

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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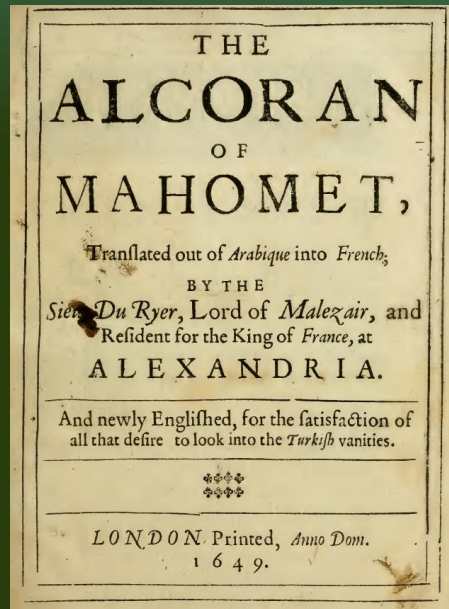
THEMATIC STUDY OF THE QUR'ĀN
TSQ 22 (Sunday, April 23, 2023, 9:30-11:00 am| MST)

FINDING THE BEST TRANSLATION OF THE QUR'ĀN

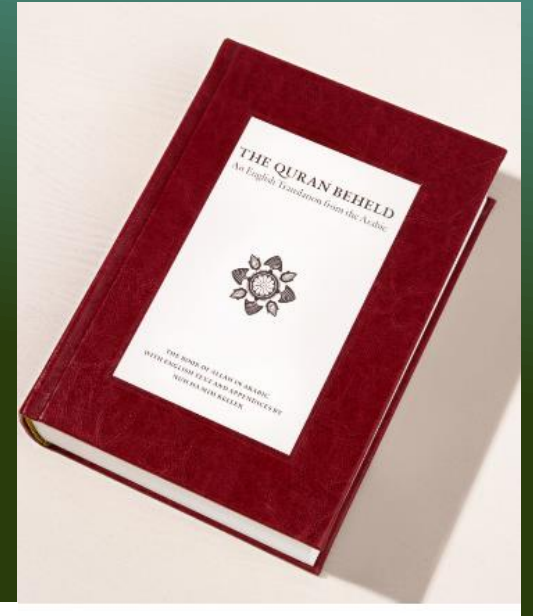
اللهم لك الحمد على ما أنعمت به علينا من تنزيل القرآن.
اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا، وَعَلِّمْنَا مَا يَنْفَعُنَا، وَزِدْنَا عِلْمًا.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ
عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

The Long Shadow of History English Translations of the QUR'ĀN



FROM
The Alcoran of Mahomet (1649)
Alexander Ross
Translated from the French of Du Ryer
TO
The Quran Beheld (2022)
Nuh Ha Mim Keller



THEMATIC STUDY OF THE QUR'ĀN
TSQ 22 (Sunday, April 23, 2023, 9:30-11:00 am MST)

FINDING THE BEST TRANSLATION OF THE QUR'ĀN

PRE-TWENTIETH CENTURY (THE MOST OFTEN
CITED, WITH ONLY 3, 5, 6, AND 7 IN ENGLISH)

1. Robert of Ketton, *Lex Mahumet pseudorprophete que arabice Alcoran—The Religion of Muhammad the Pseudo-Prophet and the Arabic Koran*, Latin (1143).
2. Luther, Martin, *Verlegung des Alcoran*—translation and abridgement of Riccoldo da Monte di Croce, *Contra legem Sarracenorum* ca. 1300, German (1542).
3. Ross, Alexander, *The Alcoran of Mahomet*—trans. from French of Du Ryer (1649).
4. Marracci, Ludovico, *Alcorani textus universus*—ed. and trans. from Arabic into Latin, 2 vols. (1698).
5. Sale, George, *The Koran, Commonly Called the Alcoran of Mohamed. Translated into English from the original Arabic, with explanatory notes, to which is prefixed a preliminary discourse* (1734).

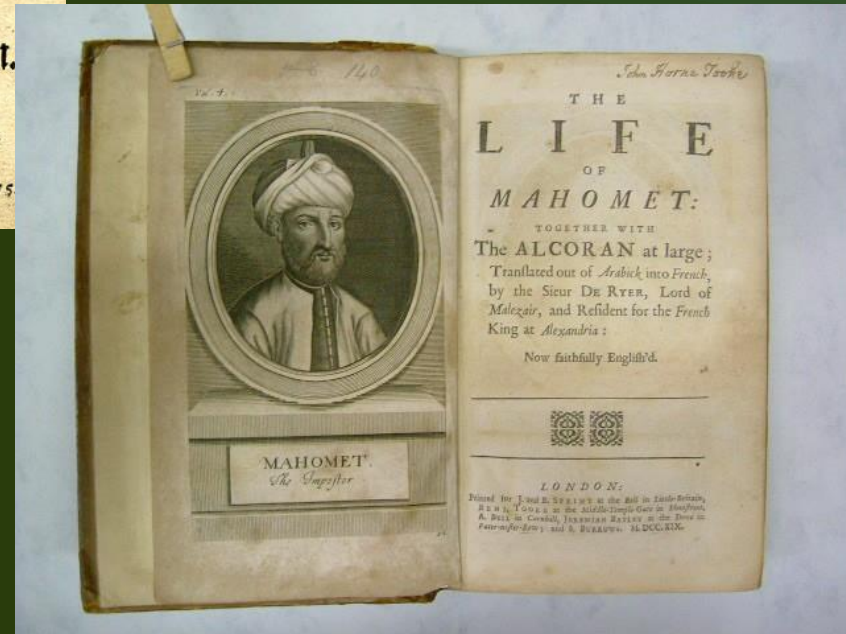
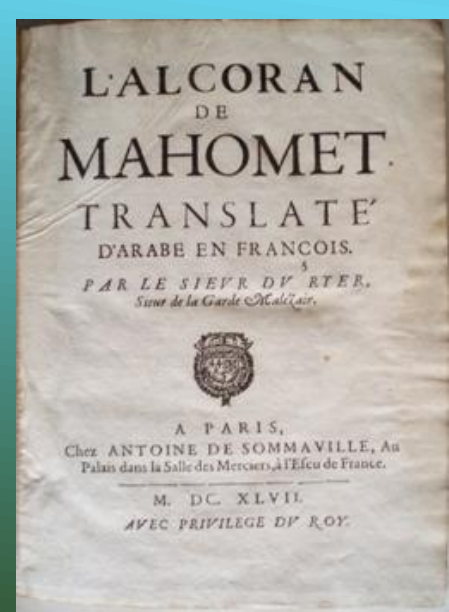
6. Rodwell, J. M., *The Koran*—Everyman's Library, Philosophy and Theology 380 (1861/1909).
7. Palmer, E. H., *The Qur'ān, Translated*—Sacred Books of the East Series, ed. F. Max Muller. Vols. 6 and 9 (1880–82).

Questions to consider

- Is it worth reading a translation done by the one who does not believe in the Qur'ān?
- How to Decide: “Which is the best translation?”

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Translations of the Quran

The Quran in English, sorted by century and year first published, translations are listed alphabetically (first and last name), where title and publisher listed are from first edition.

(Last updated, September 2021):

