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Notes:

George Sale's version of the Qur'án I typed from the original print versions (from the 1800's and early 1900's - different editions had different materials which I discovered at different stages, so I used several editions to include all of the items). Rodwell's version of the Qur'án was based on a Project Gutenberg online text to which I added a Suráh that had been missed (at the time) and some other corrections and notes. -B.Z.

The Sale translation is now [available for purchase](#).

Add or read comments or links pertaining to this work [here](#)

Classified in collections [Bahá'í Writings](#) and [Study Guides](#).

Qur'án, The: Renderings by Rodwell & Sale and Multilinear Qur'án with Bahá'í References by Verse

Compiled by Brett Zamir.

Renderings into English by George Sale and J.M. Rodwell
(The last section below also presents these together multilinearly with Bahá'í References listed by verse)

INTRODUCTION

Also, you may wish to visit any of the following related pages: [Another Qur'anic references page](#), a [Yusuf Ali rendering](#), and a [Multilinear "Bahá'í" Bible](#)

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0. ACKNOWLEDGEMENTS

Many thanks to Jonah Winters for his tireless efforts for the Bahá'í Library website including the inclusion of this work. I would also like to thank Dr. Robert Stockman and the Research Department at the Bahá'í National Center for allowing me the use of their copies of George Sale's translation of the Qur'án. And lastly, of course, thanks to my beloved family.

This is dedicated to Orlando Nuñez, a steadfast Bahá'í who has passed on to the realm beyond.

I. MEMORANDUM FROM THE RESEARCH DEPARTMENT ON USE OF TRANSLATIONS OF THE QUR'ÁN

Recommendations Concerning Translations of the Qur'án and Introductory Books on the Bahá'í Faith

The Research Department has studied the questions on the above-mentioned subjects raised by Mr....Zamir in his email message of 8 June 2002 to the Universal House of Justice. We provide the following comments.

Translations of the Qur'án

Mr. Zamir explains that he is aware of Shoghi Effendi's statements concerning the positive features of the early English translations of the Qur'án by Rodwell and Sale. He indicates that, since the Sale translation has long been out of print, he has contemplated typing the Sale translation of the text and the accompanying notes to make them available online. Before embarking on such a project, Mr. Zamir seeks guidance as to whether the Rodwell and Sale translations may have been superseded by more recent translations of the Qur'án.

The Research Department has not been able to locate any specific guidance of the Universal House of Justice concerning the use of more recent translations of the Qur'án. It is interesting to note that in relation to the use of more recent renderings of the Bible¹ the Universal House of Justice, in the letter written on its behalf to a National Spiritual Assembly on 2 December 1987, affirms that "there is nothing in statements made by Shoghi Effendi to indicate that the friends may not use other translations of the Bible", and in response to an inquiry from the National Spiritual Assembly of Australia concerning the permissibility of using other versions of the Bible for readings in the *Mashriq'u'l-Adhkár*, the letter written on behalf of the Universal House of Justice stated:

...there do not appear to be any grounds for limiting selected readings from the Bible to the Authorized Version only [and] the decision is left entirely to your discretion. (13 November 1974)

In the light of the guidance from the Universal House of Justice concerning the Bible, and in the absence of specific authoritative statements concerning new translations of the Qur'án, it seems reasonable to assume that individuals are free to exercise their discretion when choosing which translation of the Qur'án to use.

As to translations of the Qur'án, it is the view of the Research Department that there are a number of very good translations, in addition to those done by Sale and Rodwell. To some extent, the choice of a particular translation is dictated by the specific needs and purpose of the reader—some translations have helpful notes, others number each verse, others include both the Arabic and English texts, some project the approach of the particular sect of Islám they support, some are literary, etc.

¹ In the case of the Bible, a letter written on behalf of Shoghi Effendi dated 28 October 1949 states, "Shoghi Effendi himself uses the King James version of the Bible, both because it is an authoritative one and in beautiful English".

II. INTRODUCTION TO GEORGE SALE'S TRANSLATION OF THE QUR'ÁN (AS RELATED TO THE BAHÁ'Í FAITH)

A. [DISCLAIMERS AND DISCUSSION](#)

1. [On Style of Translations](#)
2. [On Version of Translations](#)

B. QUOTATIONS IN THE BAHÁ'Í WRITINGS REFERRING TO SALE'S TRANSLATION

A. DISCLAIMERS AND DISCUSSION

1. On Style of Translations

Although Shoghi Effendi praised George Sale's translation for its accuracy, it is surely not as inspiring to read as is Rodwell's or other more recent versions. The importance of using a literary translation (such as Rodwell's) might be further underscored by this letter on behalf of the Universal House of Justice (at <http://bahai-library.com/uhj/translation.subsisting.html>): "just as there are millions of Christians who would not trade the King James Version of the Holy Bible, once one has caught the flavor of the English translations done by Shoghi Effendi -- or done in the style he developed -- the beauty and power of expression become appealing and inspiring. One comes to fall in love with that style." However, Sale's accuracy (and its notes) are enlightening for giving a more precise understanding of Islám than a literary-style translation might alone give. However, especially given the literary genius of the original Qur'án let alone its divine origin, something is clearly lost in the translation.

Of course improvements may be made upon accuracy as well. The obvious bias of the translator (as can be seen in the introduction to the American version) is less pronounced in the notes, and Shoghi Effendi saw fit to recommend and even praise both the notes and the translation. However, again, this is not to say improvements could not be made. Shoghi Effendi's repeated recommendations of *Bahá'u'lláh and the New Era* did not preclude other books perhaps taking its place: "Shoghi Effendi surely hopes that before long the Cause may produce scholars that would write books which would be far deeper and more universal in scope, but for the present this [*Bahá'u'lláh and the New Era*] is the best we possess to give a general idea as to the history and teachings of the Faith to new seekers." (*Messages of Shoghi Effendi to the Indian Subcontinent*, p. 88) And despite this praise, the general principle remains (as affirmed here in the Writings) that a believer in Islám (perhaps especially one enlightened by the new guidance of this age) can, all else being equal, best render, however inadequately, the spirit of the original: "Even though we can refer to a non-Bahá'í when we have no one among the friends to undertake a proper work of translation, yet it is always preferable to have it accomplished by a person who is imbued with the spirit and is already familiar with the different expressions of Bahá'í conceptions unfamiliar to a non-Bahá'í." (On behalf of Shoghi Effendi, *Messages of Shoghi Effendi to the Indian Subcontinent*, p. 83) Certainly it is preferable as a Bahá'í to read nonprejudicial notes as well, but I have included the notes as is, given that most are unbiased in tone and content.

