; even among the perfect human beings i.e. , the-Messengers of Allāh, such example cannot be traced.

2- Remembrance of the Names of Outstanding Excellence provides a manifest effect in man's spiritual and mental upbringing, provided that they are learned and pondered over profoundly. Allāh has guided man to regard these Divine Attributes as his models in self-cultivation towards perfection: When Allāh introduces Himself as "the Mighty Forgiving,"[1] عَفُوّاً قديراً it is to be understood by the believers that notwithstanding owning the Supreme Might, Allāh chooses Forgiveness; or when Allāh introduces Himself as the-Knowing Decreer, عَليماً حَكيماً[2] a believer learns that a decreer has to pass his injunctions and judgements on the basis of knowledge and truth. The point that I find it vital to be mentioned here is that the Attributes should be translated according to the context, and particularly when they appear as twins, the task of the translators doubles: Not only according to the context should translation be done, but also one of the Attributes, according to the context should stand as an adjective for the other one as a nominative case; thus they are not to be treated as synonyms and not to be separated by the related punctuation i.e., comma; otherwise the Mighty Forgiving will come out as "the Mighty, the Forgiving" and the Knowing Decreer عَليماً حَكيماً as"the Knowing, the Wise." In the latter with reference to the context which contains decrees regarding distribution of heritage, the right equivalent, "the Knowing Decreer" has been substituted by "the Wise,the Knowing",

1. 4: 149
2. 4: 11

complete, to show the continuance of the utterance, one can employ semicolon; and even with a comma in the case of incomplete or synonym-like sentences; and this means that sometimes the end of a Qur'ānic sentence is the end of several related 'Āyats or Words of Revelation; any effort in the line of producing cohesion between the 'Āyats makes the reader to understand the meaning better. A properly used punctuation does help the preservance of the linkage between the Words of Revelation; abundant confusions come about if a translator does not charge his responsibility in this regard, since the- suspended sentences in the text of translation, can raise many "out of context" judgements about the meaning and the Message. This type of carelessness has helped the anti-Islam critics to make their spitefulness seem convincing; and they have raised negative arguments about the- seeming confusion, whereas misunderstandings usually come from lack of knowledge.

The Unseen Values

The gratest values of the Holy Qur'ān which almost all commentators and translators both in English and Persian have failed to translate justly and accurately are Allāh's Names of Outstanding Excellence known as Asmā ul Hosnā. This factor I believe is the major flaw which has caused confusion and brought about an evident sign of incompleteness of the-meanings of the Words of Revelations throughout the Book. Any translation void of attention to these meanings which usually confirm and complete each 'Āyat (verse) loses a substential part of its validity; to elaborate upon my point, following revision is demanded:

The Divine fascination of Allāh's Names of Outstanding Excellence is one of the secrets by which a believer holds on for the stand of the Holy Qur'ān as a Miracle. These Names as narrated by the authorities are at least ninety-nine, and Allāh's worshippers are enjoined to invoke to their Creator&Nurturer through them: "And to Allāh belong Names of Outstanding Excellence, so invoke to Him through these Names and leave those who distort Allāh's Names; they will soon be punished for what they do."[1]

1. 7:180

Principles and Foundations of Translation (1979) faithfulness demands reproduction of the style, structure and the meaning altogether; whereas faithfulness regarding translation of the religious texts means paying full attention for conveying the meaning in the framework of the Message; yet translator should have in mind that preserving the tone of the utterance whether be commanding or ironical is a necessary consideration because as part of the language of the Message it does contribute to the meaning. Some translators have been carried away by the idea of reproducing the rhyming and rhetorical pattern of some Makkan Sūrahs therefore they have lost the meaning of the Message. It is to be noted that the Sign of the Messengership of Islām to the eyes of the beholders was the Miracle of turning an unlettered man to a scribe of the Holy Qur'ān, so it is quite possible that the Man of the Blessed Soul being joyous from the gift bestowed upon him by Allāh the Almighty God and for experiment with some Poetic Makkan Sūrahs entered the field of rivalery for showing his poetic utmost skill against the disbelieving yet competent writers and poets of Arabia. But after he is accused of being a poet, the thunder-like Message disperses the- accusation: "We have not taught the Messenger writing poetry, nor it is meet for him; this is but a Reminder and an Expositoring Divine Text that it may give admonition [to those who are spiritually alive] and the Word of Chastisement may be proved against the disbelievers [who are spiritually dead.][1]" So both literal and literary translations have done their harms in reaching the Divine Message of the Truth to its rightful audience.

