

The Comparative Approach of Two Translations of Qur'an by Abu al-Futūḥ Rāzī and Garmaroudi with Emphasis on the Verbal and Spiritual Dimension

رویکرد مقایسه ای دو ترجمه قرآن ابوالفتوح رازی و گرمارودی با تاکید بر بعد لفظی و معنوی

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Abstract

In the interpretation, translation and esoteric interpretation of the Holy Qur'an, we are faced with free translation and non-adherence to some subtleties. Among the rhetorical matters, omission, connection, division, simile, metaphor and irony, etc. have been used extensively. Therefore, the translator must be completely careful and fluent in this matter. Another issue before us is the diversity and differences in the translation and interpretation of the Holy Qur'an. Two cultures, two tastes, and two different times influence translation approaches, and these can affect both the tastes of the creators and the recipients. Therefore, in this research, these controversial points have been pointed out. This research intends to use the descriptive-analytical method with the aim of explaining the translation approach with the focus on two Qur'anic translators and thinkers, namely Mousavi Garmaroudi and Abu al-Futūḥ Rāzī. The purpose of this study is to prove the hypothesis that in the translations and interpretations of the Qur'an by Garmaroudi, the language is close to the language of the people, smooth and fluent. But the translation of Abu al-Futūḥ Rāzī is the first translation and interpretation presented in the Dari language and he first brings the translation of a part of the verses, then he interprets them.

Keywords: Translation, Translation Approach, Qur'anic Sciences, Interpretation, Mousavi Garmaroudi, Abu al-Futūḥ Rāzī.

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چکیده

در تفسیر، ترجمه و تأویل قرآن کریم با ترجمه آزاد و عدم پابندی به برخی ظرافت‌ها رویه‌رو هستیم؛ از جمله امور بلاغی از حذف، ایصال، فصل، تشبیه، استعاره و کنایه و ... در حد فراوانی استفاده شده است. لذا مترجم باید به این امر دقت و تسلط کامل داشته باشد. از موارد دیگری که پیش روی ما قرار دارد، تنوع و تفاوت‌های ترجمه و تفسیر قرآن کریم است. دو فرهنگ، دو سلیقه و دو زمان مختلف در رویکردهای ترجمه‌ها تأثیرگذار است و این موارد می‌تواند هم در ذوق پدیدآورندگان مؤثر باشد و هم در دریافت کنندگان. بنابراین، در این پژوهش این نکات بحث برانگیز به آن اشاره شده است. این پژوهش در صدد است که با بهره‌جویی از شیوه توصیفی-تحلیلی و با هدف تبیین رویکرد ترجمه با محوریت دو مترجم و متفکر قرآنی یعنی موسوی گرمارودی و ابوالفتوح رازی پرداخته شود. هدف از انجام این پژوهش اثبات این فرضیه است که در ترجمه و تفسیرهای قرآنی گرمارودی، عامه‌پسند و نزدیک به زبان مردم بودن، سلیس و روان بودن بسیار به چشم می‌خورد و در ترجمه ابوالفتوح رازی، اولین ترجمه و تفسیری است که به زبان دری ارائه شده است و از ابتدای ترجمه بخشی از آیات را به دست می‌دهد، آنگاه به تفسیر آنها می‌پردازد.

کلمات کلیدی: ترجمه، رویکرد ترجمه، علوم قرآنی، تفسیر، موسوی گرمارودی، ابوالفتوح رازی.

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Introduction

One of the most important factors that have caused differences in the translation of commentators is the existence of rhetorical matters, literary subtleties, some basics of Arabic grammar, such as omission, brevity, etc., which leads to some differences in translation and in some cases causes disruption and error between a translator and an interpreter. Of course, the issue of omission in translation is only one of the most important and controversial aspects in the translation of the Holy Qur'an. Undoubtedly, the type and number of words, verbal rhythm and approach, the meaning of the rhythm in a verbal combination and its shortcomings and additions, have a surprising effect on understanding the meaning and translation. In style, expression and translation of the Qur'an, words and its repetition or removal of words, each is accompanied by a specific message. Given that the Qur'an pursues specific goals and objectives in the field of omission that the translator must pay attention to it in translation. The concerns of Abu al-Futūḥ Rāzī and Ali Mousavi Garmaroudi are the inconsistency of the Arabic structure with the Persian language and providing a suitable translation to achieve a more correct understanding of the verse. The two thinkers do not have the same point of view, omission type, verbal approach and melodic meaning. This issue has also had a great impact on the differences in translations. Hence, the issue is a significant issue that needs to be discussed.

By studying the commentary of Abu al-Futūḥ, his adherence and belief in Shiism and the Imamate of Amir al-Mu'minin becomes clear. He has written more than a hundred times in

defense of the Ahl al-Bayt of the Prophet (PBUH) and more than half of it is about Amir al-Mu'minin, his virtues and the proof of his Imamate, while sometimes several consecutive pages of Abu al-Futūḥ's commentary has been dedicated to this issue. In Abu al-Futūḥ's commentary, like other commentaries, many Israelites and weak news have been quoted, and the names "Ka'b" and "Wahab" appear frequently in his commentary.

Perhaps the permission of Abu al-Futūḥ and Garmaroudi in quoting this news is that such matters have nothing to do with the specific rules and beliefs of Islam and no halal and haram are deduced from it. While when they tell a story in several ways, one after reading those interpretations understands that none of them has enough validity and they are quoting the same thing. (Abu al-Futūḥ Rāzī, 1408: 11/27).

What we should mention here is that although Abu al-Futūḥ's commentary is weak in mentioning the Israelites and the weak narrations, and the sheikh sometimes only quotes them and does not comment on them. But everywhere in this commentary one can see sentences and phrases from him that hardly opposes that news. Garmaroudi's translations and interpretations of the Qur'an are very popular and close to the language of the people, they are very fluent. Its distinctive feature is due to Garmaroudi's very complete mastery of Persian language and literature and the secrets of this language, and when translating the Qur'an to Farsi, he chooses one of the best equations, which is the closest equivalent to the source language. While Garmaroudi is one of the prominent translators, there are some Problems in his work.

1. Reviewing the Research Background

1-1. A Study of the Narrative Perspective of Abu al-Futūḥ Rāzī in his Interpretation of Rawḍ al-Janān with Emphasis on Isrā'īlyāt.

Here, we first introduce the book Tafsir Rawḍ al-Janān and its author and then in the narrative section, we categorize the use of the existing narrations in the commentary and points to new uses. Finally, we criticize some of the Israeli narrations in this commentary.

