



**Translation of the interpretation of the
MONTAKHAB into Greek is Westernization,
not a definition of the Qur'an and its meanings**

**Η μετάφραση της ερμηνείας του Αλ-
ΜΟΥΝΤΑΧΑΜΠ στα ελληνικά είναι
δυτικοποίηση, όχι ορισμός
του Κορανίου και των εννοιών του**

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Translation of the Interpretation of the MONTAKHAB into Greek is Westernization, not a Definition of the Qur'an and its Meanings.

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ABSTRACT: Day after another, translations of the Qur'an and its meanings into Greek and translations of the interpretation of some surahs of the Qur'an appear, there was no complete interpretation translation into Greek before the translation of Tafsir al-Montakhab and it is considered the first and latest complete version of the translation and interpretation of the Qur'an. This translation is of great importance to the Greek reader because it is basically simplified. The question posed by this research and will be answered: Will the current version of the interpretation by translating it achieve what some copies of translations of the previous meanings of the Holy Qur'an failed? And explore the mistakes that appeared in them and aspects of benefit for Greek Muslims or scholars. This research came to support any reader of the copy of the elect, and not to criticize it, because of what appeared in this copy of several things that require the publisher to quickly correct the copy so that it becomes a good reference for any reader as it was desired. Reliance on the translation of such doctrinal books also requires collective action (more than 1,100 pages) and not individuality to do so. The most important thing that became clear in translation was the demand of the translator or others, who are assigned to any translation, to transfer the work verbatim without increase or decrease. This translation was marred by many full-fledged errors such as printing and writing and issues in which a different translation was imposed from the original. Aya was not without error, linguistic weakness or negligence.

Keywords: Translation, Revision, Re-reading, Correction, Competence.

ترجمة تفسير المنتخب للغة اليونانية تغريب وليس تعريف للقرآن ومعانيه

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ملخص: يوما بعد يوم، تظهر ترجمات للقرآن ومعانيه إلى اللغة اليونانية وترجمات تفسير لبعض سور القرآن، لم يوجد ترجمة تفسير كاملة إلى اللغة اليونانية قبل ترجمة تفسير المنتخب وتعتبر أول وأحدث نسخة كاملة وتعتبر ذات أهمية كبيرة بالمسبة للقارئ اليوناني لكونها مبسطة في الأساس. التساؤل الذي يطرحه هذا البحث وسيجيب عليه: هل نسخة التفسير الحالية بترجمتها سوف تحقق ما أخفقت فيه بعض نسخ ترجمات معاني القرآن الكريم السابقة؟ واستكشاف الأخطاء التي ظهرت بها وجوانب النفع للمسلمين اليونانيين أو للدارسين. أتى هذا البحث ليدعم أي قارئ لنسخة المنتخب، وليس لنقدها، بسبب ما ظهر في هذه النسخة من عدة أمور تستدعي من جهة النشر سرعة تصويب النسخة حتى تصبح مرجعاً جيداً لأي قارئ كما كان المرجو منها. كذلك الاعتماد في ترجمة مثل هذه الكتب العقائدية يستدعي عملاً جماعياً (أكثر من 1100 صفحة) وليس فردياً للقيام بذلك. أهم ما اتضح في الترجمة هو مطالبة المترجم أو غيره، ممن يكلفوا بأي ترجمة، بالنقل الحر في للعمل دون زيادة أو نقص. هذه الترجمة شابهها الكثير من الأخطاء المكملة الأركان من طباعة وكتابة وقضايا تم فرض ترجمة مغايرة للأصل. فلم تخل آية من خطأ أو ضعف لغوي أو إهمال.

الكلمات المفتاحية: الترجمة، المراجعة، إعادة القراءة، التصحيح، الاختصاص.

Introduction

Day after another, translations of the Qur'an and its meanings into Greek or translations of interpretation of some surahs of the Qur'an appear. There was no complete interpretation translation into Greek before the translation of Tafsir al-Montakhab, which is considered the first and latest version of the interpretation translation of the Qur'an within the series of translations of Tafsir al-Montakhab into other foreign languages ⁽¹⁾. This translation is of great importance because it is a pure Egyptian translation ⁽²⁾ and from a prestigious Islamic source. The question posed by this research and will be answered: Will the current version of the interpretation by translating it achieves what some other previous versions of the translations of the meanings of the Holy Qur'an, ⁽³⁾ that I have studied ⁽⁴⁾ and explored the errors that appeared and aspects of benefit to Greek Muslims or scholars. But the answer is "no" as we shall see, since we find from beginning of the translation, the translator drawing us his method when he mentions once in the introduction (εισαγωγή) that it is a translation of the meanings of the Holy Qur'an αυτήν τη μετάφραση των εννοιών του Ιερού Κορανίου. later, he was assigned to translate it as an interpretation of the Holy Qur'an Ερμηνεία του Κορανίου ⁽⁵⁾. This may be due to the nature of the Arabic version of the Montakhab, which bears a model of both : original Qur'anic text in the top of page and the interpretation of the simplified verses in the bottom ⁽⁶⁾.

The translator found in this matter an opportunity to produce the translation sometimes as an interpretation of the verses of the Qur'an and sometimes a translation of the meanings of the verses, so this approach resulted in the translation of the version becoming incorrect, as it left the transfer of the correct meaning, which is very important for the reader. He became expatriated because he is ignorant of the language of the initial text and the verses themselves. Translating the interpretation of the Qur'an is easier than translating the meanings of verses that maintain the nature of the sanctity of the text and requires the translator to take care of the forms of metonymy and metaphors similar in the language of the target. We will see that the current translation did not comply with any concept of translation, whether for the meanings of the verses of the Qur'an or the translation of a book of interpretation and most importantly, the translator submitted a translated version according to what corresponds to his personal understanding and belief to understand and interpret the Qur'anic text, as he deviated from the idea of committing to translating the book assigned to him, which was clarified in the method of translating this version.

This approach to translation and the noticeable difference in the translation of the same names, in addition to linguistic errors and many other things that I will present through sufficient models (not all) in addition to poor printing and lack of interest in the order of the copy, made this translation the least important and unreliable translations in its current form and must be corrected urgently. This research provides a model of the equivalent of at most 10% of errors that the lines cannot mention all of them, where there are categories of many errors that I did not mention, as they come in importance after the categories that will be mentioned in this research.

Also, this research will not be exposed to the similarities of the Qur'an (verses with similar words) due to the fact, that the translation is an interpretation and not the meanings of the verses. Although the translator has in many surahs translated the meanings of the verses and not interpreted them, including verses of similar words ⁽⁷⁾, which obligated him to translate coherent and close, he did not do so. If I dealt in this research with this part of the translation of meanings of the verses, it would have lost its results because in the current translation a lot of reliance on previously translated editions and the research deals with the translation of the edition, that translation which makes the reader, at least, feels bored of its writing errors. The translator has given himself a great deal of freedom to translate and dispose of it away from the translated text. So, I will review, only by analogy, the version of the translation of Montakhab into Greek with its own errors that led to its occurrence in our assessment to be in the appendix of the best translations of the Qur'an and its meanings as this version was translated "for all Greeks and Greek speakers, a translation of the interpretation of the Holy Qur'an" ⁽⁸⁾

«σε όλους τους Έλληνες και τους ελληνόφωνους, αυτήν τη μετάφραση των εννοιών του Ιερού Κορανίου»

It was not good, not to translate the Arabic verses into Greek in the interpretation of Montakhab because the reader needs the origin verses to be translated in the top and below them a simple translation of the interpretation to complete the meaning and correct it the intention of the verses. But the translator's reliance on the reader to understand or realize the original text of the Qur'an is the biggest mistake because it requires a lot. If most readers do not memorize the Qur'an, then they should put in front of them a copy of the translation of the meanings of the Holy Qur'an into Greek next to the copy of the translation of the Montakhab. In particular, the interpretation moves, in the verses, the reader from one subject to another and he could not complete his concept or the coherence of

the interpretation of the verses in succession due to the lack of the original, which is the verses, in the same language ⁽⁹⁾.

Therefore, saying or considering the difference, superiority, and ability of this version to explain the ambiguous verses of the Qur'an, the purpose for which it was translated, in a simplified manner has become more harmful than beneficial. Also, the errors that came in the current version surpass any previous version translated the meanings of the Holy Qur'an, whether translation, language, errors or even printing the copy, the publishing house. In the following, I will address the errors that led, as the translator wanted, ⁽¹⁰⁾ to the loss of this version of its Islamic concept and became closer to the mixture of compatibility between the West's view of the Qur'an and the desire of the translator. In order, to do the evidence to show the translator's lack of interest in the work he presented, I will put, when dealing with analysis and comparison, words from written errors in grammar and others as they appear to the reader and are not relevant to the topic I am dealing with and underlined. These words I wrote as they are in the original translated by their mistake Until the picture is close to completion, if it is an intentional mistake, it is unacceptable negligence.