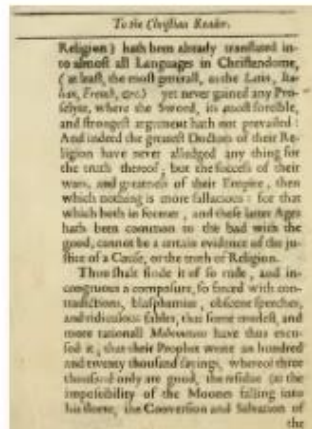
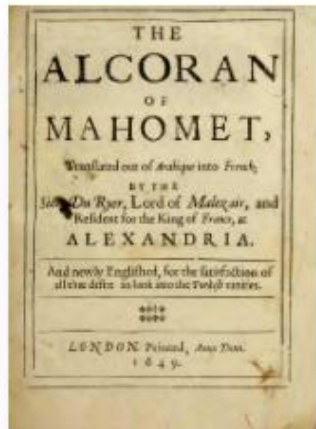
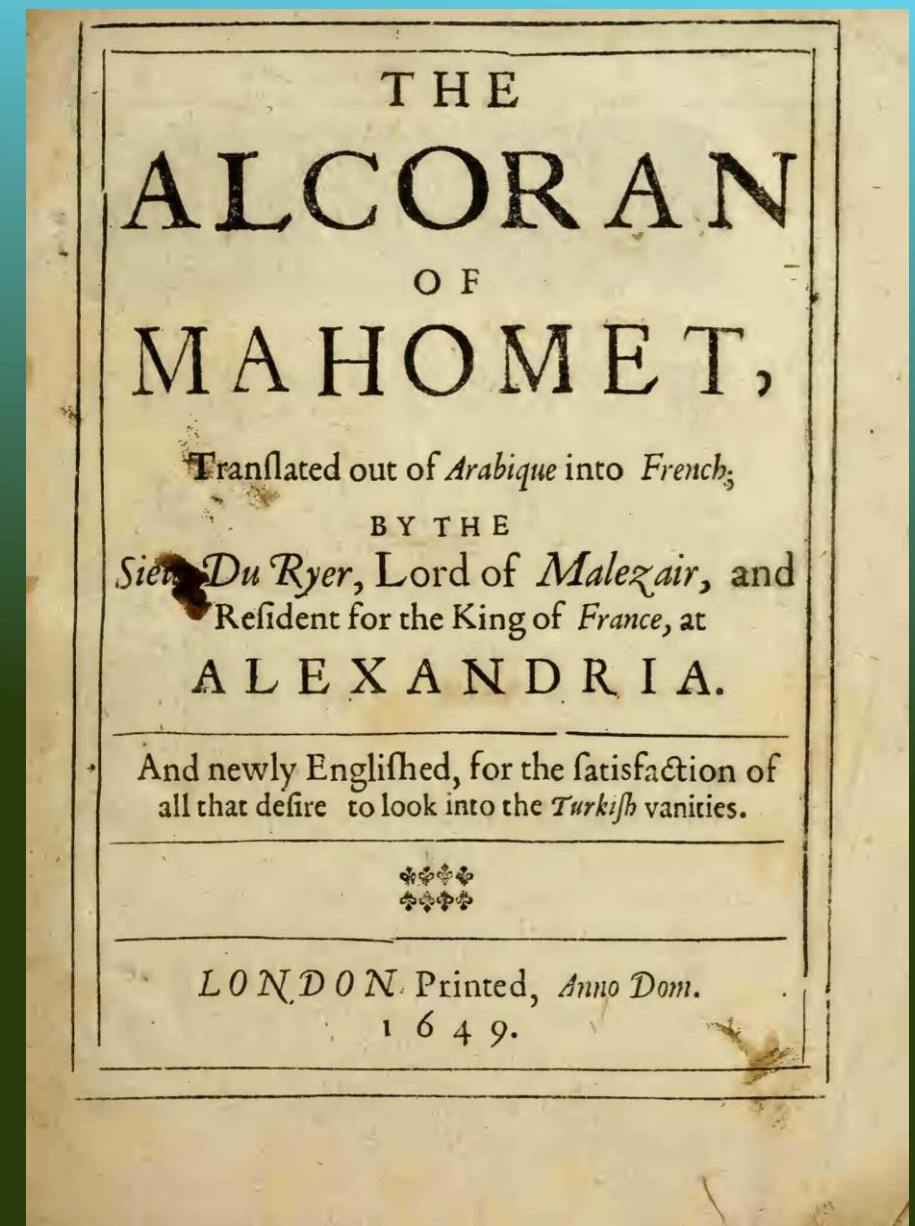
Pre-Twentieth Century

1649

- **Alexander Ross**, *The Alcoran of Mahomet (The Alcoran of Mahomet, translated out of Arabick into French, by the Sieur Du Ryer, Lord of Malezair, and resident for the French king, at Alexandria. And newly Englished, for the satisfaction of all that desire to look into the Turkish vanities)*, translated from French of Du Ryer. [Read Now](#) → (or buy [Kindle Edition](#))

1734

- **George Sale**, *The Koran, Commonly Called the Alcoran of Mohammed (The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with Explanatory Notes, taken from the most approved Commentators. To which is prefixed A Preliminary Discourse)*, translated from Arabic and Latin of Ludovico Maracci. [Read Now](#) →



THE
ALCORAN
OF
MAHOMET,

Translated out of *Arabique* into *French*;

BY THE
Sieu Du Ryer, Lord of *Malezair*, and
Resident for the King of *France*, at
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And newly Englished, for the satisfaction of
all that desire to look into the *Turkish* vanities.



LONDON Printed, *Anno Dom.*
1649.

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A TABLE.

Chapter.	Folio.
105. <i>The Chapter of Elephants, containing Five Verses, written at Mecca.</i>	391
106. <i>The Chapter of Corcis, containing Four Verses, written at Mecca.</i>	ibid.
107. <i>The Chapter of the Law, containing Seven Verses, written at Mecca.</i>	ibid.
108. <i>The Chapter of Affluence, containing Three Verses, written at Mecca.</i>	392
109. <i>The Chapter of Infidels, containing Six Verses, written at Mecca.</i>	ibid.
110. <i>The Chapter of Protection, containing four Verses, written at Mecca.</i>	ibid.
111. <i>The Chapter of the Cord of Palm, containing Eleven Verses, written at Mecca.</i>	393
112. <i>The Chapter of Salvation, containing Four Verses, written at Mecca.</i>	ibid.
113. <i>The Chapter of Separation, containing Five Verses, written at Mecca.</i>	ibid.
114. <i>The Chapter of the People, containing Six Verses, written at Mecca.</i>	394
<i>The Life and Death of Mahomet.</i>	395
<i>A needful Caveat or Admonition to the Reader.</i>	

THE

The first siege of Vienna (1529), then the capital city of Vienna, Austria, Roman Empire. Suleiman the Magnificent attacked the city with over 100,000 men. Vienna survived the siege (just two weeks, from 27 September to 15 October, 1529). But it left them terrified for two centuries—the image of the terrible Turk!

THE WESTERN IMAGE OF TURKS
FROM THE MIDDLE AGES TO THE 21ST CENTURY:
THE MYTH OF 'TERRIBLE TURK'
AND 'LUSTFUL TURK'

Nevsal Olcen Tiryakioglu

A thesis submitted in partial fulfillment of the requirements of
Nottingham Trent University
for the degree of Doctor of Philosophy

The second Siege of Vienna, (July 17–September 12, 1683), Ottomans against the Habsburg Roman emperor Leopold I Defeated by a combined force led by John III Sobieski of Poland.



THE
LIFE AND DEATH
OF
MAHOMET,
THE
PROPHET of the Turks, and Author
OF THE
ALCORAN.

MAHOMET, the son of Abdalla, a va-
cuous Pagan, was born Posthumus at
* Jeshab, then a Village of Arabia Fe- * Now a
lix, his mother a Jewess, both by birth City called
and Religion, dying when he was two Medina-tal-
years old, left him to his * uncle Abdal Mutalib, the Town of
who being of vile condition, and unable to give him the Prophet.
education, above the comm. on igno- sence and irreligion of * Some will
have him to

THE
FRENCH EPISTLE
TO THE
READER.



He Book is a long conference of God, the Angels, and Mahomet, which that false Prophet very grossly invented; sometimes he introduceth God, who speaketh to him, and teacheth him his Law, then an Angel, anon the Prophets, and frequently maketh God to speak in the plurall, in a stile that is not ordinary. He declaimeth against such as worship Idols, particularly against the Inhabitants of the City of Mecca, and against the

* Coreis, who were enemies to his designe. He intituled this book the Alcoran, as one would say, the Collection of Precepts: He likewise termed it El Forcan, that is, that distinguisheth good from e-vill: He divided it into many Chapters, to which he gave what inscription he thought good: he most commonly intituleth them with words that are in their first line, without regard to the matter they

* The Coreis were a powerful family in Arabia, in Mahomet's time.

WE the Consuls, Governors, Protectors, and Defenders of the Priviledges, Freedoms, and Liberties of the City of Marseillis, do certifie, and attest to all to whom it shall appertain, that Mr. Andrew du Ryer, Lord of Malezair, Gentleman in Ordinary of the Kings Chamber, and heretofore Consul to his Majesty in Ægypt, hath executed the charge for the said Consulship like a man of honesty and honour; no complaint having been made at any time, or his administration, or deportment during the time of his abode there, and that he exercised that office; Neither was any complaint ever made of the said Mr. du Ryer during the time he sojourned at Constantinople for the service of his Majesty; but all the Captains and Officers of Merchant Vessels, and of others that negotiated in the same parts, received of him all favour, as in matters that concerned them, as in affairs that did relate to the service of his Majesty, and the advantage of his Subjects traffique: in testimony of which, We have drawn and signed these presents, and have put and affixed to them, the Seal, and accustomed Arms of this City.

At Marseillis the 12.
day of Feb. 1633.

De Bourgongne, Consul.
I. Savornin, Consul.
Meinardet, Consul.

By the said Consuls Boet.



THE
ALCORAN
OF
MAHOMET.

CHAP. I.

The Chapter of the Preface, containing seven Verses, written at Mecca.

IN the Name of God, gracious and merciful; Praised be God, gracious and merciful: King of the Day of Judgment. It is thee whom we adore; it is from thee we require help. Guide us in the right way, in the way of them that thou hast gratified; against whom thou hast not been displeas'd, and we shall not be mis-led.

B

CHAP.

CHAP. II.

The Chapter of the Cow, containing Two hundred fourscore and seven Verses, Written at Mecca.

See *Erpen-
nius* his
Grammer.

