

(230)..... A Survey of the English Translation of the Quran by Tahereh Saffarzadeh

- 3-Saffarzadeh, TaherehP: The wise Quran. tehran, Oswe Publication. 2009
- 4-Shamisa, Sirous (2004). Ma'ani, Tehran: Mitera Publishing.
- 5- Tabarsi, Fazl ibn Hasan. Al-Bayan Complex in the interpretation of the Qur'an.Tehran: Farahani Publication, First Edition. 1981
- 6- Ta'ib, Seyyed Abdul Hussein. The best statement in the interpretation of the Qur'an. Tehran: Islam publication. 1999



3. The language is simple and modern, and is a translation that has been translated into all the languages of the sociologist community in that language. In some cases, the translator has used the explanation in the footnote, which is one of the strengths of this translation and indicates his comprehensive research on translation.
4. Only a translator for the translation of the Qur'an in an foreign language is not sufficient, and what is needed is the use of translatable translators in two languages; so that the right is well done, because the Farsi translator, each A few in an foreign language, such as the English language; another speaker of the other language is in the dominant in his language.
5. Interpretative addend are included in the translation of Saffarzadeh in the text of the translation, and this is due to the weaknesses in the translation of Saffarzadeh, and the editors must correct this in their translations, by removing these add-ons from the Translation of the text and place it in a hook or footnote.
6. The drawbacks taken from Saffarzadeh's translation are very minor, and in some cases show a very solid rigor; therefore, there no work is perfect; this ruling is also in the version of Saffarzadeh; However, the brighter the effect, the critique will scrutinize its weaknesses, and expectations are far higher than these.
7. The bugs, in other words, the "first leaving", are not limited in this translation, and they should not be easily ignored; but they should be translated a separate way, and they should be corrected, so that, with the help of the Almighty, a unique translation in its kind will be done.

Sources and references

- 1-Al shartouni, Rashid: Principles of Arabic. Volume Four. Asatir Publications, 9th Edition.2006
- 2-nafisi aliakbar: Persian dictionary. tehran Khayyam Publications.1974

...And the wife has taken from you a firm and solemn promise?

Saffarzadeh, in his English translation of this composition, used the **مِيثَاقًا غَلِيظًا** of synonymous attributes for the description of God, although the equivalent in the Quranic verse is just one trait.

A firm and solemn promise

Only bringing an equivalence is enough and observing this is a requirement that, until it is possible to repeat it, it gives the original in the shortest possible term.

طَوَّعَتْ لِهٖ نَفْسُهُ قَتْلَ أَخِيهِ فَقَلَّاهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ « (مائدہ/۳۰)

So the passionate-self of Qabil tempted him and made fair-seeming to him the murder of his brother; he Slew his brother and became one of the losers

Saffarzadeh used the two Equivalent "Tempted him" and "Made fair-seeming To him" for translation of **طَوَّعَتْ**, one of which was enough. The first word means "temptation and blessing."

"Persuading", "Pulling and tempting" are all words with different meanings, which is better to use the words equivalent to the words of the Qur'an in their translation. Similarly, in the second equation, although partly reversed by the Persian version of it, it is still not exactly the exact equivalent of the word.

It would have been better to replace all these words in the position of "**طَوَّعَتْ**" with "Prompted him to" in the sense of "motivated", because it was more compendious and no more accurate equation was found.

Conclusion

What comes out of this study is as follows:

- 1- The English translation of Saffarzadeh is a good translation and includes many strong points; one of the most prominent points is its expressive and comprehensible.
2. The Saffarzadeh's method in his English translation is a free method, although its interpretive aspect prevails.

The English translation of Saffarzadeh has the following objection:

"بَعْدِي" means "after me", as if in the English translation, regardless of the exact translation of the Quranic verse, it has returned it to "During my absence", meaning "in the absence of me".

As it is evident, it is said in the English translation: "What did you do in the absence of me?" While the Quranic verse did not say so, it only said: "What evil were your successors."

The translation of Saffarzadeh is a good translation, but considering its interpretation, which, of course, did not need to be translated, because it can be clearly stated through faithful translation.

5. Translation based on personal interpretation of the translator

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (اعراف/١٤٧)

Do they expect to be recompensed save for what they Used to do?

