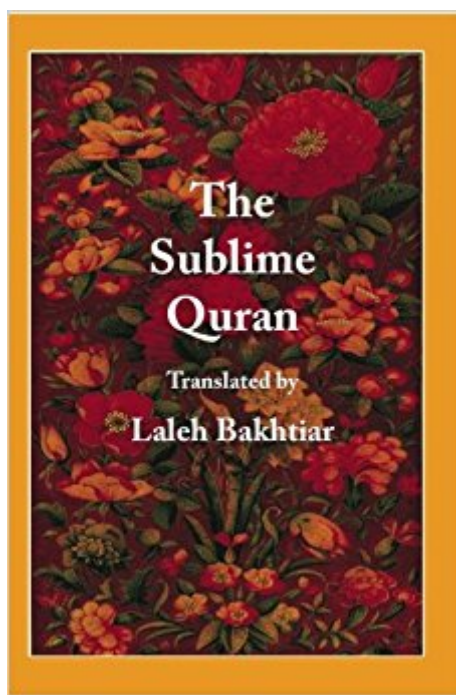


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Sublime Quran Pocket Size



Synopsis

HRH PRINCE GHAZI BIN MUHAMMAD, CHIEF ADVISOR FOR RELIGIOUS AND CULTURAL AFFAIRS TO H. M. KING ABDULLAH II, AUTHOR OF LOVE IN THE HOLY QURAN. Those who read translations of the Qur'an (and there are no completely accurate translations of the Qur'an in English and only a few adequate ones (these being arguably Abdullah Yusuf Ali's; Mohammed Marmaduke Pickthall's), Laleh Bakhtiar's translation is arguably the most internally consistent. They are not reading the Qur'an, but rather mere subjective individual interpretations of it: the Qur'an is God's Word in its Arabic form only. The work Dr. Bakhtiar has put into her interpretation the consistency, the method, the attention to tense, root, case and detail is second to none. I have never seen its like before. The English reading of it is also lovely and smooth. This is clearly a blessing God has blessed her with, ma sha Allah. H.R.H. Prince Ghazi JOHN ESPOSITO, HEAD OF GEORGETOWN UNIVERSITY CENTER FOR MUSLIM/CHRISTIAN UNDERSTANDING. I am very familiar with Laleh Bakhtiar's writings and her recent translation of the Quran. Sublime Quran is a major translation that, in contrast to many other translations, in clear and direct language, effectively makes the message of the Quran accessible to English speaking audiences. It is one that I often recommend. REZA ASLAN, AN INTERNATIONALLY ACCLAIMED WRITER AND SCHOLAR OF RELIGIONS AND CONTRIBUTING EDITOR AT THE DAILY BEAST. I am quite a fan of your mothers and routinely talk about her Quran translation in my speeches and in my classes. Here's a quote for you: For 14 centuries the translation and interpretation of the Quran has been the sole purview of men. Only men have been empowered to define the meaning and message of the Quran, and it is no coincidence that their interpretation has often been misogynist or worse. Laleh Bakhtiar's incredible achievement has changed all that. For the first time a woman has been able to reengage the scripture from a different point of view, thus producing a gender neutral translation that is far more consistent with the message and spirit of the Quran than any previous translation. REZA ASLAN SHAIDA KHAN EXECUTIVE DIRECTOR OF THE DOMESTIC HARMONY FOUNDATION, a non-profit organization working against domestic violence within Muslim, Middle Eastern and South Asian communities (based in Long Island, NY) Laleh was the keynote speaker at their Annual Fundraising Gala on April 17, 2010 in Long Island, NY. There are numerous reasons for the importance of Laleh Bakhtiar's translation of the Holy Quran, the least of which is that her Sublime Quran provides a sensible and humanistic interpretation for the holy book. As the Executive Director of the Domestic Harmony Foundation, a non-profit organization working against domestic violence within Muslim, Middle Eastern and South Asian communities, this interpretation of Ms. Bakhtiar's is particularly significant. We are often faced with individuals who are

victimized by their partners' usage of Quranic verses to further their abusive gains, citing the controversial verse 4:34. Her interpretation provides a more Islamic minded approach- that when all else fails, to move away from - the wife should be the last resort, and not to hit. This meaning is particularly important in our field of work when the victims and the abusers need to be educated as to the real nature of Islamic teachings.