As to specific instances of this translation which have come under criticism for their perceived bias (e.g., "slay the victims" (Surá/Chapter 108)), much of this would seem to me, through reading of the rest of the translation and notes, to be not as much due to prejudice of the translator as due to the different use of language at the time (or at least the idiolect of this particular author). For example, his use of "victim" in other contexts seems merely to describe a person as an object of a killing, rather than necessarily including the connotation of the object being innocent, defenseless, etc. Likewise, the reference to "cohabitation" with wives is simply a description of this condition of living together and not a slight implying its other connotations of being an immoral condition. Even Sale's use of "pretend" might seem to me to be used in his writings in a sense more equivalent to a neutral term such as "claim" rather than being a necessary biased term implying the subject of the "pretending" is lying.

Whether for the sake of following what some may perceive to be a timeless recommendation in the Writings, for having a common version to refer to among Bahá'ís (though this does not exist for Bibles (see <http://bahai-library.com/uhj/king.james.bible.html>), and Shoghi Effendi even recommended two different versions of the Qur'án), or simply for curiosity's sake as to which version of the Qur'án earlier Bahá'ís were exposed to (including Shoghi Effendi who himself was reported by James Heggie in *Bahá'í References to Judaism, Christianity, and Islam*, p. 247 to have used this translation for basing his own translations, at least before 1931), it is hoped that this translation of the Qur'án can be of use. In any case, I would imagine the notes could be informative, even if more recent scholarship has shed new light in expanding upon or correcting the information Sale had available.

On a related note, readers might also be interested to read a discussion of [Shoghi Effendi's praise of the King James version of the Bible](#). Also a letter at <http://bahai-library.com/uhj/english.and.translation.html> may be of some interest.

2. On Version of Translation

Note that the translation part was based on the American edition (although the notes have been changed to reflect the British version).

I did change several words such as "honor", "rigor", "color", etc. into "honour", etc. and also, "intitled" into "entitled", etc., but there seem to have been other differences in italics and possibly other areas between the two versions. I did not feel it was sufficiently important to proofread the text again to ensure it fully reflect the British version since it already matched the American version, and the main differences were corrected in the above manner. If someone wanted to proof my version with the British print copy to verify any other differences which may exist (most likely minor ones) and submit the corrections, they would be welcome to do so, although we would probably not update the multilinear version, since it would necessitate changing the whole file (unless the corrector actually told us exactly where the differences were if there were not too many to do).

B. QUOTATIONS IN THE BAHÁ'Í WRITINGS REFERRING TO SALE'S TRANSLATION

Letters on behalf of the Guardian commend Sale's translation as "admirable" and "almost classical". These letters also indicate that at least for the time they were written, Sale's translation was the "most accurate rendering available, and...the most widespread." However, it was contrasted with Rodwell's version by stating that Sale's was the "most scholarly we have, but Rodwell's version is more literary, and hence easier for reading".

These letters also commend the commentaries and explanatory notes in Sale's Qur'án as being helpful. I have presumed that the Guardian was referring to the notes at the end of the book rather than the rather vituperative introduction in one of the editions (which I did not feel was worthwhile to type up).

"As to the question raised by the Spiritual Assembly of Los Angeles concerning the best English translation of the Qur'an, the Guardian would recommend Sales' translation which is the most accurate rendering available, and is the most widespread."

(Shoghi Effendi, *Directives of the Guardian*, p. 63)

"It is certainly most difficult to thoroughly grasp all the Surihs of the Qur'án, as it requires a detailed knowledge of the social, religious and historical background of Arabia at the time of the appearance of the Prophet. The believers can not possibly hope, therefore, to understand the Surihs after the first or even second or third reading. They have to study them again and again, ponder over their meaning, with the help of certain commentaries and explanatory notes as found, for instance, in the admirable translation made by SALE, endeavor to acquire as clear and correct understanding of their meaning and import as possible. This is naturally a slow process, but future generations of believers will certainly come to grasp it. For the present, the Guardian agrees, that it would be easier and more helpful to study the Book according to subjects, and not verse by verse and also in the light of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá's interpretation which throw such floods of light on the whole of the Qur'án."

(On behalf of Shoghi Effendi, *Directives of the Guardian*, p. 64)

"Shoghi Effendi wishes me also to express his deep-felt appreciation of your intention to study the Qur'án. The knowledge of this revealed holy Book is, indeed, indispensable to every Bahá'í who wishes to adequately understand the writings of Bahá'u'lláh. And in view of that the Guardian has been invariably encouraging the friends to make as thorough a study of this Book as possible, particularly in their Summer Schools. Sale's translation is the most scholarly we have, but Rodwell's version is more literary, and hence easier for reading."

(On behalf of Shoghi Effendi, *The Importance of Deepening*, p. 221)

"Regarding your question about the meaning of the words on page 50 of the Seven and Four Valleys: This is a verse of the Qur'án which Bahá'u'lláh quotes; the word patron here means helper - in other words when God misleads a soul, he shall find no other helper. You would find Sale's translation and comments on the Qur'án helpful in getting at the story back of such verses as this one."

(On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, p. 485)

Although this particular verse does not have any notes which illuminate the word patron, Sale's translation of the verse (on p. [53](#) of the present edition of the Seven Valleys and the Four Valleys) does do so: "Whomsoever GOD shall direct, he shall be rightly directed: and whomsoever he shall cause to err, thou shalt not find any to defend, or to direct.". The full context (and notes) for this verse can be found [here](#).

"There is a disagreement among Oriental scholars relative to the exact date of the birth of Muhammad. You should refer to authorities on the subject, such as Sale, whose translation of the Qur'án has become almost classical."

(From a letter written on behalf of the Guardian to an individual believer, July 10, 1939, quoted in *Lights of Guidance*, p. 495)

There is also the following pilgrim's note from volume II of Mary Maxwell's pilgrim's notes (on-line at <http://bahai-library.com/pilgrims/maxwell.notes2.html>):

Sales Qur'an is the most authoritative, Radwells [sic], the best.

III. BAHÁ'Í REFERENCES TO RODWELL'S TRANSLATION

The only quotation I could find in the Bahá'í Writings referring to Rodwell's translation (or any other translation besides Sale's) is the following:

“Shoghi Effendi wishes me also to express his deep-felt appreciation of your intention to study the Qur'an. The knowledge of this revealed holy Book is, indeed, indispensable to every Bahá'í who wishes to adequately understand the writings of Bahá'u'lláh. And in view of that the Guardian has been invariably encouraging the friends to make as thorough a study of this Book as possible, particularly in their Summer Schools. Sale's translation is the most scholarly we have, but Rodwell's version is more literary, and hence easier for reading.”