Saffarzadeh's English translation is not a proper translation of the verse. Saffarzadeh, in the literal sense of the verse, has not paid much attention; however, their question in this translation does not conform to the Quranic verse. In the verse, it is not a word of expectation, but a question has been asked that its answer is clear, and with such a question, in fact, the emphasis is more on the word, because its response is "no." (negative interrogation)

6. Translation of the Word of God(quran) from brevity to prolixity

God in his Word has sometimes spoken brevity, and somewhere with prolixitive prose, he has given his purpose to his servants; in other words, the word of the Lord is in the present; therefore, in translation, it should be as far as the structure The language of the source is not messy, it is considered the same, because it influences the Qur'an, it is unique in its rhetoric.

Saffarzadeh has expounded the Word of God, both in the Persian translation and in his English translation, although this is accured for less in the English translation than in Persian, but it is not empty of it.

وَأَخَذْنَا مِنْكُمْ مِيثَاقًا غَلِيظًا (نساء/٢١)

And it is the greater achievement

The "هُوَ" consciousness is in the middle of a subject and the announcement is meaning; emphasis is great salvation.

This meaning has not been reflected in the Saffarzadeh's English translation, provided that it does not impinge upon the structure of the language in its consideration:

God's good pleasure that is the mighty triumph (Arbery translation)

According to the above explanation, the Arbery translation is better than Saffarzadeh's translation, because it reflects the emphasis of the Qur'an.

5- Interpretative translation

In the preface, the free translation of the Quran was preferred to any language, and now we are faced with a translation that sometimes is interpreted without the need for interpretation; whereas sometimes a literal translation Does not imply the structure and transfer of meaning , and it is undoubtedly what is preferable to being distort and committed to the Qur'anic word, not an interpretive translation. (نساء / ١٩) ... إِلَّا أَنْ يَأْتِيَنَّ بِرَفَاحِشَةٍ مُبَيَّنَةٍ

They are found guilty of adultery... unless...

In the English translation of Saffarzadeh from the phrase "إلا أن يأتين بفاحشة مبينة", "prostitute" has been translated into "Adultery" meaning "adultery". The prostitute means ugliness, and "adultery" is one of the ugly acts and in fact its subset, and the purpose of the verse, although it is, is but the appearance of the words in another way. There is no translation, but it is not a strict translation of the verse, and in another language is an interpretation.

Adultery means adultery; although Allah Almighty does not directly mention it, it must be known that this is his purpose; here it is better to write the exact translation of the word, not the virtual meaning or implied meanings or meanings that can be possible to infer. (اعراف/ ١٥٠) ... بِرُسْمًا خَلَقْتُمُونِي مِنْ بَعْدِي ...

"What an evil thing is that you have committed during my absence!

will change the words into another, even if it does not cause any problem in the meaning of the verse, unless the literal and exact translation of the Qur'an distorts the structure of the target language and makes it difficult for the audience to understand it.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَعْتَوْنَهَا عِوَجًا (اعراف/٤٥)

" Those who barred)people (from Allah's Way and) also(tried to show it as Crooked...

The time of verbs has been returned in the wrong translation of Saffarzadeh; for example, the verbs of " يَصُدُّونَ "، "يَعْتَوْنَهَا" , both verbs are translated, have been translated into the past.

قَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَ قَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ... أَلَمْ يَكُنْ يُؤْفِكُونَ (توبه/٣٠)

And the Jews say:" Ozair is the son Of Allah." The Christians say:" Massih Is the son of Allah."

The " قال " is a past verb, and it does not come up with anything to turn it into pieces. Saffarzadeh translated it into English in his English translation.

وَطَبَعَ اللَّهُ عَلَيْنَا دُبُورَهُمْ.. (توبه/٩٣)

...and God stamps their hearts....

The verb " طَبَعَ " in the English translation of Saffarzadeh has now been translated into simple; if the time of the Quranic verse is small, it is simple.

3-4- Known and Unknown). صِرَاطًا مُسْتَقِيمًا (نساء/٦٨). to the Straight Path.

Given the fact that "The" is a sign of indefinite, the unfamiliarity of the word of the Quran has not been observed. (اعراف/٢). كِتَابٌ أَنْزَلَ لِرَبِّكَ ...

