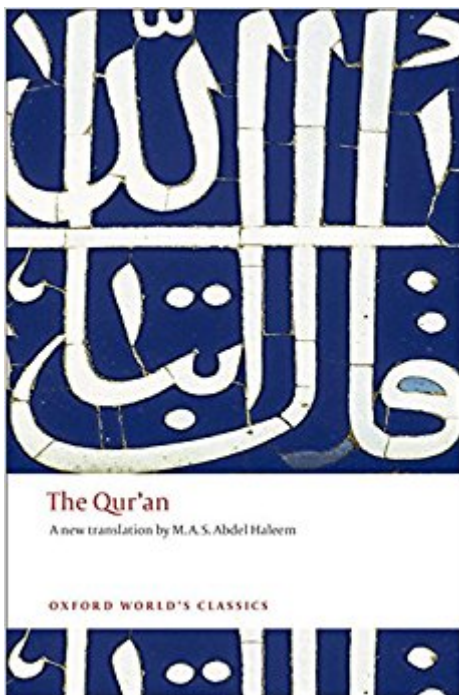


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The Qur'an (Oxford World's Classics)



Synopsis

One of the most influential books in the history of literature, recognized as the greatest literary masterpiece in Arabic, the Qur'an is the supreme authority and living source of all Islamic teaching, the sacred text that sets out the creed, rituals, ethics, and laws of Islam. Yet despite the growing interest in Islamic teachings and culture, there has never been a truly satisfactory English translation of the Qur'an, until now. This superb new translation of the Qur'an is written in contemporary language that remains faithful to the meaning and spirit of the original, making the text crystal clear while retaining all of this great work's eloquence. The translation is accurate and completely free from the archaisms, incoherence, and alien structures that mar existing translations. Thus, for the first time, English-speaking readers will have a text of the Qur'an which is easy to use and comprehensible. Furthermore, Haleem includes notes that explain geographical, historical, and personal allusions as well as an index in which Qur'anic material is arranged into topics for easy reference. His introduction traces the history of the Qur'an, examines its structure and stylistic features, and considers issues related to militancy, intolerance, and the subjection of women. Clearly written and filled with helpful information and guidance, this brilliant translation of the Qur'an is the best available introduction to the faith of Moslems around the world. About the Series: For over 100 years Oxford World's Classics has made available the broadest spectrum of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, voluminous notes to clarify the text, up-to-date bibliographies for further study, and much more.

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Customer Reviews

"One of the best [translations] to have appeared in recent times."--Muslim News
"Accessible and compelling... a remarkable achievement."--New Statesman

HM. A. S. Abdel Haleem was born in Egypt, and learned the Qur'an by heart from childhood. Educated at al-Azhar, Cairo, and Cambridge Universities, he has taught Arabic and Islamic Studies at Cambridge and London Universities since 1966, including courses in advanced translation and the Qur'an. He is now Professor of Islamic Studies at the School of Oriental and African Studies, University of London. He is also working on An Introduction to the Qur'an and English Translation London Qur'an Studies series. BIC Codes

Below I compare three modern translations: each an excellent alternative in comparison to other translations out there, such as old style Pickthall/Asad/Ali or Saudi influenced Hilali-Khan.

~Basmalah~ Ahmad Zaki Hammad:: In the name of God, the All-Merciful, the Mercy-Giving.

MAS Abdel Haleem:: In the name of God, the Lord of Mercy, the Giver of Mercy!

Tarif Khalidi:: In the name of God, Merciful to all, Compassionate to each!

~31:18~ Ahmad Zaki Hammad:: Moreover, do not turn your cheek to people [in contempt]. And do not ever walk upon the earth proudly exultant. Indeed, God loves no one who is swaggering [or] boastful.

MAS Abdel Haleem:: Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people.

Tarif Khalidi:: Do not turn your cheek away from people in contempt, and do not walk merrily upon the earth: God loves not every swaggering snob.

My Opinion:: In regard to walking, Khalidi missed the sense of proudness and only mentions merrily, while Haleem missed the sense of being exultant and only mentions arrogance. Haleem, in addition, does not provide a literal translation, i.e. cheek, rather gives a more well-known idiom in English "turn up nose".

Hammad seems to be more accurate.

~49:13~ Ahmad Zaki Hammad:: O humankind! Indeed, We have created [all of] you from a [single] male and female. Moreover, We have made you peoples and tribes, so that you may [come to] know one another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you. Indeed God is all-knowing, all-aware.

MAS Abdel Haleem:: People, We created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.

Tarif Khalidi:: O mankind, We

created you male and female, and made you into nations and tribes that you may come to know one another. The nobles among you in God's sight are the most pious. God is All-Knowing, All-Experienced.