Typos of the publishing house

Initially, the typos of the copy are numerous, including large errors such as the lack of pages, entire translations of whole surahs of the Qur'an, or wrong order of pages and tabulation of the names of the surahs as such: in the tabulation, we find that the surahs themselves whose names have been defined or translated into the Greek language as Surat Al-Fatihah either in the translation of its meaning or its classification under the name Σούρατ Αλ-Φατίχα such as Surat As-Sajdah in all the pages under which the surah comes:

Σούρατ Αλ-Φατίχα (Μακκίγια, 30)	سورة السجدة (مكية، عدد آياتها 30)
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Or, also on the tabulation, the name of the surah comes true in the Greek translation but its tabulation throughout the surah under the title Σούρατ Αλ-Φατίχα, such as Surah Saad which is mentioned thus Σούρατ Σαάντ (Μακκίγια, 88) / Σούρατ Αλ-Φατίχα

Σούρατ Σαάντ (Μακκίγια, 88)	سورة ص (مكية، عدد آياتها 88)
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also on the tabulation, the Greek translation is wrong in both the name of the surah or the tab (tabulation) such as Surah al-Layl:

In addition to what we have seen, we find in the version a lack in the order of pages from 1021 to 1085 and in which the surahs: the Al-Najm, Al-Qamar, Ar-Rahman, Al-Waqi'ah, Al-Hadid, Al-Mujadila, Al-hashr, Al-Mumtahanah, Al-Saff, and Al-Jumu'ah. First, we find the copy moves to page 1016, and Surat Al-Ma'arij was not completed, go back to Surat Al-Hadid on p. 1053, starting from verse 6 and complete the missing surahs as follows: Al-Mujadila, Al-Hashr, Al-Mumtahanah, Al-Saff and Al-Jumu'ah. Then we find the reprinting of the surahs of the hypocrites, al-Taghabun, al-Talaq, al-Tahrim, al-Mulk, al-Qalam, al-Haqqa and al-Ma'arij from pp. 1085 to 1122. As for the strange thing about the copy, there is no surah at all, whether translated or interpreted, such as Surat Ar-Rahman. Is it a typo, I think, or a lack of translation at all?

Surahs of the Holy Quran

The Qur'an was revealed in 114 surahs, surah means for the Greek in his language “chapter” κεφάλαιο ⁽¹¹⁾ within the construction of the Qur'an, but the translator in many Arabic terms preferred to keep it on its origin to be translated by Arabo-Franco as his predecessors did in translations. This origin is also known by the Greek from the Arabic pronunciation (word σούρα) because it means for him "every surah of the Qur'an and the first of these surahs is the shortest and is characterized by poetry and speech rhythmically" ⁽¹²⁾. In the translation, the word surah is mentioned 1570 times, including the tabulation of the surahs, the translator preferred to convert it to the letters Arabo-Franco (σούρατ), but he mistook in many places, translating it into three genders (masculine - feminine - neuter). He translated it as masculine 3 times ⁽¹³⁾, feminine 4 times ⁽¹⁴⁾ and inanimate 1563 times, while the plural of the word was one that its gender was inanimate τα σούρα/ Το σούρατ, although the plural of word σούρα in Greek is σουράτα but it was not counted, this confirms, that this translation was mostly not done by a single translator.

Translation of interpretation of repeated verses and non-existent verses

In the version, we find the translation of the interpretation of repeated verses instead of the verses themselves, for example in Surat Al-Ahzab, repeated verses instead of their translations, for example: Verse 26 repeated instead of translating verse 31.

26. Ο Αλλάχ έβγαλε τους συμμάχους τους από τους ανθρώπους της Βίβλου – οι ιουδαίοι των μπάνυ Κουράιδα- από τα φρούριά τους, και γέμισε τις καρδιές τους με φόβο, όπου σκοτώσατε τους άντρες, και αιχλαμωτίσατε τις γυναίκες και τα παιδιά.

31. Ο Αλλάχ έβγαλε τους συμμάχους τους από τους ανθρώπους της Βίβλου – οι ιουδαίοι των μπάνυ Κουράιδα- από τα φρούριά τους, και γέμισε τις καρδιές τους με φόβο, όπου σκοτώσατε τους άντρες, και αιχλαμωτίσατε τις γυναίκες και τα παιδιά

Verse 27 is repeated instead of translated verse 32

27. Ο Αλλάχ σας έκανε να κληρονομήσετε τα εδάφη τους και τα σπίτια τους, κι τη γη που δεν είχατε πατήσει πριν. Ο Αλλάχ έχει την Παντοδυναμία.

32. Ο Αλλάχ σας έκανε να κληρονομήσετε τα εδάφη τους και τα σπίτια τους, κι τη γη που δεν είχατε πατήσει πριν. Ο Αλλάχ έχει την Παντοδυναμία.

Thus, in the same surah, we find verse 28 repeated instead of verse 33, verse 29 repeated instead of verse 34, verse 30 repeated instead of verse 35.

For surahs that do not have a translation of verses such as Surah As-Saffat, there is no translation of verse 21.

Terms, nouns, their translation, and errors

There are many terms in the Holy Qur'an, as it is legislation through its verses, so care must be taken when translating these terms. The version in our hands was marred by a lot of error, whether spontaneous or intentional, as we will see in some examples of the following cases:

The term of the word zakat

As mentioned before, the translator did not translate or interpret many terms or words, for example, in Surat Al-Mutaffifin, we find the translator, for example, mentioning ‘Aliyun once Ιλλιγείν and again Ιλλιγιούν in two consecutive verses ⁽¹⁵⁾, as well as the term Tasnim and leaving it as such τασνείμ ⁽¹⁶⁾, or the word ουσάσιγια in Surat AnNisa’ ⁽¹⁷⁾.

There is no term equivalent to the word zakat, in the Greek language, but there is the word charity (ελεημοσύνη), so it was necessary to interpret the concept of the term zakat ⁽¹⁸⁾ but the translator did not do so and only converted the letters of the word zakat to Arabo-Franco ⁽¹⁹⁾ over the course of 34 times in the translation. Although it is necessary to translate the word into gender neuter, we find it translated into three genders, the first of which is feminine η Ζακάτ such as να δίνετε την Ζακάτ ⁽²⁰⁾, the second is the masculine ο Ζακάτ ⁽²¹⁾ and the third is neuter το Ζακάτ such as να δίνετε το ζακάτ ⁽²²⁾. Or we find it translated without an identifier such as δίνουν ζακάτ, ό/τι Ζακάτ (23). Strangely enough, the translator in many surahs translates them in more than one genders in many surahs, such as Surat al-Baqarah, repentance and pilgrimage, for example in Surat Al-Baqarah verses the following verse 83: Να μιλάτε με ήπιο και ευγενικό ρόπο στους ανθρώπους, να τηρείτε τις προσευχές σας και να δίνετε την ζακάτ. And verse 110. Να τηρείτε την θρησκευτική σας λειτουργία, να τηρείτε τις προσευχές σας και να δίνετε το ζακάτ.

The term of the word 'Iddah

Islam legislated women's rights and guaranteed the rights of children through the so-called 'iddah, whether after divorce ⁽²⁴⁾ or after the death of the husband. The translator translated it into Greek in 12 places, once inanimate (το είντα)⁽²⁵⁾ and eleven times feminine (η ίντα) or (η είντα) ⁽²⁶⁾. The lack of interest in translation is evident in verse 235 of Surah Al-Baqarah when the 'iddah is mentioned as feminine and inanimate together in translating the interpretation of the same verse as follows verse 235: Δεν αμαρτάνετε άντρες αν εκφράσετε άμεσα την επιθυμία σας σε γυναίκες που βρίκονται σε διάστημα είντα, και μην ολοκληρώνετε το συμβούλιο του γάμου, μέχρις ότου ολοκληρωθεί η είντα τους.

In the above verse, here the error is simple compared to what we find in the previous verse 232 of the same surah, instead of writing it είντα, we find it είντ and this word is not strange to the Greek citizen in general because it means in Islam Eid (Fitr or Adha είντ Άντχα ή Φιτρ) and accordingly comes to a translation that interprets the verse as follows:

Αν οι γυναίκες ολοκληρώσουν την είντ If women complete the feast
Does divorce or a wife becoming a widow represent a feast for her in Islam, of course not? Unfortunately, this was the translation and interpretation of the first verse in which the translator defines the 'iddah as he referred to it: the period spent by (women) after divorce (το διάστημα που περάνανε μετό το διαζύγιο).

Mariam Μαρίαμ

The name of Mariam (peace be upon her) is mentioned in the Qur'an 34 times, and in 24 of them it is associated with the name of Isa (peace be upon him) in a total of 114 surahs and 6236 verses which the Qur'an consists of them, Mariam appears in 13 surahs and 70 verses. The name Mariam is known in all languages, including Greek, and not limited to Arabic, but the translator did not commit to preserving the essence of the Qur'an and its language in which it was revealed by placing notes of the corresponding meaning in brackets or at the front of the surahs and there is no need to repeat it. Also, in the case of repetition, the translator did not maintain this in all places where a proper name is mentioned, such as the name Mariam. The equivalent of this name in Greek (Maria), but we find the translator begins in the first mention of Mariam as Maria (Μαρία) only without mentioning the name Mariam ⁽²⁷⁾, while when he mentions the name Mariam, we find him placing with her the name Maria in parentheses Μαριάμ (Μαρία) ⁽²⁸⁾, or Μάριαν (Μαρία) ⁽²⁹⁾. The difference in putting the stress on the same name or word is obvious because this form of stress position difference for the same word we will find in the entire version, and this makes us assume that this work has been translated by more than one translator. But why does the translator want to pedigree Mariam and mention her in the Qur'an based on the name Maria? Is it to confirm what others say: "The Qur'anic narratives concerning Mariam come either from the Canonical Gospels, or from the Apocrypha, or from the free creation of the editor or editors of this work (Muhammad, peace be upon him). ⁽³⁰⁾

Ibrahim Ιμπράχιμ

Prophet Ibrahim, peace be upon him, the father of the prophets, is as the West knew him before the East and in his simplest definition as saying Αγγελική as ο πρώτος μονοθεϊστής (hanîf) the first monotheist (Hanafi) ⁽³¹⁾. As we saw with Mariam, so with Ibrahim (peace be upon them) from the perspective of comparing religions or deniers of Islam: Το πρόσωπο του Αβραάμ (Ibrâhîm) έχει μεγάλη σημασία για την ισλαμική παράδοση. ...Το όνομα Αβραάμ απαντά 69 φορές στο Κοράνιο, και είναι το δεύτερο πιο συχνά αναφερόμενο όνομα προφήτη μετά από αυτό του Μωσής (Mûsâ). Πολλές από τις διηγήσεις είναι σαφώς παρμένες από τα σχετικά για τον Αβραάμ κεφάλαια της Παλαιάς Διαθήκης (Γένεσις κεφ. 15-17), ενώ άλλες απηχούν αντιλήψεις της ιουδαιοχριστιανικής και ψευδεπίγραφης ιουδαιοχριστιανικής παράδοσης.