This (Holy) Book Is sent down to you...

The " كِتَابٌ " is indefinite and translated in the English translation of Saffarzadeh to definite verb, although the purpose of God is from the " كِتَابٌ " the most well-known book in the world, but since the appearance of the verse is indefinite, it would also have been better to translate also.

4-4. Emphasis (توبه/٧٢) ذَلِكَ هُوَ الْقُرْآنُ الْعَظِيمُ

Had they taken part in the Holy War, they would not have added to your strength;] on the contrary [they would have caused mischief and Sowing sedition among you...

In the verse of the Qur'an, there is no expression of "engagement in war," but in the Saffarzadeh version such words are found, which is a sign of his interpretive translation, as if the interpreter required himself to observe the rules of this The method is not translated (use of punctuation marks).

The same is true of the phrase "To your strength", which is an interpretative supplement; there are no indications that it is interpretable.

This sentence is not a good translation of the Quran:

They would not have added to your strength;] on the contrary [they would have caused mischief and Sowing sedition among you

Reason: If we remove what is on the hook» On the contrary« , an incomplete sentence is obtained, which means not knowing the principles of using the hook.

The English translation of "Yusuf Ali" is a good translation of this verse:

They would not have added to your (strength) but only (made for) disorder

4. Failure to observe spatial and syntactic rules

4.1- Unknown and unknown^{١٩} (نساء) ... لا يَجِلُّ لَكُمْ أَنْ تَرُثُوا النِّسَاءَ ...

You are forbidden to inherit women...

" لا يَجِلُّ " In the above verse, the verb is known and this verb is apparently returned to the unknown in the English translation of Saffarzadeh. Although it is not considered an error in terms of translation technology, it would be preferable to translate such a high degree of accuracy.

4-2-verb(time)

Although time does not make sense in the Word of God, it must be borne in mind that God has addressed people, and there lies meaning in each word of this eternal miracle, and we can not, by our

of these add-ons are brought to the hook, and some in the footnote, and some others, as mentioned, are included in the translation (without the use of hooks or parentheses) And this is one of the signs of the lack of coherence in his translation, which is clearly visible in both Persian and English translations; But it should be said that the frequency of such add-ons in the Persian version of Saffarzadeh is far more than his English translation; in another language, the Persian version of Saffarzadeh is more interpretative than his English translation.

It can sometimes be seen that in the Saffarzadeh translation, a word which is not an additional commentary has been mentioned in the hook, this is indicative of the lack of precision of the translator in the translation of the Quran:

ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدِ الْكَافِرِينَ (انفال/ ١٨)

(This event reminds the believers that) Verily, Allah weakens the plot of the disbelievers....

As can be seen, in his English translation of this "This", which is a " ذَلِكُمْ " translation, is also interpreted as a supplementary interpretation and is in parenthesis, and this is not true. The correct translation is valid. What happened is this:

This (event reminds the believers that) Verily, Allah weakens the plot of the disbelievers....

وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ (انفال/ ٤٧)

Allah's Knowledge does encompass what they do.

As you can see, it is said in the Qur'anic verse that "God is surrounded by what he does". But in the English translation of Saffarzadeh, whose Persian translation is this: "Allah's knowledge surrounds of what they do, surrounded has it." In the Qur'anic verse, there is no reference to Knowledge; As if you this word has a complementary effect on the text of the translation. Therefore, it should be placed on the hook, until it was separated from the text of the verse.

لَوْ خَرَجُوا فِيكُمْ مَا زَانُوكُمْ إِلَّا خَبَالًا وَ لَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَ فِيكُمْ سَمَاعُونَ لَهُمْ وَ
اللَّهُ عَلِيمٌ بِالظَّالِمِينَ «(توبه / ٤٧)

In the Qur'anic verse, « وَ هُمْ يَلْعَبُونَ », Saffarzadeh has chosen the « يَلْعَبُونَ » verb "Vain affairs".