IN the Name of God, gracious and merciful. I am the most wise God. There is no Error in this Book; it guideth into the right way; those that are righteous, who believe what they see not, who make their Prayers with affection, and dispence in Alms, a part of the Goods that we have given them. Such as believe the things that are inspired into thee, in those that have been Preached before thee, and at the end of the world are not ignorant they are guided by their Lord, and shall be blessed. Misery is upon unbelievers, Whether thou reprove them, or do not reprove them, they will not be converted, God hath shut up their heart, their ears and eyes, and they shall suffer great torments. Many men say, we believe in God, and the Day of Judgment, and do not believe; they think to deceive God, and them that believe in God; certainly they deceive themselves, and know it not. God will augment the infirmity which they have in their heart, and they shall undergo the rigors of an infinite pain, by reason of their lying. When it was said to them, Pollute not the earth, they said, We are true observers of the Law of God; notwithstanding, they were they that polluted the earth, but they knew it not. When it was said to them, Believe ye as the world believeth? They said, Shall we believe as fools believe? they themselves are fools, and know it not. When they met with such as believe in God, they said, We believe as you do: And when they returned towards the devils, their companions, they said, We believe as you, and mock at those men: Certainly God mocketh them, and continueth them in their Errors, to their confusion. They that have purchased Error, for the right way, have gained nothing in their commerce, and are not well directed; they are like to such as kindled fire, and when it hath enlightened what is about them, God hath deprived them of light, and left them in darkness, deaf, dumb, blinde, and they shall

See the
Explicati-
on of
Gelaldin.

See *Gelal-
din*.

CHAP. CVIII.

The Chapter of Affluence, containing three Verses, written at Mecca.

IN the name of God, gracious and mercifull. We have given thee a great affluence of our graces. Pray to thy Lord, lift up thine hands; he that hateth thee, shall be accursed.

CHAP. CIX.

The Chapter of Infidels, containing six Verses, written at Mecca.

IN the name of God, gracious and merciful. Oh Infidels, Idolaters! I worship not what ye worship, and ye worship not what I worship; I will not worship that which ye worship, and ye will not worship that which I worship; you observe your Law, and I mine.

CHAP. CX.

The Chapter of Protection, containing foure Verses, written at Mecca.

IN the name of God, gracious and mercifull. A great number of people embrace the Law of God, when he protecteth the True-believers, and giveth them victory. Exalt his glory, and implore pardon of him, he is most mercifull.

CHAP.

CHAP. CXI.

The Chapter of the Cord of Palme, containing eleven Verses, written at Mecca.

Gelaldin entituleth this the Chapter of Loss.

IN the name of God, gracious and mercifull. *Abbleb* lost this hand; God chastised him, his riches shall not save him, he shall burn in eternall flames, with his wife that carrieth wood upon her neck, bound with a cord of Palme.

The wife of *Abbleb* did cast stones in *Mahomets* way, in contempt.
See *Bedawi*.

CHAP. CXII.

The Chapter of Salvation, containing foure Verses, written at Mecca.

IN the name of God, gracious and mercifull. Say unto Unbelievers, God is eternall, he neither begetteth, nor is begotten, and hath no companion.

CHAP. CXIII.

The Chapter of Separation, containing five Verses, written at Mecca.

IN the name of God, gracious and mercifull. Say unto them, God, who hath separated light from darkness, shall defend me from all the evils that he hath created, from danger, darkness, from them that blow against the knot of the string, from Sorcerers, and the envious.

CHAP.

CHAP. CXIV.

The Chapter of the People, containing six Verses, Written at Mecca.

IN the Name of God, gracious and mercifull. Say unto them, I will beware of the temptations of the Devill, and the malice of the people, through the assistance of the Lord, and King of the people.

FINIS.

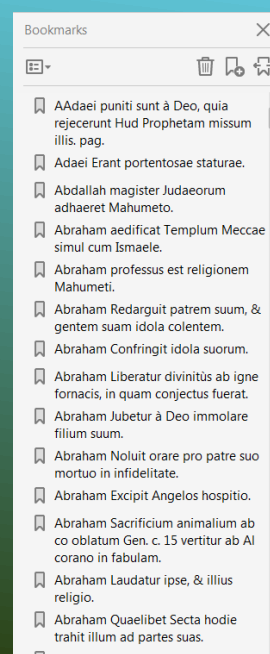
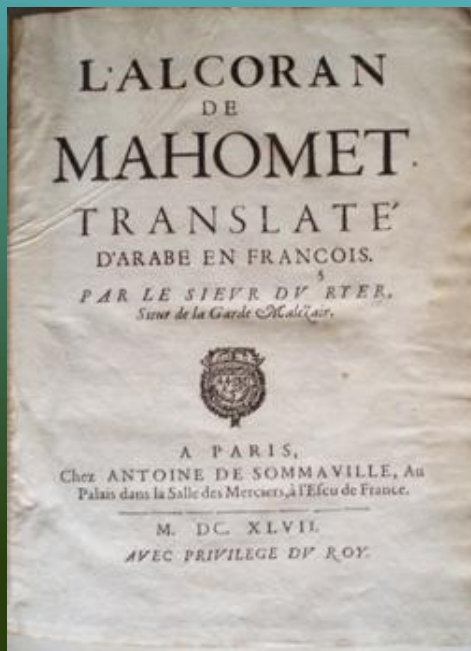
THE



THE
LIFE AND DEATH
OF
MAHOMET,

THE
PROPHET of the Turks, and Author
OF THE
ALCORAN.

MAHOMET, the son of Abdalla, a
* Now a
* Jeſrab, then a Village of Arabia Fe- * City called
* his mother a Jeweſs, both by birth Medina-tal-
* and Religion, dying when he was two nabi, [i.e.]
years old, left him to his * uncle Abdal Mutalib, the Town of
who being of vile condition, and unable to give him the Prophet.
education, above the common ignorance and irreligion of * Some will
his Country, at the age of ſixteen years, abandoned him to be his
to grandfather.



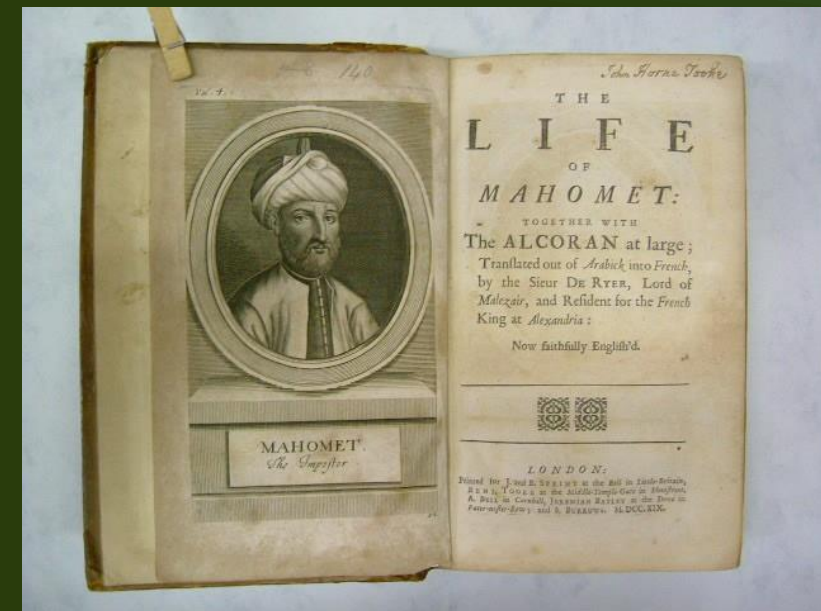
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Alcorani textus
universus ex
correctioribus Arabum
exemplaribus...
descriptus... in latinum
translatus, appositis [...]

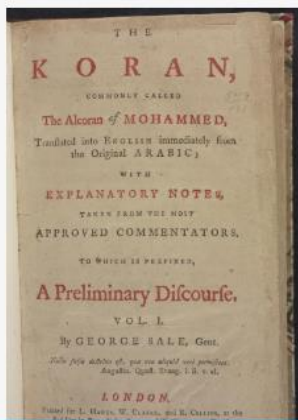
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Louis Maracci (1612–1700), a teacher of Arabic at the Sapienza University of Rome and confessor to Pope Innocent XI, issued a second Latin translation in 1698 in Padua.^[5] His edition contains the Qur'an's Arabic text with a Latin translation, annotations to further understanding and – embued by the time's spirit of controversy – an essay titled “Refutation of the Qur’an”, where Marracci disproves Islam from the then Catholic point of view. Despite the *Refutation*’s anti-Islamic tendency, Marracci's translation is accurate, suitably commented, and quotes many Islamic sources.^[6] Marracci’s translation too became the source of other European translations (one in France by Savory, and one in German by Nerreter). These later translations were quite inauthentic, and one even claimed to be published in Mecca in 1165 AH.



BOOK/PRINTED MATERIAL

The Koran, commonly called the Alcoran of Mohammed



[View 568 images in sequence.](#)

[Volume 1 page view]

1807 1808 —

THE
KORAN,

Commonly called

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To which is prefixed

A Preliminary Discourse.

By GEORGE SALE, Gent.