The person of Abram / Abraham (Ibrahim) is of great importance to the Islamic tradition. ... Ibrahim's name is mentioned 69 times in the Qur'an and is the second most common prophet name after the name Mousa (Moses). Obviously, many narratives are clearly taken from Old Testament chapters on Abraham (Genesis 15-17), while others say that it is a concept of the Judeo-Christian tradition and the false Judeo-Christian tradition. ⁽³²⁾ This is the belief, about the Greek perspective, towards the Qur'an and its surahs and everything related to it, it is not just names, especially the prophets, but it has a firm belief and fundamentalism among them about the origin of the Qur'an from the Bible and the Torah. The translator worked according to the translation methodology as usual by converting the name into its equivalent Greek letters, including the prophet of Allah, Ibrahim, who translated it into Αβραάμ ⁽³³⁾ 129 times and once into Ιμπράχημ! ⁽³⁴⁾. This led us to wonder why the translator created the name of Ibrahim in this way and not as in the Arabic language, whereas when the name Muhammad is translated, he makes it Μουχάμμεντ and not Μωάμεθ as the Greeks themselves write it?

There are versions of the Holy Qur'an in the Levant (Syria and Iraq) in their language, the language of the people of the Levant, the name of Ibrahim is mentioned in Surat Al-Baqarah without the letter "Yaa", so the name becomes Abram and sometimes Abraham ⁽³⁴⁾, but the constant in the rest of the Islamic world is proven Yaa. If we take the views that say that the mention of Abraham or Abram as the Hebrew language left intact and did not express ⁽³⁵⁾ or the other opinion that Surat Al-Baqarah mostly speaks of Bani Israel, and they were pronounced (Abraham)⁽³⁶⁾, and the third opinion, "is Abraham and Ibrahim, like Jacob and Israel,⁽³⁷⁾ it would have been obligatory for the translator to have two translations of the name. Suppose that the word is sometimes written Abraham and other times Ibrahim, but the translator translated the name with Ιμπράχημ in Surat Al-Anbiya (in the introduction) along with Αβραάμ Hebrew name and another Greek pronunciation as well and did not mention the Arabic pronunciation, and in Surat Ibrahim we find him puts the word and its opposite in the Greek language φέρει το όνομα του Ιμπράχημ (Αβραάμ)

Errors in the translation of the pronunciation of the word Majesty Αλλάχ

The word Majesty, Allah, translated with Αλλάχ in the version of Montakhab, was mentioned throughout the translation (4033) times and the translator did not take care of translating and writing it correctly, and as

consequence there were numerous errors between writing the beginning of the name with a letter that is not capitalized κεφαλή as this way *αλλάχ* ⁽³⁸⁾ or repeating it twice next to each other, such as Surat Al-Anfal verse 29, Al-Hujurat verse 29: Ο Αλλάχ Αλλάχ είναι ο Κύριος της απεριόριστης γενναιοδωρίας.

3. που τις καρδιές των οποίων ο Αλλάχ ο Αλλάχ έχει εξαγνίσει για να έχουν ευσέβεια.

Or with a missing letter or plus number such as (1Αλλάχ) and this form is similar to the conjunction (αλλά – but) that was written as the majesty *αλλάχ* ⁽³⁹⁾, Errors of definite article depending on the state of word declension were one of the most prominent features of errors on the part of the translator and not As typos : (for example) Surat Al-Baqarah Verse 171 Plural definite article for the word Majesty: Λάμπουν τα πρόσωπα των μαρύρων για τις χάρες τους Αλλάχ στον παράδεισο. Ο Αλλάχ θα ανταμείψει τους πιστούς.

Also, in Surat Al-Anfal verse 33, a tool of negation instead of a tool of definition Article before the word Majesty: Δεν Αλλάχ δεν ήθελε να τους τιμωρήσει στην ζωή. In many places in the translation, sometimes we found an error that can be considered a clerical error, although adding the letter (χ) to αλλά to become like the word majesty *αλλάχ* is difficult, and it can be negligence in translation, as in verse 219 in Surat Al-Baqarah: ".....قل فيهما إثم كبير ومنافع للناس....."

Πες τους: έχουν κάποια οφέλη και κέρδη, αλλάχ προκαλούν μεγάλες βλάβες και έχθρα μεταξύ των ανθρώπων.

Wrong Trans.: Tell them: they have some benefits and gains, and Allah causes great harm and enmity among people.

Correct Trans.: Tell them: they have some benefits and gains, but they cause great harm and enmity between people.

(Say : In them is great sin , And some profit , for people.....)

As explained in the difference between the two translations and how dangerous this is, especially since we find this form of the Word Allah that begins with a small letter multiple in the translation. The reader has no choice but to take into account in translation that the word *αλλάχ* is only a conjunction and that the error in the verb is *προκαλεί*.

Disciples οι πιστοί

The Disciples, followers of Messiah (peace be upon him) are the believers in him and who have been mentioned in particular Surat (Al-Ma'idah) in the Qur'an which was named after their demand from Isa son of Mariam, began to be mentioned in Surat Al-Imran and then Surat Al-Ma'idah and the translator found in

that opportunity to add information from Christianity to Islam, which was not exposed to the interpretation of the Montakhab itself ⁽⁴⁰⁾.

Surah Al-Imran Verse 52:

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ

Οι πιστοί του είπαν: είμαστε μαζί σου για το δίκιο αυτό, και να μαρτυρήσεις ότι είμαστε πιστοί στον Θεό και είμαστε υποταγμένοι σ' Αυτόν.

The translator correctly translated the word الْحَوَارِيُّونَ as Οι πιστοί who are sincere, who believe or who believe, while in verse 112 of Surat Al-Ma'idah : Text of the Montakhab: Remember - O Prophet - what happened when the faithful followers of Jesus said:

اذكر - أيها النبي - ما حدث حين قال أتباع عيسى المخلصون:

112. Και θυμήσου εκείνο που έγινε από τους πιστούς του Ιησού όταν του είπαν οι Απόστολοι:

Trans.: and (you) remember what faithful followers (disciples) did when the apostles told him:

Here, the word الحواريون was translated into the messengers (Αποστολοι), and thus the translator introduces the word of the apostles, including the owners of the Gospels⁽⁴¹⁾ in the interpretation of the Qur'an, and we did not find for this reason other than that the translator always interprets Islam with the Bible and the Torah. Here, this translation is intended by the translator so that it leads to its citation by the people of the Bible with the Prophet's knowledge of Christianity through the books of the Apostles (Gospels).

Montakhab : When Isa (peace be upon him) came, he called his people to the straight path, and most of them rejected, and when he learned of that, he turned to them and called: Who will support me in this right that I am calling for? Especially those who believe in God and in Him replied: We support you and help you because you are a caller to God, and testify that we are faithful to God and guided by His command.

28. Some of them were disciples of Messiah, such as Matthew, John, Peter, James, Judas, some of them became Christians after Messiah and did not meet him (Paul and Mark, Peter's disciple), and some became Christians at the hands of those who did not meet Messiah (Luke, Paul's disciple).

Aziz Egypt / Ἄρχοντα (ο μεγάλος) Αζίζ

In Surat Yusuf, Aziz of Egypt is mentioned, and we didn't find in Arabic sources a name for him, but we know that Aziz is a position with evidence that the Qur'an gave the same word to Yusuf (peace be upon him) ⁽⁴²⁾. Due to the translation of the word "dear", translations into Greek and other languages used to convert the name into Arabo-Franco, such as Greek Αζίζ ⁽⁴³⁾, English Al-Aziz ⁽⁴⁴⁾, French Al-Azize ⁽⁴⁵⁾, Italian (O potente) ⁽⁴⁶⁾ and so on in other translations.

In verses 30 and 78 Aziz of Egypt is mentioned but the translator has developed a translation of his name from biblical sources, Genesis 39, as Potiphar ⁽⁴⁷⁾. There is no reason why the translator should associate the Bible (Torah) with the Qur'an in many places in the translation, why is this attributed even though the Montakhab did not mention any name for Aziz Egypt throughout Surat Yusuf. So, why does the translator compare the Qur'an and the Torah and unite them as if we were reading the Torah itself? The translator began by mentioning the name Potiphar, starting with the introduction to Surah Yusuf, which also speaks of his wife: Αυτό το σούρατ αναφέρεται στην ιστορία του Ιωσήφ και στην ζηλοφθονία των αδελφών του, για αυτό σχεδίασαν να τον ρίξουν μέσα σ' ένα βαθύ λάκκο. Ο Αλλάχ το φύλαξε από το κακό, όπως τον φύλαξε επίσης και από τον πειρασμό της γυναίκας του Πετεφρή.

He also translated the interpretation of the verses by mentioning the name of Potiphar:

30 - وانتهى الخبر إلى جماعة من النساء في المدينة، فتحدثن وقلن: إن امرأة العزيز تغرى خادمها وتخدعه عن نفسه ليطيعها فيما تريده منه، قد خالط حبه شغاف قلبها حتى وصل إلى صميمه، إنا نعتقد أنها بمسلكها معه في ضلال واضح وخطأ بيّن.

30. Οι γυναίκες στην πόλη μίλησαν για την υπόθεση, και είπαν: η γυναίκα του Πετεφρή προσπάθησε να διαφθείρει τον σκλάβο της, παρά την θέλησή του. παρασύρθηκε από την αγάπη της για αυτόν. Την βλέπουμε να σφάλει και να περιπλανάται.