(On behalf of Shoghi Effendi, *The Importance of Deepening*, p. 221)

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Sales Qur'an is the most authoritative, Radwells [sic], the best.

IV. MINI-COMPILATION AND DISCUSSION OF ISLÁM AS RELATED TO THE BAHÁ'Í FAITH

(NOTE1: This is only a personal sampling, and not a comprehensive compilation on any of the subjects below.)

(NOTE2: Underlining has been added to some of the quotations to draw attention to the heading category under which they were placed. They are not authoritative emphases.)

A. TEACHING THE BAHÁ'Í FAITH THROUGH ISLÁM TO CHRISTIANS, JEWS, AND WESTERNERS (AND THE STUDY REQUIRED TO DO SO)

1. Specific Recommendations for Study of the Qur'an in Teaching Christians, Jews, and Westerners
2. Authenticity of the Qur'an
3. Methods of Studying the Qur'an

B. NEED FOR BAHÁ'ÍS TO STUDY THE QUR'ÁN AND ISLÁM

1. [General Importance of Bahá'ís Studying the Proofs](#)
2. [Importance of Reading the Holy Books of the Past](#)
3. [Importance of Studying and Teaching the Qur'án](#)
4. [Hold or attend courses on Islám \(including as a means to find new contacts to teach\)](#)

C. [STORIES OF MUSLIMS](#)

1. [Respect for Muslims in Islámic Dispensation](#)
2. [Due Regard for Pious Muslims in this Dispensation](#)

A. TEACHING THE BAHÁ'Í FAITH THROUGH ISLÁM TO CHRISTIANS, JEWS, AND WESTERNERS (AND THE STUDY REQUIRED TO DO SO)

Shoghi Effendi in the *World Order of Bahá'u'lláh* draws attention to how Bahá'ís may come to "recognize" the "sequence" of, as well as the "interdependence", "wholeness" and "unity" with, the other religions a Bahá'í must come to accept. This sequence of course implies a challenge to those from a Jewish or Christian background. The Bahá'í Writings unequivocally uphold the advance which Islám made over prior religions, including Judaism and Christianity.

'Abdu'l-Bahá made several talks in Europe and America on the importance of Jews and Christians accepting Muhammad. (See the *Promulgation of Universal Peace* (pp. 366-369, 409-410) *Mahmud's Diary* adds insight to the context of these talks, and Shoghi Effendi in *God Passes By* praises 'Abdu'l-Bahá for His boldness in setting forth these proofs.) 'Abdu'l-Bahá indicates its importance for the Jews to be fair to accept Christ (and Muhammad) in obtaining tranquility (see pp. 407-415 in *Promulgation of Universal Peace* for a powerful and prophetic account). These talks are especially powerful in bringing a human element to the importance of Jews and Christians being taught to accept Muhammad not only in being brought into enjoying the more advanced social teachings brought by Islám and now the Bahá'í Faith, but also by at least allowing them to make peace with Muslims by doing so. To take one explicit example: "Muhammed recognized the sublime grandeur of Christ and the greatness of Moses and the prophets. If only the whole world would acknowledge the greatness of Muhammad and all the Heaven-sent Teachers, strife and discord would soon vanish from the face of the earth, and God's Kingdom would come among men. The people of Islám who glorify Christ are not humiliated by so doing. Christ was the Prophet of the Christians, Moses of the Jews—why should not the followers of each prophet recognize and honour the other prophets also?" ('Abdu'l-Bahá, *Paris Talks*, section 13.17-13.19, pp. 40-41, underlining added)

The Báb and Bahá'u'lláh Themselves both personally taught Christians to accept Muhammad. The Bahá'í Writings are full of praise of the greatness of the Holy Qur'án and its Holy Prophet, Muhammad.

Bahá'u'lláh's most important doctrinal work, the *Kitáb-i-Íqán*, indicates that Muhammad can Himself be considered to represent the Return of the Spirit of Christ (see p. 26 for example) (although perhaps the great Return cycle in the Glory of the Father is more adequately represented by Bahá'u'lláh's coming in this new cycle (see *Lights of Guidance*, p. 493)).

Shoghi Effendi refers to Islám's spiritual effect on bringing about the Reformation (*Lights of*

Guidance, p. 494) (although the primacy of Peter is upheld, the Reformation is seen as an advance given the lack of justification for the Church adding to its powers (let alone refusing Islám)).

These are only a few of the highlights which should indicate to Bahá'ís the fundamental connection which must (at least eventually if not at the start for some) be made to seekers as to the need for mankind to accept Islám as a divinely revealed religion.

This is nothing to speak of how 'Abdu'l-Bahá and Shoghi Effendi describe Islám's contributions to the intellectual advancement of the West. (See *Secret of Divine Civilization* (as well as another book perhaps which is apparently referred to in *The Secret of Divine Civilization, The History of the Intellectual Development of Europe* by John William Draper—excerpts are available at <http://bahai-library.com/excerpts/europe.draper.html>), a letter on behalf of Shoghi Effendi in *Unfolding Destiny*, p. 496, and a letter on behalf of Shoghi Effendi quoted in *Lights of Guidance*, vol. iii, pp. 496-497 ((on the Renaissance)).

There are also numerous Writings (included below) which indicate the importance of Bahá'ís not only studying the Bahá'í books such as the *Kitáb-i-Íqán* which refer to the Qur'án, but for the need to go back to the Qur'án (and Bible) to unravel the rest of the mysteries therein. A study of Islám and the Qur'án is recommended both for enabling us to understand our own Faith as well as to be able to teach it better to others.

Nevertheless, some may think it is easier for people to accept the Bahá'í Faith before Islám and thus unimportant to be familiar with Islám. While some may accept the Bahá'í Faith in this manner (and perhaps could only have been approached successfully in this manner), it should be pointed out that some cannot accept the Faith because of its embrace of Islám as a divinely inspired religion, and others perhaps will only become interested in the Bahá'í Faith when they can witness our exposition of a phenomenon which has already been on the world scene for a longer time.

