**Article Title:** Tarjomanel quran (translation of Quran) Tajaldin Hashemi (eighth century AD) And the impact of different readings on its

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**Abstract:**

Tajaldin Mohammad Hashemi, was unknown Quran scholars in Eighth century AD and he has written a book such as translation of Quran and Translate words Quran. It has written earlier than translation of Jurjani and has not been published. The treatise ascribed to Hashemi limited editions are available in libraries. Among the features of this book, translation of some words based on reading. Other than the common reading in our day (Assem reading Narrated Hafs). In this paper, we try to collect the items in the book Hashemi Effects of Quran recitations examine it. In this study, both descriptive and analytical methods used.

**Introduction:**

The word "translation" is borrowed from Aramaic Present participle of that Tarjoman. And a general sense of "translation" is common among Arabs. And from the age the companions Translation of Quran interpretation, the interpreter is used, without having to transfer from one language to be included Secondary meaning interpreter, the speaker or spoken expression of one. [10] Translations of Quran, attempts to return the Quranic meaning into different languages, throughout the history of Islam the effects of different interpretations, literary and art have coincided.

Usually when we speak of "Translation of Quran" Book Jurjani born 740 AH, - Died 816 AH) And arranged by Adel Khorasani (the scholars of the tenth century AD) Including those who already work as interpreters of the Quran before Jurjani "Tajaldin bin Mohammed bin Ibrahim Hashimi" Unfortunately, he was not known biographers, But according to version of the paper which were written in the sixth century AH Jamadil Awal 736 years Maintained in the Library of Islamic Consultative Assembly; Hashemi is scholars of first half of the 8th century AD, 14 or earlier are considered. Antiquity paper "translation of Quran Hashemi" and its priority compared to "translate al Jurjani" and no publishing paper Hashmi Were incentives for further study. As far as we know not a book or article has not been written in the introduction to this work.

This manuscript has several features including the translation of some words by reading other than common reading today (Hafs from Asim) in this paper we try to answer the following questions; in this paper, we examine various aspects of the target.

1. How was regulated the translation of Quran Hashemi, What are its characteristics? What are the versions?
2. Hashemi, the words of the Quran, in addition to the narrative of Hafs from Asim, Based on what readings and narratives translated?
3. Among the readings / and narratives intended Hashemi, which has more scope?
4. Does Hashemi, on reading Asim the narrative of Hafs he ignored?
5. Do the readings and narratives Certain Subscribe?? For example, if the readings / and traditions are all part of the seven readings? All of that Basri or Kofi

To answer the first question, we use the method descriptive in this way, in addition to the introduction of paper-Hashemi, also refer to the versions. To answer the next four questions, the analytical method used. In this way, different readings are extracted and classified and analyzed.

**Introduction Treatise Translation Quran:**

Tarjomanel Quran, in fact, the vocabulary of Arabic- Persian of Holy Qur'an This book, like "Almotakhales" was organized in order of the Suras of the Quran So the prime sura by names mentioned And

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then the words sura and their translations and verse by verse, is expressed And vice versa, "Tarajemol al aajem The difference is that with Almskhls and translation Jurjani In those two books Quran words One by one to Persian translated But sometimes a sentence Is turned into the Persian

Usually, the author has refrained from mentioning duplicates and occasionally, similar case and also explained the family in one place, and also past tense, present tense, infinitive has mentioned.

It is possible that some of these are mentioned in the Quran are not present. For example, in the fifth verse of Surah Baqarah after translation of the word. For example, in verse 4 Surah Shams says: پخشها أي یسرها And in verse 11 of this Sura tells.

Another important feature of this manuscript, translation of some words based on reading other than current readings today (Hafs narrated from reading Asim) in the following we speak more about it After an introduction and examination of effect of descriptive copies and how adjusted them mentioned . In this respect the present book in Persian language before the eighth century is important.

**Versions effect:**

For copies of this work, there is problem most catalogers, it works similar to the translation of Quran Jurjani, or other are confused Anyway, among the various versions, five versions were attributed following Hashemi:

1- 210450 copies of the Library of Parliament. The sixth edition of J. Awal in 736 AH, By Ghias ibn Umar ibn Imad, is written manuscript. This version is only a version of Quran Translation The scribe known The color of burnt brown calfskin cover with medallion In this version, the Aghdam and Asah known manuscript of this book, and there is presented and delays.

