



## Drawing the Qur'an and the Continuous Flow of Reading Differences

Mahdi Ghahraman<sup>1</sup>; Raza Bidi\*<sup>2</sup>

<sup>1</sup> Assistant Professor, Department of Islamic Education, Sahand University of Technology, Tabriz, Iran

<sup>2</sup> Ph.D. Student, Ilam University, Iran

\*Corresponding Author: Raza Bidi

Email: mahdi\_sut@yahoo.com; rezabd133@gmail.com\*

<http://dx.doi.org/10.18415/ijmmu.v8i3.2489>

---

### **Abstract**

A solution was found to resolve the differences in the recitation of the Qur'an in the history of Islam in two main stages. The first phase of this issue was the plan to unite the Mushafs during the Ottoman period, but due to the shortcomings in the calligraphy of the Ottoman Mushafs, the goal was not achieved. The second step was to restore the calligraphy of the Mus'haf, in which only the Ajam and the Arabs of the Mus'haf were satisfied, and the other shortcomings of the Mus'haf remained unchanged due to the material. One of the most important shortcomings in the compilation of the Qur'an is related to the different methods of writing A. This issue, which in many cases has caused differences in recitation, has sometimes had its effect on the translation and interpretation of the Qur'an. A case study of the fourteenth verse of Surah Al-Ahzab and the phrase «la,atavha» This confirms this claim. Out of the twelve translations of the Qur'an below this verse, only four were translated correctly, and the rest were translated outside the main structure and in accordance with another reading.

**Keywords:** *Quran, Drawing; Calligraphy; Reading Differences; Translation*

### **Problem Statement**

Differences in reading are a phenomenon that appeared after the death of the Messenger of God (PBUH) for various reasons and has continued continuously over time. Although at some point in the time of the Muslims, from the highest political level to the general public, they felt the need to find a solution to this issue, and specifically in the time of Uthman, the monotheism of the Mushafs was taken, but because it was accompanied by shortcomings, it was not enough. He appeared in the recitation of the Qur'an again and in a different way. One of the most important reasons for the failure of the plan to monotheize the musafirs is the many shortcomings that exist in the calligraphy of those musafirs. Recognizing the various dimensions of the shortcomings of the Qur'anic script and examining its destructive effects during the reading and understanding of the Qur'an prevents further errors in this regard.

## ***Prologue***

The common method of learning and teaching the Qur'an in the Prophetic tradition is based on recitation and the audio method, and this has continued until shortly after his death. However, referring to the written Qur'an as a reliable and safe reference from defects and forgetfulness has always been considered. Hence, any difference or defect in the writing of the Qur'an will inevitably lead to a difference in readings. This issue was first officially raised during the caliphate of Uthman, and specifically during the war with Armenia: Hudhayfah ibn Yaman, when he returned from the conquest of Armenia and Azerbaijan, came to Uthman and expressed his concern about the differences between the Shamians in reciting the Qur'an and told Uthman Find the ummah before they, like the Jews and the Christians, disagree with each other in their book. Osman, with a quality that is well-known for its flow, makes arrangements for single-page essays to be written as a model for standard writing, and to be the basis for extensive reproduction and reproduction. Eventually, five Mus'hafs are prepared and Uthman orders one of them to be sent to each land as the Imam's Mus'haf and all the other Sahifs and Mus'hafs to be burned. (Fiqhizadeh, 1374, p. 49)

Up to this point, it was expected that all the differences that resulted from the differences in the Mus'hafs would be eliminated and a single reading in accordance with the calligraphy of the Imam's Mus'haf would become common among all Muslims. But for some reason this goal is never achieved. Regardless of the differences that each of the five Mus'hafs had with each other, the shortcomings and deficiencies in the calligraphy pattern of the Ottoman Mus'hafs are the source of subsequent differences.

## ***Differences Between Mushaf Drawing and Writing Rules***

"Rasm al-Mus'haf" refers to the same method of writing the words and letters of the Qur'an that was chosen to write the Qur'an during the time of Uthman, and Uthman agreed with it (Zarqani, 362: 1) In general, in writing the original, it is written that It has a complete correspondence with the dialect of words or phrases without any changes or transformations. This principle has not been observed in the Ottoman Mus'hafs and there are many letters in them whose calligraphy does not correspond to the way it is pronounced. (Suyuti, 1421 AH, vol. 403: 2 - Zarqani, *ibid.*) Therefore, it is observed that the Ottoman Mus'hafs are full of spelling mistakes and contradictions in the script, which is due to the primitiveness of the line that the companions knew at that time. (Knowledge, 2007, p. 112)