Trans. : 30. The women in the city spoke of the case and said: Potiphar's wife tried to corrupt her slave, against his will. She was seduced by her love for him. We see her erring and wandering.

As well as in the following verses: 32. Είπε η γυναίκα του Πετεφρή: αυτό το αγόρι που σας έκλεξε η ομορφιά του., 35. Όταν ο Πετεφρής και οι άλλοι έμαθαν την αλήθεια. But it seems that the translator because he mentioned the name Potiphar instead of Aziz of Egypt, we find him translating Aziz in verse 78 as Εξοχότατος:

78 - قالوا: - يا أيها العزيز - مسنا نحن وعشيرتنا الجوع وما يتبعه من ضر الأجسام والنفوس، وجئنا إليك بأموال قليلة هي بضاعتنا وهي ترد لقلتها ورداءتها، وليست كفاء ما نرجوه منك، لأننا نرجو منك وفاء الكيل فأوفه لنا، واجعل الزائد عن حقنا صدقة علينا، إن الله تعالى يثيب المتصدقين بأحسن الثواب.

78. Προσπάθησαν να σώσουν τον αδελφό τους, για να τηρήσουν την υπόσχεση που έδωσαν στον πατέρα τους. Γι' αυτό άρχισαν να μιλήσουν με τον Ιωσήφ λέγοντας: ω Εξοχότατε, ο Πατέρας του είναι ηλικιωμένος, και αν τον ελεήσεις και παίρνεις κάποιον από μας στην θέση του. Εσύ είσαι μεγάλος γενναιόδωρος, και θα θέλαμε να δεχτείς την παράκλησή μας. Εσύ είσαι από τους γενναιόδωρους ανθρώπους.

Trans. : They tried to save their brother, to keep the promise they made to their father. So, they began to speak with Yusuf, saying, O Your Excellency, his father is old, and if you have mercy on him and take any of us in his place. You are very generous, and we would like you to accept our request. You are one of the generous people.

The translation of Aziz Egypt before Yusuf, peace be upon him, had a different form, we did not know from the translator that it is a position, but he determined that Aziz Egypt is Potiphar, as if the word (Aziz) is not an Arabic word or even Pharaonic, but Hebrew meaning Fofitar. While he disagreed with that with Yusuf ⁽⁴⁸⁾? Added to this is the translator's error in using the respect form ω Εξοχότατε, which entails that the verbs that accustom him in the plural form become as follows: ω Εξοχότατε,και αν τον ελεήστε και παίρνετε κάποιον από μας στην θέση του. Εσείς είστε μεγάλος γενναιόδωρος, και θα θέλαμε να δεχτείτε την παράκλησή μας. Εσείς είστε από τους γενναιόδωρους ανθρώπους.

The word majesty Al-Rahman

We mentioned that the version does not have a translation of the interpretation of Surat Ar-Rahman and this would have helped a lot in our research because it would have shown what the concept of the word Rahman means, on what basis it was translated, and what is the difference in its translation between the word Rahman and the word Al-Rahim. But we found that the translator used several words to translate the word, Rahman. The translation of the word Rahman appeared in the translation 12 times erroneously like this Πανελεήμων ⁽⁴⁹⁾ and 20 correct positions Παντελεήμων ⁽⁵⁰⁾.

The issue is not in writing the word correct or not, because the translator is accustomed to find us a new translation of the meanings of the names of Allah has

not been mentioned before, but the overlap of names in some of them, are the names of Allah need full research, if the translator does not neglect, he makes mistakes. The translation of the name of Rahman appeared either Παντελεήμων, or ⁽⁵¹⁾ Αλλάχ or Μεγαλόψυχος ⁽⁵²⁾ or Φιλεύσπλαχνος ⁽⁵³⁾. An example of the translation of the different pronunciation of the word Rahman in Surat Mariam verses 45, 58, 69, 75, 85, 87, 88, 93, uses the translation Μεγαλόψυχος such as: 45. Ω πατέρα, φοβάμαι ότι αν παραμένεις στην απιστία, θα σε τιωρήσει αυστηρά ο Μεγαλόψυχος Θεός, και θα γίνει σύντοφος του Σατανά.

Except for verse 96 translated by Rahman Billah Αλλάχ ⁽⁵⁴⁾

96. Ο Αλλάχ αγαπάει τους πιστούς εκείνους που κάνουν καλές πράξεις, και τους κάνει αγαπητούς και στους ανθρώπους.

Μεγαλόψυχος ⁽⁵⁵⁾ means forgiving, not merciful, and even Surat Mariam, the name Ar-Rahman, represents the word of His Majesty because the verses are all good and proud of Mariam and there is no request for forgiveness or mercy ⁽⁵⁶⁾.

Bani Israel and Israelites Οι γιοι το Ισραήλ και Ισραηλίτες

Bani Israel, the Sabbath companions, the Jews, and those who guided are synonymous with the concept of the descendants of the Prophet Jacob (peace be upon him) to this day. The translator gave us many translations of their names, starting with the word Bani Israel, which was associated in the translation of the Montakhab, like previous translations, with the word Παιδιά, which was mentioned 92 times throughout the translation. Although this translation of the Bani Israel is wrong and should not be relied upon, I have discussed this earlier ⁽⁵⁷⁾. However, it seems in the translation of the Bani Israel and the Jews by the translator that he wanted a certain form in this translation intentionally, since he is fully aware of the history of the descendants of Bani Israel and what happened with them over time and the difference between them as tribes, those who guided and those who were cursed in the Qur'an through David and Isa, the son of Mariam.

Therefore, we find the translator proposing a new translation, thinking that it will pass on to the reader, and perhaps even thought that the reader would use the translation of Bani Israel with the word "Israelites" Ισραηλίτες or singular, which I did not find in any Greek translation of the Qur'an and its meanings, not even in translations in other languages. The translator presented the word Ισραηλίτες 52 times as followers or the people of Moses ⁽⁵⁸⁾ or the people of Isa ⁽⁵⁹⁾ to convince the reader that the Bani Israel γιοι του Ισραήλ come or derive from them the word Israeli Ισραηλίτης, but he made a mistake when we find him making it between the

context of the translation also represents the Jews to whom Muhammad was sent, peace be upon him ⁽⁶⁰⁾, examples of this are many, including: An example of the Bani Israel (Israelites) followers of Moses such as Surah Al-Baqarah Verse 122

122 - يا بني إسرائيل اذكروا نعمتي العظيمة التي أنعمت بها عليكم بإخراجكم من ظلم فرعون وإغراقه، وإعطائكم المن والسلوى، وبعث الأنبياء فيكم، وتعليمكم الكتاب. . وغير ذلك مما شرفتكم به، وأنى فضلتكم - وقتاً من الزمان - على الناس في جعل مصدر النبوات منكم.
122. Ω ισραηλίτες, να θυμάστε τις εύνοιές Μας που σας Χαρίσαμε, σώζοντάς από τον Φαραώ

Trans.: Israelites, remember our graces that we have given you, we have saved you from Pharaoh

The example of the Bani Israel (Israelites) the people of Isa - Introduction to Surat Al-Imran : Στο προηγούμενο σούρατ αναφέρθηκε στους ισραηλίτες, Ο Ιησούς ήταν Απεσταλμένος για τους ισραηλίτες,

Trans.: In the previous surah he referred to the Israelites, Isa was an envoy to the Israelites

Surah Al-Imran, verse 49, He will make him an envoy to the Israelites: Θα τον κάνει Απεσταλμένο στους ισραηλίτες,

Introduction Surah Al-Ma'idah : It ends with the miracles performed by Isa, yet the Israelites did not believe.: Τελειώνει με τα θαύματα που έκανε ο Ιησούς, και παρ' όλ' αυτά δεν πίστεψαν οι ισραηλίτες.

The fact that shows that the translator intended intentionally to give the word ισραηλίτες / Israelites when we find him making the word Israelites also apply to the common Jews and the children of Israel as being of the people of Muhammad in Surah Shou'ra, verse 197: Αρνήθηκαν την πίστη εκείνοι στο Κοράνι που αποκαλύφθηκε στον Μουχάμμαντ, παρά το γεγονός ότι το γνωρίζουν οι επιστήμονες ισραηλίτες;

197 - أكفر هؤلاء المعاندون بالقرآن وعندهم حجة تدل على صدق محمد - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وهي علم علماء بنى إسرائيل بالقرآن كما جاء في كتبهم!؟

Trans.: Did those denied believing in the Qur'an that was revealed to Muhammad, despite the fact that Israeli scholars know this?

Surat An-Naml, verse 76.: Και βέβαια, αυτό το Κοράνι που αποκαλύφθηκε στον Μουχάμμαντ, εξηγεί στους ισραηλίτες όλα εκείνα, για τα οποία διαφωνούν και που περιέχει το Τορά, από νόμους και κρίσεις και ιστορίες.

76 - إن هذا الكتاب - الذي أنزل على محمد - يبين لبني إسرائيل حقيقة ما جاء في التوراة من عقائد وأحكام وقصص، ويردهم إلى الصواب فيما اختلفوا فيه.

Trans.: Certainly, this Qur'an, which was revealed to Muhammad, explains to the Israelites everything they disagree about and contains the Torah, laws, rulings and stories.

While the word Jews *ιουδαίοι* ⁽⁶¹⁾ is mentioned in many places in the translation as the contemporary Jews of Muhammad, peace be upon him, and after his era. However, we find the translator mistakes, as usual, in his approach when we find that the Bani Israel are the Jews *ιουδαίοι*, the followers of Moses, not the Israelites. Al-Baqarah Verse 47: 47. Ω παιδιά του Ισραήλ! Θυθηθείτε την μεγάλη χάρη που σας έκανα, ζώζοντάς σας από την τυραννία του Φαραώ. Και σας άρχοντες στην γη, αφού πριν ήσασταν αδύναμοι. Να ευχαριστήσετε Εκείνον που σας χ'αρισε αυτές τις μεγάλες εύνοιες. Θυμηθείτε ότι έδωσα στους προγόνους σας μεγάλες χάρες, που δεν έδωσα σε κανέναν άλλον. Αυτός ο λόγος απεθύνεται στους ιουδαίους, ακόμα και στους σύγχρονους.