2- Version 6944/1 Library of Parliament: [6]

This version in addition to the tarjomanal Quran, belong to Epistle Nefliyeh First Shaheed Scribe and writing date version of the document is not clear But the documentary is to adapt beginning with the early versions mentioned in Alzariye(72:4)Ali monzavi in Arabic to Persian dictionary known a ninth century manuscript The "س" as "س" but "س" with three points written 78 pages and each page has 15 lines [23] The present version of the manuscript name Sura and plural words written in vermilion color.

3-- Edition No. 4390/4, Islamic Heritage Revival Center (Assembly of Qom):

This version of the scribe is unknown On Sunday tenth R. Awal year 1078 AH, is written nastaligh This 98-page version, along with previous version only dated versions This effect and sura name vermilion colors This version has many add-ons However, that will be a better understanding of the text But losing its authenticity.

4-version No. 12252 Library of Parliament: [20]

This version, with a vocabulary of the Qur'an into Persian, has been recorded. The current version, with a 183-leaf manuscripts written in bold Starting a leaf and the two leaves are drooping in the middle Of paper with the word Nafsan ○ in Sura Falaq is done Scribe and the date of writing is unknown, but it seems Sura mentioned by Vermilion And the list has been attributed to Jurjani This is like the second version of additives, so it cannot be trusted.

1140 Version Library of Allameh Tabatabai University in Shiraz: [12]

This Version the scribe and the date of writing are unknown at sixty-two page And 28 lines written prescriptions. It seems Version written in late 11th century in this Version, the names of the sura are written in vermilion color. This Version, like the third and fourth editions has a fallen page Add disruptive authenticity Therefore, it cannot be trusted. At the end of this book a note quoting seen

Azariye The book is attributed to Taj al-Din ibn Muhammad ibn Ibrahim Hashimi know.

Mentioned in the last three editions, which are somewhat similar, defects or additives other than the two versions it seems that the author is majority of them however, other versions are shortcomings and errors and Illegible But in any case, due to they are old, more than the rest of the originality of their works. In this opportunity it is important to note about this work Sheikh Aqa Bozorg Tehrani in Alzariye, refers to the copy of Quran Translation In the twenty ninth AH 991 R. Thaani Writing But never does not refer to the location of its He also mentioned two other versions one of them is in the Library of Parliament and another in Cambridge University Library But Ali monzavi by referring to specified the Cambridge Library List The version mentioned Same interpreter quran Jurjani or order from Adel bin Ali [23] He also belongs to by Ahmad Afshar Shirazi in the eleventh century AD manuscript written notes.

**Translation of Quran recitations and different narratives:**

Reading’s science one of the ancient sciences originated from the Qur’an and Islamic history has grown. About difference between the readings and the reasons for it are discussed. Some dialects differ, and some non-Arab scribe, point, and endowed, In Arabic orthography, the distance of time and place Among the reasons for this have been considered incorrect reading.

Imam Sadiq (as) narrated:"The Koran is one from one was revealed that’s [God] But the difference was made by the narrators."
Usually people unfamiliar with the various readings of the Qur’an, When studying early translations of the Holy Quran Or works as Tarjomanel Quran, they do not realize the impact of these different readings. As mentioned, Hashmi while writing this work, intentionally or unintentionally, were affect the readings But we do not know the influence or specific features of this period is considered?

Of course, there are some differences in the readings, audio features and no significant effect Like the word ιτιτ ιτιτ (With the title of the bottom word) read Or the word with is like that These words are out from our discussion Another reason was to eliminate these words Scribe the probability of capture when recording was copied version.

Then it was written translation of al-Hashemi In this work, we contribute to the effect of the first seven readings if the case is also matched with other readings According to the available sources we refer to it.

Conclusion:
Five copies of the translation treatise Quran Hashemi, which is available, the first edition of that copies were written In 736 AD can be inferred The author of the early scholars of the eighth century AD or earlier And preceding on Mir Sayyid Sharif and his work is Jorjani.

Hashemi, in most cases, the words of the Koran, according to Hafs from Asim translated but in some cases, readings. Assem, and in some cases, narrative Hafs ignored.

Hashemi, note that in cases where the different readings, Translation of Quran's words are translated based on the seven recitations He only in one case, In addition to this readings, the readings Jacob Hazrmi has mentioned. In the paper, the words of the Qur’an, in most cases, based on the known Shatabiyeh translated, but in some cases, in addition to this way in some way or other unknown way mentioned. The author translation treatise Quran, in some cases, along with readings the so-called successive to some aberrant readings has pointed, but he does not seem to be working Deliberate

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