1-2. Amin Mahmoudipour; a comparative study of the causes of descent in Tafsir Abu al-Futūḥ Rāzī and Ṭabarī; (Thesis) 1390

In this thesis, the comparative foundations of translation have been studied from the point of view of Abu al-Futūḥ Rāzī and Ṭabarī. The common aspect of this thesis with the present study is the existence of the discussion of translation, but the difference between it and the present study is the discussion of revelation and interpretation.

1-3. Zahra Karimi; Structural analysis of Surah Al-Imran with emphasis on the translation of Garmaroudi and Bahrapour, 2013

This discussion makes it different from this research. Of course, it should be noted that this research is in the field of Garmaroudi and Bahrapour that its thinkers are different from the thinkers of this research. But to some extent, in the discussion of translation, these two studies have similarities.

1. Characteristics (benefits) of the translation of the Holy Qur'an by Seyed Ali Mousavi Garmaroudi

2.1. The sameness in translating similar verses and phrases

We will mention order and homogeneity in the following verses of the Holy Qur'an, the translation of which has been standardized.

One:

Baqarah: 35¹: "O Adam! You and your wife will take place in Paradise, and you will eat from wherever you go, and do not approach this tree, for you will be oppressors."²

'A'rāf: 19³: "Remember, O Children of Israel, my blessing which I bestowed upon you, and the fact that I made you superior to the worlds."⁴

Two:

Baqarah: 47⁵: "Remember, O Children of Israel, my blessing which I bestowed upon you, and the fact that I made you superior to the worlds."⁶

Baqarah: 122⁷: "O Children of Israel! Remember My blessing which I bestowed upon you and (also) that I made you superior to the worlds."⁸

Three:

Baqarah: 48⁹: "And beware of the day when no one can do anything for

۱. وَ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ.

۲. ای آدم! تو و همسرت در بهشت جای گزینید و از هر جا خواهید بخورید و به این درخت نزدیک نشوید که از ستمگران خواهید شد.

۳. وَ يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ.

۴. ای بنی اسرائیل، نعمتم را که ارزانی شما داشتم به یاد آورید و این را که من شما را بر جهانیان برتری دادم.

۵. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ.

۶. ای بنی اسرائیل، نعمتم را که ارزانی شما داشتم به یاد آورید و این را که من شما را بر جهانیان برتری دادم.

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۸. ای بنی اسرائیل! نعمتم را که ارزانی شما داشتم به یاد آورید و (نیز) این را که شما را بر جهانیان برتری دادم.

۹. وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا ... وَ لَا هُمْ يُنصَرُونَ.

another ... and they will not be helped.”¹

Baqarah: 123²: “And beware of the day when no one can do anything for another ... and they will not be helped.”³

Four:

Baqarah: 57 : “(And we said) eat of the good things which We have provided for you, and they did not oppress us, but they oppressed themselves.”

'A'rāf: 160 : “(And we said) eat of the good things which We have provided for you, and they did not oppress us, but they oppressed themselves.”

2.2. The Lexical Translation of Garmaroudi

Garmaroudi's translation is the best example of prose translation of the Qur'an in our time. He has used all the facilities and tools of the Persian language to make this translation correct and pleasant. In the translation, both the fluent, rich and stable words and also classical and contemporary languages have been used in a mixed way. In such a way that his translated prose is neither an old prose nor a colloquial language.

It is clear from the author's explanatory allusions and writings that they have used the Persian treasure of Fararoudi, which is now called the Tajik language, as well as the words of

۱. و از روزی پروا کنید که هیچ کاری از کسی برای دیگری بر نمی‌آید... و آنان باری نخواهند شد.

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Shahnameh, Masnavi, and Bayhaqī history, each of which is alive in our language today. Professor Khorramshahi has described the eloquence, trustworthiness and beauty of the language of this translation as "three golden principles" and has concluded as follows: "Let us not forget the important point that in this translation, Professor Garmaroudi has used today's standard and conventional terms, with a little more benefit from the taste of archaism that has made the translation prose readable, lasting, glorious and more valuable. We want to add this point to Professor Khorramshahi's statement that Professor Garmaroudi's translation contains all the successes and achievements of many other translations of the Qur'an into Persian." (Mousavi Garmaroudi; 2011: 693).

Finding the most accurate Qur'anic expressions and words, Qur'anic interpretations and translations and Qur'anic books and treatises, which number more than sixty sources, Garmaroudi has tried to translate the Qur'an. Professor Garmaroudi also examines and critiques the opinions of all scholars who have written about Persian-Qur'anic translations for thirty years or more, and he has tried to avoid the Problems that exist in their translation, with all their care and patience.

Homogenizing the translation of Qur'anic words and combinations and verses that are similar to each other is another feature of his translation. The useful transcript of this translation best represents the solid style of Professor Garmaroudi.

2-3. Strengths of Garmaroudi's Lexical Translation

In addition to the art and virtue of Mousavi Garmaroudi, this translation

has also benefited from the editing of two translators of the Qur'an, Khorramshahi and Ostad Vali. Therefore, this translation is certainly one of the lasting and great works that can be spread in the cultural atmosphere of our country. Another strength of this translation is that Garmaroudi is a leader in poetry and literature and is at the peak in the use of Persian and fluent words. Garmaroudi's pen is both literary and understandable to the public. Garmaroudi's translation has the ability to be used as a reference in the field of Persian language.

One of the advantages of this work is the article that has been added to it as a post. This post is full of Qur'anic points and can be used alone as a Qur'anic research work. Professor Garmaroudi has succeeded in creating a translation while maintaining fidelity and beauty. The main advantage of any Qur'anic translation depends on this point. Here, we consider the translation of verse 14 of Surah Ra'd as an example, which was written by Professor Garmaroudi as follows:

"The true invitation is towards Him, and those who call on other than Him (to worship) (they) will not answer them, except as one who opens his palms to the water to reach his mouth, but he couldn't, and the call of the disbelievers is not unless in error."

In this verse, the word "fi Zilāl" is translated as "برهادر" in some translations, which is incorrect, but in the translation of Garmaroudi, it is correctly translated as "In aberration". In Tafsir al-Mizan, in the interpretation of this verse, it is stated as follows: At the end of the verse, God Almighty emphasized His words and said:

«وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ»

and this verse emphasizes the previous issues and also refers to another truth and that is there is no prayer unless its purpose is God Almighty. Because He is the All-Knowing, the All-Powerful, the All-Rich and the All-Merciful, so there is no way to pray, except the same way of paying attention to God Almighty.

Therefore, the one who calls on other than God and targets it, has lost the connection between his prayer and the purpose of the prayer, and in fact, his prayer has lost its way. Because misguidance means that something goes out of his way and follows a path that does not lead to what he wants (Mūsawī Hamedani; 1993: 437).