For those concerned that broaching the subject of Islám in the current climate of world conflict would possibly be untimely in some situations or that some Christians or Jews would not be immediately ready to be taught of Islám, the following quotation might indicate support for this idea:

"The friends should uphold Islám as a revealed Religion in teaching the Cause but need not make, at present, any particular attempt to teach it solely and directly to non-Bahá'ís at this time." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, p. 497)

Nevertheless, the above-mentioned letter goes on to state, however, that: "The mission of the American Bahá'ís is, no doubt, to eventually establish the truth of Islam in the West." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, p. 497)

Moreover, we might again consider 'Abdu'l-Bahá's boldness in speaking out in synagogues and churches in Europe and America as to the importance of accepting Muhammad (this was done publicly and in a time which was perhaps less accustomed and tolerant in the West of considering non-Christian perspectives with an open mind).

In defending Islám, however, we ought not go too far in denying the accountability which some of the protagonists of Islám have had in straying from the original Spirit of Islám and in persecuting Bahá'u'lláh and ignoring His summons. There is also recognition in the Writings, despite its praise of Islám's role in the development of civilization, of the sometimes checkered record of the exploits of

some of its followers.

The actions of those of any Faith must always be distinguished from that of its Founder (though we can look dispassionately to the positive fruits of a Faith as evidence of its original validity). As Bahá'ís, we are to consider it our duty to uphold Islám's spiritual validity as a more progressive unfoldment of God's purpose than any Revelation prior to it, even while we maintain that its laws (and spiritual impulse) have been superceded by this new Dispensation.

1. Specific Recommendations for Study of the Qur'án in Teaching Christians, Jews, and Westerners

The Kitáb-i-Íqán and *Some Answered Questions* are of course vital to this endeavor.

In addition, *Lights of Guidance* and some other collections which include Shoghi Effendi's interpretations are critical to understand fundamental misconceptions and sources of conflict between Christians and Muslims (see *Lights of Guidance* on Islám for example on Christ being the Son of God, on the meaning of Him not being crucified, etc.) These can help Bahá'ís to help reconcile these apparent conflicts for Christians.

Regarding Islám's Teachings on Polygamy as an advance over Christianity

Another quotation elaborates on a specific element to include in study in summer schools (or presumably any Centers of Bahá'í Learning) regarding Islám (though it cannot be considered as verifiably authentic since it is from a pilgrim's note) (namely that whereas Christianity did not only not prohibit polygamy (which Islám at least indirectly did and outwardly restricted it) but actually its priests added their own corrupt invention of celibacy over marriage (as the Qur'án itself confirms):

“Jesus abrogated two laws of Moses, Sabbath and prohibited divorce. The Master explains - Tablet to Miss Rosenberg - that monogamy was not taught by Jesus. The Gospel prohibits divorce but says nothing about monogamy. The Fathers of the Church made it a law, but Christ never did. There was polygamy in His days, and it was not prohibited among the early Christians. Then they not only established monogamy, but said that celibacy should be the rule. When Jesus had not even enjoined monogamy, and had tolerated polygamy, the Church Fathers went so far as to establish celibacy.

“The Qur'an prohibited polygamy, but the commentators misinterpreted the text. The text says polygamy is conditioned upon Justice, in another passage Muhammad says Justice in these circumstances (i.e. polygamy) is impossible. So we see that Islam is a step in advance of Christianity. The mission of the Bahá'ís in proving Islam is a further step in Revelation than Christianity, must cite this evidence.

“These things should be taught in the summer schools in relation to comparative religion and Islam.

“We have to consider the Aqdas in the light of the authorized interpreter, the Master. Bahá'u'lláh in a passage says marriage with two wives is conditioned upon Justice. The Master says in a Tablet to Miss Rosenberg, that Justice is impossible, (to be just to two wives). It is just like the Qur'an. Both the Qur'an and the Bahá'í teachings are a step further than the Gospels. The missionaries, the enemies of the Cause will quote the Aqdas and claim we do not advocate monogamy. Then we must quote the Master's Tablet. Bahá'u'lláh says in the Aqdas, "Refer ye to what is not in the Aqdas to

the Most Great Branch;" and in the "Tablet of the Covenant, (Kitab-i-Ahd) He quotes this passage of His and says the Master is that Branch. The Church Fathers had no right to prohibit what Christ had not prohibited, and yet they went a step further and established celibacy."

(See also *Some Answered Questions* Chapter 7 also for misunderstandings of Muslims on misunderstanding and praising Muhammad's polygamy and placing attachment to warfare (intended to be defensive against the pagan Arabs) and superstitious ascription of miracles as obscuring receptivity to Islám in the West.)

2. Authenticity of the Qur'án

Though the Bahá'í Writings unequivocally uphold the divine inspiration of the Bible, the greater authenticity of the Qur'án, despite what some scholars might say, might be for Bahá'ís another important incentive to study the Qur'án (though it is certainly not worth becoming a matter for contention in discussions with Christians).

"The Qur'án is...more authoritative than any previous religious gospel..." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, vol. iii, p. 498)

"The Bible is not *wholly* authentic, and in this respect is not to be compared with the Qur'án, and should be wholly subordinated to the authentic writings of Bahá'u'lláh." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, vol. iii., p. 502)

"In regard to your question concerning the authenticity of the Qur'án. I have referred it to the Guardian for his opinion. He thinks that the Qur'án is, notwithstanding the opinion of certain historians, quite authentic, and that consequently it should be considered in its entirety by every faithful and loyal believer as the sacred scriptures of the Muhammadan Revelation." (From a letter dated July 6, 1934 written on behalf of Shoghi Effendi to an individual believer)

3. Methods of Studying the Qur'án

"It is certainly most difficult to thoroughly grasp all the Surihs of the Qur'án, as it requires a detailed knowledge of the social, religious and historical background of Arabia at the time of the appearance of the Prophet. The believers can not possibly hope, therefore, to understand the Surihs after the first or even second or third reading. They have to study them again and again, ponder over their meaning, with the help of certain commentaries and explanatory notes as found, for instance, in the admirable translation made by SALE, endeavor to acquire as clear and correct understanding of their meaning and import as possible. This is naturally a slow process, but future generations of believers will certainly come to grasp it. For the present, the Guardian agrees, that it would be easier and more helpful to study the Book according to subjects, and note verse by verse and also in the light of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá's interpretation which throw such floods of light on the whole of the Qur'án."

(Shoghi Effendi, *Directives of the Guardian*, p. 64)

B. NEED FOR BAHÁ'ÍS TO STUDY THE QUR'ÁN AND ISLÁM

The following quotations are included here to direct Bahá'ís to the degree of explicitness with which our Writings emphasize the need to study the Qur'án and Islám.