"The game is crazy and the meaning of employment is well-known, and the study of goods is as elsewhere, and we call وَمَا الْحَيَاةُ (anaam: verse 32)" (Tayyib, , 5, 400)

« يَلْعَبُونَ » means "play" in the roots of the « لعب » game; but Saffarzadeh did not use the equivalent of "Play" to translate it: Safarian-Zadeh's translation into "Vain affairs" is a good translation and is the same as the conventional one. Which does not impede the rhetoric of rhetoric.

3- Saffarzadeh translation errors

3-1- Interpretative add-ons

The frequency of this is very high in Saffarzadeh's English translation, but we provided a few examples. من بَعْدَ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ (نساء/ ١١)

All this procedure is after the payment of legacies he may have Be quested or debts.

In the English translation of Saffarzadeh, in this verse, and in the following verses, there are many interpretative contributions, without being separated by the text of the translation by means of the written characters.

In translation, if the word or words in addition to the source language text, in order to respect the integrity, must somehow be separated from the translated text. Either by hooking [] and parentheses (), or by foot note.

لِيُحَقِّقَ الْحَقَّ وَ يَنْبِطِلَ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ (انفال/ ٨)

That He might prove the Truth by what was true and show Falsehood by what was false, though it be disliked by the guilty ones.

Interpretative add-ons are observed in Saffarzadeh's English translation; these are the additions that Saffarzadeh has added in translation in the form of its translation, which is an interpretive translation, and so is seen the add ons are in the verse with no sings , and readers read this translation as part of the verse, and this is far from being trusted; Of course, according to Saffarzadeh's style, some

« وَ كَلِمَةً اللَّهُ هِيَ الْعَلِيَا » , that is to say, the word of Allah is Wisdom and Victor, no one has given it a supreme authority, for it is impossible that the word of God invites people against wisdom, and some have said: the word of the unbelievers is the polytheist, and the word of God is the word of tawhid and speech, « لا اله الا الله » and the meaning of posting the word of the disbelievers is to cast them down and send them the word of God superior, that is, Islam and Muslims have been honored. "(Tabresi, 11, 98)

2-2. Translator's accuracy in spatial and syntactic matters

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ... (انعام/١٢٤)

Allah knows best on whom to place His Mission

As can be seen, Saffarzadeh has chosen *أَعْلَمُ* in the English translation "Best", which is the best.

It should be known that "*أَعْلَمُ*", although an adjective, is said to indicate that in this verse, not the attribute, but the attribute, is determined, as if Saffarzadeh was well understood in this sense. The English translation of Saffarzadeh is a good translation of this word, and this is not included in most of the translations provided by the Holy Qur'an.

"Sometimes linguistic verbs lose their meaning and mean the name of the subject for exaggeration." (Al shartouni, : 71)

In the case of God, he is supreme and supreme, the supreme one can not be supposed to be supreme; therefore, the attributive, when attributed to God, becomes the highest, and its reflection in the language of translation has no objection.

2-3. Interpretative Translation Strengths

Although the translation of Saffarzadeh is an interpretative translation, sometimes interpreted, it is sometimes seen that a proper equation for words is interpreted in the same translation, and this is one of the translations of the translation There is an interpretation in which there is no adherence; and when a word in a translation language does not fit well, a more pleasant word can be used. (*أَوْ أَمِنَ*)
أَهْلُ الْقُرْطَيْنِ يَا تَيْهَمُ بَأْسُنَا ضَحَى وَ هُمْ يَلْعَبُونَ (اعراف/٩٨)

While they are busy with their vain affairs?

How beautiful it is when the words of this kind are put together to convey a concept; the concept that contains it is its opposite meaning, and it leads to the fact that all the beauties of the word are in the words of God:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا(نساء/١٣٨)

O, Messenger! (Give glad-tidings to the hypocrites that for them there shall be a Painful Torment;

" بَشِّر " is the verb of the meaning of "evangelism". Good news is its initial meaning, and the secondary meaning and the main purpose of this verb is the "announcement".

"Give glad-tidings" means "glad tidings".

In his English translation, Saffarzadeh translated the word of the Lord, which is innuendo, in English and in the same way on the basis of the original meaning. God has said in the Qur'an that you will spell the unbelievers with a severe punishment, and this is in the words of the call, and the purpose of the glad tidings is the emphasis in the word; an adventure that gives rise to an opposite meaning.