My Opinion:: Not sure if Khalidi intentionally omitted the preposition "from", but by saying "created you male and female", withdrawing the preposition (originally in Arabic "min") changes the scope of the verse. Also by saying God is "All-experienced", Khalidi missed the point of God being continuously all-aware. Another important word here is atQaakum, which is related at-Taqwa and Muttaqun, which is usually translated to mean God-fearing or God-conscious. I feel Hammad again captures it better. But "mindful of God" as Haleem presents and "pious" as Khalidi translates are not wrong either.

~67:5~Ahmad Zaki Hammad:: For very truly, We have adorned the nearest heaven with lights. And we have made [of] them, [as well] projectiles to [pelt] the satans. Moreover, We have prepared for [the satans in the Hereafter] the torment of the Flaming Fire [of Hell].

MAS Abdel Haleem:: We have adorned the lowest heaven with lamps and made them [missiles] for stoning devils for whom We have also prepared the torment of a blazing fire.

Tarif Khalidi:: We adorned the lower sky with Lanterns, and made them to be volleys against the demons, for whom We have readied the torment of the Blaze.

My Opinion:: Each of Hammad, Haleem and Khalidi translates "Shayateen" as satans, devils and demons respectively. All conveys the meaning. Hammad uses too many brackets to convey contextual meaning, which sometimes can get mouthful. Haleem seems have done the best here.

~78/1-3~Ahmad Zaki Hammad:: About what are they asking one another? About the Great Tiding [of the Afterlife]--it is about this that they dispute.

MAS Abdel Haleem:: What do they question about the momentous announcement over which they differ?

Tarif Khalidi:: What is it that they question each other about? Is it the Great Proclamation, concerning which they differ?

My Opinion:: Here Haleem does not add "each other" or "one another", which changes the scope of the verse. Are they question directed to God, to the Prophet or to each other?

~79/1~Ahmad Zaki Hammad:: By the [angelic] pullers, pulling forth violently [the souls of the disbelievers at death]!

MAS Abdel Haleem:: By the forceful chargers

Tarif Khalidi:: By those that dispatch, to the very limit!

My Opinion:: Many translate first five verses of this chapter to include interpretations such as "angels", "winds", "stars", "herd of horses" etc. But these interpretations should not be in the body of the actual translation. All of three translators fall short here. Hammad adds angels in the bracket. Haleem, too, falls short here. He, in his footnote, remarks that in his opinion military horses are the most likely interpretation. As such his translation seems to be forced to match the description of a herd of military horses going out. Khalidi follows the logic similar to that of Haleem. Ignoring the brackets, Hammad provides the best translation, IMO.

~103:1-3~Ahmad Zaki Hammad::By [the decline of] Time!Indeed, humankind is in [a condition

of utter] loss--except for those who believe and do righteous deeds--and exhort one another to [uphold] the truth, and exhort one another to [persevere in faith with] patience.MAS Abdel Haleem::By the fading day, man is [deep] in loss, except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness.Tarif Khalidi::By the afternoon!Man is surely amiss!All save those who believe,Who do righteous deeds,Who enjoin truth upon one anotherWho enjoin patience upon one another.~~~My Conclusion:: Quran can't be properly translated into any other language to convey 100% of the meaning. In my opinion, Hammad provides the most accurate translation. The brackets can get mouthful, but are very useful in providing context. Haleem's translation flows the best. He does not always provide literal translation but uses excellent uses of footnotes. In some places, his penchant for shorter and friendlier translation, he omits a word or two. Khalidi also falls to some error due to his desire for more poetic presentation. Hammad 5/5. Haleem 5/5. Khalidi 4/5. God knows best.

My favorite translation for academic research

I have read many translations of the Holy Quran in English. This, in my opinion, is the most readable ... modern english and seems to be about a true to the Arabic as a translation can be. Good for introducing someone to Islam.

Excellent book.

Very fast shipping! Although the Qur'an is very dense reading material, it houses many valuable lessons about humanity that can be hugely impactful in one's life regardless of religious affiliation. This particular translation allowed these lessons to be heard and more accessible to all who read it. I also found the included introduction and footnotes to be very useful for me as a college student, as I needed to learn about the Qur'an in a religion class.

Exceptional translation! it really makes go through the verses in a very easy and consistent manner.

I'm interested in religion, and picked this up to get a stronger understanding of Islamic writings. Regardless of whether you follow Islam or not, it's important to develop a diverse background. This book can provide some of that diversity.

Great for reverts to Islam and also for those who just want to know more. Easy to read and I was able to deepen my understanding. Allahamduliah I highly recommend

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