

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

By Allah's name *Ar-Rahman¹ Ar-Raheem (The multitudinous mercy Giver)*

The praise is for Allah; and the prayer and peace are upon Mohammad, son of Abdullah, the mercy gifted from Allah to the entire humanity.

The Prophet (peace be upon him) said:

”تَضَرَّ اللهُ امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“
(حديث صحيح).

“Brightened Allah an *emra'an² (mature/perfect manliness possessor)*, [he] heard my statement, then [he] cognized/retained³ it^w; afterwards [he] conveyed it^w as [he] heard it^{w4}, [Surely], perhaps a conveyor of a *Feq'hen⁵ (conveying it)* for whomever [he] has more *Feqh* than him”.

True Hadeeth (contents in parentheses are added).

The above is a famous *Hadeeth*, a saying by Prophet Mohammad (*on him prayer and peace*), which urges, in fact **requires**, us all to convey, transmit, or translate all *Hadeeths verbatim!*

If *Hadeeth* is to be transmitted *verbatim*, is not The Qur'an *more deserving of such a treatment?* Currently in the U.S.A. and the Western World, Islam and The Qur'an are almost daily topics! In the course of my discussions of Islam and The Qur'an, it was inevitable to point out the *unintentional* major shortcomings, to put it lightly, in *all* (the currently in use) English “translations” of The Qur'an, and apologize for that! My wife suggested that I should try to translate The Qur'an myself! At first I was *readily reluctant* but subsequently I became *inevitably receptive* to the idea, as that is exactly what I had to do anyway, to fill the huge void. So immediately I set myself for this *monumental* task!

There are *four* main sections of this work:

A *Preface* laying some *basic foundations* for such work, followed by an *Introduction* covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language and its great *multiplicity* of rather “*precisely descriptive words*”, and a *Prelude* pointing out certain *imperatives* regarding this translation, in light that there are no “*synonyms*” in The Qur'an! Following the *Introduction*, is the *English Translation* of The Qur'an, and last but not least, a *Lexicon*, covering some *special* words with specific meanings, which the English language lacks *vis-à-vis* the Arabic, especially with respect to The Qur'an! We seek Allah's assistance and blessing to reach everyone participating in this endeavor, Amen.

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¹ *Ar-Rahman*. The word “*Ar-Rahman*” is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: a *proper* name of Allah. The (S17:110) says: “Let-say [you^s]: let-invoke you^z Allah or let-invoke you^z *Ar-Rahman*, whom* that invoke you^z so for Him (*are*) the names the *husna* (*most all around beautiful*)”! *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se!* However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! On the other hand the word “*Ar-Raheem*”=“*الرحيم*” can be *shared*, as in the use to describe *anyone* who is “*multitudinous mercy doer/giver!*” See the *Lexicon* attached to this *Translation* for more!

² See the *Lexicon* attached to this *Translation* for the word “*امرء*” and the *differences* between: “*المرء*”, “*الإنسان*”, “*الرجل*”, and “*الشخص*”! Although in English *tongue* the word “*one*” may stand for an *acceptable approximation* for “*المرء*”, the *Lexicon* explains why we *cannot* use this apparently such *acceptable approximation!* As “*المرء*”= *المروءة*, *والمروءة هي كمال الرجولة*” So “*المرء*”= *mature/ perfect manliness-possessor*.

³ The word “*وعى*” has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* apply!

⁴ That is *verbatim!*

⁵ *Feqh* is an Arabic word that does *not* have English equivalent. It means (1) the *understanding* of the *Shari'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications* beyond the apparent textual meaning or meanings; (2) *intensive and extensive* knowledge of Islam.