One of the most important shortcomings of the Ottoman Mus'hafs is that they are devoid of signs and symbols, which is the main source of differences in reading in later times. This, along with two other important factors, caused widespread controversy. First, people relied on hearing and memorizing the Qur'an, and over time, errors occurred in quoting or hearing a verse. In addition, the influence and penetration of non-Arab tribes in the Arabian Peninsula and the expansion of their number and population with the expansion of the territory of Islam, itself caused a difference in reading. (Knowledge, *ibid.*, P. 115)

This caused Muslims to think of a way to solve this problem. Abu Ahmad Askari narrates that the people, for forty years, until the time of Abd al-Mulk ibn Marwan, dealt with the Qur'an of Uthman. During this time many changes took place in the recitation of the Qur'an and it was published in Iraq. Hajjaj ibn Yusuf expressed his concern about this to his books and writers and asked them to put signs and symbols for similar letters so that it would be possible to distinguish them from each other. It is said that Nasr ibn Asim undertook this and used the dot in the letters. (Maaref, *ibid.*, P. 118) This process became more complete and Abu al-Aswad punctuated the Arabs and Tanwin at the end of the words. In the next century, it was the turn of Khalil ibn Ahmad, and he instituted other signs such as humor and aggravation. Following them, the people also followed this method and if there were other methods, it was abandoned. (Ramyar, 1369, p. 539)

The measures taken regarding the calligraphy of the Qur'an were all complementary measures aimed at facilitating the recitation of the Qur'an, and those measures never took a corrective approach and remained the same. Of course, at this stage, too, extreme caution was taken at first, and color words other than the color of the Qur'anic script and often red were used to enter the Arabs. (Knowledge, *ibid.*, P. 119) Despite the existence of various forms and differences between the calligraphy and the rules of writing, the general leaders and thinkers still exist and still do not change the calligraphy of the Imam's Mushaf even in case of differences with the rules. Malik, Ahmad Hanbal and Shafi'i all believe in preserving the calligraphy of the Qur'an *tabiqan alnael bih alnael* and even Ahmad Hanbal has ruled that this issue should not be observed. (Siouti, the same) In the *almuhit albrhana fa faqih alhanfia* It has been stated that it is not appropriate for the Mus'haf to be written in calligraphy other than the Ottoman calligraphy (Zarqani, *ibid.*, 372: 1) and also Beyhaqi in the branches of faith specifies this issue (*Ibid.*, 373: 1). In the case of the two letters "f" and "a", due to its frequent use outside the rules, the owner was asked if it is found in the Qur'an in this way, is it permissible to change it? The owner replies: No. (Siouti, the same).

Contemporary thinkers also believed that the calligraphy of the Qur'an should remain as it was in the Ottoman Mus'haf. Ayatollah Hassanzadeh Amoli, after mentioning several cases of violation of the rules of the Qur'an by writing rules, writes that this is a proof of the protection of the Qur'an from distortion: To write the Qur'an except in the same way as it has been recorded repeatedly in the past, and this strictness has two directions: 1. To keep the Qur'an as it is. 2. Preventing and taking care that the risk of distortion does not penetrate into it, especially in terms of writing style. (Hassanzadeh Amoli, 1997, p.70)

But regardless of the constructive effects that the preservation of the Mus'haf follows, the effect of the Mus'haf on the difference in the recitation of the Qur'an cannot and cannot be ignored. There are several cases in which the defect in the Mus'ham al-Mus'haf results in a difference in readings, some of which are mentioned below.

### ***Different Methods of Writing in the Mus'halam and the Emergence of Differences in Recitation***

Among the letters used in the calligraphy of the Imam's Mushaf in many cases contrary to the rules is the letter Alf. One of these cases is related to deleting the letter Alf in several cases. A case is when A comes after the slide, such as: *khalifa*, *salamin*, *ghalima*, *aylifa*, *yalquu*. The other case is related to a word that has two or three letters in it, such as: *a adam*, *a akhar* Some other cases of deleting A are: Removing Alf from the call: *ya ayha alnnas*, *yarba*; *hadhf az ha' tanbiha:huala'*, *ha'antama*; *w hadhf az na dar damira: anjinakum*, *ataynah*; Deletion from any scientific name that is more than three letters: *Abraham*, *peace*; Exclusion from the healthy group whether male or female: *allennwn*, *malquu rabihim* And, of course, other cases that are not mentioned. In addition, there are several cases in which the omission of A is not subject to any rules. Examples: Delete alf az *malik*, *dhryt duefana*, *madghama*, *khadeahum*, *akklnw llssht w ...* (*sywty*, *human*, 2: 404-407).