It should be noted that the quotations below indicate that one should both study the Bahá'í Writings in order to better understand the Qur'án, the Bible, etc., and also that study of the Qur'án will help in understanding the Bahá'í Writings.

1. General Importance of Bahá'ís Studying the Proofs

“It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that Bahá'u'lláh is the fulfillment of the Promises of the Holy Books.” (Utterances of ‘Abdu'l-Bahá, *Pearls of Wisdom*, 43)

(Numerous other quotations also exist referring to the need for study classes to be held to study these proofs (a weekly basis is recommended). See the compilations, *Bahá'í Meetings* and *The Importance of Deepening Our Knowledge and Understanding of the Faith* for more of these such quotations.)

2. Importance of Reading the Holy Books of the Past

“The first thing to do is to acquire a thirst for Spirituality, then Live the Life! Live the Life! Live the Life! The way to acquire this thirst is to meditate upon the future life. Study the Holy Words, read your Bible, read the Holy Books, especially study the Holy Utterances of Bahá'u'lláh; Prayer and Meditation, take much time for these two. Then will you know this Great Thirst, and then only can you begin to Live the Life!” (‘Abdu'l-Bahá, *Star of the West*, vol. 19, no. 3, p. 69 quoted in *Pearls of Wisdom*, pp. 44-45, underlining added)

“The attainment of the most great guidance is dependent upon knowledge and wisdom, and on being informed as to the mysteries of the Holy Words. Wherefore must the loved ones of God, be they young or old, be they men or women, each one according to his capabilities, strive to acquire the various branches of knowledge, and to increase his understanding of the mysteries of the Holy Books, and his skill in marshaling the divine proofs and evidences.” (‘Abdu'l-Bahá, *Tablets of the Divine Plan*, 12:9, p. 88, underlining added)

“If for example a spiritually learned Muslim is conducting a debate with a Christian and he knows nothing of the glorious melodies of the Gospel, he will, no matter how much he imparts of the Qur'án and its truths, be unable to convince the Christian, and his words will fall on deaf ears. Should, however, the Christian observe that the Muslim is better versed in the fundamentals of Christianity than the Christian priests themselves, and understands the purport of the Scriptures even better than they, he will gladly accept the Muslim's arguments, and he would indeed have no other recourse.”

“When the Chief of the Exile [The Resh Galuta, a prince or ruler of the exiles in Babylon, to whom Jews, wherever they were, paid tribute] came into the presence of that Luminary of divine wisdom, of salvation and certitude, the Imám Ridá [the 8th Imám]—had the Imám, that mine of knowledge, failed in the course of their interview to base his arguments on authority appropriate and familiar to the Exilarch [“one of a line of Jewish civil and judicial rulers of the exiles in Babylon from about the third to the tenth centuries A.D.” (*Webster's Third New International Dictionary*, p. 796)], the

latter would never have acknowledged the greatness of His Holiness.” (‘Abdu’l-Bahá, *The Secret of Divine Civilization*, p. 36, underlining added)

“I have been informed that the purpose of your class meeting is to study the significances and mysteries of the Holy Scriptures and understand the meaning of the divine Testaments. It is a cause of great happiness to me that you are turning unto the Kingdom of God, that you desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end, that you may investigate and study the Holy Scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words, but seek to understand the spiritual meanings hidden in the heart of the words.” (Utterances of ‘Abdu’l-Bahá, *Promulgation of Universal Peace*, pp. 458-459, quoted in *Pearls of Wisdom*, pp. 40-41, underlining added)

“The Sacred Books are full of allusions to this new dispensation. In the Book of Íqán, Bahá’u’lláh gives the key-note and explains some of the outstanding passages hoping that the friends will continue to study the Sacred Books by themselves and unfold the mysteries found therein.

“The people, failing to comprehend the meaning of the symbols and the truth of the Sacred Verses, thought them to be myths and unrealizable dreams. It is the duty of the friends who have been endowed by Bahá’u’lláh with the power of discernment to study these Sacred Books, ponder upon their passages and teach the disheartened people of the earth the treasures of knowledge they enclose.” (On behalf of Shoghi Effendi, *Pearls of Wisdom*, 65-66, underlining added)

"Shoghi Effendi hopes that you will exert all your efforts first in deepening your own knowledge of the teachings and then strive to attract other people. You should form study classes and read the important books that have been published, especially the Íqán which contains the basic tenets of the Faith. The one who ponders over that book and grasps its full significance will obtain a clear insight into the old scriptures and appreciate the true mission of the Báb and Bahá’u’lláh" (On behalf of Shoghi Effendi, *Pearls of Wisdom*, 69-70, underlining added)

3. Importance of Studying and Teaching the Qur'án

“Shoghi Effendi wishes me also to express his deepfelt appreciation of your intention to study the Qur’án. The knowledge of this revealed holy Book is, indeed, indispensable to every Bahá’í who wishes to adequately understand the Writings of Bahá’u’lláh. And in view of that the Guardian has been invariably encouraging the friends to make as thorough a study of this Book as possible, particularly in their summer schools.” (On behalf of Shoghi Effendi, *Pearls of Wisdom*, 88-89, underlining added)

"The truth is that Western historians have for many centuries distorted the facts to suit their religious and ancestral prejudices. The Bahá’ís should try to study history anew, and to base all their investigations first and foremost on the written Scriptures of Islám and Christianity." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, p. 497, underlining added)

"Although," 'Abdu'l-Bahá, in the Tablets of the Divine Plan, has written, "in most of the states and cities of the United States, praise be to God, His fragrances are diffused, and souls unnumbered are turning their faces and advancing toward the Kingdom of God, yet in some of the states the Standard of Unity is not yet upraised as it should be, nor are the mysteries of the Holy Books, such as the Bible, the Gospel, and the Qur’án, unraveled. Through the concerted efforts of all the friends the Standard of Unity must needs be unfurled in those states, and the Divine teachings promoted, so

that these states may also receive their portion of the heavenly bestowals and a share of the Most Great Guidance." (Shoghi Effendi, *The Advent of Divine Justice*, pp. 57-58, underlining added)

"The Qur'án should be to some extent studied by the Bahá'ís but they certainly need not seek to acquire a mastery over it, which would take years, unless they really want to. All Divine Revelation seems to have been thrown out in flashes. The Prophets never composed treatises. That is why in the Qur'án and our own Writings different subjects are so often included in one Tablet. It pulsates, so to speak. That is why it is "Revelation"." (Shoghi Effendi, *Unfolding Destiny*, pp. 453-454, underlining added)

(Quotations on the greatness of the Qur'án in the Writings of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá are too numerous to cite here, though a search through these Writings for references to it should be insightful.)