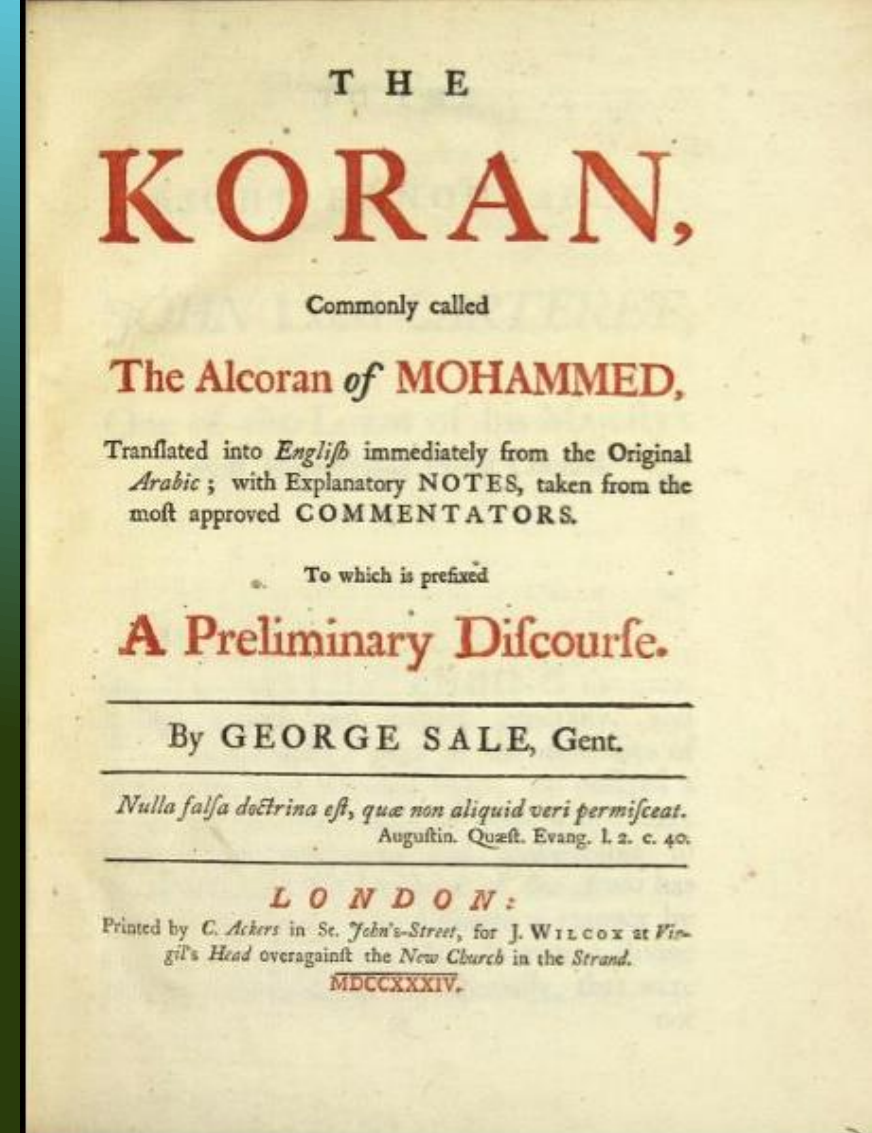
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Augustin. Quæst. Evang. l. 2. c. 40.

L O N D O N :

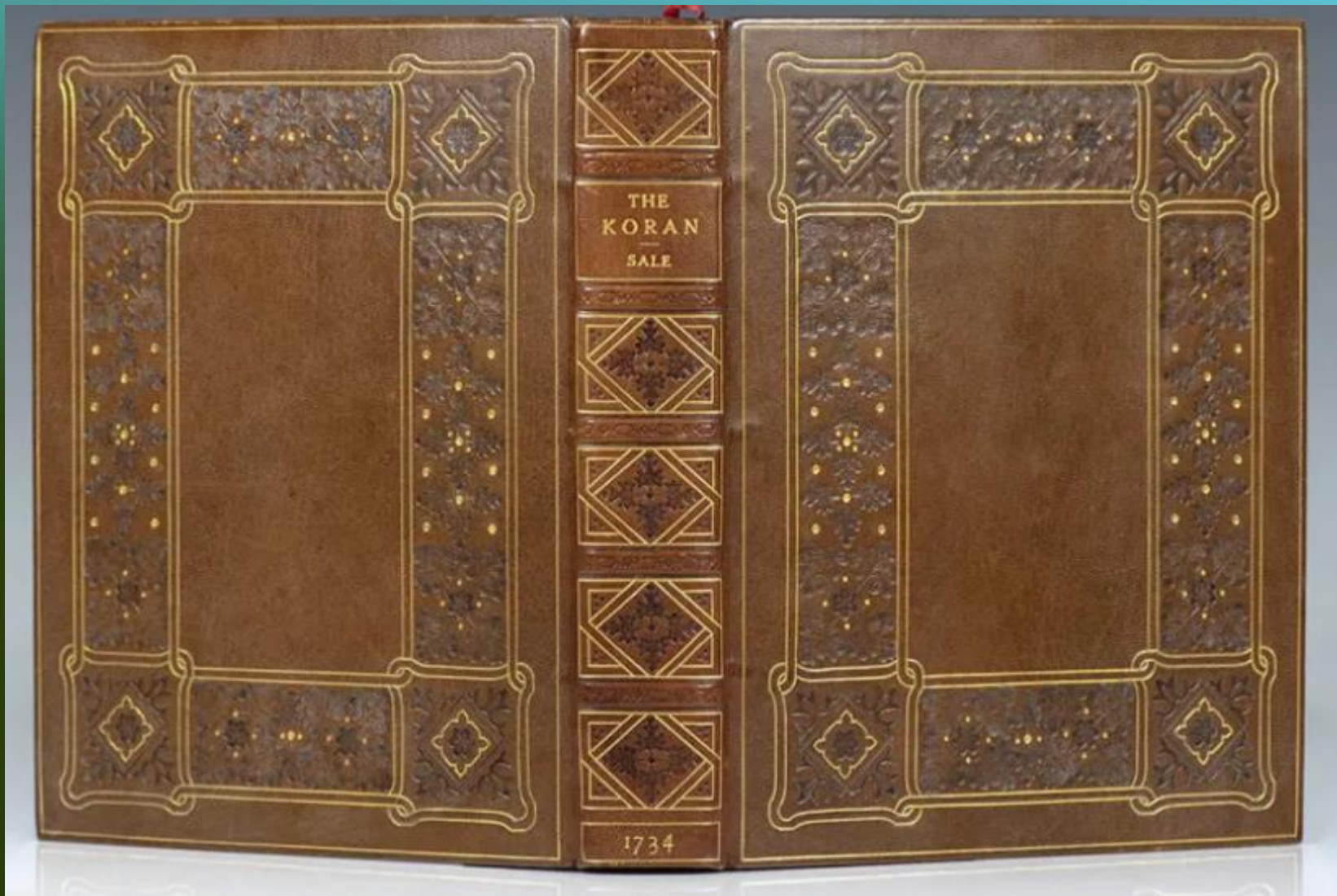
Printed by C. Ackers in St. John's-Street, for J. WILCOX at Fin-
gil's Head overagainst the New Church in the Strand.

MDCCLXXXIV.

- ▶ Sale dedicated his translation to John Carteret, 2nd Earl Granville.
- ▶ He relied heavily on O.M.D. Louis Maracci's Latin translation
- ▶ Notes and a Preliminary discourse.
- ▶ Sale had access to the Dutch Church, Austin Friars' 14th-century manuscript of al-Bayḍāwī's *Lights of Revelation and the Secrets of Interpretation*
- ▶ Sale's footnotes = literal translation where it differs from the idiom of the body text
- ▶ he gives alternate variant readings; and supplementary historical and contextual information.
- ▶ Sir Edward Denison Ross added the Introduction to the 1922 reprint of Sale's translation.



Sale, George, *The Koran, Commonly Called the Alcoran of Mohamed. Translated into English from the original Arabic, with explanatory notes, to which is prefixed a preliminary discourse* (1734).



<https://quran-archive.org/explorer/george-sale>



Image 1 of Volume 1 page view



Image 2 of Volume 1 page view



Image 3 of Volume 1 page view



Image 4 of Volume 1 page view



Image 5 of Volume 1 page view

- Thomas Jefferson (April 13, 1743 – July 4, 1826), President of United States for 8 years (March 4, 1801 – March 4, 1809)
- Owned a copy of the Qur'an, which was the second edition of a 1734 translation by George Sale, a two-volume set published in London in 1764. This set was sold to the Library of Congress in 1815, and rebound by the Library in 1918. The daybook of the Virginia Gazette records the purchase of this edition by Jefferson in Williamsburg in 1765.[1] There are no other known records of Jefferson reacquiring this work, suggesting perhaps that it survived the fire at Jefferson's family home, Shadwell, in 1770.

Current Issue Archives Search Go

July/August 2011 Volume 62, Number 4

Cover 1 2 3 4 5 6

Thomas Jefferson's QUR'AN

Written by Sebastian R. Prange Photographed by Asif Ahmad

While he was a law student, Thomas Jefferson bought a newly published English rendition of the Qur'an. What can that purchase tell us about him? About his politics, as an ambassador and as third president of the US? Or about the legacy of religious freedom and pluralism that he left to his country?

SEBASTIAN R. PRANGE

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<https://quran-archive.org/translations-of-the-quran>

In 2007, Jefferson's copy of the Qur'an was used by United States Representative Keith Ellison (D-MN) to take his oath of office.