Different methods of removing A in the calligraphy of the Imam's Mushaf were later read in many cases as the source of the difference. For example, Nafee and Abu Amr and Ibn Kathir «*ma yakhdaeuna*» ra «*w ma yukhadieun alla anfasaham*» Have read and elsewhere *nafie fi ghayabat aljubbi*» ra «*fa ghiabat ...*» Read, assuming it is plural. Maarefat, *ibid*, p. 146)

This issue still remains today and although it may not be clearly expressed in the recitation, it is still influential in other areas such as the translation and interpretation of the Qur'an. The case that has been examined in this article is related to the fourteenth verse of Surah Al-Ahzab: «*w law dukhilat ealayhim min 'aqtariha thuma suyloo alfitnat laatawha w ma talabathuu bha 'iilayh yasiran*» Examining the translations and interpretations presented below this verse shows the difference between translators and commentators in the interpretation of the word "«*laatawha*»" and it has a reading. This issue will be examined below.

## ***Ata in Words***

Ati comes from the root "etian" which means "majii be sohu,lat" (besohu'lat). Etian is used in cases where a person comes, comes to do something or to manage things. An example of the future use of the Qur'an in the sense of planning matters related to this verse is from: ata 'amr allah (nhal/1) The meaning of managing things by God; It is worth mentioning that in another place, the same material has been used by God to regulate matters: ja' rabbuk (fajr/22) Ata is used to mean to work in cases such as these verses la yatun alssalat 'illa w hum kusala (tuibha/54) w yatin alfahisha (nsa/15). The first verse means to pray and the second verse means to do wrong. The source of the verbs from this root, ita ', means to give and forgive. In the Qur'an, especially giving alms, it is accompanied by this word. 'aqamuu alsalat w atawua alzaka (bqurh / 277). (raghb asfahany , 1412 q , 60-61).

Al-Tahqiq writes, quoting Sahah al-Lugha: The source of Al-Atyan is equivalent to Al-Maji, why Al-Al-Muttah, and Al-Adhan is the equivalent of bestowing and bestowing. If this chapter is used in conjunction with the preposition "Ala" (ata Ala), the meanings of agreeing and obeying it are used: <ataytuh ealy dhlk al'amr muatatan: 'iidha wafaqath w tawaetuha>>. Mustafavi himself writes in the meaning of this root: The main meaning of this substance is to come easily and with a natural flow. This material is in the necessary application (tati kull nafs tujadilu) w maetaday ('atahum aleadhabu) Come to the place falamma 'ataha nudi ya musa Ya zaman hl 'ata ealaa al'insan hin And also about the coming of a tangible or sensible object (hal 'atak hadith alghashia Is used. Mustafavi Bab does not mean the verbs of this article (Itaa) directly and only mentions a few examples under the heading of application in more than three, for example.

Ataynah hukmaan w eilma he only points out that the original meaning of this article is fixed in all its uses and its properties differ only according to the necessity of the word and context. (Mustafavi, 1989, 29: 1).

In the Bahrain Assembly, "Ati" is equivalent to "Atta" (Atta Kurd) and various phrases from the Qur'an in which this chapter is used are mentioned.

Atat 'ukulaha diefayni 'ayu 'aetat thmrtaha; w atuu alzzakat 'ay aetuha. the singular triad of this root that lacks fashion (ati) is equivalent to place:<atith- bighayr md- 'aya jyth> In some cases, the use of this verb in the Qur'an differs in readings. A plan to explain this article in the following verse atayna tayiein He equates Athens with Jena and then refers to the recitation of this word in fashion by Ibn Abbas: 'atayna tayiein 'ayu jina tayieina, qara abn eabbas bialmad fayakun almaenaa:" 'aetayna altaaeat">> this reading, the meaning that is taken from this verse is to grant obedience and servitude. Another issue about which there is a difference in reading is used in this verse: w alladhin yutun ma atawa w qulubuhum wajila torayhi Writes ay yuetun ma 'uetuu w quraa' yutun ma 'atawa bighayr mad 'ay yafealun ma faealawa. (trayhy, 1375, 18:1-20).