2-4. Weaknesses of Garmaroudi's lexical translation

Unifying the meanings of similar sentences, verses, and phrases in translation is a difficult and tedious task that some translators have neglected, and their translation suffers from a lack of coordination and order in word order.

2-5. Inequality in translating similar verses and phrases

In the following verses we will see the inconsistency in translating similar verses, phrases and words. The word «الأنهار و جَنَّاتٍ» has been used in many verses of the Holy Qur'an and the esteemed translator has translated it differently in most of the verses, which are as follows:

Baqarah: 25¹: "And promise those who believe and do righteous deeds

۱. وَ بَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَ بَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرِهِ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَ أُنزِلَ بِهِ مُتَشَابِهًا وَ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ هُمْ فِيهَا خَالِدُونَ.

that they will have gardens beneath which rivers flow, and whenever the fruits of those gardens are sustained, it was the same as what has been promised to us, and the same will be brought to them, and they will have pure wives in it, and they will abide therein forever.”¹

Baqarah: 41²: “And believe in what I have sent down with you that considers your Book true, and do not be the first to deny it, and do not sell My revelations for a small price.”³

Baqarah: 58⁴: “(Remember) when We said: Enter this city and eat of it (s favors) wherever you wish, and enter through the gate humbly, and say: Our request is forgiveness, that We may pass over your slips, and We will soon increase the reward for the righteous.”⁵

Baqarah: 79⁶: “Woe to those who write (a) writing with their hands, then

۱. و به کسانی که ایمان آورده‌اند و کارهای شایسته کرده‌اند نوید ده که بوستان‌هایی خواهند داشت که جویبارهایی از بُن آنها روان است و هرگاه میوه‌ای از آن بوستان‌ها روزی آنان گردد می‌گویند این همان است که از پیش روزی ما شده بود و همانند آن برای آنان آورده می‌شود و آنان در آن همسرانی پاکیزه دارند و در آن جاودانند.

۲. وَ آمَنُوا بِمَا أَنزَلْنَا مُصَدَقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أُولَٰئِكَ كَافِرٍ بِهِ وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا.

۳. و با آنچه فرو فرستاده‌ام که کتاب نزد شما را راست می‌شمارد، ایمان آورید و نخستین منکر آن نباشید و آیات مرا به بهای ناچیز نفروشید.

۴. وَ إِذَا قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَ ادْخُلُوا الْبَابَ سُجَّدًا وَ قُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَ سَتَرِيذُ الْمُحْسِنِينَ.

۵. (یاد کنید) آنگاه را که گفتیم: بدین شهر در آید و از (نعمت‌های) آن از هر جا که خواستید فراوان بخورید و با فروتنی از دروازه وارد شوید و بگویید: خواست ما آمرزش است تا از لغزش‌های شما درگذریم و به زودی (پاداش) نیکوکاران را می‌افزاییم.

۶. قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بَأْيَدِهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلِ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَ وِيلٌ لَهُمْ مِمَّا يَكْسِبُونَ.

they say that it is from God in order to earn a small price with it.”⁷

Baqarah: 174⁸: “Surely those who conceal from the Book what Allah has sent down and sell it for a small price, they will not store in themselves anything but fire, and God will not speak to them on the Day of Resurrection. And He will not make them clean, and they will have a painful retribution.”⁹

Baqarah: 253¹⁰: “We have exalted some of those prophets over others. One of them is that God spoke to him and raised the positions of some of them. We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit, and if God willed, those who received these clear proofs would not be at war with each other. They did, but they differed, and some of them became believers and some disbelieved, and if God willed, they

۷. وای بر کسانی که (یک) نوشته را با دست‌های خود می‌نویسند آنگاه می‌گویند که این از سوی خداوند است تا با آن بهایی کم به دست آورند.

۸. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

۹. بی‌گمان آنان که از کتاب (آسمانی) آنچه را خداوند فرو فرستاده است پنهان می‌دارند و (آن را) به بهای اندک می‌فروشند، جز آتش در اندرون خود نمی‌انبارند و روز رستاخیز خداوند با آنان سخن نمی‌گوید و آنها را پاکیزه نمی‌گرداند و عذابی دردناک خواهند داشت.

۱۰. تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا اقْتُلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ.

would not have fought with each other, but God does whatever He wills.”¹

Explanation: The word *إِيْدَ* has been used in two meanings in the two above verses.

Baqarah: 266²: “Would any of you like to have a garden of dates and vines from which the streams flow and all kinds of fruit are found for him; As he grows old and has small and helpless children, then a fiery whirlwind strikes him and burns it? God thus clarifies the signs for you, that you may reflect.”³

Āl-e ‘Imrān: 15⁴: “Say: Shall I inform you better of that? For those who guard (against evil) are Gardens underneath which rivers flow, wherein they will abide, and they will be pure

mates and pleasing to God, and God sees the servants.”⁵

Mā'idah: 44⁶: “We sent down the Torah in which there was guidance and enlightenment, the prophets who submitted (to God) and (also) the divine scholars and the scholars (the Torah scholar). They were judging according to what was entrusted to them from the Book of God and which they witnessed to the Jews. Do not be afraid of people, and be afraid of Me, and sell My revelations cheaply, and those who do not judge according to what God has sent down are infidels.”⁷

Baqarah: 68⁸: “They said: Call on your Lord for our sake, that He may make clear to us how it is. God says that it is a cow, neither old nor young, so do the middle age between both. And perform what you have been commanded.”⁹

۱. برخی از آن پیامبران را بر برخی دیگر برتری دادیم از ایشان یکی آن است که خداوند با وی سخن گفت و پایگاه‌های برخی از ایشان را بالا برد. ما به عیسی پسر مریم، برهان‌ها (ی روشن) دادیم و او را با روح القدس پشتیبانی کردیم و اگر خداوند می-خواست پس از آنان کسانی که این برهان‌ها (ی روشن) به آنان رسید، با هم جنگ نمی‌کردند، ولی اختلاف ورزیدند و برخی از ایشان مؤمن و برخی کافر شدند و اگر خداوند می‌خواست با یکدیگر به پیکار بر نمی‌خاستند، اما خداوند آنچه بخواهد، همان می‌کند.

