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## Persian Translations of the Holy Qur'an: Chronological Bibliography

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### Abstract:

Persian language is rich in Islamic literature. The holy Qur'an and hadith were translated into Persian in early centuries of Islam and books were authored in it ranging from exegesis to sufism. The first translation of the Holy Qur'an was also in this language. An attempt has been made to present bibliography pertaining to Persian renderings and exegesis of the Muslim scripture. This article is the result of our joint venture during our post doctoral fellowship at SOAS, University of London and University of Glasgow(U.K.)

By translation of the Qur'an is meant the expression of the meaning of its text in a language different from the language of the Qur'an, in order that those not familiar with it may know about it and understand Allah's guidance and will. The Arabs did not need any translation as the Holy Qur'an was revealed in their lingua franca. When Islam reached out of Arabia, Muslims needed its translations in their languages because not only its recitation but understanding of its message was necessary to act upon the injunctions underlined in it.

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The second list is found in the book, of Syuti 'Al-Itqan'. According to this list, 36 words from Kanana, 75 from Hazail, 42 from Hameir, 16 from Qais, 10 from Jerhem, 17 from Azad Shanuta', 14 from Mazja', 10 from Ghasan, 16 from Qais, 4 from Saad Al-A' Shairata, 6 from Kundata, 2 from Azrata, 8 from Hazar Muat, 7 from Khasan, 2 from Mazeina, 4 from Lakham, 5 from Jazam, 6 from Bani Hanifa, 2 from Yamama, 7 from Umman, 2 from Saleem, 7 from Saba', 9 from Ummrata Taei, 4 from Khazaya, 4 from Tameim, 4 from Anmar, 7 from Ashar, 2 from Uoss and 2 from Khizraf are included in the Quran<sup>(35)</sup>.

The third list is found in the book "Muajam Lughat Al-Qabeil Wa Al-Amsar". According to this list, 114 words from Qais, 1 from Bani Aais, 48 from Hazeil, 30 from Kanana, 25 from Jerhem, 4 from Ghasan, 1 from Sadoos, 5 from Kundata, 10 from Azad Shanuta, 11 from Tamiem, 4 from Umman, 3 from Ashar, 3 from Saqaif, 3 from Bani Hanifa, 1 from Nasar bin Maviya, 2 from Madain, 1 from Yamama, 1 from Amlaqa, 3 from Azrata, 4 from Mazha, 3 from Hazar Maut, 3 from Taei, 8 from Khasa'm, 4 from Hamdan, 2 from Lakham, 3 from Anmaz, 2 from Khazraj, 1 from Barbar, 1 from Aak, 1 from Saad Al-Ashairata, 2 from Huwazan and 1 from Azad and Oos were included in the Quran<sup>(36)</sup>.

discussed. Another book is also available with the reference of Nafae' bin Al-Arzaq, who asked Hazrat Abdullah bin Abbas (RA) about the 189 words of the Quran and He (RA) argued about these words with ancient poetry.<sup>(30)</sup> It is the most important argument of Hazrat Ibne Abbas (RA) i.e., he gave examples of the poetry of non-Quraishi poet, which means that some aspects of all the spoken languages of Arab were included in the Quran.<sup>(31)</sup> Moreover, the people of early centuries, wrote many books about the language of the Quran e.g., 'The book "Mawaroda Fi Al-Quran Min Lughat Al-Qabaeil" of Abu Ubaid Al-Qasim, Ibne Nadeem's "Al-Fehrist" Al-Fara', Al-Asmaei' , Al-Haisam Ibne Adi, Muhammad bin Yahya, Al-Qatei' and Ibne Dureed wrote books on the language of the Quran<sup>(32)</sup>.

After analyzing the book present in the Islamic heritage, three lists are found which, expose the fact that which tribes' accents were included in the Quran. The first list is found in the book of Ibne Hasnoon "Al-Lughat Fi Al-Quran Kareem". According to this book, 104<sup>(33)</sup> words from Quraish, 36 words from Huzail, 23 from Kanana, 21 from Jerhem, 13 words from Banu Tamiem, 6 from Qais, 5 words from Umman, zad, Shanuta and Khazsa'm, 4 from Mazj-amh, Madian and Anan, 3 words from Banu Haneifa, Hazr Muat, Ashar, 2 words from Anmar, 1 from Saba, Yamama, Mazeina, Saqief, Khazraf, Analqa, Saad Al-A' Shairata and Sadoos are included in the Quran<sup>(34)</sup>.