<https://archive.aramcoworld.com/issue/201104/thomas.jefferson.s.qur.an.htm>

KORAN,

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Nulla falsa doctrina est, quæ non aliquid veri permisceat.
Augustin. Quæst. Evang. I. 2. c. 40.

LONDON:

Printed by C. Ackers in St. John's-Street, for J. Wilcoy at Vivgil's Head overagainst the New Church in the Strand.

—
MDCCLXXVI.

MDCCLXXVI = M + DCC + LX + VI = 1000 + 700 + 60 + 6 = 1766. Therefore the numerical value of MDCCLXXVI Roman Numerals is 1776.

T H E

K O R A N,

COMMONLY CALLED

The Alcoran of MOHAMMED,

Translated into ENGLISH immediately from
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WITH

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V O L. I.

By GEORGE SALE, Gent.

Nulla falsa doctrina est, quæ non aliquid veri permisceat.
Augustin. Quæst. Evang. I. ii. c. xl.

L O N D O N,

Printed for L. HAWES, W. CLARKE, and R. COLLINS, at the
Red Lion in Pater Noster Row; and T. WILCOX, at Virgil's
Head, overagainst the New Church, in the Strand.

M D C C L X V I.

THE KORAN:
OR,
ALCORAN OF MOHAMMED;

WITH EXPLANATORY NOTES;

VARIOUS READINGS FROM

SAVARY'S VERSION OF THE KORAN;

AND A

PRELIMINARY DISCOURSE

ON THE RELIGIOUS AND POLITICAL CONDITION OF THE ARABS
BEFORE THE DAYS OF MOHAMMED.

BY GEORGE SALE.

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CALCUTTA: THACKER, SPINK, & CO.
BOMBAY: THACKER VINING & CO.
MADRAS: HIGGINBOTHAM & CO.

1877.

George Sale (1697–1736), *The Koran, Commonly Called the Alcoran of Mohamed. Translated into English from the original Arabic, with explanatory notes, to which is prefixed a preliminary discourse* (1734).

*J. Hampden
Melbury Lodge
Kensington
London W.
Bought at Curo's Auction
1878. and taken up the
file in the book Dept.*

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Nulla falsa doctrina est, quae non aliquid veri permisceat.
Augustin. Quest. Evang. l. ii. c. xl.

LONDON,

Printed for L. HAWES, W. CLARKE, and R. COLLINS, at the
Red Lion in Pater Noster Row; and T. WILCOX, at Virgil's
Head, over against the New Church, in the Strand.

MDCCLXIV.

TO THE
READER.

I IMAGINE it almost needless either to make an apology for publishing the following Translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the *Christian* Religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery: and if the religious and civil Institutions of foreign nations are worth our knowledge, those of *Mohammed*, the lawgiver of the *Arabians*, and founder of an empire which in less than a century spread itself over a greater part of the world than the *Romans* were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here inquire into the reasons why the law of *Mohammed* has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone,



<https://quran-archive.org/explorer/george-sale/1734?page=6#top>

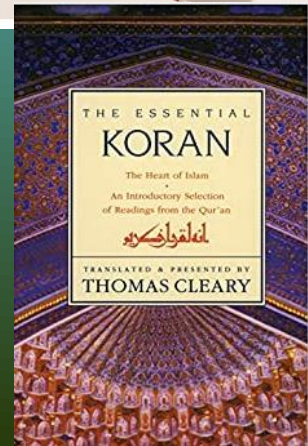
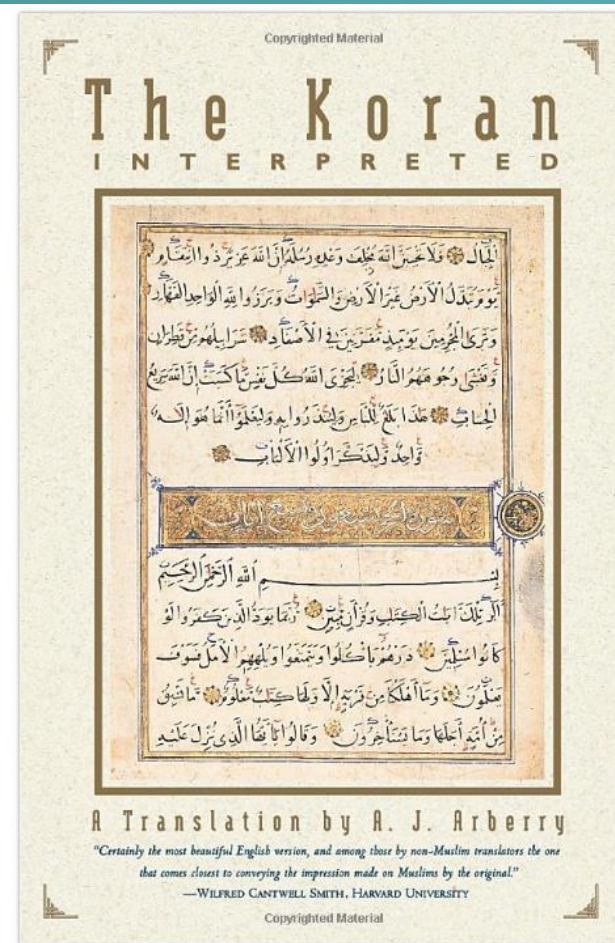
or by what means it came to be embraced by nations which never felt the force of the *Mohammedan* arms, and even by those which stripped the *Arabians* of their conquests, and put an end to the sovereignty and very being of their *Khalîfs*: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. But whatever use an impartial version of the *Korân* may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture; none of those who have hitherto undertaken that province, not excepting *Dr. Prideaux* himself, having succeeded to the satisfaction of the judicious, for want of being complete masters of the controversy. The writers of the *Romish* communion, in particular, are so far from having done any service in their refutations of *Mohammedism*, that by endeavouring to defend their idolatry and other superstitions,

or by what means it came to be embraced by nations which never felt the force of the *Mohammedan* arms, and even by those which stripped the *Arabians* of their conquests, and put an end to the sovereignty and very being of their *Khalîfs*: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. But whatever use an impartial version of the *Korân* may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, **have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture; none of those who have hitherto undertaken that province, not excepting *Dr. Prideaux* himself, having succeeded to the satisfaction of the judicious, for want of being complete masters of the controversy.** The writers of the *Romish* communion, in particular, are so far from having done any service in their refutations of *Mohammedism*, that by endeavouring to defend their idolatry and other superstitions,

they have, rather contributed to the encrease of that aversion which the Mohammedans in general have to the *Christian Religion*, and given them great advantages in the dispute. The Protestants alone are able to attack the Korân with success; and for them, I trust, Providence has reserved the glory of its overthrow. In the mean time, if I might presume to lay down rules to be observed by those who attempt the conversion of the *Mohammedans*, they should be the same which the learned and worthy bishop *Kidder* * has prescribed for the conversion of the *Jews*, and which may, *mutatis mutandis*, be equally applied to the former, notwithstanding the despicable opinion that writer, for want of being better acquainted with them, entertained of those people, judging them scarce fit to be argued with. The first of these tales is, *To avoid compulsion*; which though it be not in our power to employ at present, I hope will not be made use of when it is.

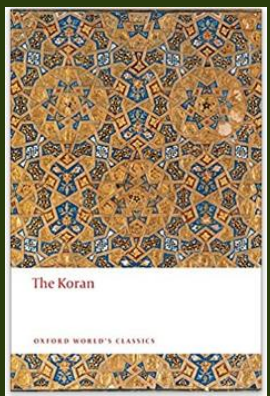
The second is, *To avoid teaching doctrines against common sense*; the *Mohammedans* not being such fools (whatever we may think of them) as to be gained over in this case. The worshipping of images, and the doctrine of transubstantiation are great stumbling blocks to the *Mohammedans*, and the church which teacheth them is very unfit to bring those people over. The third is, *To avoid weak arguments*: for the *Mohammedans* are not to be converted with these, or hard words. We must use them with humanity, and dispute against them with arguments that are proper and cogent. It is certain that many *Christians*, who have written against them, have been very defective this way: many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing that it rather serves to harden them. The *Mohammedans* will be apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and our cause also. We must not give them ill words neither;