47 - يا بنى إسرائيل اذكروا نعمتي التي أنعمت بها عليكم، من إخراجكم من ظلم فرعون وهدايتكم وتمكينكم فى الأرض بعد أن كنتم مستضعفين فيها، واشكروا واهبها بطاعتكم له، واذكروا أنني أعطيت آباءكم الذين انحدرتم منهم ما لم أعطه أحداً من معاصريكم، والخطاب لجنس اليهود وموجه كذلك للمعاصرين للرسول صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Trans.: O Bani Israel ! Remember the great favor I did you, (saving) living you from the tyranny of Pharaoh. And you lords on earth, since before you were weak. Give thanks to Him who has blessed you with these great favors. Remember that I gave your ancestors great favors that I did not give to anyone else. This is addressed to the Jews, even to contemporaries.

Although the translator in the introduction to Surah al-Baqarah talks about the Israelites and the Jews together: Σούρατ Αλ-Μπάκαρα χαρακτηρίζεται ως Μαντανίγια, διότι αποκαλύφθηκε στην Μεντίνα. Είναι το μεγαλύτερο σούρατ στο Ιερό Κοράνι.... Που ξεχωρίζει τους ισραηλίτες, και τους υπενθυμίζει τις παλαιές ιστορίες των προγόνων τους. Τούς υπενθυμίζει τα γεγονότα με τον Μουσή, τον Αβραάμ και τον Ισμαήλ, και το πώς αυτοί οι δυο τελευταίοι, έχουν αναγείρει τον Ιερό Οίκο. Απευθύνεται λόγος στους πιστούς, για να μάθουν από αυτό που έχει συμβεί στους ιουδαίους και τους χριστιανούς.

Trans.: Surah Al-Baqarah is called Madaniya because it was revealed in Medina. It is the longest chapter in the Holy Qur'an. The Qur'an is what distinguishes Israelis,

reminding them of the stories of their ancestors. He reminds them of what happened with Moses, Abraham and Ishmael, and how the latter two lifted up Jerusalem. It is addressed to the faithful to learn from what happened to the Jews and Christians. From the above, it was clear that the translator wanted to put the word Israeli (ισραηλίτης) in the translation and here we would like to mention what the word is. The word "Israeli" is simply a neologism for any citizen of the State of Israel, regardless of his religion: an Israeli can therefore be a Jew, a Christian, or a Muslim, while the "Bani Israel" are literally the descendants of Jacob. The translation made the reader a kind of lack of focus on which is synonymous with the other in the Qur'an, is "Jew": a term synonymous with "Jew" and "Israeli". Or vice versa, but what is certain is the translator's use of an Israeli term in the sense we referred to earlier, and perhaps because Jews and others approve of the Edition.

The difference between the Israelites and the Jews

The translator translated what is related to Bani Israel as Israelites and this is contrary as he said (Σε έσωσα από τους ισραηλινούς) in the Al-Ma'idah 110, the term Israelites is a new term given to the group of Diaspora Jews who appeared in Palestine and we have not heard of them in the Qur'an, the Bible or the Torah (62) but the translator uses the word and translates it throughout the Qur'an eight times as if we were giving legitimacy to an Israeli term. The word Israeli or Israelis was not mentioned throughout the Arab version of Montakhab, but what was mentioned was as the Qur'an said the Bani Israel and it seems that the translator wanted to give a welcome aspect of the Jews at the expense of the Qur'an and this is a big mistake that should not be counted, and it is a mistake in relying on one translator to work of this size without at least reviewing or being under a group of translators (63)

In the translation of Bani Israel, it was translated by the translator Ω παιδιά του Ισραήλ, just as it was translated in Surat Al-A'raf Bani Adam (64) Ω παιδιά του Αδάμ!. Surah Yusuf Verse 87 The translator adopted the word O my son like this “

και προσπαθήστε να βρείτε τον Ιωσήφ και τον αδελφό του. ω παιδιά μου! يَا بَنِي

(إِذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ) Πηγαίνετε στην Αίγυπτο,” note that the word παιδιά

is used to the masculine and feminine while Jacob sent his male sons only to bring wheat from Egypt like the verse and we have honored the children of Adam in verse 70 of Surat Al-Isra and here παιδιά is correct because it is accustomed to the masculine and feminine (Έχουμε τιμήσει τα παιδιά του Αδάμ) While the translator used the word γιοι many times with the same meaning (Bani), al-Baqarah 125, Ismail stated that he was the son of Ibrahim.

125 - واذكروا كذلك قصة بناء إبراهيم مع ابنه إسماعيل لبيت الله الحرام بمكة،

Θυμηθείτε επίσης την ιστορία της ανέγερσης του Ιερού Οίκου από τον Αβραάμ και τον γιο του Ισμαήλ (65)

Here is a reference to Ibrahim and his sons, including Jacob (Israel and his sons) and used γιοι: 132. Ο Αβραάμ δεν αρκέστηκε μόνο σ' αυτό που έκανε, αλλά συνέστησε στους γίους του να ακολουθήσουν την καθοδήγησή του. τον ακολούθησε ο Ιακώβ και συνέστησε στους γίους του επίσης να ακολουθήσουν την πορεία τους. Έχει εξηγήσει στους γίους του

Whoever says, as the translator translated, that Bani Israel are παιδιά, has made a mistake, because how does the Lord of the worlds says, O Bani Israel, A'raf 141

“وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ؕ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ (141)

Most of the discourse in the Qur'an for the children of Israel meant males and not males and women in the sense that the Bani Israel are the most correct γιοι and not παιδιά. The Qur'an did not talk about women from Bani Israel except in describing torture Pharaoh for them but in Islam a lot was mentioned about woman and women. In Al-Imran verse 61: τότε πες τους: ελάτε να συγκεντρώσουμε τους γίους μας και τους δικούς σας, τις γυναίκες μας, και τις δικούς σας, τους συγγενείς μας και τους δικούς μας, και μετά ας παρακαλήσουμε τον Αλλάχ να καταραστεί εκείνους που ψεύδονται.

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (61)

This is how the sons are translated here as γιοι and not παιδιά.

Pharaoh Φαραώ

The name Φαραώ, Pharaoh, of Egypt is mentioned throughout the translation 149 times, twice we found the name translated Arabic-Franco (Pharaoh - Φαραών). In Surah Al-A'raf, verse 108: Έβγαμε το χέρι του από την τσέπη του, και ήταν κατάλευκο στα μάτια του Φαραών και εκείνων που ήταν παρόντες.

Here we note the word pharaoh Incompatible with the verb, the translation error with the verb Έβγαμε and here the translator made the translation : We took out (instead of Έβγαλε) his hand out of his pocket and it looked white in the eyes of Pharaoh and those present. Also, the end of the wrong verb in Έβγαμε Surah Ash-Shu'ara' verse 33:

33.Και έβγαμε ο Μωσής το χέρι του από την τσέπη του, και φάνηκε κατάλευκο για εκείνους που ήταν συγκεντρωμένοι.

Here, a mistake or intentional translations from the translator!! In the introduction to Surat Al-Dukhan, the same thing: Σούρατ Αλ-Ντουχάν Καταγράφει επίσης μια σύγκριση ανάμσα στους άπιστους των Κουράις και εκείνων του λαού του Φαραών. Also, in Surat Al-An'am we find the name of the Samaritan written with the letter (Eta η) while in verse 148 in the same surah, it is written with the letter (upsilon υ) Σαμερύ

148. Τους το κατασκεύασε ο Σαμερύ, και τους διέταξε να το λατεύουν.

152. Εκείνοι που συνέχιζαν να λατρέψουν το μοσχάρι όπως ο Σαμερή και οι οποαδοί του,

We also see that the translator or translators provided two more related names (Moses (peace be upon him) and Samaritan) by writing their names in multiple ways, and many names in this translation are measured against that. In Surah Ash-Shu'ara, verse 14: 14. και φοβάμε να με σκοτώσουν.

ولهؤلاء ذنب على، فقد قتلت منهم رجلا فأخاف أن يقتلوني قصاصاً قبل أداء مهمتي، ويزيدني ذلك خوفاً.

Trans.: We were afraid they would kill me.

The verb φοβάμε is used instead of φοβάμαι, in which case the translator may be using a transliteration program, which led to the letters being written according to the pronunciation and not the original letters.

In Surat Ash-Shu'ara' verse: 46. Τότε οι μάγοι γονάτισε (Singular verb with a plural subject για τον Αλλάχ),

فبادر السحرة بالسجود لله حينما أيقنوا أن أمر موسى ليس بالسحر.

Trans.: Then the magicians prostrated Allah.

Verb (prostrate) here 3rd pers. singular with subject plural

In Surat Al-Hadid, verse 4: και όλα όσα αναβαίνουν. Είναι μαζί σας όπου και αν βρίσκεστε.

Here is the translator converted the conjunction μαζί for the verb μαζί meaning combined, thus placing them as two adjacent verbs είναι μαζί, so the meaning became unacceptable to the reader.

In Surat Al-Baqarah, verse 211: Ρώτα τους ισραηλίτες, για τα πολλά ειχειρήματα που τους δώσαμε, και που αποδείκνυαν την πίστην του προφήτη. Όμως, εκείνοι δεν πίστεψαν στα επιχειρήματα αυτά, και αλλοίωσαν τον βασικό των επιχειρημάτων αυτών.

The translator used the verb Ρώτα (ask) 18 times but did not adhere to the same approach from the presence of the person to whom the question was addressed ⁽⁶⁶⁾, sometimes, he mentions the Prophet or the Messenger and sometimes he does not, which loses the translation of the meaning, whether the Prophet Muhammad or for others ⁽⁶⁷⁾.