If such an interpretation comes in the Qur'an, it is not hypocritical; therefore, it is good to reflect in the same way in translation, so that this emphasis in the Word will translate into itself, and the effect which God has given will.

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا... (توبه / ٤٠)

...And made the word of the disbelievers the lowermost, while Allah's Word became the uppermost...

« وَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا » are independent, and they seem to play the role of a reminder in the sentence. This is evident from the fact that there is no change in it, but its placement after « وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا » is a reminder, and the intention is that they were degraded from that which was later. That God, who has no change in his ways, is great, and this ultimate can not be found ultimately.

God is superior; superior to what is supposed to be, and beyond what is to be understood; therefore, the second sentence has no relation to the first sentence, but the second sentence can be considered for the first sentence. ; As in the English translation of Saffarzadeh.

queens, and in the rhetoric of science (meanings) And expressive and exquisite). The Qur'an, which, with the moments of this source, has been a source of love for many years, has been thirsty with its concepts.

Although the translation of the Qur'an should be a loyal translation, both in structure and in the sense of the holy Word of God, but where the word is intended to translate the meaning of penetration and adherence to the word, bringing the meaning to the problem It is there that it should mean the word sacrifice, and put it in any shape that can be used in meaning, especially in the translation of the Qur'an into foreign languages, such as the English language.

Saffarzadeh has not paid attention to the appearance of words in his translation and laid the foundation for his semantic and interpretive translation, although in this place the word is also blessed; because it is the holy word of God, and it should be carefully given in its carriage And it's shouldn't be ignored, but in general his translation is an acceptable translation.

The translation of the holy Quran Tahereh Saffarzadeh was first adorned in 2001, and what is now under review is his third edition of his translation, which in the spring of 2009 at the Great Printing House of the Holy Qur'an, ق، was published in the line of Ahmad Nayrizi, according to Assam's recitation and narrated by Hafsa.

The method of compiling and arranging the translation of Saffarzadeh is such that the Persian and English translations of each verse are below it and it is a privilege that every Farsi speaker of a familiar language in English can be read when reading Persian It also benefits from its English translation and, of course, it has to be added to the educational aspect.

In this article, the Persian version of Saffarzadeh is examined from a systematic, syntactic, lexical, rhetorical point of view.

In this research we mention the strengths that are not too numerous, and in this regard, which is a critique, we will look at the translation of this great active lady of the arena of poetry, literary and Quranic research. – Pressing

2- Translation properties of Saffarzadeh

2-1. Appropriate Selection

the subject, and this guides readers to the booth, boasts its meaningful meanings.

They say that you think in the same language in any language you write. In English, the criterion for translation is the translation of the sentences into the same structure in English, because if a mistake is found in the translation, incorrect interpretations will lead the reader to the Bible and, without any doubt, will follow the consequences. Persian language theologians have been familiar with the Qur'an for years and are used to its tone.

Various translations are in Persian, and many interpretations of this language are popular among Persian speakers, but in other languages, the sources are few. We must use all our efforts and efforts to provide a unique translation; a translation that transmits all the concepts of the Qur'an, albeit not in its entirety, but in the best possible manner; translation That is clear and clear; And return the same concepts of the Qur'an to another language because the translation frequency of Qur'anic sentences in the English language is not high, and if we think of Persian and English, we are in trouble and if we have the same Arabic sentences that are consistent with Arab thought We will return to English, yet again, it will not be unafraid. For those who do not have much knowledge about Islam, they should write in such a way that they do not question the truth of the divine verses and find answers to all their questions.

In the translation of the Qur'an into other languages, whose peoples are not Muslim, and have no grounds for understanding the concepts of its verses, it is likely who that a heavier burden is on the shoulder of the translator. An interpreter can incline non-Muslims into Islam with a good and linguistic translation, and bring a Quranic friendship to their hearts; therefore, a literal translation in other languages will not be liable, because Not enough resources to answer their questions are available, and the thought and structure of the Arabic language will not be able to be applied in another language, has an effective statement, although the source text is an example of eloquence and rhetoric, which is the same as the Qur'an.