۲. *أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ.*

۳. آیا کسی از شما دوست می‌دارد که باغساری از خرما بن و تاک داشته باشد که از بن آن جویبارها روان باشد و در آن همه گونه میوه برای او یافته شود؛ در حالی که خود به پیری رسیده و فرزندان خرد و ناتوان داشته باشد، آنگاه گردبادی آتشناک بدان در رسد و بسوزد؟

۴. *قُلْ أُوْنِبِكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَ رِضْوَانٌ مِنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ.*

۵. بگو آیا (می‌خواهید) شما را به بهتر از آن آگاه سازم؟ برای کسانی که پرهیزگارند نزد پروردگارشان بوستان‌هایی است که از بن آنها جویباران روان است در آنها جاودانند و (آنان را) همسرانی پاکیزه و خوشنودی از سوی خداوند خواهد بود و خداوند به (کار) بندگان، بیناست.

۶. *إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُوْرٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ الرِّبَانِيُّونَ وَ الْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَحْشَوْا النَّاسَ وَ احْشَوْنَ وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ.*

۷. ما تورات را که در آن رهنمود و روشنایی بود، فرو فرستادیم پیامبران که تسلیم (خداوند) بودند و (نیز) دانشوران ربانی و دانشمندان (تورات‌شناس) بنابر آنچه از کتاب خداوند به آنان سپرده شده بود و بر آن گواه بودند برای یهودیان داوری می‌کردند. پس از مردم نهراسید و از من بهراسید و آیات مرا ارزان مفروشید و آن کسان که بنابر آنچه خداوند فرو فرستاده است داوری نکنند کافرند.

۸. *قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَ لَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ.*

۹. گفتند: از پروردگارت به خاطر ما بخوان تا چگونگی آن را برای ما روشن کند. خداوند می‌فرماید که آن گاوی است نه پیر و نه جوان، میان‌سالی میان آن (دو) آنچه فرمان یافته‌اید به جای آورید.

Problem: «لنا» has been preceded that indicates the emphasis, while in the above translation the emphasis of the sentence is focused on "Your Lord". Therefore, the order of the structural elements of the sentence has not been observed in the mentioned translation. So the translation lacks a clear and eloquent meaning.

Suggested Translation: "They said: For our sake, ask your Lord to make clear to us its quality."

Baqarah: 165¹:

"And some people choose others instead of God and love them so much that they love God, while believers love God more. I wish that those who oppressed themselves (by choosing idols), when they see the torment (in the Resurrection), realize that all power (s) belongs to God and that God is severe in punishment."²

"لو" in this verse is "Conditional", but in Garmaroudi's translation it is translated as "Wishing".

Baqarah: 187³:

۱. وَ مِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ.

۲. و برخی از مردم به جای خداوند همتایانی می‌گزینند و آنها را چنان دوست می‌دارند که خداوند را و مؤمنان، خداوند را دوستدارترند. کاش کسانی (که با گزینش بت‌ها) به خود ستم کردند آنگاه که عذاب را (در رستاخیز) می‌نگرند، دریابند که تمام توان (ها) از آن خداوند است و اینکه خداوند سخت‌گیر است.

۳. أَجَلٌ لَّكُمْ لَيْلَةُ الصَّيَامِ الرَّفْتُ إِلَىٰ نُسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَسْبَغَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصَّيَامَ إِلَىٰ اللَّيْلِ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ خُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ.

Garmarodi's translation:

"Intercourse with your wives on the night of fasting has become lawful for you. They are your clothes and you are their clothes. God knew that you were wrong with yourself, so He forgave you. Now you (can) make relation with them and see what God has been destined for you. Until the night will be revealed to you (you can) eat and drink, then complete the fast until nightfall, while you have *i'tikāf* in the mosques do not taste them. These are the limits of God, do not approach them. May God make such verses clear to the people so that they may be pious."⁴

Problem: According to the pronoun "Hunna" whose reference is known, bringing the translation of the pronoun itself is the first important thing. "While you are praying in mosques, don't mingle with them." The translation of Garmaroudi is therefore correct here.

Āl-e 'Imrān: 195⁵:

"Garmaroudi's translation: "Then their Lord said to them: I do not waste the reward of those who do what is

۴. «آمیزش با زنانان در شب روزه‌داری برای شما حلال شده است. آنها جامه شما و شما جامه آنهاید. خداوند معلوم داشت که شما با خود نادرستی می‌ورزیدید، بنابراین، از شما درگذشت و شما را بخشود اکنون (می‌توانید) با آنان آمیزش کنید و آنچه خداوند برای شما مقرر داشته است باز جوید و تا سبیدی سپیده‌دم از سیاهی (شب) برای شما آشکار شود (می‌توانید) بخورید و بیاشامید سپس روزه را تا شب به پایان رسانید، در حالی که در مسجدها اعتکاف کرده‌اید از آنان کام مجوید، اینها حدود خداوند است، به آنها نزدیک نشوید. خداوند این چنین آیاتش را برای مردم روشن می‌گرداند باشد که آنان پرهیزگاری ورزند».

۵. فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ دُكِرَ أَوْ أَنِّي بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَآخَرُوا مِن دِيَارِهِمْ وَأُوْدُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ.

right for you, whether they are men or women. Therefore, I forgive the guilt of those who emigrated and were expelled from their homeland and were persecuted, hurt or killed in my way."¹

The first problem is that "منکم" in this verse is the adjective for "agent". But in this translation, it belongs to "اضیع".

The second problem is the "action" of the object and the "agent" of the genitive.

The third problem is that it is permissible for you to have two sexes with your wives on the night of fasting. They are your clothes and you are their clothes. God knew that you were wrong with yourself, so He forgave you, so have sex with them now, and seek what God has ordained for you) (Hamīdān; nd: 181).

It will be revealed to you (you can) eat and drink, then complete the fast until nightfall. While you have I'tikāf in the mosques, do not have sex with them, these are the limits of God, do not approach them. (Safi; nd: 419) God makes His verses clear to the people so that they may be pious.

3. Examining the spiritual principles used in Garmaroudi's translation

3-1. Attention, in rhetoric

On the occasion of the importance of paying attention to rhetoric in translation, it is necessary to mention "Attention", which is one of the most

beautiful rhetorical aspects of the Qur'an. Attention, from the point of view of the Republic of Arab literary critics, is the expression of one thing from one direction (addressee, speaker and absentee) and then the expression of the same thing from another direction. For example, it ignores the audience and retells the phrase with respect to the absent. Sakaki - the famous Arab rhetorician - considers attention to be the attention of the word from one direction to another and does not accept the condition of retelling and repetition. Therefore, Sakaki's view in attention is inclusive of the republic, and the use of the Qur'an is consistent with Sakaki's definition.

Attention can have several causes, which may be present at the same time in one attention. Allameh-Tabataba'i has defined attention according to its philosophy of existence as follows: "Attention is when the speaker sometimes replaces the audience, the speaker or the absentee." (Mūsawī Hamedani; 1993: 353).