4. Hold or attend courses on Islám (including as a means to find new contacts to teach)

“As regards the courses, he would advise you to continue laying emphasis on the history and teachings of Islám, and in particular on the Islamic origins of the Faith.” (On behalf of Shoghi Effendi, *Centers of Bahá'í Learning*, pp. 13-14, underlining added)

“With regard to the school's program for the next summer; the Guardian would certainly advise, and even urge the friends to make a thorough study of the Qur'án, as the knowledge of this Sacred Scripture is absolutely indispensable for every believer who wishes to adequately understand, and intelligently read the Writings of Bahá'u'lláh. Although there are very few persons among our Western Bahá'ís who are capable of handling such a course in a scholarly way yet, the mere lack of such competent teachers should encourage and stimulate the believers to get better acquainted with the Sacred Scriptures of Islám. In this way, there will gradually appear some distinguished Bahá'ís who will be so well versed in the teachings of Islám as to be able to guide the believers in their study of that religion.” (On behalf of Shoghi Effendi, *Pearls of Wisdom*, 90-91, underlining added)

“As regards the study courses for the next year's session; the Guardian wishes you to cover the same subjects, namely the Administrative Order and Islám, but feels that these should be studied through more detailed and concentrated examination of all their aspects. An effort should be done to raise the standard of studies, so as to provide the Bahá'í student with a thorough knowledge of the Cause that would enable him to expound it befittingly to the educated public.” (On behalf of Shoghi Effendi, *Centers of Bahá'í Learning*, p. 9, underlining added)

"The beloved Guardian stressed that one of the important purposes of Bahá'í summer schools is to deepen the knowledge of the believers in the history and Teachings of the Faith so that they can become better teachers. To this end he emphasized the study of Islám and Qur'án so that the friends would have a background against which to study the Bahá'í Writings..." (On behalf of the Universal House of Justice, quoted in *Lights of Guidance*, vol. iii, p. 559, underlining added)

“...through the organization of courses on the teachings and history of Islám ...these schools, open to Bahá'ís and non-Bahá'ís alike, have set so noble an example as to inspire other Bahá'í communities...to undertake the initial measures designed to enable them to build along the same lines institutions that bid fair to evolve into the Bahá'í universities of the future.” (Shoghi Effendi, quoted in *Centers of Bahá'í Learning*, p. 12, underlining added)

"Let him also attempt to devise such methods as association with clubs, exhibitions, and societies, lectures on subjects akin to... religious...tolerance,...Islám, and Comparative Religion...which, while safeguarding the integrity of his Faith, will open up to him a multitude of ways and means whereby he can enlist successively the sympathy, the support, and ultimately the allegiance of those with whom he comes in contact." (Shoghi Effendi, *Advent of Divine Justice*, p. 51)

"First is the importance of the study of Islám—which subject is still new to the majority of the believers, but whose importance for a proper & sound understanding of the Cause is absolutely indispensable. Your Committee should therefore continue to emphasize the study of this all-important subject, & make every effort to provide the attendance with all the facilities required, such as textbooks, competent lecturers & writers, who though not necessarily Bahá'ís, should have a correct knowledge & sound appreciation of Islám, so as to be able to impress its true significance & mission upon all the attendants at the school." (On behalf of Shoghi Effendi, quoted in *Lights of Guidance*, vol. iii, p. 562)

C. STORIES OF MUSLIMS

It should be abundantly clear from 'Abdu'l-Bahá's life and the Bahá'í Writings, the Bahá'í attitude towards people of all Faiths, both in respect for the validity of their religious tradition, as well as for their dignity as creatures of God. Here are a just a few quotes which recognize these accomplishments of Muslims.

1. Respect for Muslims in Islámic Dispensation

"There were three islands near the equator in the Indian (Pacific) Ocean. The weather there is very hot. The number of inhabitants were 4,000,000, all of whom were idolaters, worshipping the sun and stars. In the ninth century of Islam, one blessed soul went there to serve God and God alone. He was alone and lonely. They inflicted upon him severe injuries, calamities and persecution, but he never ceased in his efforts until he had converted all the inhabitants of those three islands to Islam. Now if such souls could be found, in a short time all those regions would become illumined." ('Abdu'l-Bahá, published in *Star of the West*, Vol. IX, September 8, 1918, p. 120)

2. Due Regard for Pious Muslims in this Dispensation

"Although he was not a believer, he was known in Isfahán as an upright, pious and godly man, a man of learning...he was highly regarded and trusted by all." (*Memorials of the Faithful*, p. 185)

V. THE KORAN (TRANSLATED BY GEORGE SALE) - Abridged American Version

A. THE KORAN INTRODUCTORY PAGES

[HTML](#) or [RTF](#)

B. THE LIFE OF MOHAMMED (An introduction to the Koran by George Sale) (Not Included Here)

- C. **A TABLE OF THE CHAPTERS** [HTML](#) or [RTF](#)
- D. **THE KORAN** (starting at the first Suráh) [HTML](#) or [RTF](#)
- E. **NOTES AND INDEX** [HTML](#) or [RTF](#)

(For a fully annotated version of Sale's notes, please see [section VI](#) or [section VIII](#). (Multilinear) . This American version was only included here in the event someone wanted to compare it to an original print copy they possessed. Otherwise, you will probably wish to view [section VI](#). since everything contained here is there (and more).)