Therefore, in the English translation of the Qur'an, there should be a group consisting of those whose English language and grammar, as well as Arabic language and its related rules, are their

the exact translation of the verse, and the sentence, sentence-e Shiva And it is alive; although it does not conform to the structure of Persian language, it is beautiful and the language is very close to the Koran

It is not permissible for the translator to change it to his own will, and to return any expression he wishes to be returned to another language; or to strike new meanings for words, unless he has a solid reason to do so. But in the translation of the Qur'an in to other languages, the sheet is returned because the resources in the English language are few and the access of the audience and the general public is somewhat difficult; therefore, the understanding of the Qur'anic meanings are those who succeeded in dealing with it first They are very difficult and in some cases impossible; therefore, the Qur'an translator should consider such an audience in foreign languages

"According to the subject of the news, the audience has one of the following four meanings:

1. Your audience is aware of the content of the sentence. In this case, the intention of the speaker is to know the news, not the news itself.
2. There is no denying the subject of the news. In this case, there is no need for emphasis. These kinds of news tell the news.
3. Concerned about the subject matter of the news, it is doubtful and may ask the speaker. Such news is called news seeking.
4. Denies the subject of the news and in this case the news must be true. This type of news is known as denial. "(Shamisa,; 73-74)

The Qur'an's audience is one that can be among any of the above groups. A group of people who are uncertain; a group of people who deny... especially foreigners who, in most cases, are skeptical or disagreeable or unknowing. In these three cases, it is on the translator to translate so that the notes and jokes of this eternal miracle can be explained to the audience and God does not make any other understanding that leads to the distortion of its meanings.

The translation of Saffarzadeh is a translation of the verse, and this statement is in his word that makes the emphasis in mind. Converting and bringing the synonyms to the double clarification of

1. Finding the Concept and the translated text message
2. Find the author's style in the translated text "(Saffarzadeh,: 23)

1.3 Translation Methods

The three main methods that each translator, in translation, is required to adopt is includes one of the following:

- 1-Literal Translation: The interpreter replaces a word from the target language instead of each word from the source language in this translation.
2. Free translation: translation, between literal and interlaced translation.

When the translation is not literal and the translation of the source language into the target language does not interfere with the structure of the target language, it is literally translated, and when it is translated literally, it forms a form And translation comprehension is accompanied by ambiguity, and the reader must be subjected to mental effort. It should be translated interpretively. This type of translation is the best way to translate especially the translation of the Qur'an.

3. Interpretative translation: In this way, the translator interprets and extends the language of the source into another language, so that there is no ambiguity in the subject for the target audience.

The way in which Saffarzadeh has spoken in his English translation is a free-translation approach, which means that his translation is occasionally interpreted, and this is, in his English translation, Not only is not the translation of the weaknesses; but also it is a strong point in the explanation of the sentences of translation, which helps the audience who are not much familiar with the language of the Qur'an.

In the Persian translation of the Quran, due to the high frequency of some sentences and its recording by means of history, many of the sentences translated into Persian are much more familiar to the people than the sentences that the translators have attempted to make In Persian, for many years, many interpreters have translated the same verse or sentence equally, and their translation has been

1. Introduction

1-1 What is Translation?

Translation is the rendering of the concepts of a language in to another, along with keeping the tone, style, language and the desired concept by the author of the original text

"" The roots of this word have been presented differently, some of which are Arabic and are based on the "translation", and some of the "rhymes" have been taken to mean "talking about speculation and conjecture" The owner of Nafisi culture calls it Persian, derived from "Tranban", also means the author of the decisive argument of "Trasban" and "Truffan" and "Truffle", and the authors of the encyclopedia of the word Taken from "targmono". "(nafisi: 847)

In fact, the translation is a loan, the trust that must be sustained, because treason in this trust, will be the betrayal of the history of the literature of a nation and its people's attitude and the misinterpretation of the target language readers from their culture and civilization and their thoughts And also their thought and the thought of the author of the original text. The works and literature of a nation transcend the translator's insight into another nation; therefore, the preservation of these values and ideas is all about the translator, and an interpreter, in addition to being fluent in both languages and knowledge of culture Both nations, in addition to recognizing the character of the author of the original text and comprehensive research on this subject, are required to be loyal to the original text, and this is the most fundamental principle in the translation work.