Book Information

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Customer Reviews

MARCIA HERMANSEN DIRECTOR OF ISLAMIC WORLD STUDIES PROGRAM AND PROFESSOR IN THE THEOLOGY DEPARTMENT LOYOLA UNIVERSITY CHICAGO. One of things that strikes me about the translation is how its reception in the mainstream; Muslim community--at least in North America, made it less acceptable or even unacceptable for Muslim community leaders to simply repeat misogynistic interpretations. I refer specifically to the ISNA representative in Canada who wanted to ban the book--and the response from US leadership that ISNA supports women's rights and allows expression of a variety of opinions on Islam. It is clear that this pioneering project opened up conversations about gender relations in the community that needed to take place, and provoked a productive re-examination of assumptions about interpretation and authority. --Sublime Quran website; Wikipedia: Laleh BakhtiarYORIYOS SON OF YUSUF ISLAM (FORMERLY CAT STEVENS) We love and appreciate the work your mother has done and continues to do, Alhamdullilah. MashAllah, Thank you for your work Laleh. My father (Yusuf Islam) and I have been reading your books in admiration. We champion you and pray you are eternally blessed. With Peace and Much Respect Yoriyos --Sublime Quran website; Wikipedia: Laleh BakhtiarDAVE EGGERS AMERICAN NOVELITY AUTHOR OF ZEITOUN on the Oprah show

recommends the Sublime Quran. I'm giving copies of the Qur'an, in a new translation by Laleh Bakhtiar. For anyone who wants to know more about Islam, or simply wants to read a beautiful book, this really is the most accessible version in English. ASMA BARLAS, PHD ITHACA COLLEGE DIRECTOR CENTER FOR THE STUDY OF CULTURE, RACE AND ETHNICITY. As to my thoughts on the Sublime Qur'an, since I am not a scholar of Arabic, I can't talk about its linguistic accuracy, etc. However, what I think is significant about Laleh Bakhtiar's translation is that it opens up new interpretive possibilities for Muslims. As I always point out, the Quran says that those who read it for its best meanings are the ones whom God has guided (39:18). This suggests that we can-- and should --have more than one reading/ interpretation/ translation so that we can find the best among these. Of course, notions of best are likely to differ over time but that is to be expected. Besides, what makes the Quran a universal text, by which I mean a text that is always integral to our lives, no matter the age in which we live, is that each generation can continue to find new meanings in it. In contributing to that endeavor, Dr. Bakhtiar has opened new doors for Muslims; whether someone wants to walk through these or not is, naturally, up to them. --Sublime Quran website; Wikipedia: Laleh Bakhtiar

YORIYOS SON OF YUSUF ISLAM (FORMERLY CAT STEVENS) We love and appreciate the work your mother has done and continues to do, Alhamdullilah. MashAllah, Thank you for your work Laleh. My father (Yusuf Islam) and I have been reading your books in admiration. We champion you and pray you are eternally blessed. With Peace and Much Respect Yoriyos --Sublime Quran website; Wikipedia: Laleh Bakhtiar

DAVE EGGERS AMERICAN NOVELITY AUTHOR OF ZEITOUN on the Oprah show recommends the Sublime Quran. I'm giving copies of the Qur'an, in a new translation by Laleh Bakhtiar. For anyone who wants to know more about Islam, or simply wants to read a beautiful book, this really is the most accessible version in English. ASMA BARLAS, PHD ITHACA COLLEGE DIRECTOR CENTER FOR THE STUDY OF CULTURE, RACE AND ETHNICITY. As to my thoughts on the Sublime Qur'an, since I am not a scholar of Arabic, I can't talk about its linguistic accuracy, etc. However, what I think is significant about Laleh Bakhtiar's translation is that it opens up new interpretive possibilities for Muslims. As I always point out, the Quran says that those who read it for its best meanings are the ones whom God has guided (39:18). This suggests that we can-- and should --have more than one reading/ interpretation/ translation so that we can find the best among these. Of course, notions of best are likely to differ over time but that is to be expected. Besides, what makes the Quran a universal text, by which I mean a text that is always integral to our lives, no matter the age in which we live, is that each generation can continue to find new meanings in it. In contributing to that endeavor, Dr. Bakhtiar has opened new doors for Muslims; whether someone