Mesbah Al-Munir, apart from the common meanings mentioned in other dictionaries, another application of this article is mentioned. In cases where the singular triad of this article (a'ta) comes with the letter "a'la", the meaning of passing it is used:

ata a'layhe marr bih w 'ataa ealayh alldahru: ahlakah. (fywmy, 1414q, 4:2)

General, the meanings of the various uses of the word "a'ta" can be divided into four categories:

1. Coming - for a tangible or sensible thing, or coming at a time or place - contemplating and engaging in work, all of which have to do with the use of the singular triad of this article "a'ta" and "Etian".

2. Passing in the singular triple application of this article (a'taa) with "a'la".
3. Giving and forgiving, which is related to the use of the verbs of this article "ata" and "ethyan".
4. Accepting, agreeing and obeying, which is related to the use of the verbs of this article (ata) along with the letter "a'la".

Now, based on the above four semantic categories, we can examine the translations and interpretations of the Qur'an under verse fourteen of Surah Al-Ahzab, in order to access the recitation performed by the translator and commentator.

### ***Press the Line Drawing La'atawaha***

la'a'tawha consists of the emphasis "l", "a'to" is the third triad of verbs from the root ati, which because it is used in the plural form, the lower case letter "u" has been settled and removed, and "ha" which is the singular pronoun of the feminine singular. . This phrase can be decomposed as follows: La+ a'a'taw + ha.

According to the rules, the inhabitant is written before our movement, whether it is at the beginning of the word or in the middle or at the end of it; like the aydhan lay (tuibha/49), awtumin 'amanatah (bqarha/283) w massathum albasah' (bqurha/214). (sywty, human, 409:2) in this rule, the special case is when the letter before Hamzeh is inhabited by A. In this case, according to this rule, the consonant must be written on the basis of A, which results in the two As coming together. According to the new calligraphy, for writing two consonants, which are placed next to each other, the fashionable letter "A" is used. However, this rule does not exist in the script of the Qur'an in this way. According to the tradition of the Qur'an, in a word that has two or three letters, the letter A is omitted. like the: a'adam a'akhar (sywty, ibid, 3, 405)

Other examples of this are: aman biallah, 'ataa almal (bqurha/177), 'atayt fireawn (unes/88) in the previous examples of the conjugation of two A's, it is not difficult to distinguish the original reading of the word, since there is no superfluous letter on the word. But in cases where the superfluous letter is placed on the verb, in these circumstances the first consonant cannot be written completely apart from the a, and it is possible to think that the consonant and the a after it are the same letter. like the <<w law shina la atayna kull nafs hudaha>> (sjadh/ 13), w 'iidhaan la'ataynahum min ladunna 'ajraan eazymaan (nsa'/67).

Of course, in cases where the superfluous letter is on the word in such a way that it is possible to write Hamzeh separately from the letter A after it, the probability of error in reading is less. Examples: faaatat 'ukulaha diefayn (bqurh/265). Like these words, Hamzeh is written in the space between two letters and the separation of Hamzeh from A is quite obvious. But especially when the letter "l" appears on the word, this is less possible and the probability of error is very high. One of the cases in which this error occurred is in the fourteenth verse of Surah Al-Ahzab va law dukhilat ealayhim min 'aqtariha thumm suyiluu alfitnat la'atawaha w ma talabbathuu biha 'iila yasyraan>. The following translations and interpretations of this verse will be examined.

### ***Deviation from the Main Recitation of the Qur'an in Verse 14 of Surah Al-Ahzab***

Among the seven readings, the beneficial reading in both Qalun and Warsh ways, the recitation of Ibn Kathir through both the goat and Qanbal ways, and the recitation of Ibn Amer through Ibn Zakwan, in these cases A have no recitation mode: Latwa. In other narrations, including the narration of Hafsa, it has

been recited from Asim A. along with Mad. (Lisani Fesharaki, 1391, 432) This difference in readings may be the first result of the weakness of the script of the Qur'an in writing this word. The point to consider is that in the translations and interpretations based on the narration of Hafs from Asim, there is still a violation of the original reading of this word.

The explanation of this phrase in the commentary of Al-Mizan is as follows:«w almaenaa w law dakhhal junud almushrikin buyutuhum min jawanibiha w hum fiha thuma talabuu minhum 'an yartaduu ean aldiyn li'aetuhum masiuwlahum>>. (tbatbayy, 1417, 16: 287) The meaning of the verse is that if the armies of the polytheists from around enter their houses, and they are in the houses, then they would ask them to turn away from the religion, and they would grant them their request (they would accept their request).