VI. THE KORAN (TRANSLATED BY GEORGE SALE) - Full British Version

- A. **THE KORAN ADDITIONAL INTRODUCTORY PAGES** (including Notes on Various Editions, Letter by George Sale, "A Sketch of the Life of George Sale", an Introduction by Sir E.D. Ross) [HTML](#) or [RTF](#)
- B. **THE PRELIMINARY DISCOURSE** (See [here](#) (off-site) for a version with Reverend Wherry's additional notes.)
 1. Beginning of the document - [HTML](#)
 2. "To the Reader" (by George Sale) - [HTML](#)
 3. Table of the Sections - [HTML](#)
 4. Preliminary Discourse - [HTML](#)

or download the entire file in [RTF](#)
- C. **E.M. WHERRY'S PARAGRAPH SUMMARIES (AND ADDITION) FOR SALE'S PRELIMINARY DISCOURSE.** [HTML](#) or [RTF](#) (already integrated with the discourse [here](#) (off-site))
- D. **A TABLE OF THE CHAPTERS** (including links to all the chapters) [HTML](#) or [RTF](#)
- E. **CHAPTER OUTLINES** by Reverend Wherry [HTML](#) or [RTF](#) (already integrated with the text (for the chapters available) [here](#) (off-site))
- F. **NOTES TO THE KORAN (ONLY)** (see H. below for text integrated with the notes) (Wherry's additional notes are integrated within the text and with Sale's notes (for the chapters available) [here](#) (off-site))
 1. Notes to Sale's Translation (without the translation and with subfootnotes at the bottom of each page) [HTML](#) or [RTF](#)
 2. Notes to Sale's Translation (without the translation and with subfootnotes added immediately after their respective footnote) [HTML](#) or [RTF](#)
- G. **INDEX** [HTML](#) or [RTF](#)
- H. **THE KORAN (starting at the first Suráh)** (Wherry's additional notes are integrated within

the text and with Sale's notes (for the chapters available) [here](#) (off-site) (with a different numbering system)

1. Sale's Translation with Original Version's Lack of Parsing (harder to read) (with notes and nonparsed) HTML [1](#) and [2](#) or RTF [1](#) and [2](#) (in two parts)
2. Sale's Translation with Original Version's Lack of Parsing (harder to read) (without notes and nonparsed) HTML [1](#) and [2](#) or RTF [1](#) and [2](#) (in two parts)
3. Sale's Translation with verses parsed according to Rodwell's versification system (and numbered)
 - a. parsed without notes (double-spaced) (no relationship to original pagination) (in two parts)
HTML [1](#) and [2](#) or RTF [1](#) and [2](#)
 - b. parsed with notes(for printing, this version is difficult to fit into original pagination scheme)
 - i. single-spaced (no indentations besides for numbering) (in two parts)
HTML [1](#) and [2](#) or RTF [1](#) and [2](#)
 - ii. single-spaced (with indentations). This version also contains the contents of A, B, D, (F) and G, but it takes a lot longer to load (more intended for printing).
[HTML](#) or [RTF](#) or [Word](#)
 - iii. double spaced (no indentations besides for numbering) (in two parts) (**recommended version for browsing on-line**). This is also the version to which our [Table of Chapters](#) (D. above) links.
HTML [1](#) or [2](#) RTF [1](#) and [2](#)
 - iv. with styles and markings (currently single-spaced) (for those wishing to resize the text or footnotes (for printing) by making find-and-replaces (Word only) or changing of styles) (Files are in two parts.)
 - for Mac (Appleworks) [1](#) and [2](#)
 - for PC (Word) [1](#) and [2](#)

VII. THE KORAN (TRANSLATED BY J. M. RODWELL)

- A. Rodwell's [Introductory Notes](#)
- B. [a Table of Contents listed in the Traditional Ordering](#)
- C. [a Table of Contents listed in order of Rodwell's Numbering](#)

- D. [The Text of the Qur'án](#) (with Rodwell's notes at the end of each chapter)
- E. A print copy's [Index](#) (indicating section numbers as well as the print copy's page numbers).

As mentioned in section three, Shoghi Effendi recommended Rodwell's translation at the time for its literary rendering.

Click to view from the beginning in [HTML](#) or download in [RTF](#).

(Note: For those interested in obtaining a print copy, Rodwell's translation, unlike Sale's translation which is long out of print, should be available for purchase at a bookstore (e.g., <http://www.amazon.com>). It should be specifically available at the following [Amazon site](#).)

If you have used Rodwell's translation from Project Gutenberg, the version they, as of the time of this writing, have yet to make the updated version available, so you may wish to download the version here to update your texts (some notes and a whole Suráh that were missing were added, some corrections made, and formatting added.)

VIII. THE KORAN (MULTILINEAR VERSION)

- A. [Summary of Differences in Formatting Between the Multilinear Bible and Multilinear Qur'án](#)
- B. [Notes on Using the Multilinear Qur'án](#)
- C. [Multilinear Qur'án \(includes notes and Bahá'í References as well\)](#)

A. Summary of Differences in Formatting Between the Multilinear Bible and Multilinear Qur'án

The Bible currently only has one translation without notes, while the Qur'ánic version has two translations with corresponding notes for each.

The Qur'án is not separated into different books and its chapters are called Suráhs, so these fields are different.

The Qur'án currently does not have special fields for pilgrim's notes (nor do I recall finding many (or any) specific interpretations listed in pilgrim's notes anyhow) or Bahá'í scholars' writings.

In the Qur'án, writings by the Research Department are included in a separate special column along with semi-authenticated texts such as the *Dawn-Breakers*, considering that the former might not have the same binding weight as statements made by the Universal House of Justice itself. However, in the Bible, these were included within the Central Figures' Writings column.

In the Qur'ánic Bahá'í translation column, paraphrases were noted with "cf." and in the Bible ones,

they were noted with the word “paraphrasing”.

In the Bible Bahá'í references columns, for some references, there is a summary of what the passage was about.

The Qur'án currently does not have a column for Biblical references or even Qur'anic cross-references, while the Bible has the corresponding columns (albeit without much data currently).

B. NOTES ON USING THE MULTILINEAR QUR'ÁN

1. [Translations](#)
2. [Notes to Translations](#)
3. [Suráh and Verse Numbering](#)
4. [Bahá'í References](#)
5. [Bahá'í Translations](#)
6. [Biblical Cross-References and Cross-References within the Qur'án and Other Potential Future Columns](#)

B. NOTES ON USING THE MULTILINEAR QUR'ÁN

This is a multilinear Qur'án, allowing you to view multiple translations, notes, further reference information, and commentary verse by verse. If you prefer to view the individual translations (with or without their notes) outside of a database format, go to [section VI](#). Since in the process of transferring data to the database, some information was lost (e.g., italics, raised superscripts, and even perhaps some quotation marks), the individual copies may be preferable in some cases where accuracy is essential. The on-line copies have been proofread, but of course, there may even be an occasional error in the individual copies as well. Feel free to email me at brettz9@yahoo.com if you spot any errors, particularly if you can verify that the errors do not exist in the print version as well (though it may be difficult to find an original printings), and we may be able to update the on-line copy.

If you have already viewed the notes for using the Multilinear Bible, instead of viewing the following information, you may just wish to view the following: [Summary of Differences Between the Multilinear Bible and Qur'án](#). Otherwise, feel free to proceed.