The following examples illustrate the difficulty of translating such attentions; 'An'ām: 153 .

The attention occurs in «سبيله» because according to the context of the verse, it should be said (سبیلی), but by turning from the speaker to the absentee, the Almighty God said "سبيله" for reasons such as expressing His greatness, and then kept the context of absence. This attention is not compatible with the spirit of Persian literature and requires special measures to be consistent with the standard language of the destination. Some translations have solved this problem by adding "God" in parentheses, some by including it in the text, and some by other means; but some translations

۱. آنگاه پروردگارشان به آنان پاسخ داد که: من پاداش انجام‌دهنده هیچ کاری را از شما چه مرد و چه زن - که همانند یکدیگرند - تباه نمی‌گردانم. بنابراین بی‌گمان از گناه آنان که مهاجرت کردند و از دیار خود رانده شدند و در راه من آزار دیدند و کارزار کردند یا کشته شدند چشم می‌پوشم.

have been left out without any explanation.

Garmaroudi's translation:

"And follow that which is My Straight Way, and follow not that which scattereth you from His way; that is what He hath commanded you to do righteousness."

Next example: 'A'rāf: 158 :

Attention has occurred in the "His Messenger"; because the speaker is the Prophet (PBUH) himself (tell) and according to the context, "and I" or something that is the speaker should have come, but the attention has occurred and the Prophet has been presumed absent. Most translations, without any regard to attention, have given it the exact same translation, but some - with or without regard to this issue - have closely aligned it with the destination literature.

Garmaroudi's translation:

"Say: O people! Verily, I am the Messenger of God to all of you, to Whom belongs the dominion of the heavens and the earth. There is no god but He Who gives life and causes death. So believe in God and His Messenger, the uneducated Prophet who believes in God and His Qur'an, and follow him, so that you may be guided."

It seems necessary to pay attention to the Kurdish language and its assimilation with the linguistic taste of Persian literature. This issue also arises in the case of some expressions of the Qur'an that are not found in the Persian language.

3-2. Deletion in Garmaroudi's translation

Deletion has many meanings in the word, and the deletion we are discussing has concepts such as: conciseness, speed in expressing "shortening".

Deletion in the term means refraining from mentioning a word or sentence with which the meaning is complete, but for rhetorical purposes and despite the verbal or spiritual analogy, it is refrained from mentioning it. Now we have to ask what the reasons for deletion and its benefits are.

A) The apparent ambiguity of deletion, which causes the mind to approach different tendencies and provides the desire to achieve the purpose of the word. And this indicates the importance of the subject, and intellectual effort and curiosity to discover ambiguity and achieve the deleted word is a kind of spiritual pleasure and success: 'An'ām: 27

Garmaroudi's translation:

"And I wish you would see when they kept them on fire, I wish they would return."

In this verse, the conditional answer has been omitted, and this omission indicates the very strange state of the inmates of Hell at the moment of standing against the fire of Hell, who never like to take a step forward, and their only wish is to return to the world and compensate the past. But such a dream will never come true. In this very difficult situation, the helplessness and deterioration of this group is so great that it seems as if it does not fit into words. So what better way than to omit to show the importance and greatness of the subject?

B) The speaker can generalize the meaning of his word by deleting it and present a different message from the mentioned message. It seems that in this verse the verb or concept of the verb has not been mentioned and there are differences in the deleted type. But in the translations, there is no mention of deletion. Because without mentioning it, not only will there be no

disruption in the understanding of the verse, but also the ground for expanding the understanding will be provided.

C) If the time of announcement and notification is prolonged by mentioning, "deletion" can be responsible for shortening the time and optimal use of the opportunity. This issue is important in the discussion of exaggeration and warning.

D) As the improper mention of words in the speech, disturbs the understanding and causes boredom in the audience, so useful omission, in addition to beauty in the speech, can be more effective in the correct understanding of the audience. (Suyūfī; nd: 190-197).

3-3. Determining the Deleted Part in Garmaroudi's Translation

In the subject of deletion: the mention of a word or sentence, despite its symmetry, is avoided in order to observe the rhetorical aspects. However, in many cases, it is not possible to achieve the correct translation without mentioning the omission. The following criteria can be used to recover the actual deletion.

3-3-1. Qur'anic Reason and Explicit Deleted in other Verses

'Al-e 'Imrān: 133¹

Garmaroudi's Translation:

"And hasten to the expanse of the heavens and the earth for the forgiveness of your Lord and a Garden. This verse speaks of a Paradise whose vast expanses are the heavens and the earth."²

۱. وَ سَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ...^۱

۲. و برای (رسیدن به) آمرزش پروردگارتان و بهشتی به پهناي آسمان‌ها و زمین شتاب کنید. در این آیه سخن از بهشتی است که گسترده‌اش آسمان‌ها و زمین‌اند.

3-3-2. Rational reason

Fajr: 22³

Garmaroudi's Translation: "And your Lord's command comes, and the angels come in ranks."⁴

The appearance of the verse shows that the action of coming is attributed to God, and this is not reasonable for God, who is always everywhere beyond time and space. Therefore, there must be an omission in the word such as "command" or "torment" to which coming is attributed. Of course, Qur'anic reasons also strengthen this rational reason. Because in verses with a similar meaning, the word "command" has been clearly stated:

Ghāfir: 78⁵ and Hadīd: 57⁶

4-3. Arabic Rules Observed in Garmaroudi's Translation

Arabic rules can sometimes be used to find the part that has been omitted for rhetorical purposes. For example, in the verse: (وَ ذَٰلِكَ دِينَ الْقِيَمَةِ) (بينه: ۵) in most translations «دين القيمة» is descriptive.

Although "القيمة" cannot be an adjective for "religion" in this combination and "القيمة" is also against the Arabic rules and is incompatible with verses that have a similar composition. Because the descriptive combination of "الدين القيم", which has been mentioned four times in the Qur'an, is not the same as "دين القيمة". (Tawbah: 36, Rūm: 30 and 43, Yūsuf: 40)

۳. وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا.

۴. و (امر) پروردگارت برسد و فرشتگان صف در صف فرا رسند.

۵. فَأَذَا جَاءَ أَمْرُ اللَّهِ فَخُصِيَ بِالْحَقِّ وَ خَسِرَ هُنَالِكَ الْمُبْطِلُونَ.

۶. وَ عَزَّوَجَلَّ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَ عَزَّوَجَلَّ بِاللَّهِ الْعُرُورُ.