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Laleh Bakhtiar

Laleh Bakhtiar has a BA in History from Chatham College, Pittsburgh, PA, MA in Philosophy, MA in Counseling Psychology and Ph.D. in Educational Psychology and is also a Licensed Professional Psychotherapist in the State of Illinois. She is co-author of *A Sense of Unity: The Sufi Tradition in Persian Architecture* (University of Chicago Press) and author of *SUFI Expressions of the Mystic Quest* (Thames and Hudson), three volumes of *God's Will Be Done on Moral Healing* and some 15 other books on various aspects of Islam. Through the works on psychology she has become the leading authority on the Sufi integration of the Enneagram. She is the first American woman to provide a critical translation of the Quran. In her Sublime Quran translation she interprets the controversial verse that has led to domestic violence in the Islamic community to the way the Prophet understood it. Instead of husbands being allowed to beat their wives, she translates: husbands should go away, let the anger subside and then consult with one another. She has traveled around the world three times giving lectures on topics on the right of Muslim women. She is an expert in the psychology of spiritual chivalry (*futuwwa*, *javanmardi*). She directs her work towards Muslim women and youth who, once they learn of this model of spiritual chivalry become more positive oriented towards their faith and family. She is presently Director of the Institute of Traditional Psychology and In-House Scholar at Kazi Publications. She taught Islam at the University of Chicago. She has a computer based training program on the internet. SHAIDA KHAN EXECUTIVE DIRECTOR OF THE DOMESTIC HARMONY FOUNDATION. Equally as important as Dr. Bakhtiar's interpretation is the very fact that as a knowledgeable female scholar. She is an exemplary individual particularly for women who have been victimized by domestic violence, and also for all Muslim women to look up to. Shaida Khan INGRID MATTSON, PAST PRESIDENT THE ISLAMIC SOCIETY OF NORTH AMERICA AND PROFESSOR OF ISLAMIC STUDIES HARTFORD SEMINARY. Current events have left Americans fascinated and frightened by Islam and Muslims. With no end in sight of the war on terror; and questions about the compatibility of Islam with Western societies, the need for honest and accurate information about Muslims has never been greater. In the case of Muslim women especially, ignorance and sensationalism abound. What could be more welcome than an examination of the life of a Muslim woman who is neither a silent victim of oppression, waiting to be saved by a secular revolution, nor an apologist for misguided ideology, but an intelligent woman of faith and integrity? Laleh Bakhtiar has lived a remarkable life - but a life with which we can relate, because while some of her experiences appear exotic to the

typical American, her values and principles are not. A biography of Laleh Bakhtiar is sure to shed much needed light on humanity.

It took me time to find this but when I did I was lucky since it is a good translation for someone whose native language is English and compares in its content to other translations as well as the tone overall it's complicated to find a translation that is the best one for me but I have compared to other translations and really felt like this one would be the best version for me to have laying around anyway so it would be as fair as I could have a translation be if a neighbor happened to pick it up or someone then I wouldn't have to worry about it so going to go for rating this one 4 or 5 I can stay confident here in case it is read by someone other than myself.

4:34 this is how it should be translated, down to the root word, because 4:34 should not contradict 4:35 Ameen Sister for doing such big service for all may Allah Bless you

It starts out well. The English is readable and understandable. At some point in the middle, however, the fluidity of the English disappears and the text shows up like that of an interlinear translation. That is, the words may be there but they are not in the order that we are accustomed to but (possibly) in the order of the original Arabic. Examples: What is it that you worship? A calumny that you want gods other than God! (Surah 37:86-87) Then he turned upon them, striking them with his right hand. Then the people came forward towards him rushing. (Surah 37:93-94) He said: Worship you what you yourselves carve out while God created you and what you do? (Surah 37:95-96) Nonetheless, that she provides an alternate to the verses about the striking of women (Surah 4:34) based on the actions of the Prophet (he never beat anyone, certainly not his wives) and on the surrounding text (husbands are supporters of their wives because God has given some of them an advantage over others...) is compelling enough to have this alternate translation. The verse in question says: Men are supporters of wives because God has given some of them an advantage over others and because they have spent of their wealth. So the ones (female pronoun (f)) in accord with morality are the ones (f) who are morally obligated and the ones (f) who guard the unseen of what God has kept safe. And those (f) whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping places and go away from them (f). Then if they (f) obey you, then look not for any way against them (f). Truly God has been Lofty, Great.

To be clear, this is NOT a review of the text itself. The preface, introduction and notes are so riddled

with errors that I stopped reading and went back to the beginning, in order to mark them. Apparently, these parts of the book weren't edited or proofread. There are punctuation errors, incomplete sentences, wrong words used, extra words in sentences, misspellings (some things do get by spellcheck), and a few hopelessly tangled sentences. The preface and introduction need to be revised for clarity, both generally and on a few specific points that aren't easily understandable to a non-Muslim reader (like me). Note 2, regarding the fact women can't recite the Quran aloud in Arab-speaking countries, is such a shocking piece of information that it should be taken out of the notes and placed into the introduction or preface. Free speech is as crucial a human rights issue as is the beating of wives. The explanations of the presentation points (italics, bold, feminine, etc.), are scattered throughout and take forever to locate when they're needed. Perhaps this isn't the best place to use the Sufi scatter technique? A reference chart would be most helpful. Ironic in a scholarly work that has studied every word of the Quran with care and precision, these errors would be funny if it weren't for the fact that this translation is critically important. Women's lives are at stake. Laleh Bakhtiar is standing up to centuries of religious misogyny. Her book needs to be, and deserves to be, as close to perfection as is humanly possible. I do hope that these problems don't extend into the text. Unfortunately, I have already noticed a problem at the end of 2.2. There are unexplained symbols bracketing "in it" - symbols I can't reproduce here because they don't exist on my keyboard.

This is the first time that you will get a true feel of the essence and spirit of the amazing book. So far man and his ego has destroyed the book with their manly egos unable to comprehend the inner essence of the amazing book. I recommend this highly.

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