Another factor included among the reasons of the shortcomings is the-heedlessness about the necessity of preserving the linkage between the-Revelations by related punctuactions: Majority of translators have left the-readers, or the learners wandering about the ending of each Word of Revelation; lack of cohesion between Words of Revelation (verses) is a grave lapse that both in Persian and English has resulted in the reluctance of the unaware readers towards the text; and this lack of cohesion, as I have made out, partly is due to considering normal pattern of punctuation for the ending of each 'Āyat or verse; a complete sentence usually is shown by a dot, but in the case of the Words of Revelation though the sentence be

1. 36:69

from his psychological approach and imaginary interpretations rendered in some of his footnotes, he has left one big alas about his endeavour: By using hard effort he has managed to leave out the historical events such as Ghadire Khom as he translated 5:67 or the sacrifice of Ali (AS) in the night of the Holy Messenger's Emigration as he tackled 2:207; naturaly if these important events, testified by the authentic Islāmic resources are to be neglected one can expect the whole Sūrah ('Ādyāt) and 76:7-9 or similar Words of Revelation to appear with commentary of silence. A Muslim translator of the Holy Qur'ān should not in Allāh's Presence prefer his sectarian attitude to the truth. Mr.Ahmad Ali, a Shiah translator from Pakistan has not neglected any necessary information in his translation and has shown his devotion to Ahle Bait (AS) sincerly; I wish he had been moderate about historical events and also had applied a simple and easy to understand language quite far from the antiquated words and exppressions. M.M. Shakir another Shiah translator is also one of the most economical in writing notes and comments; he has benefited generously from Mulāna Mohammad Ali of Ahmadiah school without any acknowledgement; with some Sūrahs he has copied the whole text daringly, so his deed is entitled to a severe blame notwithstanding that he mentions Imām Ali (AS) and Imām Hossain (AS) in the Words of Revelation related to them.

The second negative factor results from the unintentional negligence against Allāh's admonition: "And We have revealed the Holy Qur'ān easy and simple to be understandable and guiding to the people; is there any one who is willing to receive admonition?[1] This 'Āyat which is repeated in the same Sūrah implies the preference of semantic value of the text over its stylistic aspect; also Allāh the Merciful repeatedly declares: "See how We explain Our Words of Revelation so that they may understand [and turn to the truth.]"[2] Thus all sorts of similitudes and parables are employed to teach the Truth which is the ultimate goal of Religion. Some translators have confined themselves to the word for word translation to uphold the holiness of the Words of God as it happened with the Bible in the earlier time; and some other have tried to regard the utmost eloquency and literary skill in their translations; In a literary text as I have elaborated in the book

1. 54:17, 22, 32, 40
2. 6:65

produced unfair and rough material for Christian missionaries. Mr.Arberry has reproduced in English language an eloquent, poetic and literary text rather than a comprehensive translation of the Holy Qur'ān; his view about untransability of the Qur'ān which has also been transmitted to other translators shows his aim: "The rhetoric and rhythm of the Arabic of the-Koran are so characteristic, so powerful, so highly emotive that any version is bound to be a poor copy of the original. My chief reason for offering this new version of a book which has been translated many times already is that in no previous rendering has a serious attempt been made to imitate those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran."[1]

To him "glory" and "sublimity" of the Holy Qur'ān reside in rhetorical and rhythmical pattern of the Arabic language whereas while listening to Allāh's Words of Truth a believer cannot stop weeping out of ecstasy raised by the-supreme might of the meanings.

J.M. Rudwell, Henry Palmer, Richard Bell and N. Dawood are also on the-list of the well known non-Muslim translators of the Holy Qur'ān; they all are well excused for literal or distorted free translations due to their lack of required knowledge of the text as well as their being bias and prejudicial.

English speaking Muslim translators with few exceptions have not succeeded to free themselves from the old literary language for the benefit of the aim of reaching the meaning to the readers and some of them have not themselves acquired the information about the background of the-Words of Revelations (the verses)

The two well known Muslim translators, Marmaduke Pickthall the first English speaking translator of the Holy Qur'ān (1930) and Dr. Thomas Irving both have treated the text economically regarding explanations and notes related to the texts; however Dr. Irving (Haj Taleem Ali) the American Muslim, being enthusiastic to reach the meaning of Qur'ān to the reader has made a compensation through adopting an every day, easy and simple language.

The relatively notable translation with full commentary and detailed explanations belongs to Abdullah Yusuf Ali of Sunni school; but apart

1. From preface to "the Interpreted Qur'ān"

Regarding justice Allāh states: "And when you speak [or judge] be just though it may be against the benefit of your close relatives."[1] Even if only this Command is obeyed and practised by every individual, an active monotheistic concience will gradually control man's conduct; and this prerequisite lesson will prepare the normal and non psychosis man to learn how to abstain from band or group-cultivating oppression, motivated by the-blind-born eyes of ignorance which is the root of any injustice; and thus a universal habit of doing justice which is the most urgent need of all will be flourishing throughout the human communities.