3-5. A Study of the Verbal Principles Used in the Garmaroudi's Translation

- Rhetorical Translation of Deletion

In a general classification, the deletion can include letters, words (nouns and pronouns), and sentences. Although in some books of Qur'anic sciences, types of omissions without general division have been enumerated, but in this article, types of omissions based on a general division have been considered more coherently. And by mentioning an example of the Qur'anic verses and the comparison of the translations with each other, the role of the deleted part in the difference of the translation of Professor Garmaroudi and the necessary attention to the omissions have been studied in order to achieve a more correct and accurate translation of the verses. The omission of "Lā" is one of the rhetorical cases in which Lā is seen a lot. In such verses, if Lā is not included in the translation, the concept deviates from its original path and sometimes contrary to divine wisdom, it is considered blasphemous. Accordingly, in some contemporary translations and even word-for-word translations, such as Mu'izzī's translation, the role of the deleted Lā has not been considered in the correct translation. Nisā': 176

Garmaroudi's translation:

"They ask you for your opinion, say: God tells you about kalālah that if a man dies and has no children and has a sister, half of his inheritance goes to this sister and the brother inherits (all the property) from the sister. If the sister has no children, and if the sisters (of dead man) are two, they inherit two-thirds of the inheritance, and if (the heirs) are a group of brothers and sisters, each man inherits at the same rate as two women. God reveals to you

not to go astray, and God knows everything."

But another rhetoric issue that is very important in translating the Qur'an is the rhetoric issue of object. The object has special meanings and concepts in terms of syntactic-semantic rhetoric; including wholeness, generality, comprehensiveness, inclusiveness, intensity, complete convergence, complete and all-encompassing education, allocation or emphasis, more emphasis and exaggeration, more accessibility, etc. This rhetoric is also found in the ancient Persian language.

4. Features (benefits) of the translation of the Holy Qur'an by Abu al-Futūḥ Rāzī

Rawḍ al-Janān is one of the esteemed commentaries which is considered as one of the valuable treasures of Persian language, it was written in the second and third decades of the sixth century (before 533 AH). That is to say, it was not more than ten years after the writing of Kashf al-Asrār Maybudī that the second great commentary appeared at the beginning of the sixth century. Due to this proximity of time, it can be assumed that Abu al-Futūḥ was not aware of Maybudī's interpretation. There is no doubt that this great book was reproduced in several other editions due to the fame that had from the beginning. The scribes, sometimes out of ignorance and sometimes out of purity and goodwill, altered the texts and sometimes brought them closer to the taste of their time. Interestingly, in later versions, the distortion occurred primarily in the translation of the divine verses we are considering, not in the text of the interpretation. It is obvious that the interpretation has also been distorted by the scribes, but the change in the translations is so great that it

becomes difficult to compare between the copies (Azartash, Azarnoosh; 1996: 196).

It is customary to say that Abu al-Futūḥ followed the prose of the 5th century AH. This statement needs to be clarified and corrected in several ways: First, it has never been right to draw a precise line between two literary styles. The evolution of a style, if it is in the direction of socio-cultural currents, requires a long time, for example, it needs half a century, to be manifested in a tangible and objective way. For this reason, what is called the taste of the fifth century can be recovered in many works of the sixth century. On the other hand, it is better not to look at the prose of the book *Rawḍ al-Janān* as a unified prose.

4-1. Official and independent translation of the Qur'an by Abu al-Futūḥ Rāzī

The difference between the two parts of Abu al-Futūḥ's prose, that is, the part that deals with jurisprudential, interpretative and lexical issues, and the other that deals with anecdotes, of course, seems natural. Each space requires its own prose. But the difference between two translations of a particular verse, especially the difference between the prose of the independent translation of the verses and the rest of the prose of the book, is so astonishing. But after examining translations from the fourth and fifth centuries, of course, we are not surprised. But on the contrary, we expect that independent translations are constantly different from the prose of other interpretations. Because it is by no means possible to believe that the great translators of the 5th and 6th centuries, such as Abu al-Futūḥ al-Rāzī, Meibudī, and Surabadi, abandon

the wise efforts and valuable findings of their predecessors, and especially the greatest lexical treasures of the Qur'an. That is, to ignore the official translation known as the translation of Ṭabarī's commentary and start finding equations again. What can be seen in Abu al-Futūḥ's work is that he did not really try to re-translate the Qur'an, but rather relied on the same official translation in the first place, and this was apparently common. But in practice, there are some difficulties that the translator has to overcome somehow.

These difficulties generally fall into two areas: First, it is possible that the previous translators have some mistakes, in which case it is obvious that the subsequent translators will have to correct the translation themselves. The other is that first the translator understood and interpreted the Holy Qur'an from the point of view of his religion and then translated it. Scientists of later centuries, who relied on it, did not, of course, remain indifferent to translations that were inconsistent with their religion, and used words and sometimes even phrases themselves, instead of old phrases. Another factor that also affected the slight change of some equations was the different readings of the Holy Qur'an (Ibid: 208).

The method of translating the Qur'an by Abu al-Futūḥ al-Rāzī in the book *Tafsir al-Rawḍ al-Janān* is literal, which has some strengths and weaknesses mentioned in previous chapters. The accuracy of the translation in the interpretation of *Rawḍ al-Janān* is between 90 to 95% (Khorramshahi; 1993: 349). Abu al-Futūḥ's prose in the translation of the Qur'an is fluent and sometimes rhythmic compared to the common prose of his time. The small volume of

his translation regarding the text of the verses, compared to other translations, is one of the obvious advantages of this translation. One of the strengths of Abu al-Futūḥ al-Rāzī's translation is that he never used synonymous words to equate words with the Qur'an, but used only one Persian word for each Qur'anic word. While for a number of our contemporary translators, using the synonymous words in the translation of the Qur'an has become an integral part of the style and context of their translation. Some, such as Feyz al-Islam and Dr. Mustafa Khorramdel, have used even four to six synonymous words for a Qur'anic word.

Mā'idah: 1¹

Abul Futūḥ's Translation:

"O you who believe, be faithful to your covenants. The cattle have been lawful to you, except what has been unlawful for you from the hunt. Indeed God will make everything He wills."²

4-2. A study of the lexical principles used in the translation of Abu al-Futūḥ Rāzī

1) The two verbs "أَوْفُوا" and "آمَنُوا" are a plural form that the translator has mistakenly translated singularly as "you believe" and "you are faithful".

2) In translating the letter "إِنَّ", He has not used the adverb of emphasis.

A) "Contracts": This word is the plural of "contract" and it is infinitive, which originally means "closing", but it

is used in strict and firm contracts and agreements. The difference with the "covenant" is that the "contract" is concluded between the two parties, and that is the binding, stability and trust, but in the "covenant" there may be only one person. (Ṭabṛasī; nd: 234). Abu al-Futūḥ Rāzī has translated the word in question into "her contracts".

