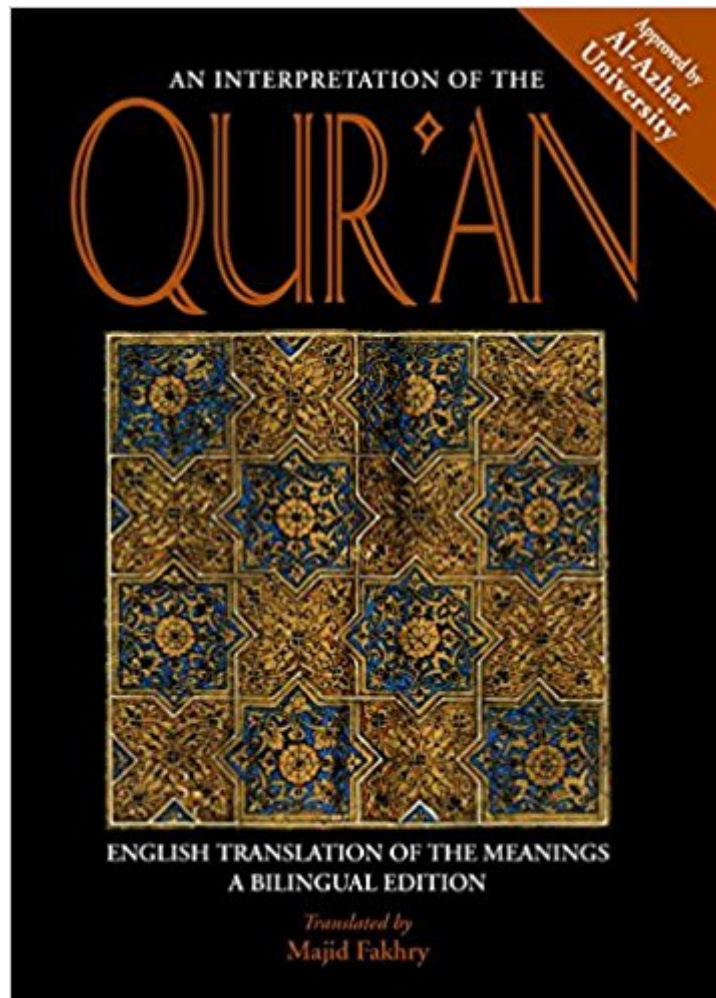




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# An Interpretation Of The Qur'an: English Translation Of The Meanings



## Synopsis

To followers of Islam, the Qur'an is the literal word of God, revealed through Muhammad, the last of the line of prophets, containing all that is necessary to lead a life of righteousness. This new bilingual edition, approved by Al-Azhar University, the chief center of Islamic and Arabic learning in the world, offers a comprehensive and accurate rendering of the Qur'an into modern English. The clear, rigorous translation, one of the only English translations available by a native Arabic speaker, is laid out here in dual column format directly opposing the Arabic text to allow the reader to make careful verse by verse comparisons. • approved by Al-Azhar University, Cairo • easy-to-read translation into modern English • index of surahs (chapters) • English and Arabic headers • verse numbers within text in English and Arabic • explanatory footnotes in English

## Book Information

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## Customer Reviews

"[This translation] succeeds in expressing the meaning of the original Arabic in simple, readable English."-Publishers Weekly  
"The dual column format allows readers to make careful verse-by-verse comparisons between languages."-Islamic Horizons

Text: English, Arabic (translation) Original Language: Arabic --This text refers to the Hardcover edition.

The translation is quite accurate and easy to read- not the usual old English style of translation that

gets confusing and makes you feel lost. It doesn't have many footnotes, so if you are looking for a more detailed translation that gives a background to why the verses were revealed, then this isn't the translation for you.

Bought for use as a reference -- one must assume that it is not possible to completely understand the meaning of these writings unless you are fluent in Arabic and have years of exposure to the social structures involved. So it is necessary to accept the authenticity of the translator's English.

This bilingual edition of the Qur'an is just what I was hoping it would be, well-translated and a ready reference when needed in my work on comparative religions and sacred texts..

Good Buy! True to description... Fast Shipping... 2 Thumbs up! A Lil worn but bought used copy!