Translators and Translations of the Holy Qur'ān

The Holy Qur'ān while confirming the previous scriptures, has been introduced to mankind as the Final Message of Allāh the Almighty God and the Messenger of it as the last of all the Messengers.[2] However the religion is not compulsory after the truth is distinguished from falsehood.[3]

Now the question arises why the Message of a Book which advocates for rightousness, justice, knowledge and all the spiritual means which cause any individual to attain prosperity in his/her life and salvation in the Hereafter has not reached mankind as it has been Commanded by the Creator of the-heavens and the earth and all creatures? The true answer is that the-universal Message of the Holy Qur'ān that should have been conveyed via translation from Arabic into all foreign languages, has not been done as it should be: The reason that translations have failed to reach the Message I can say about English is due to several main factors: First of all translation of the Holy Qur'ān by a non-Muslim translator even if not spiteful can be regarded as valid as translation of a book or a text on geology, physic, space or other sciences by a non-specialist: In a religious text having a feel for both languages which is highly essential in any translation comes after having a deep belief plus a sound knowledge of the related culture.

The translation known as the best among the non-Muslim translators belongs to Arthur John Arberry (1955) about two centuries after George Sale (1734) who is the first well known but the one who

1. 6:152
2. 33:40
3. 2:256

In the Name of Allāh
The Merciful Beneficent

The Book of Wisdom

Introduction

The Holy Qur'ān does not belong only to a selected people by the name of Muslims; it is but for all people of the world, since Allāh, the Almighty God has proclaimed its universality through various Words of Revelations: "This Qur'ān is a Grace and Guidance for all mankind.[1]" And He has announced His Ordained prophecy: "Say O, Messenger: This is a Grand News, from which you turn away."[2] This Holy Qur'ān is a Great Admonition and Commend for all men in the human society and surely you will know about this News after a time.[3]

In the first Sūrah revealed to the Holy Messenger of Islām, we the pro-pen people learn that "Allāh is the One Who created man and is the One Who taught him all sciences through the knowledge of writing with pen; and He taught man what he did not know."[4] Allāh enjoins man "to think" about his own being and about the bounties bestowed upon him by his Creator; and He enjoins man to value the faculties of sight, hearing and intelect by seeing the truth, listening to the truth and realizing the truth; all these spiritual gifts co-operate for discriminating man from the cattle: In Allāh's sight material bounties have been produced for both of them: "Do they not see that We drive water to the dry and bare of herbage land and produce by it vegetations which their cattle and they themselves eat from it? Will they not open their eyes to see the truth?[5] "And all these bounties are a provision for you and your cattle."[6] Allāh's granting value for justice is to the extent that after creation of "the heavens" He placed the balance"[7] to bar mankind from transgressing to the right of the other people and He appointed the due punishment for the injust and the oppressors, thus He called them the self-oppressors.[8]

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1. 12:104, 68:52 and 81:27
2. 38:67-68
3. 38:87-88
4. 96:4-6
5. 32:27
6. 80:32
7. 55:7-9
8. 2:57 and 3:117



An-Nāss *(The people)*

Revealed at Makkah

6 Words of Revelation (āyāt)

In the Name of Allāh
The Merciful Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say [O, Messenger!]: "I take refuge in
The Creator of mankind, (1)

مَلِكِ النَّاسِ ﴿٢﴾

"The King of mankind, (2)

إِلَٰهِ النَّاسِ ﴿٣﴾

"The God of mankind, (3)

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

"From the evil of the temptations of
Satan: (4)

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

"The one who whispers into the hearts
Of the people, (5)

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

"Whether he be from among the Jinns
Or among the mankind." (6)

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

"And there is no equal, no match and no Mate for Allāh, the Almighty." (4)

سُورَةُ الفَلَقِ

Al-Falaq *(The Dawn)*

Revealed at Makkah

5 Words of Revelation (āyāt)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh
The Merciful Beneficent

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾

Say |O, Messenger!|: "I take refuge in The Creator of the Dawn: (1)

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

"From the evil of all creatures; (2)

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

"And from the evil of the darkness of The night when it overtakes all things; (3)

وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾

"And from the evil of the sorceresses Who blow spell in the knots; (4)

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

"And from the evil of the jealous when Jealousy is raised in him." (5)

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

He will surely be burnt in the Blazing Flame of the Fire, (3)

وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾

And his wife shall enter the Hell while Carrying wood for the Fire,[1] (4)

فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Upon her neck shall be a twisted rope of Palm-leaf fibers |which will become a Flame of the Fire around her neck|. (5)

سُورَةُ الْإِخْلَاصِ

Al-Ikhlās *(Sincerity in Faith)*

Revealed at Makkah

4 Words of Revelation (āyāt)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh
The Merciful Beneficent

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾

Say |O, Messenger!|: "Allāh is the One And the Only Creator; (1)

ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾

"Allāh is the Absolute Independent, |Free from all attachments:| (2)

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

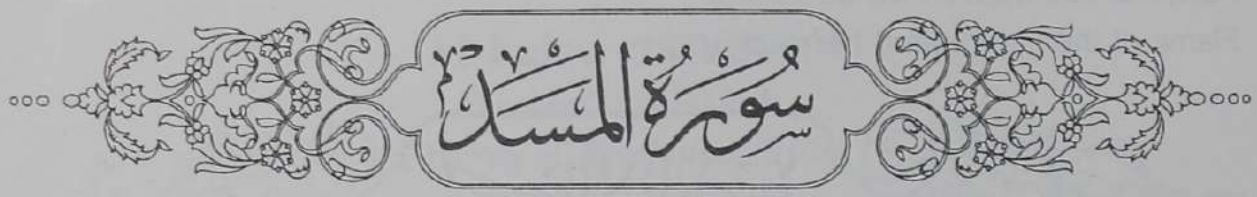
"Neither He has a son nor a daughter, Nor He is born of any other being, (3)

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1. She was his co-partner against the Holy Messenger and used to put thorns on the way of Allāh's Messenger to hurt his feet.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

So Celebrate the Absolute Purity of your Creator&Nurturer and say The Remembrance of thanksgiving to Allāh; and ask His Forgiveness. Verily, Allāh is the Relenting Repentance-Accepter. (3)



Al-Lahab *(The Flame)* or Al-Massad *(a Rope made of Palm-leaf fibers)*

Revealed at Makkah

5 Words of Revelation (āyāt)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh The Merciful Beneficent

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

May perish both hands of Abū Lahab And may perish he, himself![1] (1)

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

The wealth that he collected and what He earned will not avail him against Allāh's Punishment: (2)

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1. This Sūrah is also another Divine Prophecy about the defeat of the enemies of the Holy Messenger and the Victory of Islām. Abū Lahab an uncle of the Holy Messenger was one of the most spiteful opponents of the early Islām who even publicly kept on slandering and insulting the Holy Messenger. Abū Lahab's wife was also a co-partner of his mischievious deeds. It has been reported that one week after the Victory of Badr and the defeat of Makkan pagans, Abū Lahab (the Father of the Flame) following the Divine Curse died of a contagious stinky illness and nobody could stand to get near to his corpse, so they hired slaves to burry him; his soul had already gone to the Blazing Fire!

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

"And I will not definitely be
The worshipper of what you worship; (4)

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾

"Nor you will be the worshippers of
Allāh, the One, Whom I worship; (5)

لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

"So to you be your rite and to me my
Religion."[1] (6)

سُورَةُ النَّصْرِ

An-Nasr *(The Divine Aid)*
Revealed at Madīnah
3 Words of Revelation (āyāt)

**In the Name of Allāh
The Merciful Beneficent**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾

|O, Messenger!| When comes the Aid of
Allāh and the Victory,[2] (1)

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ
أَفْوَاجًا ﴿٢﴾

Then you will see that people enter
Allāh's Religion in crowds; (2)

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1. The Makkan ringleaders of pagans came to the Holy Messenger suggesting that to remove the hostile attitudes among them, the Holy Messenger may worship their idols for one year and they will worship his God for another year; it was against that foolish suggestion that this Sūrah was revealed.
2. This Sūrah contains the Divine Prophecy which was known through the Embracing Knowledge of Allāh and its fulfillment appeared as the Victory of Makkah which put an end to paganism and established Islām as a universal Religion of the Truth.

You Good in Abundance.[1] (1)

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

So perform thanksgiving prayer[2] and
Offer a sacrifice in Allāh's Way. (2)

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Verily, your enemy shall be the one cut
Off in progeny. (3)



Al-Kāfirūn *(Those Who Reject Faith)*

Revealed at Makkah

6 Words of Revelation (āyāt)

**In the Name of Allāh
The Merciful Beneficent**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

Say [O, Messenger!]: "O, you ringleaders
Of disbelief! (1)

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

"I do not worship what you worship, (2)

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

"And you do not worship Allāh the One
Whom I worship; (3)

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1. After the death of Ibrāhīm the Holy Messenger's son, born of Khadījeh, some enemies of the Holy Messenger overjoyed the news and called him "Abtar" meaning without offspring, since according to the belief of the Time of Ignorance a man without a son to inherit his position is the one cut off in progeny. So Allāh, the Grace-Bestowing Mighty, to console His Messenger in this Sūrah gives him glad-tiding of Her Highness Fātimah Az-zahrā who proved to be the mother of the Holy Progeny of eleven Infallible Imāms, all religious leaders for mankind. Kauthar also is the name of a spring in the Paradise located under the Arsh, from which the pious will drink.

2. By prayer, here is meant thanksgiving prayer not regular prayer.