B) "Bahimah Al-An'am": According to the author, one of the important and significant points of this verse, which has been ignored by many translators, is the combined interpretation of "Bahimah Al-An'am". The addition of "Bahimah" to "An'am" here is an expressive addition like "Khatam al-Fiḍah". In the expressive addition, the genitive always indicates the type of suffix; that is, the suffix has several types, and with the advent of the genitive, its type is determined. In fact, in this example, the word "Khatam", which is added, includes all its types of gold and silver, and with the advent of "Fiḍah", its type is determined. That is why in its translation we say: "Silver ring". The same interpretation is true. Thus, here the word "Bahimah" includes all animals that do not have the ability to speak, but with the advent of "An'am" which in Arabic means "camel, cow and sheep", includes a specific type of animals.

This is while many translators have translated "Bahimah al-An'am" into "cattle" and some, who wanted to maintain more fidelity, have returned it to "the Dumb Quadruped". While neither of the two interpretations is correct and does not fully correspond to the text of the verse. Because the interpretation of "the Quadruped", even if it does not include all predators, will at least include horses, mules and donkeys, and "An'am" does not mean horses, mules and donkeys. As the

۱. يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُجِّلْت لَكُمْ بِهِمَّةُ الْأَنْعَامِ إِلَّا مَا يَنْتَلِي عَلَيْكُمْ غَيْرَ مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ.
۲. ای آنان که ایمان آورده‌ای، وفا کنی به عقدها. حلال کردند شما را بهیمه چهارپایان، مگر آنچه خوانند بر شما جز حلال دارند صید و شما مُحْرَم باشید که خدا حکم کند آنچه خواهد.

interpretation of "the Dumb Quadruped" is not an exact equivalent; because in this case, the adjective "Dumb" will be explained, because all animals are dumb. Here, Abu al-Futūḥ Rāzī has translated the composition in question into "The Quadruped". According to the above explanations, none of these translations is a perfectly accurate equivalent, and its more accurate translation is: "The Domestic Animals (camels, cattle, and sheep)."

Mā'idah: 3¹

Abul Futūḥ's Translation:

"They forbade for you the dead, blood, pork, and what they call non-gods, and what is dead on wood, and what is killed on head and hitting, and what is eaten in half, except what you killed, and what slaughter in the name of your idol and divide it into gambling arrows, which is immorality. Today, we have perfected your religion for you, and We have completed our blessings upon you, and We have approved Islam as your religion. God is Forgiving, Merciful, to those who are in need."²

۱. حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةَ وَالدَّمَ وَلَحْمُ الْخِنْزِيرِ وَ مَا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ وَ الْمُنْخَنِقَةَ وَ الْمَوْقُودَةَ وَ الْمْتَرِدِّيَةَ وَ النَّطِيحَةَ وَ مَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَ مَا دَبَّحَ عَلَى النَّصْبِ وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقُ الْيَوْمِ بَيِّنٌ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَ اخْشَوْنِ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أُنِّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

۲. حرام کردند بر شما مردار و خون و گوشت خوک و آنچه نام غیر خدا برند بر آن و گلو گرفته و به چوب کشته و از بالا در افتاده و آنکه به سر و زدن کشته شود و آنچه نیم خورده دده باشد مگر آنچه کشته باشید و آنچه ذبح کنند بر نام بتان و اینکه قسمت کنید به تیرهای قمار که این فسق است. امروز کامل گردانیدیم برای شما دین شما را و تمام کردیم بر شما نعمت خود را و پسندیدیم برای شما مسلمانی دین را. هر که را ضرورت باشد در گرسنگی جز بچسبند بزه، خدا آمرزنده مهربانست.

4-3. A study of the spiritual principles used in the translation of Abu al-Futūḥ Rāzī - Rhetoric Virtues

Rāzī's translation and interpretation has a number of salient features. One of its topics is that literate people use it more or less and it can be understood by everyone. In fact, he is an observer in all aspects, but in each of these aspects, research and follow-up have been observed. In Razi's interpretation and translation, many commentaries and narratives about Imams and Shiites have been used to better understand it. Another advantage is that it discusses some of the jurisprudential and religious issues mentioned in it. In Rāzī's commentaries and translations, at the beginning of each surah, the name of surah and whether it is Makkī or Madanī and whether it includes Nāsikh and Mansūkh or the number of verses are mentioned regarding the differences and the number of letters and the grace of recitation. In translation and interpretation, no attention has been used in arranging the meanings and their order in terms of precedence and postpone, and the contents have all followed each other.

But one of the rhetorical benefits of Abu al-Futūḥ Rāzī's translation is the psychological nature of his speech and the simplicity of his words, which has made his speech understandable for everyone. We will mention other advantages or disadvantages of his translation in the next chapter (Alavi Nejad, nd: 11).

4-4. Critiques on Abu al-Futūh Rāzī's Translations

In Surah Al-Baqarah, verse 152¹, in the translation of the verse: we read: "Remember Me so I will remember you. Be thankful to Me and do not neglect Me"². The word "to me", which was not in the base version, has been added to the attached version. Apparently the base version is correct, and there is no need to add this word. Given that this is a word-for-word translation. In Surah Al-Baqarah, verse 191, the word "That" is superfluous in the sentence "Kill them wherever you find them."

In Surah Al-Baqarah, verse 233, in the translation of (فَلَا جُنَاحَ عَلَيْكُمْ), it is stated, "There is no goat for them", but the correct sentence is "there is no crime against you". Although it is mentioned in the margin, but it has been forgotten to change it in the text. In Surah Al-Baqarah, verse 282, the word "بِالْعَدْلِ" is translated as "to the story". In Surah Yūnus, verse 54, it is translated again as "to the story". However, in Surah Al Imrān, verse 18, and again in Surah An-Nisā', verse 135, Surah Yūnus, verse 4, and Surah Anbiyā', verse 47, the phrase "to the story" has been mentioned again.

Considering the fact that most of the above cases are written as "Honestly" and "To the Honest" and in the dictionary the word "The Honest" means justice; it is suggested that we change all of the above in the translation and the items in the

interpretation to the word "To the Honest".

In Surah Al Imrān, verse 143, in the translation of the following verse:

(وَلَقَدْ كُنتُمْ تَمَنَّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ)،

we read:

“و شما تمنای مرگ می کردید از پیش آن که بدیدید آن را و شما می نگریدید.”