The exact translation of this phrase, as it is mentioned in Al-Mizan, is taken from the source of grant, and this phrase is: They must have granted their request. But because this translation is a bit inaccurate, many translators have used more fluent terms such as "accepted" and "obeyed" based on this original meaning. Of course, these expressions are more in line with the meaning of "ata A'la", which means to agree and obey. But in any case, it is based on the main chapter of the verb, and the approximation that "Ali" be taken in destiny is logical and acceptable.

But what causes the translation to have serious problems is to take the word out of its original structure, that is, to the chapter on more triple verbs, and to translate it into its single triple structure, that is, "a'ta" In reviewing 12 translations of the Qur'an, it was observed that in four cases, the source of coming or going has been used in the translation. In two cases, the concept of "doing work" has been used, and in two cases, the direct translation of the phrase has been omitted, and only the general concept has been mentioned. But only in four translations are more precise expressions based on the main structure of the word - "ata" - and the equivalents "accepted" and "obeyed" are used.

Addition to the translations of the Qur'an, five other Persian commentaries were examined in this section, in three of which, namely the tafsie of Tabari, A'hsan al-Bayan and A'tyab al-Bayyan, the source of coming and going has been used in translation. The description of these contents is presented in the following table:

Table 1. Phrases used in Persian translations and interpretations under "la'a'ta'wha"

Equivalent Phrase	Translation	Translation Name	row
<b>Uetuha</b>	Give it a go	Ruz aljannan fy tafsyir alquran	1
<b>Atau Ealyha</b>	To obey	Mukhzan al earfan fy tafsir al quran	2
	will obey	Translation of Qur'an by elahi Qomshei	3
	They accepted	Translation of Quran makarem	4
	They accepted	Translation of Quran Fooladvand	5
	They accepted	Translation of Quran by Ansarians	6
<b>Atuha</b>	detection	Translation of Quran by tabari	7

	Make every mirror	Translation of Quran by mezzi	8
	They bring it	Tafsyr ahsan al haduyth	9
	They pay and pour	atyab al bayan fy tafsir al quran	10
	Be present in it	Translation and interpretation rahnama	11
	They were going there	Translation of Garmaroodi Quran	12
	They went to it, they accepted (la atawha)	Translation of Quran Bahrapour	13
	they would certainly have done » they must have done it«	Translation of the Quran Shaker	14
	they would have done so »they must have done so«	Translation of Quran by eyroyng	15
Regardless of the translation of the word and reference to the general concept	If they want to renounce relihion, they will return to religion immediately, except for a little while	Translation of qurqn by almizan	16
	Ask them to become apostates, they will become apostates	Translation of qurqn by ayati	17

Among the translations examined, Abolfazl Bahrapour's translation, which explains the contents of the verses in the margins of its pages, specifically used the word "la'a'tawha" instead of "latawha" in calligraphy, and wrote "they went to it" in the translation. This is a clear and direct example of a reading error that results from deficiencies in the script of the Qur'an.

As stated, the important point in these cases is that the perception of "La'a'tawha" of this phrase is not due to differences in reading and the basis of this group of translators and commentators in this verse is the same narration of Hafs from Asim. However, the specific script of the Qur'an in this verse has misled the translator and the interpreter. Especially since the speech space also accepts the concept contained in other readings.

Apart from the Persian translations and commentaries mentioned above, in which the narration of Hafs from Asim is the basis of the work, in some of the commentaries, referring to the differences in readings in this verse, they have mentioned both meanings based on both readings. In the commentary of Tebyan, in the description of "La'a'tawha", referring to both readings, two sources of place and award are mentioned: *lijawaa 'iilyha- ealaa qara'at min qasra- w min mad 'arad li'aetau ma saylawa>>* (tuasy, 323:8)

Abu al-Futuh al-Razi also refers to both readings in his commentary: The La'atawaha should go there and do it and fulfill it, *min qawlihim: 'atayt al'amr 'iidha faealath*. The recitation of the people of Al-Hijaz to Qasr "A" is men Al-Atyan. And the others sang: "La'atawaha" means to give, men al-ita ', that is, to give. (Rawd al-Jannan and Ruh al-Jannan in Tafsir al-Quran, vol. 15, p. 374).

Jala 'al-Azhan and Jala' al-Ahzan, in the expression of this verse, it is stated, "Let every mirror come to it," and the difference between the recitations in this verse is explained below: Let's take it from "ita" which means to give. (Jala 'al-Azhan and Jala' al-Ahzan, vol 7, p.32).