1. [Translations](#)

This multilinear Qur'án uses the two translations of the Qur'án mentioned in the Bahá'í Writings (recommended as being the best at their time). These two versions are George Sale's work and J.M. Rodwell's.

2. [Notes to Translations](#)

The notes for both of these versions are also included and they have been attached to their corresponding verses.

3. Suráh and Verse Numbering

Verse numbers have of course been included, according to Rodwell's verse parsing. Sale's translation has been parsed here for ease of reference according to Rodwell's versification particularly since Sale did not make his own verse numbering system. One also has the option to view the Suráhs either according to the sequence Rodwell devised in attempting to determine their sequential order of revelation, or one may view the verses according to the traditional ordering of the Suráhs.

4. Bahá'í References

There are two columns for viewing references made in the Bahá'í Writings to the given verse or chapter. In either column one may click on the link to go to the referenced quotation. This will allow a viewing of the reference (or quotation) in a fuller context. In many cases, the reference in question is not really a full interpretation of the general meaning of the given verse, but may simply be one specific application of the verse (e.g., praise for a believer in embodying a standard set in the Qur'án). Nevertheless, it may be of interest to see the example context in which the verse was used.

For either of these reference columns, I have not included verse numbers unless the reference involves multiple verses. In a few cases the reference may extend longer than the length covered by the corresponding translated verse(s) in which case the longer reference is given. I have noted subsequent contiguous references as being continued ("cont.").

One of these columns is dedicated to references made by the Central Figures of the Bahá'í Faith, the Báb, Bahá'u'lláh, or 'Abdu'l-Bahá, as well as to interpretations of Shoghi Effendi (note: this grouping is different from the multilinear Bible). Another column is dedicated to special sources of information which may provide a somewhat authoritative elucidation of the given verse. The latter category includes references from the Universal House of Justice Research Department, letters of Bahíyyih Khánum and references made in the Dawn-Breakers, a work which though written by Nabíl-i-Zarandí, was translated by Shoghi Effendi.

A category could later be added to include pilgrim's notes or published references which are from regular Bahá'í scholars.

There should also be a column dedicated to Bulletin Board posts of individual Bahá'ís (also viewable separately by date and/or thread).

It is hoped that with all of this information available, these multilinear texts will help the Bahá'í community to elucidate other references in the Bible or Qur'án to this dispensation, according to the following quotation of Shoghi Effendi:

“The Sacred Books are full of allusions to this new dispensation. In the Book of Íqán, Bahá'u'lláh gives the key-note and explains some of the outstanding passages hoping that the friends will continue to study the Sacred Books by themselves and unfold the mysteries found therein.

“The people, failing to comprehend the meaning of the symbols and the truth of the Sacred Verses, thought them to be myths and unrealizable dreams. It is the duty of the friends who have been endowed by Bahá'u'lláh with the power of discernment to study these Sacred Books, ponder upon

their passages and teach the disheartened people of the earth the treasures of knowledge they enclose.” (On behalf of Shoghi Effendi, *Pearls of Wisdom*, p. 65)

5. Bahá'í Translations

I have also created a column for viewing the translation made in the Bahá'í Writings of the given Qur'anic verse. Unless there is a prefix indicating otherwise, the translation is by Shoghi Effendi. In some cases, the translation in the Bahá'í Writings is only a paraphrasing of the original quotation or is an adaptation of the quotation to fit a different context. I have tried to include either only the segment of the quotation which could be seen as a word-for-word translation, or a prefacing of a quotation with a “cf.” compare mark.

The prefixes include BWC for Bahá'í World Centre (or a translation done with the assistance of a committee at the Bahá'í World Centre), MG for Marzieh Gail, EGB for E.G. Browne, and O for Other (the original translator may not be readily determined). I have listed some translations as being from the Bahá'í World Centre, even though Habib Taherzadeh is mentioned as the primary translator (the Bahá'í World Centre assisted him with a committee), since BWC conveys what I perceive to be a certain stamp of approval from the Universal House of Justice.

Multiple translations of the same verse are ordered according to the order in which references are listed in the Bahá'í Central Figures column. References not made in this column state explicitly their source (usually at the top) (e.g., “Shoghi Effendi from the Dawn-Breakers:”), unless there are no references in the Bahá'í Central Figures column, in which case only the quote translation may be provided.

6. Biblical Cross-References and Cross-References within the Qur'án and Other Potential Future Columns

If enough data is inputted by others, we could perhaps add a future column or columns at a later date which could refer specifically to such things as pilgrim's notes; Qur'anic cross-references, Bible references/links, perhaps based on information already existing within Sale's and Rodwell's notes (with the multilinear on-line Bible perhaps itself linking back to the Qur'án); Arabic text; archaeological historical, interpretative, and translation information from published or unpublished scholars, etc. (allowing links in all cases).

C. MULTILINEAR QUR'ÁN (includes notes and Bahá'í References as well)

Click here to view the multilinear content in a [special beta stage database browser](#).

Click to view in [HTML with Frames](#), [HTML without Frames](#), or download in [Excel \(.xls\)](#) or [Filemaker Pro \(.fp5\)](#) (not working currently) or [Comma Delimited \(.csv\)](#). (This file is 3.6MB and may take a while to load. It is recommended you begin instead with the segmented versions below.)

If you wish to view it instead in segments (since it should load faster and get you closer to where you want to be), select from the following:

1. With Frames (Note: In addition to always showing the description box at the top, the frames in this version can also be adjusted for size by dragging the frame's border; their contents can be moved by using the scroll bars.)

Suráh #'s: [1-4,5-9](#), [10-17,18-25](#), [26-36](#), [37-48](#), [49-70](#), [71-114](#).

2. Unframed:

Suráh #'s: [1-4,5-9](#), [10-17,18-25](#), [26-36](#), [37-48](#), [49-70](#), [71-114](#).

(The HTML version currently only shows the data which appears within the allotted size of the database program in which it was created. If those with the right skills can be found to do so, I hope that a complete version in HTML can be put up (with a variety of customizable viewing options, preferably including interlinear and parallel views, customizable sorts and browsing, etc.). If you might be able to take on such a project, please email me at: brettz9@yahoo.com.)

(If you wish to view pages such as the introductory pages, the Table of Contents, the Preliminary Discourse, Chapter Outlines, the Index, etc., you need to go to [section VI](#) (or [section V](#) for the abridged Version).)

Back to: [Bahá'í Writings](#) | [Study Guides](#)

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[Contact/corrections](#)

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