In Surah Al-Baqarah, verse 265, we find two subjects for one verb and not a subject and an object: Έτσι, οι πιστοί δεν ματαιώνονται οι πράξεις τους. Ο Αλλάχ γνωρίζει όλες σας τις πράξεις.

In Surah al-Imran, verse 32: 32. Πες του: να υπακούετε στον Αλλάχ και στον Απεσταλμένο Του.

قل: أطيعوا الله ورسوله، فإن أعرضوا عنك فهم كافرون بالله ورسوله، والله لا يحب الكافرين.

Trans.: Tell him or you obey Allah and His Messenger.

The correct translation should have been the context of the translation accustomed to the plural.

Jinn τα τζινν

The word jinn has been translated 18 times in this form (τζινν) without τόνος, while inanimate objects have been translated over 59 positions with this form (τζίνν). Translated neuter except for this verse translated masculine:

56. Δημιούργησε τους τζινν ⁽⁶⁸⁾ και τους ανθρώπους, μόνο για να Με λατρεύουν.

15. Και έπλασε το τζινν ⁽⁶⁹⁾ από φλόγα της φωτιάς.

In the version, there are a lot of errors on the same format as the previous one and it does not fit here to display them, although they are no less important than the following ones.

Single-syllable words

Position of the wrong stress, orthographic stress [τόνος ορθογραφικός], from the appearance that the translation is full, whether in the tenses of verbs or nouns, the most important of which is that the translator puts the tone τόνος on the words with one syllable, even if the translator's language is the classical language, but we find him putting it times and not putting it other times ⁽⁷⁰⁾. In Greek, the spelling intensity [τόνος ορθογραφικός] is the emphasis sign (stress) carried by every word, except for monosyllabic words. Monosyllabic words do not have a stress sign, but single-syllable nouns and monosyllabic verbs have a stress within the sentence (but no sign in the writing) ⁽⁷¹⁾.

Examples include, single-syllable verbs, such as the verb Βρεί / βρείς mentioned as such 9 times ⁽⁷²⁾ while he translated them correctly (Βρει / βρεις) in 21 positions ⁽⁷³⁾. As well as the verb Πέξ, was mentioned 15 times through the whole translation with τόνος like Πέξ Προφήτα (74) and 279 times as Πες ω Προφήτα or πες τους without the accent.

In the 3rd Person plural, we find the one-syllable verb with either a stress such as πούν or without.

Words or verbs that have fallen or deleted letters

One of the errors in this translation is the competence of certain verbs with a lack of letters, especially with two verbs (worship λατρεύω and create δημιουργώ). The verb λατρεύω, mentioned in translation 210 times and many errors occurred either with incomplete letters (especially the letter ρ) in this form λατεύεις (Al-Imran 43) or by increasing a letter such as Εγώ λατρεύνω τον Αλλάχ (Yunus 104). In Surat Al-Mu'minun we find the verb with the 3rd singular while the subject of the sentence is a vocative.

a verb in the 3rd person and not addressee with vocative : 54. Να αφήσει ω Μουχάμμαντ τους

In Surat Al-Shu'araa verse 10: Να αναφέρει ω Μουχάμμαντ την ιστορία εαυτόν τους με την απίστια, ,The verb in the 3rd person and not addressee with vocative

In Surat Al-Qasas verse 65: Και θυμήσουν ω Απεσταλμένε, όταν ...,Vocative Singular with plural verb

In Surat Yaseen verse 25: Εσώ πιστεύω στον Θεό που σας δημιούργησε, για αυτό να με υπακούσετε. The verb is 1st person singular, and the pronoun is addressee, some may say that it is a mistake for Εγώ as well as others see it as Εσύ.

In Surat Al-Jathiyah verse 26: Πες τους ο Μουχάμμαντ. Here Muhammad is a subject, and the verb is addressee, the vocative(2nd person) for most translation as ω Μουχάμμαντ.

Surah Al-Haqqa verse 37: Μόνο οι αμαρτωλοί θα τρώνει από αυτό. Singular verb with a plural subject

In Surat Al-Fil, we find the verb 3rd singular for the vocative 2nd pers.: Γνωρίζει ω Μουχάμμαντ αναμφίβολα αυτό που έκανε ο Κύριός σου στους ανθρώπους του ελέφαντα, που ήθελαν να γκρεμίσουν τον Ιερό Οίκο.

The verb must be the vocative case (2nd person singular) Γνωρίζεις because the translation above means has become he knows, O Muhammad.

Question tool disproportionate to question name in Surat Al-Qari'ah verse 1 :Πόσο τρομακτική είναι;

The disproportionate translation that the question tool is inanimate and asks on the feminine of the Day of Resurrection (Qari'ah), it must be πόση.

Surah Al-Baqarah, verse 215: Σε ρωτούν οι πιστοί για το θέμα των ξόδων. και να δίνουν στους γονείς τους, στους συγγενείς τους, στους οργανούς , στους ταξιδιώτες και σε εκείνους που βρίσκονται μακριά από τις οικογένειές τους και τις περιουσίες τους.

215 - يسألك المؤمنون في شأن الإنفاق فقل لهم: إن الإنفاق يكون من المال الطيب، ويعطى للوالدين والأقربين واليتامى والمساكين ومن انقطع عن ماله وأهله، وما تفعلوا من عمل خير فإن الله يعلمه وهو يثيبكم عليه.

Trans.: 215. Believers ask you on the subject of spending. and(tell them): give to their parents, relatives, organs, travelers, and those far from their families and property.

Thus, here we find the word " organs " instead of orphans (ορφανούς), just a letter of a place completely other than the meaning and make it vague and unsatisfactory to the reader.

Fatal linguistic errors

This part of research is considered one of our most important investigations. Here I will mention a few examples of many serious errors that are important because they direct the translation to other concepts far from the Qur'anic intent, as in: Beginning with Surat Al-Fatihah, verse 7, the interpretation of the Montakhab: It is the way of your servants whom you have helped to believe in you, and to whom you have given the grace of guidance and satisfaction.....

7 - وهو طريق عبادك الذين وفقتهم إلى الإيمان بك، ووهبت لهم نعمتى الهداية والرضا، لا طريق الذين استحقوا غضبك وضلوا عن طريق الحق والخير لأنهم أعرضوا عن الإيمان بك والإذعان لهديك.

7. Στον δρόμο εκείνων των δούλων Σου, που τους οδήγησε πιστεύουν σε Σένα, και του χάρισε τις εύνοιες της καθοδήγησης και της ικανοποίησης....

Trans.: In the way of those servants of Yours, who led them believe in You, and bestowed upon him the favors of guidance and contentment....

Here we find absence of a conjunction such as να, and this is not the only case, but there are many of them such as: In Surat An-Nisa', two verbs are placed next to each other, the verb to have and the verb to be, and this translation has nothing to do with the rules of the Greek language, but the translator translated each word with

its equivalent in the Arabic language (we were ήμασταν/ we have είχαμε), as well as the plural of the word “power” is error because it is a feminine word and its plural for the object with the plural (δυνάμεις) as well as the last verb contradictory and must be like this ταπειώνων.

97. Θα απαντήσουν: ήμασταν είχαμε δύνάμοι, και οι άλλοι μας ταπειώνων. Τότε οι άγγελοι τους λένε:

In Surat Al-Ma'idah the first word Majesty is mistaken because it is the alternative to the connecting tool αλλά (but), the meaning becomes: Allah commanded the Jews to worship Allah alone.

72 - وأنه لم يؤمن بالله من يزعم أن الله حل في عيسى ابن مريم حتى صار إلهاً، كما يقول النصراني الآن: مع أن عيسى براء من هذه الدعوى، فإنه أمر بنى إسرائيل أن يخلصوا الإيمان لله - وحده - قائلاً لهم: إن الله هو خالقي وخالقكم، ومالك أمرنا جميعاً، وإن كل من يدعى لله شريكاً فإن جزاءه أن لا يدخل الجنة أبداً، وأن تكون النار مصيره، لأنه تعدى حدود الله، وليس لمن يتعدى حدوده ويظلم ناصر يدفع عنه العذاب.

72. Ο Ιησούς δεν υιοθετούσε τα ψέματά τους, Αλλάχ διέταξε τους ιουδαίους να λατρεύουν τον Αλλάχ και μόνο.

In Surat Al-A'raf, we find the word majesty Allah with the verb plural addressed instead of δέχεται, verse 28. Ο Αλλάχ δέχετε αυτό, Here the word majesty (Allah) is 3rd person singular and the verb in 2nd person plural.

In Surah Hud, we find here a mention in the words of Shuaib that: If I have evidence from my Lord, Edthus has blessed me with His grace. Who is the Lord of Shuaib who is called Edthus, although the translator mentioned in verse 84 of the same surah that Allah is the Lord of Shu'ayb, so does he mean here (Himself 'Ιδιος) but why did he write it with the letter κεφαλή?.

88. μου έχει δώσει ο 'Ιδθος εύνοιες Του, είναι σωστό να κρύψω τίποτα

In Surah Yusuf, in verse 101 Yusuf thanks Allah for what he has been blessed with, including the interpretation of dreams that gave him prestige with Aziz of Egypt, but the translator comes with a strange translation: it is known that Yusuf suffered a lot and his thanks were to Allah alone, but the translator mistranslated and made the god more than one, but also feminine and did not make it (Κύριοι) O lords, in the masculine case, he made it ladies/rabati Κύριες.