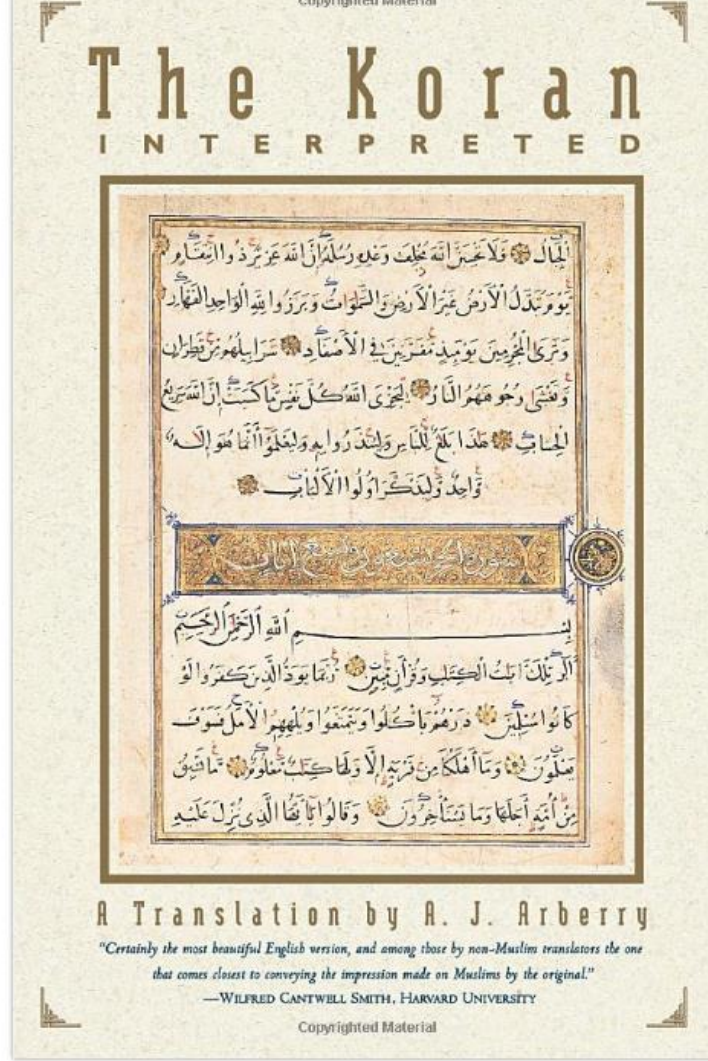
but must avoid all reproachful language, all that is sarcastical and biting: this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. The fourth rule is, *Not to quit any article of the Christian faith to gain the Mohammedans*. It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the *Mohammedans*: it is not true in matter of fact. We must not give up any article to gain them. but then the church of *Rome*



Works [\[edit\]](#)

- *The Rubaiyat of Jalal Al-Din Rumi: Select Translations Into English Verse* (Emery Walker, London, 1949)
- *The Rubaiyat of Omar Khayyam. Edited from a Newly Discovered Manuscript Dated 658 (1259–60) in the Possession of A. Chester Beatty Esq.* (Emery Walker, London, 1949) — unbeknown to Arberry or **Alfred Chester Beatty**, the "newly discovered manuscript" was a twentieth-century forgery.^[6]
- *Avicenna on Theology* (London: John Murray, 1951)
- *Omar Khayyam. A New Version, Based upon Recent Discoveries* (London: John Murray, 1952) — based upon the Beatty and another forged manuscript^[6]
- *The Secrets of Selflessness* (John Murray, London, 1953)
- *Moorish Poetry: A Translation of 'The Pennants', an Anthology Compiled in 1243 by the Andalusian Ibn Sa'id* (University Press, Cambridge, 1953),
- *The Koran Interpreted* (Allen & Unwin, London, 1955)
- *The Seven Odes: The First Chapter in Arabic Literature* (Allen & Unwin, London, 1955)
- *Classical Persian Literature* (1958)
- *Dun Karm, poet of Malta.* Texts chosen and translated by A.J. Arberry; introduction, notes and glossary by P. Grech. Cambridge University Press 1961.
- *Muslim Saints and Mystics, A translation of episodes from the 'Tazkirat al-Awliya' (Memorial of the Saints)* originally written by Farid al-Din Attar (Routledge & Kegan Paul, London, 1966)
- *Javid Nama* (Allen & Unwin, London, 1966)
- *Discourses of Rumi, A translation of Fihī Ma Fihī,* (Samuel Weiser, New York, 1972)
- *Mystical Poems of Rumi,* Translated by A. J. Arberry, (University of Chicago Press, 2009)





A Critical Reading of A. J. Arberry's Translation (*) of the Meanings of the Holy Quran (Koran Translated)

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Al-Qari`ah: The Terrible Calamity

- ⁰ Praise belongs to God, the Lord of all Being,
¹ The Clatterer!
² What is the Clatterer?
³ And what shall teach thee what is the Clatterer?
⁴ The day that men shall be like scattered moths,
⁵ and the mountains shall be like plucked wool-tufts.
⁶ Then he whose deeds weigh heavy in the Balance
⁷ shall inherit a pleasing life,
⁸ but he whose deeds weigh light in the Balance
⁹ shall plunge in the womb of the Pit.
¹⁰ And what shall teach thee what is the Pit?
¹¹ A blazing Fire!

At-Takathur: Worldly Gain

- ⁰ Praise belongs to God, the Lord of all Being,
¹ Gross rivalry diverts you,
² even till you visit the tombs.
³ No indeed; but soon you shall know.
⁴ Again, no indeed; but soon you shall know.
⁵ No indeed; did you know with the knowledge of certainty,

Al-`Asr: Time

- ⁰ Praise belongs to God, the Lord of all Being,
¹ By the afternoon!
² Surely Man is in the way of loss,
³ save those who believe, and do righteous deeds, and counsel each other unto the truth, and counsel each other to be steadfast.

Al-Humazah: The Slanderer

- ⁰ Praise belongs to God, the Lord of all Being,
¹ Woe unto every backbiter, slanderer,
² who has gathered riches and counted them over
³ thinking his riches have made him immortal!
⁴ No indeed; he shall be thrust into the Crusher;
⁵ and what shall teach thee what is the Crusher;
⁶ The Fire of God kindled
⁷ roaring over the hearts
⁸ covered down upon them,
⁹ in columns outstretched.

Al-Fil: The Elephant

- ⁰ Praise belongs to God, the Lord of all Being,
¹ Hast thou not seen how thy Lord did with the Men of the Elephant?
² Did He not make their guile to go astray?

4.1. First: Errors in understanding the semantic meaning of some of the words of the Quran

1. Arberry made a mistake in the translation of the meaning of the verse:

[إلا بـ الأنفس] (النحل:7)

He translated it as (expecting with great distress) but *distress* in this sense is a "psychological pain" or "sadness". So it does not fit the meaning, so it was better to say: (*with great effort*).

Arberry erred in Surat Resurrection (31-35) and did not succeed in translating its linguistic and semantic meaning as well as its grammatical aspects. The meanings of some words and expressions were not clear to him as in the following verses:

[القيامة:31-35] (فلا صدق ولا صلى ولكن كذب وتولى ثم ذهب إلى أهله يتمطى أولى لك فأولى ثم أولى لك فأولى)

He translated it as (*For he confirmed it not, and did not pray, but he cried it lies, and he turned away, then he went to his household arrogantly. Nearer to thee and nearer, then nearer to thee and nearer.*)

It should have been translated as: (*And so he neither believed nor prayed, but he disbelieved and turned away, then he stalked to his household in full conceit. Woe to thee, and then woe to thee.*)

[فتاب عليه إنه هو التواب الرحيم] (البقرة:37)

2. In (Al-Baqarah: 37) Arberry was unable to convey the meaning of "repented" into English in this context and resorted to repeated words, he said: (*and He turned towards him; truly He turns, and is All-compassionate*). This translation means that, "God accepted him, that God accepted and he is merciful". This translation is not accurate in meaning and with thinness of style, He would better say: (*and He pardoned him. Truly He is the Most Forgiving, the Most Merciful.*)

3. He also made a wrong translation of:

[ثم تاب عليهم] (المائدة:71)

5. He did not succeed in translating (الأمر بالمعروف) as he put it "honor" and (النهي عن المنكر) as he put it "shame". But both words do not carry the correct meaning. So it was better if he translated the terms as: (*bid to good and forbid evil*).

6. He was also wrong to translate:

[نصرف ا يات]

Into (*We turn about the signs*) and should have been translated as (*We explain the verses variously*).

7. He made a mistake in translating:

[النبي الأمي]

as (*The Prophet of the common folk*), while the correct translation is: (*The Prophet who is illiterate*)

8. He made a Wrong translation of:

[خذ العفو] (الأعراف:199)

He put it as: (*Take the abundance*) while the correct translation is: (*show forgiveness.*)

9. Arberry failed to convey the Quranic meaning of:

وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ
[قلن حاش] (يوسف:31)

In (Joseph: 31) as using: (*God save us!*), while the nearest English expression is: (*God forbid!*)

10. He did not understand the meaning of : وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

[ولا ن يع أجر المحسنين] (يوسف:56)

As he used the word "wage" which means "financial remuneration" But he should have used the word (*reward*) in this context.

2. And in the verse:

{يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ}

Arberry translated as (*Mary, be obedient to thy Lord, prostrating and bowing before Him*) in (Al-Imran: 43). He deleted (*with those who bow down*-مع الرَّاكِعِينَ) as well as dismissing) O=يا).

3.He deleted the preposition (on) or (whereon) in the translation of:

(ويوم نَحْدُ رَهُم) (ونس:28)

Where he translated it as (And the day We shall muster them) while he could say (And on the Day We shall muster them).

4.In the English translation, he deleted the word "make" in the translation:

(لا تفسدوا في الأرض) (البقرة:11)

(Do not corruption in the land)-(al-Baqarah: 11).

The sentence became grammatically wrong. Perhaps the word (make) fell due to a typographical error!