The word "تَلْقَوْهُ" has not been translated, considering that the translation of Abu al-Futūh is a word-for-word translation and there has not been a single word that has been hidden from the keen eye of this commentator and translator of the Qur'an and has not been translated. The word is omitted by the copyists or has been mistaken (Alavi Nejad, nd: 51).

5. Summarizing and applying the methodology of two translators

Benchmark of the Qur'an translation by Garmaroudi has been the observance, accuracy, beauty and loyalty. He has committed himself to principles such as; unification in translation and accuracy in translating morphological, syntactic and structural rules. But in the translations we see that he occasionally did not observe the mentioned items in the translation and provided different translations in the mentioned fields. With all these descriptions, if every Qur'anic reciter takes a look at Garmaroudi's translation, the first thing that comes to mind is the fluent, beautiful and pleasant translation. And we dare to say that the translation of Seyed Ali Mousavi Garmaroudi is one of the excellent and beautiful translations in the present age. However, there are criticisms on the general approach of Garmaroudi's translation, which in this study we will

۱. فَادْكُرُونِي أذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ.

۲. یاد کنید مرا تا یاد کنم شما را و شکر کنید مرا و کفران نکنید

[به من].

analyze the criticisms in the following fields (Kharchineh, 2012: 221).

Some of the weaknesses and problems of Garmaroudi's translation include: Technical deficiencies in Mousavi Garmaroudi's translation of the Holy Qur'an, structural problems in the translation of Mubtadā and Khabar, insufficient accuracy in the syntactic role of Mubtadā and Khabar, problems with the translation of the Mubtadā and Khabar sentences, translation problems in Mubtadā and Khabar with redundant letters, translating the present tense and examining its problems, Mafūl Muṭlaq and its translation methods in Garmaroudi's translation, examining the number of sentences and related problems, type of sentence and its related problems, translation problems in connected sentences, problems in translating the sentences connected into nouns and adjectives, etc., translation problems in descriptive sentences, translation problems in protest sentences, lack of recognition of protest sentence, error in recognizing protest sentence, translation problems in imbalance between sentence types, translator additions, misplaced use of parentheses, misplaced comma, no use of two-point punctuation, uniformity in method, benefits of translating the Holy Qur'an, uniformity in translating similar verses and phrases, and examining the connected sentence from the aspect of time (Aramkhah, 2012: 121).

In the end, we will compare his common and different ideas with the translation of Abu al-Futūḥ

Therefore, one of the ways to reach the history of the ancient and rich Persian language and retrieve the words that were used in the distant past and today we are deprived of them for any reason, is to search among the cultural texts

and heritage of the past. And among these texts, Persian commentaries and translated Qur'ans have a high status. And we clearly understand their function either through the equivalent of any word or the combination of the phrase with the divine word, and we get acquainted with its other words and know its combined use. The least benefit of this would be the spread of the contemporary Persian language.

The translation and interpretation of the book *Rawḍ al-Janān* by Abu al-Futūḥ al-Rāzī is the first translation and interpretation in Dari language on the Shiite taste, written in the sixth century by a noble man from Ray.

The translation of the book *Rawḍ al-Janān wa Rūh al-Jinān fī Tafsir al-Qur'an* has a unique accuracy that first brings a part of the verses translation and then interprets them. During this irreplaceable translation and interpretation, a large number of pure and original Persian words can be seen, some of which do not appear in any of the existing dictionaries.

This great commentary has been considered by scholars since its authorship, and for this reason, many manuscripts of it are available in libraries around the world. Thus, in one of its definitions, translation is the transfer of a meaning or concept from one language (source) to another target language.

The translation process is fulfilled considering two phenomena:

First, translation is a science, because it has its own scientific principles and is based on a specific school or legal approach, which in case of violation, it will lose its scientific aspect. Therefore, the art of translation is not a function of the translator's desire. In fact, the individual desire cannot be decisive, but must follow a

function of scientific principles and linguistic foundations.

Second, translation is considered an art because it has its taste bases (in its exact artistic meaning). Therefore, historical, cultural and emotional features in the source and destination languages play a role in shaping it, and everyone agrees on the importance and necessity of translation. In the meantime, the translation of the Holy Qur'an has a special sensitivity; because in translating the Qur'an as a heavenly and holy book, special care must be taken to transfer its concepts and instructions to the fullest and with utmost fidelity. This is while the translation of the Qur'an cannot be equated with the Qur'an. As most translators have claimed, "Neither we can preserve its Arabic subtlety and strength nor we can convey its meanings and secrets" (Alavi Nejadi, nd: 22).

It is clear that in Qur'anic translations, different methods have been used, each of which has its own reasoned principles and bases, such as semantic, verbal and melodic translations and other. Of course, it is done by observing the meaning and we see examples of it in the Persian translations of the Qur'an. It is worth noting that there are obstacles and harms in translation that must be taken into account, such as phonetic and rhetorical obstacles that are difficult and impossible to transfer them. Topics can be translated but songs cannot be translated.

CONCLUSION

Most of the translations have been made in the last half century, and skilled translators have provided good translations, numbering more than sixty translations, and this increase in the

number of translations has led researchers and scholars to criticize and review them and write good works in this regard.

One of the areas that has been addressed in this regard is explaining the prevailing approaches to translations or measuring and comparing them.

The difference between the translations, which was obtained from a brief comparison of the two translations in question; also, the slips and mistakes that exist not only in these two translations but in all the translations of the Qur'an, make it clear that:

- The main reason for these differences on the one hand should be sought in the difficulty of the text and on the other hand in the loneliness of the translator in the work of translating the Qur'an.

Regarding Garmaroudi's translation, we concluded that the translator has been successful in some areas of lexicography, grammar, and rhetoric, and that his translation has been characterized by eloquence, softness, comprehensibility, and it is generally acceptable. These are among the benefits of this translation. Also, in some cases, according to scientific criteria (principles of translation science, which includes: morphological, syntactic and lexical principles), we concluded that the translator has not succeeded.

Regarding the translation of Abu al-Futūḥ Rāzī, we have concluded that the translator has succeeded in lexical and grammatical cases, and all of these have been stated as the strengths of this translation. Also, according to the scientific criteria (principles prescribed in the science of translation, which itself includes: morphological, syntactic and lexical principles), we concluded

that the translator has not been successful in some cases. Therefore, this article does not seek to prove the hypothesis of irreplaceability of these two translations, but seeks to provide an approach to identify and introduce the art of translators in different historical periods. Therefore, two translations, one has been selected from the ancient period, and another has been selected from the contemporary period. And the researcher, by referring to trusted sources, has tried his best to explain some of the efforts of these two translators, who represent two historical periods.

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