In Safi's commentary, the principle of this phrase "laa'ttawha" is considered and on this basis, the author equates "laatawaha" with it. But in the following, it is mentioned that, of course, this phrase has also been recited with Qasr A: and Qur'a Balqasr (Tafsir al-Safi, vol. 4, p. 169).

### **Conclusion**

The written version of the Qur'an as a reliable reference for understanding the original text of revelation in comparison with the oral version has always been of interest to Muslims. Since the Ottoman Mus'hafs, as the standard written version of the Qur'an, were full of shortcomings and inadequacies in writing and calligraphy, this unifying tool practically provided the ground for a wide range of disputes and disputes. Regardless of the emergence of different types and schools of Qur'an recitation, arising from the shortcomings of the Qur'an, this issue continues to appear in other areas such as translation and interpretation of the Qur'an in various ways. The differences in the translation and interpretation of the phrase "La'a'towha" as one of the manifestations of the continuous flow of discrepancies and errors in the recitation of the Qur'an arising from the weakness of the Mus'ham al-Mus'haf, indicate this issue. Therefore, recognizing the major inadequacies of the Mus'ham from the perspective that it can still be a source of error and discrepancy, prevents further errors.

### **Sources**

Hasan Zadh Amoli

Hasn;Muhmadaa Shahrudaa,Ebdalely(1376).Quran Hiragz Tahrif Nashdh,Qyam: Qm.

Raghib 'Asfhanaa, Husayn Bin Muhamad (1412 Q). Mufradat 'Alfaz Alqurana, Bih Tahqayq Dawuadaa, Dar Alqulima: Bayrut.

Ramyar, Mahmud (1369). Tarikh Quran, Amirkbir: Tahrn.

Zarqanay, Muhamad Eabd Aleazim (Byta). Manahil Aleurfan Fi Eulum Alqurana, Dar 'Iihya' Alturath Aleurbaa, Bayja.

Sayuataa, Jalalaldayn (1421qa). Al'iitqan Fi Eulum Alqurana, Dar Alkitab Aleurbaa: Bayrut.

Tabatibayaa, Sayid Muhamad Husayn (1374), Almizan Fi Tafsir Alqurani, Tarjamah Sayid Muhamad Baqir Muswaa Hamudanaa, Duftar Aintisharat Aslamaa Jamieah Mudrisin Hawzah Eilmih Qim: Qim.

Tabatbaya, Sayid Muhamad Husayn (1417q). Almizan Fi Tafsir Alqurani, Duftar Aintisharat Aslamaa Jamieah Mudarisin Hawzah Eilmayh Qm: Qm.

Tarihi, Fakhar Aldiyn Bin Muhamad (1375). Majmae Albahrina, Mrtdwy: Tahrn.

Tusaa, Muhamad Bin Husn (By Ta). Altabyan Fa Tafsir Alqurani, Bih Tahqiq 'Ahmad Qasiremlaa, Dar 'Iihya' Alturath Aleurbaa: Bayrut.

Tayeb, Syd Eabd Alhisayn (1378). 'Atib Albayan Fi Tafsir Alqurani, Aintisharat Aislama: Tahrn.

Faqahaa Zadih, Eibdalhadaa (1374). Pzhwahashaa Dar Nazam Quran, Jhad Danshgahaa: Tahrn.



Fayz Kashanaa, Muhamad Muhsin Bin Shah Murtadaa (1406q). Alwafii, Kitabikhanih 'Amam 'Amir Almuminin Ealaa Ealayh Alsalama: Aisfahan.

Fayumaa· 'Ahmad Bin Muhamad (1414q). Almisbah Almunir Fi Ghurayb Alsharh Alkabiri, Musisuh Dar Alhijrat: Qm.

Lasany Fasharky, Muhamadaely (1391). Qira' Sabeh W Qirayaat Sabe, Aswh: Tahrán.

Musatafwaa, Husn (1368).Altaahiq Fi Kalimat Alquran Alkarima, Wazarat Farahnag W Arshad Aslamy: Tahrán.

Muerifat, Muhamad Hadaa (1382). Tarikh Qurana, Sumt: Tahrán.

### **Translation of the Quran**

Translation of Qur'an by elahi Qomshei

Translation of Quran by Ansarians

Translation of Quran by Eyroyng

Translation of qurqn by Ayati

Translation of Quran Bahrapour

Translation of the Quran Shaker

Translation of Quran Fooladvand

Translation of Garmaroodi Quran

Translation of Quran Moezi

Translation of Quran Makarem

Translation and Interpretation Rahnama

### **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).