101 - واتجه يوسف إلى الله، يشكره بإحصاء نعمه عليه، ويرجوه المزيد من فضله، قائلاً: يا رب ما أكثر نعمك عليّ، وما أعظمها، لقد منحتني من الملك ما أحمدك عليه، ووهبتني من العلم بتفسير الأحلام ما وهبت، يا خالق السموات والأرض وبارئهما، أنت مالك أمرى ومتولى نعمتي في محياي وبعد مماتي، اقبضني إليك على ما ارتضيت لأنبيائك من دين الإسلام، وأدخلني في زمرة من هديتهم إلى الصلاح من آبائي وعبادك الصالحين المخلصين.

101. Ο Ιωσήφ απευθύνθηκε στον Αλλάχ να Τον ευχαριστήσει για τις μεγάλες εünüοίες Του, και να Του ζητήσει περισσότερες χάρες: Κύριες μου μου έδωσες την δύναμη να ερμηνεύσω τα όνειρα.

Trans. : Yusuf appealed to Allah to thank Him for His great favors, and to ask Him for more graces: My lords, You have given me the strength to interpret dreams.

The reader will not know which of the two words is more correct the plural subject Κύριες or the singular verb έδωσες .

The translator always uses the word Κύριές instead of Κύριέ, so why do you insist on saying that the word is plural, such as Surat Al-A'raf as well as in the saying of Moses: verse 155. Μην μας τιμωρήσεις Κύριες για εκείνο που έκαναν οι αδαείς μεταξύ μας. Αυτή η λατρεία του μοσχαριού, δεν είναι παρά μια δοκιμασία

فلما رأى موسى ذلك قال: يا رب لو شئت إهلاكهم أهلكتهم من قبل خروجهم إلى الميقات، وأهلكتني معهم، ليرى ذلك بنو إسرائيل فلا يتهمونني بقتلهم فلا تهلكنا يا رب بما فعل الجُهال منا، فما محنة عبدة العجل إلا فتنة منك، أضللت بها من شئت إضلاله ممن سلكوا سبيل الشر، وهديت بها من شئت هدايته. وأنت ولينا فاغفر لنا وارحمنا.

Trans.: Do not punish us, Lords, for what the ignorant have done among us. This cult of the calf is nothing but a test

And also with Muhammad the Prophet: Al-Araf 173 ,

173 - أو تقولوا: إنما أشرك آبأؤنا من قبلنا، وكنا نرية لهم فاقنتينا بهم، أفؤاخذنا يا رب فتهلكنا بما فعل المبطلون من آبائنا بتأسيس الشرك الذي جرونا إليه. . فلا حجة لكم.

173. Η να λέτε: οι γονείς μας συσχέτισαν άλλες θεότητες μαζί με τον Θεό, και εμείς ακολουθήσαμε την πορεία τους. Θα μας εξοντώσεις Κύριες, για εκείνα που έκαναν οι ψεύτες;

Trans.: Or say: our parents associated other deities with God, and we followed their course. Will you exterminate us, Lords, for what the liars have done?

In Surah Al-Qasas, the same thing. This is supposed to mean, O Lord, but here we find our lords (our gods) verse 63: Θα πού οι άπιστοι άρχοντες: Κύριες , αυτοί είναι που τους παραπλανήσαμε,

In Surat As-Saffat, verse 95: Τους μεμψήθηκε ο Αβραάμ, λέγοντας: πώς λατρεύετε αδριάντες που εσείς δημιουργείτε;!

95 – قال إبراهيم موبخاً لهم: أتعبدون ما سويتم بأيديكم من أحجار؟ . فأين ذهب عقولكم؟ .
Trans.: Abraham reproached them, saying: how do you worship αδριάντες that you create?!

Here the translator wrote - Adriantis / αδριάντες ⁽⁷⁵⁾, the name given to the statue carved in the entire length of a particular human being always, a man, which may be marble, metal, wood, etc. The correct name is Ανδριάντας

In Surat Al-Mulk, since its inception, errors are in succession as in the following two verses,1: Δοξασμένος είναι Εκέ'νος που έλεγχει όλα τα πλάσματα, και είναι παντοδύναμος. Verse 2. Που έπλασε τον Ιάνατο και την ζωή,

Translation verse 1: Glorified is He who controls all creatures, and is almighty. Verse 2: Who created Gnatus and life.

The verb έλεγχει in the first verse is present tense and takes on a past tense, a clerical error in Εκέ'νος, then the worst of the translation is the gnatus Ιάνατο. From this it is understood that Allah created the Gnatus and life, especially that the translator puts many Arabic words in the translation with the translation of Arabo-franco, and then the reader will think that there is something else in Islam other than death and life, Gnatos claims, especially that before this surah there are several terms such as the 'iddah and others translated in Greek letters corresponding to the Arabic word, so is not taking care of writing with another alternative letter because the word is θάνατο (death).

The word πατέρας is mentioned 77 times over the course of the translation, only 7 times in the form of the call, in Surat Yusuf and As-Saffat the word my father is mentioned Ω πατέρα μου ⁽⁷⁶⁾ and in Surat Yusuf it is mentioned once without the Ω πατέρα ⁽⁷⁷⁾, while in Surat Mariam it is mentioned once Ω πατέρα μου ⁽⁷⁸⁾ and this was followed three times Ω πατέρα in three consecutive verses ⁽⁷⁹⁾ only without a possessive pronoun (μου), it seems that the translator reacted to the verses in which Father Azer was disobeyed to his prophet son ,Abraham, so did the sons of Jacob when they threw their brother into the well. Μαρίαμ 43. Ω πατέρα έχω δεχτεί την θεία φώτιση που δεν έχει λάβει,

فكنتم كلما جاءكم رسول من هؤلاء بما لا تهوى أنفسكم تستكبرون عن اتباعه، ففريق كذبتموه وفريق آخر قتلتموه.

Verse 87 of Surah Al-Baqarah : Όταν δεν σας άρεσε ένας Απεσταλμένος, συμπεριφερόσασταν αλαζονικά. Μερικούς τους αποκαλούσατε ψεύτες, και άλλους τους ακούσατε.

In translation, the verb ακούσατε is supposed to become σκοτώσατε (meaning you killed) so that the meaning becomes: When you do not like a messenger, you act arrogantly, lying to some and killing others.

But it is possible for the reader to consider the correction of the verb to be ακούσατε and thus the translation is correctly aligned with the reader: you act arrogantly, lying to some and listening to some. Here is a new image presented about the Jews other than the verse that they did not kill the prophets, but lied to those who did not bring them signs from God while listening to other prophets, so the translation became praise instead of slander or curse.

In Surat Al-Imran, verse 53, and in many verses in the translation of interpretation: Και εμείς λέμε : Κύριε, πιστεύουμε στο βιβλίο που αποκάλυψες στον Προφήτη Σου. Υπακούμε στον Απεσταλμένο Σου τον Ιησού, γράψε μας με τους μάρτυρες, που μαρτυρούν ότι ο Απεσταλμένος Σου μετέφερε το Μήνυμά Σου. Μαρτύρησε , ότι εμείς είμαστε πιστοί σε Σένα, και σε Σένα υποτασσόμεθα.

We find that the translator in the use of the form of speech between humans and God is a command form such as γράψε μας, Μαρτύρησε, which is correct when it is from God in the direction of humans (his servants), but when the speech is from humans to their Creator, the imperative form must differ to the form of υποτακτική in order to indicate wishful thinking, urging or exhortation to become να μας γράψε.

Translation of verse 110 : Όταν σου έδωσα την έμπνευση και σε έκανα να μιλήσεις και ήσουν ακόμα βρέφος, για να αθώωσεις την μητέρα σου, και σου έδωσαν την έμπνευση μεγάλος για να μεταφέρεις το Μήνυμά Μου. ...Σε έδωσαν την δύναμη να θεραπεύσεις τον λεπρό και τον εκ γενετής τυφλό.

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَظْفَارِ فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Trans.: When I gave you inspiration and made you speak, and you were still an infant, to acquit your mother, and they gave you great inspiration to carry My

Message; ... They gave you the power to heal the leper and the blind man from birth.

Who, here, means the translator by those who gave him inspiration?

In the same verse, the translator repeats the same thing by insisting that there are others other than Allah who gave him the ability to heal the leper and the blind, why did the translator not pay attention to a doctrinal issue with the oneness of Allah and to show the Almighty that he has partners who gave Isa abilities that Allah does not have. και σου έδωσαν την έμπνευση μεγάλος για να μεταφέρεις το Μήνυμά Μου.

Even the adjective in the translation is wrong because it must be μεγάλη.

One of the most dangerous and worst translations in the interpretation of the Montakhab is what was done in verse No. 235 of Surat Al-Baqarah, of errors that cannot be overlooked: Να φοβάστε τον Αλλάχ που γνωρίζει όλες τις πράξεις σας, και να μην παραβιάσετε εκελινο που σας απαγορεύει. Και αν παραβιάσετε, μην απελπιστείτε, διότι ο Αλλάχ είναι Μάγας συγχωρών, και δέχεται την μετάνοια από τους δούλους Του.

أَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

المنتخب : ولا تبرموا عقد الزواج حتى تنقضي العدة، وأيقنوا أن الله مطلع على ما تخفونه في قلوبكم، فخافوا عقابه ولا تقدموا على ما نهاكم عنه، ولا تيأسوا من رحمته إن خالفتم أمره فإنه واسع المغفرة يقبل التوبة من عباده ويعفو عن السيئات، كما أنه حلیم لا يعجل بالعقوبة لمن انتهك المحرمات.

Trans.: Fear Allah who knows all your actions, and do not violate what forbids you. And if you violate, do not despair, for Allah is a magician / Magi of forgiveness, and accepts repentance from His servants.

Here the translation described Allah, glory be to Him, as a Magi or a magician, which is an unacceptable mistake, some may think that there is a mistake that the word μέγας but it is not important because it means (great forgiveness) and does not mean Ghafoor Halim like the verse.