He also committed a mistake by adding words not included in the Quranic text as:

[يوسف: آيات للسائلين] (يوسف) (signs for those who ask (*questions*))

Where the word *questions* is not in the verse.

Arberry also changed the meaning of the verse

(ولا يحسبن الذين كفروا سبقوا إنهم لا يعجزون) (الأنفال:59).

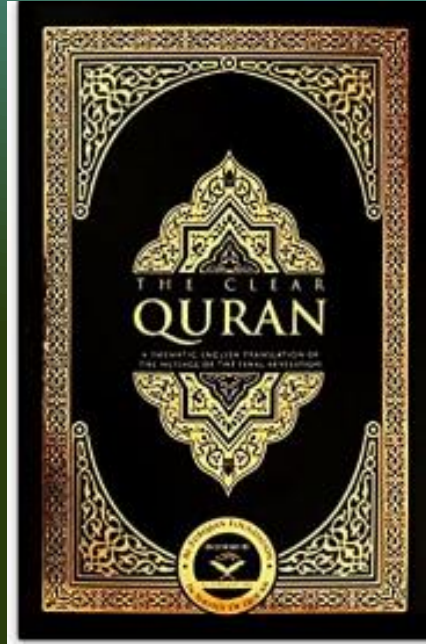
He translated it as (*And thou art not to suppose that they who disbelieve have outstripped Me; they cannot frustrate My will.*) where he added (*Me*) and (*my will*) although they are not in the original text. As well as changing the pronoun in (*يحسبن*) as (*they suppose*) to (*يحسبن*) to read as (*thou art*).

Arberry made many other grammatical mistakes in using verbs, pronouns and other grammatical structures.

He always translated (*يصبح*) in:

[فأصبح يقلب كفيه]

As (and in the *morning* he was wringing his hands). But the meaning of (*يصبح=يصير* is turn into), so the correct translation should be (and he *began* wringing his hands).





1

OPENING

1. In the Name of Allah Most Merciful and Compassionate:
2. All praise is Allah's,
Lord of all Worlds of Beings,
3. Most Merciful and Compassionate,
4. Master of the Day of Reckoning:
5. You alone we humbly adore and in You alone we seek help.
6. Guide us the Straight Way:
7. The way of those You have divinely blessed,
who have not then incurred wrath,
or utterly lost the way.

112

SINCERITY

1. In the Name of Allah Most Merciful and Compassionate:
Say: He is Allah:
the Wholly One Divine Reality Alone.
2. Allah is the Sole Indomitable Recourse for all needs.
3. He never gave birth,
nor was given birth;
4. And no one even compares with Him.

113

DAYBREAK

1. In the Name of Allah Most Merciful and Compassionate:
Say: I take refuge
in the Lord of Daybreak;
2. From the evil
of all He has created;
3. And from the evil
of outpoured blackest night
when it fills everything;
4. And from the evil
of wicked souls who blow spittle-mist
on sorcerous knots;
5. And from the evil of envier,
when gripped by envy.

114

MEN

In the Name of Allah Most Merciful and Compassionate:

THE SUN

1. In the Name of Allah Most Merciful and Compassionate:
By the Sun and its morning blaze of glory!
2. And by the Moon when it follows after it;
3. And by the Day when it reveals it to view;
4. And by the Night when drawing by reaches over it;
5. And by the Sky, and That which built it;
6. And by the Earth, and That which outflung it far and wide;
7. And by lofty Soul, and That which perfected it in matchless nature;
8. And instilled it its sense of evil and of godfearingness:
9. He has truly succeeded forever
who makes it reach full purity in faith and deed!
10. And he has truly failed forever who buries it in evil.
11. Thamud cried lies in their rank transgression;
12. When the most luckless of them all was sent avidly forth;
13. So the messenger of Allah told them:
'Beware for the she-camel of Allah and its drink of water!'
14. But they cried him lies and hamstrung and slew it;
So their Lord plastered them fatally down with blow upon blow
for their heinous crime, and leveled them clean;
15. Nor fears He the slightest reprisal.

THE WAR ELEPHANT

1. In the Name of Allah Most Merciful and Compassionate:
Have you not seen how your Lord did
with those of the mighty War Elephant?
2. Did He not send their guile completely astray?
3. And loose against them flock after flock of unheard-of eerie birds,
4. Raining down on them hails of fatally-piercing stones of fired-clay;
5. So He made them like stubble
grazed clean away.

THE NIGHT

1. In the Name of Allah Most Merciful and Compassionate:
By the Night when it steals darkly over!
2. And the Daytime when it blazes forth in splendor;
3. And by That which created Male and Female;
4. Verily the striving of you all is far scattered apart!
5. So as for him who gives nobly and is godfearing;
6. And believes in the most beautiful faith:
7. We shall relieve him unto whole ease.
8. And as for him who graspingly withholds with the tight fist of greed
and deems himself rich enough not to need the Divine or belief,
9. And cries lies to the most beautiful faith:

103

END OF THE DAY

1. In the Name of Allah Most Merciful and Compassionate:
By the End of the Day!
2. Truly Man is ruined in loss!
3. Save those who believe and work righteous deeds,
and bid each other to right,
and bid each other to patience.

104

THE SLANDERER

1. In the Name of Allah Most Merciful and Compassionate:
Woe to every slanderous fault-finder
behind people's backs
and to their face;
2. Who amasses great wealth
and counts it over and over;
3. Deeming his wealth
will make him immortal.
4. By no means!
He shall be flung into the Tearer to Pieces;
5. And what may teach you what is the Tearer to Pieces?
6. The hellfire of Allah mounted ever-high with fuel!
7. That looks down with searing torment
upon the recesses of such hearts.
8. Verily it shall shut them horrifically in;
9. Locked and barred fast with dreadful hell-bolts,
wrought massive in length.

105

97

DESTINY

1. In the Name of Allah Most Merciful and Compassionate:
Verily We commenced sending it down on the Night of Destiny!
2. And what may teach you what is the Night of Destiny?
3. The Night of Destiny is better than a thousand months!
4. Therein the angels and the
supreme angelic Spirit of life-giving revelation
descend in throng after throng by leave of their Lord;
To set every matter that shall happen that year.
5. Absolute peace and safety it is,
to the rise of the dawn.

103

END OF THE DAY

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By the End of the Day!
2. Truly Man is ruined in loss!
3. Save those who believe and work righteous deeds,
and bid each other to right,
and bid each other to patience.

TRANSLATIONS OF THE SHORTER
SURAS:

A SLAUGHTERHOUSE

103

END OF THE DAY

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By the End of the Day!
2. Truly Man is ruined in loss!
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9. Locked and barred fast with dreadful hell-bolts,
wrought massive in length.

(Al-Ikhlâs)

This Meccan chapter refutes the Trinity, idolatry, atheism, and polytheism and calls for full devotion to the only God, Who is worthy to be worshipped and Whose protection is to be sought, according to the next two chapters.

In the Name of God—

the Most Compassionate, Most Merciful

God's Absolute Oneness

1. Say, 'O Prophet,' "He is God—One 'and Indivisible'; 2. God—the Sustainer 'needed by all'. 3. He has never had offspring, nor was He born. 4. And there is none comparable to Him."¹³²²



قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

تفسير البيضاوي = أنوار التنزيل وأسرار التأويل (347 / 5)

اللَّهُ الصَّمَدُ السيد المصمود إليه في الحوائج من صمد إليه إذا قصد، وهو الموصوف به على الإطلاق فإنه يستغني عن غيره مطلقاً، وكل ما عداه محتاج إليه في جميع جهاته، وتعريفه لعلمهم بصمديته بخلاف أحديته وتكرير لفظة الله للإشعار بأن من لم يتصف به لم يستحق الألوهية، وإخلاء الجملة عن العاطف لأنها كالنتيجة للأولى أو الدليل عليها.