Excellent very informative

its a good translation just wish it had some commentary and Tafsir.

very pleased

One of my greatest passions is comparative religion. I've been looking for a translation of the Quran for a long time. The only version I ever owned was a 1956 paperback version: "The Meaning of the Glorious Koran," by Marmaduke Pickthall. I skipped around in it but could never quite get ingrossed in it. One day I was at a bookstore and found this translation and interpretation by Majid Fkahrly. It was so clear and easy to read that I bought it immediately. It's a large book in actual size, but it averages only about 250 words per page. And the Quran is a very short book. So don't be misled by the number of pages. It's a fairly quick read. The reason there are so few words on such large pages is because each page is split down the middle, with English text on one side and the original Arabic on the other. I'll probably never have any use for the Arabic text, but the format feels very open because there's such a small portion of English text on each page. In other words, because the text isn't very dense, reading it doesn't seem to be a chore. Fakhry includes a brief and very helpful four page introduction before the text. And throughout the book he includes footnotes to help Westerners understand context they might not otherwise grasp. But the footnotes are mercifully brief and aid rather than interrupt the flow of reading. Clarity and ease of reading are the two best

words to describe it. Why did I decide to read the Quran in the first place? Simple. Often the problems caused by religious followers comes from \*interpretations\* of scripture rather than the scripture itself. I just thought it was high time for me to look at the Quran with my own eyes and not rely on someone else's interpretation of it. Of course, translations of dead languages become interpretations whether they intend to or not. And the author of this version doesn't deny that it's an interpretation. The author also enlisted the aid of translator Mahmud Zayid. Between them they attempted to correct errors of the earlier and more well-known versions, including Pickthall's version. They also consulted the most authoritative commentaries and they tried their best to render the words into clear and readable English. I think they succeeded on that front. It's probably not possible to render a perfect translation of the Quran. Ancient Arabic is a highly idiosyncratic language. Not even modern day Arabs speak the Arabic of Muhammad's day. Some scholars of Islam think that some of the meanings of the Quran have been distorted because of this. They could be right. But this version is pretty much the mainstream interpretation. In other words, even the various disagreeing sects of Islam would probably mostly agree on this interpretation, because despite their deep divisions there are many things they agree on. The first Surah (chapter) is relatively short: only 65 words long. In the second Surah I found words that are eerily similar to words Jesus spoke----a message that some Muslims fail to heed, just as some Christians fail to heed Jesus' similar message. From Surah 2: "There are some who say 'We believe in Allah and the Last Day;' but they are not real believers. They seek to deceive Allah and the believers, but they deceive none others but themselves, though they are not aware of that . . . A painful punishment awaits them because of their lying. And when they are told 'Do not sow mischief in the land' they say: 'We are only doing good.' It is they who make mischief, but they are unaware of that." The words go on to say that such people are "fools" and "devils" and describes them as "intransigent." Intransigence is defined by Merriam-Webster as "characterized by refusal to compromise or abandon an extreme position or attitude." Terrorists seem not to have read that Surah. Notice the similarity of that Surah with Jesus' words: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that last day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' (Matthew 7:20-23) Jesus also said: "By their fruit ye shall know them." (Matthew 7:16) The similarity between both messages is striking. What's more striking is that the message is delivered so early in the Quran: on the first page, in fact. Both messages say that there are people who consider themselves to be devout and doing God's work but who are deceiving themselves and

committing evils instead. I may never completely settle the issue in my own mind of the exact nature of Muhammad as a religious figure. But there is undeniable wisdom within the pages of the Quran. Only a fool could miss it. It seems primarily a message of peace, mercy, compassion, and understanding. There are other parts that don't give me as much comfort, though, because they could be construed as justifying various social codes that I consider too extreme. But there are other passages that moderate those kinds of phrases by supplying a more compassionate perspective. For example, Westerners are familiar with the fact that criminals are punished harshly in Islamic cultures. But in the Quran it says that criminals who show honest remorse should be shown mercy. It's also important to remember that the Quran was written within a cultural context. And the pre-Islamic social rules of Arabs tended to be even more harsh than the post-Islamic social rules of Arabs. So it seems more likely that Muhammad was trying to moderate extreme cultural norms rather than exacerbate or justify them. My uneducated guess, though, is that the Quran may have been altered or misinterpreted somewhere along the line, changing it into something it was never intended to be. Of course, Islamic scholars deny this. And even if there was some conspiracy to alter the words of the Quran, it would have had to have been very close to the time of Muhammad's death, because there's not much historical evidence of it, if any. But meaning and interpretation could have been altered either intentionally or unintentionally. Ultimately I see no resemblance between the author of these scriptures and modern day terrorists. If they truly believe in God's Day of Judgement, then a close reading of the Quran should fill them with fear and dread because of their actions, not great expectations. That's my opinion. Considering the impact that Islamists have had on Western society in the 20th and 21st centuries, I think Westerners owe it to themselves to read the Quran and learn some the history of Muhammad and Islam. The good parts were very good and have been glossed over. The Quran is relatively short----not nearly the length of even the New Testament. And this translation and interpretation makes it an easy read.

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