"" Proximity, knowledge, being with the writer, sympathy and understanding with him make the spirit of the text and the text of the translated text soon discover that the translation is in fact a creative discovery. "(Saffarzadeh: 18)

Translation has different forms, sometimes literal, sometimes interpretive, and sometimes also free... However, the eminent ones have given different definitions of translation, each of which names it as a variant..

And finally, "" the translation work has two parts:

Abstract:-

The translation of the Holy Qur'an, written by Tahereh Saffarzadeh, is considered one of the valuable translations of the Holy Quran in English, while the most prominent features are its expressive and comprehensible translation.

In this research, ten of these translations were reviewed and some points were drawn. The method of the study was that at the outset, each of the verses was examined and the important points in the translated text were extracted from a rhetorical, linguistic, spatial, and syntactic point of view. And ultimately the English translation of Tahereh Saffarzadeh is became known as noe of the valuable translations in this regard; but it is preferable to translate the Holy Quran into other languages in a group so gair Better results

It must be said that although there are drawbacks on all the comments in this translation; all of these bugs are justifiable, when we think there is no trace of the form. Saffarzadeh's method in his English translation is a free method, although his interpretive aspect prevails. Efarazadeh uses his simple and modern language in his translation, and the target community can easily communicate with it. In some cases, the interpreter has also provided some explanations to clarify the meaning of verses in the footnote

Key words: Quran, English translation, Saffarzadeh, Free, Interpretation.

المخلص:

تعتبر ترجمة القرآن الكريم، التي كتبها طاهرة صفارزادة، احدى الترجمات القيمة للقرآن الكريم باللغة الإنجليزية. من أبرز السمات ترجمتها هي كونها معبرة ومفهومة.

في هذا البحث، تم استعراض عشرة اجزاء من هذه الترجمات وتم سحب بعض النقاط. وكانت طريقة الدراسة هي أنه تم في البداية فحص كل الآيات واستخلاص النقاط الهامة في النص المترجم من وجهة نظر بلاغية، لغوية، صرفية ونحوية. وفي نهاية المطاف أصبحت الترجمة الإنجليزية من طاهرة صفارزادة احدى الترجمات القيمة في هذا المجال. ولكن من الأفضل أن تكون ترجمة القرآن الكريم إلى لغات أخرى على يد مجموعة من الأساتيد للوصول إلى أفضل النتائج.

ويجب أن يقال مع وجود عيوب والتعليقات في هذه الترجمة ولكن كل هذه الأخطاء مبررة، عندما نعتقد أنه لا يوجد أثر مثاليا.

إن طريقة صفارزادة في ترجمتها الإنجليزية هي طريقة حرة، والجانب التفسيري غالب في عمله. تستخدم صفارزادة في ترجمته من اللغات البسيطة والحديثة، ويمكن للمجتمع المستهدف أن يستفيد منه بسهولة. و في بعض الحالات، قدم المترجم أيضا بعض التفسيرات لتوضيح معنى الآيات الواردة في حاشية الأثر.

الكلمات المفتاحية: القرآن - ترجمة الإنجليزية - صفارزادة - الترجمة الحرة - الترجمة التفسيرية.

A Survey of the English Translation of the Quran by Tahereh Saffarzadeh (The First Ten part)

Ahmadnoor vahidi

Assistant professor, Higher Educational Complex Of Saravan,
Saravan, Iran

Mahmood Haghghatnia

Doctor Of Philsophy In Islamic Revealed Knowledge And
Heritage, International Islamic University Malaysia

Somayeh rezaei (Corresponding Author)

phd in Persian language and literature

دراسة إستقصائية لترجمة العشرة أجزاء الأولى من القرآن الكريم

باللغة الانجليزية للكاتبة طاهرة صفارزاده

أحمد نور وحيدى

أستاذ مساعد في مجمع التعليم العالي بسراوان - سراوان - ايران

ahmadnoorvahidi@gmail.com

محمود حقيقت نيا

دكتوراه في معارف الوحي والتراث - الجامعة الاسلامية العالمية - ماليزيا

meshkaloo@gmail.com

سمية رضائي (الكاتب المسؤول)

دكتوراه في اللغة الفارسية وأدابها

somayehrezaee@ymail.com