

A question has been raised in the community as to why we need yet another translation of al-Qurʿān. People would also like to know, since *alḥamdulillāh*, this translation has already been completed, what is the basis of this new translation?

My own understanding is that al-Qurʿānu-l-Karīm revealed by Allāh ﷻ in the pure Arabic tongue (*lisānun ʿarabiyyun*) to His Messenger, the Seal of the Prophets, Sayyidina Muḥammad ibn ʿAbdullāh ﷺ cannot be adequately and truly translated into any other tongue or language.

For this reason I do not claim to have translated al-Qurʿān. Rather, it is, as I clearly note in both Arabic and English, “A Guide to...Understanding some of the Meanings contained in the original Arabic text as set in early 21st Century American English.”

Thus I am only presenting the reader with a guide to *some* — not all — of the many meanings contained in the original text. My claim is modest and I openly and gratefully acknowledge the help of my predecessors. As such this translation is closer to being a compendium of shared understanding than a translation by an individual.

For the benefit of the reader I provide a list of translators I most frequently consulted. As I proceeded with my efforts I had open on my desk the following earlier attempts to convey the meaning of what Allāh ﷻ says in al-Qurʿānu-l-Furqān.

- 1] Abdullah Yusuf Ali in the Sh. Muhammad Ashraf Edition, Lahore
- 2] Muhammad Marmaduke Pickthall in the Hyderabad Edition, Deccan, Hyderabad
- 3] Muhammad Asad in the Dar al-Andalus Edition, Jebel Tariq — Gibraltar
- 4] Abu'l Qassim Publishing House in the Saheeh International Edition, Jeddah
- 5] Abdalhaqq and Aisha Bewley in the Bookwork Edition, Norwich, UK

The following were not always open but I consulted them on many occasions:

- 6] Ahmed Ali, first edition, Princeton, USA
- 7] Mir Ahmad ʿAlī, second edition, T.T.Q. Elmhurst, USA
- 8] Özek, Uzonglu, Topuzoğlu and Maksutoğlu, first edition, Istanbul, Turkey

When in difficult straits with a particularly *English* meaning of some word, I would from time to time consult the work of Dr. A. J. Arberry in the Oxford Edition.

[One modern translation noticeably absent from this list is the ‘Interpretation of the Meanings of the Noble Qurʿān: An Abridged Version of at-Ṭabarī, al-Qurtubī and Ibn Kathīr with comments from Saḥīḥ al-Bukhārī, Summarized in One Volume’ by M. Hilali & M. Khan, published in K.S.A.

I find it necessary to caution the reader about this translation. The brackets inserted in the text contain, not bridges to make the Arabic text clearer, but heavily edited and selectively abridged commentary and tafsīr. Additionally traditional sources are sometimes misquoted and contextually misrepresented; in fact it is very difficult for an unsuspecting student to read this ‘interpretation’ without winding up thoroughly confused as to what part of this ‘interpretation’ is actually the Qurʿān, what is aḥadīth, and what is tafsīr. This translation should be read critically and, preferably, at the same time as several other translations for the sake of comparison.]

As a rule I always looked for the simplest possible word that is widely accepted in everyday usage. At all times I sought the generally agreed upon meaning of a word or term with the exception of a few words which I feel it is necessary to add to a list of untranslatable terms like *Allāh*, *aṣ-ṣalāh*, *al-qurʿān*, *az-zakāt*, *aṣ-ṣadaqah* and others.

For some words I have given alternate translations such as “cover up [the Truth]” for *kafara* instead of the more widely used “disbelieve”, and in some cases I have given more than one translation in different places as in the case of *dhulm*, which has different meanings depending on the context in which Allāh ﷻ uses the word (see *Further Notes*).

I have also retained the names of all the Prophets ﷺ in their original Arabic form and removed all *ye*’s, *thee*’s, *thy*’s and other archaic English forms as well as all Roman numerals save in this back-matter.

The Dictionaries and Concordances I used were the standard ones. When I was really stuck I called upon scholarly friends and consulted, among others, the tafāsīr of al-Bayḍawī, at-Ṭabarī. aṣ-Ṣūyūṭī, al-Mahallī, ibn Kathīr, al-Aluṣī and az-Zamaksharī, may Allāh ﷻ be pleased with them all.

In the English language I used Hans Wehr’s *Dictionary of Modern Written Arabic*, E. W. Lane’s *Arabic-English Lexicon*, H. E. Kasis’ *Concordance of the Qurʿān* and Nadwi’s *Vocabulary of the Qurʿān*.