(اللَّهُ الصَّمَدُ) أَي الَّذِي يُصَمَدُ إِلَيْهِ فِي الْحَاجَاتِ. كَذَا رَوَى الصَّحَّاحُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: الَّذِي يُصَمَدُ إِلَيْهِ فِي الْحَاجَاتِ، كَمَا قَالَ عَزَّ وَجَلَّ: ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ «1» تَجَرُّونَ [النحل: 53]. قَالَ أَهْلُ اللُّغَةِ: الصَّمَدُ: السَّيِّدُ الَّذِي يُصَمَدُ إِلَيْهِ فِي التَّوَازِلِ وَالْحَوَائِجِ. قَالَ:

أَلَا بَكَرَ النَّاعِي بِخَيْرِ «2» بَنِي أَسَدٍ ... بَعْمَرِ بْنِ مَسْعُودٍ وَبِالسَّيِّدِ الصَّمَدِ

وَقَالَ قَوْمٌ: الصَّمَدُ: الدَّائِمُ البَاقِي، الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ. وَقِيلَ: تَفْسِيرُهُ مَا بَعْدَهُ لَمْ يَلِدْ وَلَمْ يُولَدْ. قَالَ أَبُو بِنُ كَعْبٍ: الصَّمَدُ: الَّذِي لَا يَلِدُ وَلَا يُولَدُ، لِأَنَّهُ لَيْسَ شَيْءٌ إِلَّا سَمِيحًا، وَلَيْسَ شَيْءٌ يَمُوتُ إِلَّا يُورَثُ. وَقَالَ عَلِيُّ بْنُ عَبْدِ عِبَّاسٍ أَيْضًا وَأَبُو وَائِلٍ شَقِيقُ بَنِي سَلَمَةَ وَسُفْيَانُ: الصَّمَدُ: هُوَ السَّيِّدُ الَّذِي قَدْ انْتَهَى سُودُهُ فِي أَنْوَاعِ الشَّرَفِ وَالسُّودِ، وَمِنْهُ قَوْلُ الشَّاعِرِ:

عَلَوْتُهُ بِجُسَامٍ ثُمَّ قُلْتُ لَهُ ... خُذْهَا حَذِيفُ فَإِنَّتِ السَّيِّدُ الصَّمَدُ

وَقَالَ أَبُو هُرَيْرَةَ: إِنَّهُ الْمُسْتَعْنِي عَنْ كُلِّ أَحَدٍ، وَالْمُحْتَاجُ إِلَيْهِ كُلِّ أَحَدٍ. وَقَالَ السُّدِّيُّ: إِنَّهُ: الْمَقْصُودُ فِي الرَّعَائِبِ، وَالْمُسْتَعَانُ بِهِ فِي الْمَصَائِبِ. وَقَالَ الْحُسَيْنُ بْنُ الْفَضْلِ: إِنَّهُ: الَّذِي يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ. وَقَالَ مُقَاتِلٌ: إِنَّهُ: الْكَامِلُ الَّذِي لَا عَيْبَ فِيهِ، وَمِنْهُ قَوْلُ الرَّبْرِقَانِ:

سِيرُوا جَمِيعًا بِنِصْفِ اللَّيْلِ وَاعْتَمِدُوا ... وَلَا زَهْبِنَةَ إِلَّا سَيِّدُ صَمَدٍ

وَقَالَ الْحَسَنُ وَعِكْرِمَةُ وَالصَّحَّاحُ وَابْنُ جُبَيْرٍ: الصَّمَدُ: الْمُصَمَّتُ الَّذِي لَا جَوْفَ لَهُ «3»، قَالَ الشَّاعِرُ:

شِهَابُ حُرُوبٍ لَا تُزَالُ جِيَادُهُ ... عَوَابِسُ يَغْلُكُنَ الشَّكِيمَ الْمُصَمَّمَا «4»

قُلْتُ: قَدْ أَتَيْنَا عَلَى هَذِهِ الْأَقْوَالِ مُبَيَّنَةً فِي الصَّمَدِ، فِي (كِتَابِ الْأَسْنَى) وَأَنَّ الصَّحِيحَ مِنْهَا. مَا شَهِدَ لَهُ الْإِشْتِقَاقُ، وَهُوَ الْقَوْلُ الْأَوَّلُ، ذَكَرَهُ الْخَطَّابِيُّ. وَقَدْ أَسْقَطَ مِنْ هَذِهِ السُّورَةِ مَنْ أَبْعَدَهُ اللَّهُ وَأَخْزَاهُ، وَجَعَلَ النَّارَ مَقَامَهُ وَمَثْوَاهُ، وَقَرَأَ اللَّهُ الْوَاحِدُ الصَّمَدُ فِي الصَّلَاةِ، وَالنَّاسُ يَسْتَمِعُونَ، فَأَسْقَطَ: قُلْ هُوَ، وَرَعِمَ أَنَّهُ لَيْسَ مِنَ الْقُرْآنِ. وَغَيْرَ لَفْظِ أَحَدٍ، وَأَدْعَى أَنْ هَذَا

Conceptual Clarity is absent from the translation

In the Name of God—
the Most Compassionate, Most Merciful

Free Choice

1. Is there not a period of time when each human is nothing yet worth mentioning?¹²⁵² 2. 'For' indeed, We 'alone' created humans from a drop of mixed fluids,¹²⁵³ 'in order' to test them, so We made them hear and see. 3. We already showed them the Way, whether they 'choose to' be grateful or ungrateful.

Reward of the Ungrateful

4. Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire.

Reward of the Grateful

5. Indeed, the virtuous will have a drink 'of pure wine'—flavoured with camphor— 6. 'from' a spring where God's servants will drink, flowing at their will. 7. They 'are those who' fulfil 'their' vows and fear a Day of sweeping horror, 8. and give food—despite their desire for it—to the poor, the orphan, and the captive, 9. 'saying to themselves,' "We feed you only for the sake of God, seeking neither reward nor thanks from you. 10. We fear from our Lord a horribly distressful Day." 11. So God will deliver them from the horror of that Day, and grant them radiance

سورة الإنسان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ

يَكُنْ شَيْئًا مَّذْكُورًا (1) إِنَّا خَلَقْنَا الْإِنْسَانَ مِّنْ

نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِمْ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (2) إِنَّا

هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَاْفُورًا (3) إِنَّا

أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا

(4) إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِّنْ كَأْسٍ كَانَ مِزَاجُهَا

كَافُورًا (5)

تفسير الطبري = جامع البيان ت شاکر (24/ 87)

يعني جل ثناؤه بقوله) : هَلْ أَتَى عَلَى الْإِنْسَانِ (قد أتى على الإنسان، وهل في هذا الموضع خبر لا مجد، وذلك كقول القائل لآخر بقَرره : هل أكرمتك؟ وقد أكرمه؛ أو هل زرتك؟ وقد زاره، وقد تكون مجدا في غير هذا الموضع، وذلك كقول القائل لآخر : هل يفعل مثل هذا أحد؟ بمعنى : أنه لا يفعل ذلك أحد . والإنسان الذي قال جل ثناؤه في هذا الموضع) : هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ : (هو آدم صلى الله عليه وسلم كذلك .

حدثنا بشر، قال : ثنا يزيد، قال : ثنا سعيد، عن قتادة، قوله) : هَلْ أَتَى عَلَى الْإِنْسَانِ (آدم أتى عليه) حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (إنما خلق الإنسان ها هنا حديثا، ما يعلم من خليقة الله كانت بعد الإنسان . حدثنا ابن عبد الأعلى، قال : ثنا ابن ثور، عن معمر، عن قتادة، قوله : (هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا) قال : كان آدم صلى الله عليه وسلم آخر ما خلق من الخلق .

حدثنا ابن حميد، قال : ثنا مهران، عن سفيان) هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ (قال : آدم .

1. THE OPENING

This sura is seen to be a precise table of contents of the Qur'anic message. It is very important in Islamic worship, being an obligatory part of the daily prayer, repeated several times during the day.

¹In the name of God, the Lord of Mercy,^a the Giver^b of Mercy!^c
²Praise belongs to God, Lord^d of the Worlds,^e ³the Lord of Mercy, the Giver of Mercy, ⁴Master of the Day of Judgement. ⁵It is You we worship; it is You we ask for help. ⁶Guide us to the straight path: ⁷the path of those You have blessed, those who incur no anger^f and who have not gone astray. **Abdel Haleem**

The Opening

IN THE NAME OF GOD, THE COMPASSIONATE

All praise belongs to God,
Lord of all worlds,

the Compassionate, the Merciful,

Ruler of Judgment Day.

It is You that we worship,
and to You we appeal for help.

Show us the straight way,

the way of those You have graced,
not of those on whom is Your wrath,
nor of those who wander astray.

(1) IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE.⁶

(2) ALL PRAISE is due to God alone, the Sustainer of all the worlds,⁷ (3) the Most Gracious, the Dispenser of Grace, (4) Lord of the Day of Judgment!

(5) Thee alone do we worship; and unto Thee alone do we turn for aid.

(6) Guide us the straight way – (7) the way of those upon whom Thou hast bestowed Thy blessings,⁸ not of those who have been condemned [by Thee], nor

Muhammad Asad

of those who go astray!⁹

I. The Opening

1. In the name of God, the Benevolent, the Merciful.
2. Praise is proper to God, Lord of the universe,
3. the Benevolent, the Merciful,
4. Ruler of the Day of Requit.
5. It is You we serve, to You we turn for help.
6. Show us the straight path,
7. the path of those You have favored, not of those who are objects of anger, nor of those who wander astray.

Thomas Cleary

Q-Beheld

1

OPENING

1. In the Name of Allah Most Merciful and Compassionate:
2. All praise is Allah's, Lord of all Worlds of Beings,
3. Most Merciful and Compassionate,
4. Master of the Day of Reckoning:
5. You alone we humbly adore and in You alone we seek help.
6. Guide us the Straight Way:
7. The way of those You have divinely blessed, who have not then incurred wrath, or utterly lost the way.

1. In the Name of God, the **Study Quran** Compassionate, the Merciful.

2. Praise be to God, Lord of the worlds,

3. the Compassionate, the Merciful,

4. Master of the Day of Judgment.

5. Thee we worship and from Thee we seek help.

6. Guide us upon the straight path,

7. the path of those whom Thou hast blessed, not of those who incur wrath, nor of those who are astray.