Therefore, I see what I said above, confirming it to the following: looking at the Qur'an, we find many verses that talk about the prophets in the eyes of their people or the disbelievers⁽⁸⁰⁾ and accusing them of magic⁽⁸¹⁾ and that they are magicians⁽⁸²⁾ for what Allah gave them of signs and abilities or concrete and actual actions or words from him takes minds, and for example, Moses, peace be upon him, is the most prophet, whom God gave many miracles, including what is related to magic,

which made people look at him as a magician

(83) {وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ}

Και είπαν στον Μωυσή όταν τους έπληξαν οι συμφορές: ω εσύ Μάγε, να παρακαλέσεις τον Κύριό σου, με την θέση που έχεις σ' Αυτόν, για μας να μας απαλλάξει από τις συμφορές. Και εμείς θα ακολουθήσουμε την καθοδήγηση.

This is an explicit accusation of Moses that he practices magic with the help of his Lord and he is the one who gave him magic that represents the power of his own god who is the teacher of Moses because the correct translation of the verse {Allah is forgiving and merciful} must be translated διότι ο Αλλάχ είναι πολύ επιεικής και Παντελεήμων, or so Ο Αλλάχ είναι συγχωρητικός, ελεήμων because it does not need a strange interpretation or translation. In Surat Al-A'raf verse 108: Έβγαμε το χέρι του από την τσέπη του, και ήταν κατάλευκο στα μάτια του Φαραών και εκείνων που ήταν παρόντες.

We note here the mistranslation of the verb Έβγαμε and the translation became: We (instead of he Έβγαλε) took his hand out of his pocket and it looked white in the eyes of Pharaoh and those present.

Is it here meant that Allah has helpers in the magic with which Moses was sent and confirms this for the same thing, the end of the wrong verb Έβγαμε in Surat Ash-Shu'ara, verse 33: Και έβγαμε ο Μωυσής το χέρι του από την τσέπη του, και φάνηκε κατάλευκο για εκείνους που ήταν συγκεντρωμένοι.

Is this also a mistake or intentional on the part of the translator!!

Another thorny translation issue that confirms the intent of a translation itself when dealing with the case of the Prophet Isa is concerned. In Surat Al-Ma'idah errors exist in abundance in a way that draws attention and wonder why the translator provided translations in this way contrary to the book he translates (Tafsir al-Montakhab) or to the Qur'anic text. In verse no. 78 {لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ

,The translation was: Ο Αλλάχ καταράσθηκε τους άπιστους από τους ισραηλίτες, και ανέφερε αυτό διά μέσω του προφήτη Του Δαβίδ στο βιβλίο του Ζαμπούρ, στον Ευαγγέλιο , διότι αρνήθηκαν να Τον υπακούσουν και συνέχισαν την αδικία τους.

Trans. : Allah cursed the unbelievers from the Israelites, and He mentioned this through His prophet David in the book of Zabur, the Gospel,(by the tongue of David and of Jesus the son of Mary because they disobeyed) because they refused to obey Him and continued their unrighteousness.

Why did the translator not mention that the Israelites (part of them but not all) were cursed by Jesus, peace be upon him, who is one of the Israelites like David, which is a thorny doctrinal issue that must be translated? especially since the Montakhab

explicitly mentioned that (Allah expelled the disbelievers of Israel from His mercy, and revealed this in the Zabur to his prophet David, and in the Gospel to his Prophet Isa son of Mariam, because of their rebellion to obey Allah, and their persistence in injustice and corruption, especially since those who wrote the Gospels are the apostles. It is not in the presence of the Messiah (peace be upon him).

In continuation of what the translator followed in the same surah in the translation of verse 110 { وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَذْنِي } came like this Σε έδωσαν την δύναμη να θεραπεύσεις and the translation (and they gave you the ability to heal). Who are they who gave him the power to heal, does the translator refer here, not to the oneness of God, but to the Holy Spirit and God together. It is difficult to accept the presence of a plus v at the end of the verb because errors in writing are in changing the position of letters no more .

There are still strange translations in Surat Al-Ma'idah in verse 112 when the disciples said, Isa, the son of Mariam.....: Και θυμήσου εκείνο που έγινε από τους πιστούς του Ιησού όταν του είπαν ,οι Άποστολοι: ω Ιησού γιε της Μαρίας,

112. And remember what was done by Isa's followers when they told him the Apostles: O Isa son of Mariam,

Important errors due to lack of meaning

Errors affecting the manifestation of faith are many, as we have seen earlier in this translation especially when they contradict the image of one of the religions through Islam, the Qur'an. In Surah As-Saff, verse 6, we find in Isa's preaching of the message of Muhammad: (وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُنَبِّئًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ) "Surah As-Saff, verse: 6".

6. Και θυμήσου, όταν είπε ο Ιησούς ο γιός της Μάριαμ: ω Ισραηλίτες, εγώ είμαι ο Απεσταλμένος του Αλλάχ για σας. Επιβεβαιώνουν αυτά που καταγράφει το Τορά, και προαναγγέλλω τον ερχομό ενός Απεσταλμένου του Θεού, που θα έρθει μετά από μένα, και ονομάζεται Άχμαντ.

Trans.: And remember, when Isa the son of Mariam said: O Israelites, I am Allah's Messenger for you. They confirm what the Torah records, and I herald the coming of an Envoy of God, who will come after me, whose name shall be Ahmed.

Here the verb Επιβεβαιώνουν in plural, although it refers to Isa (3rd person singular), we find the translation wrong instead of επιβεβαιώνοντας or επιβεβαιώνω we find that it leads to a vague meaning: that they believe in the Torah and what is in it.

Peace be upon Isa in his birth and death and the day he is resurrected (وَسَلَامٌ عَلَيْهِ)

15. Την ειρήνη και την γαλήνη να έχει την ημέρα που γεννήθηκε και την γμέρα που πέθανε, και η ειρήνη θα είναι μαζί του την ημέρα που θα αναστηθεί.

Trans.: Peace and serenity to have on the day he was born and the day he died, and peace will be with him on the day he is resurrected.

How come here he says Isa died even though the Qur'an says otherwise that he did not die and the next verse 33 contradicts this translation from the same translator and says like the Qur'an (وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا). "Surah Mariam, verse33: Την ειρήνη του Αλλάχ να έχω την ημέρα που γεννήθηκα, και θα με συντροφεύει η ειρήνη Του την ημέρα που θα πεθάνω και την ημέρα που θα αναστηθώ.

Trans.: 33. The peace of Allah to have on the day I was born, and His peace will accompany me the day I die and the day I rise again to life again.

In one surah and one verse of the so-called similarly worded verses, we find the translation of verbs and tenses is different in verses 15 and 33 of Surat Mariam. In Surah Saad verse 78: Η καράρα μου θα σε ακολουθήσει μέχρι την Ημέρα της Κρίσεως,

Trans.: Karara will follow you until the Day of Judgment, where you and all those who follow you will be punished in life.

Of course, here the translator (κατάρα) means the curse.

In Surat Taha, for example, in more than one verse we find errors that are considered unacceptable, including the error of linguistic structure and others and we mention, for example: verse 7. Καθώς η δύναμη του Αλλάχ ελέγγε τα πάντα. Verse 9. Έχει μάθει Προφήτα την ιστορία του Μωυσή; Verse 80. Ω τέκνα του Ισραήλ,

In verse 7, the verb ελέγγε in the present tense must be not because of the position of the stress but because the power of God is eternal and not finished.

In verse 9, the verb is present tense with 3rd person singular Προφήτα, on the understanding that the subject is "O Prophet" in the case of the (addressee).

In verse 80, we find the writer using Ω τέκνα του Ισραήλ, although he was always using παιδιά

In Surah Al-Anbiya, the last verse 112:Πες Προφήτα: Κύριές μου, κρίνε με την αλήθεια και το δίκαιο ανάμεσα σε μένα και εκείνους που τους έρθει η θεία αποκάλυψη. Ο Κύριός μας είναι ο Μεγαλόψυχος Θεός, του Οποίου την βοήθεια ζητάμε εναντίον εκείνων που ισχυρίζεστε άπιστοι.

In the verse, we find the translator's use of the word Κύριές, and this is not the only time, but he used it before, but the importance of writing it as such because it comes in the last verse of Surat that narrated the stories of the prophets and their people and what indicates the oneness of Allah, so how does the Prophet say the involvement of gods with Allah, and even if this word has a concept in Christianity, it is not the right of the translator to approximate the concept or meaning of a verse in the Qur'an

Other linguistic errors

Other forms of linguistic errors that the translator did not pay attention to and seemed to be not important to him, such as (two adjacent words such as a definite article and a name or as such), but they make the reader between two things, whichever is more correct the first word or the second word or vice versa.

Singular definite article with plural nouns or vice versa

Among the errors in the translation of the Montakhab version, as in the introduction, we find that the translator put and puts single definite article and the noun is plural of the same (word) gender: 251: Επίσης, οι λέξεις του αγγίζουν τις χορδές της καρδιάς

But will the meaning differ, unfortunately it will differ a lot: verse 251: his words also touch the strings of her hearts (instead of the strings of the hearts).

Surah Al-Baqarah 251, the end of a singular subject with a singular object tool.

251. Νίκησαν χάρη στον Αλλάχ τον εχθρό, και ο Δαβίδ σκότωσε τον Τζαλούτ.

Trans. By the grace of Allah they triumphed over the enemy, and David killed Jalut.

In Surah Al-Baqarah verse 253, the plural pronoun with a noun in the(nominative) singular (subject), is certainly a clerical error. «. Αυτούς τους προφήτες που αναφέραμε,»

Surat Al-Imran, the definite article in accusative plural effect with the word majesty in addition to the word μαρύρων here will mean marble/alabaster, but the context of the verse means the martyrs of μαρτύρων., verse 171: Λάμπουν τα πρόσωπα των μαρύρων για τις χάρες τους Αλλάχ στον παράδεισο. Ο Αλλάχ θα ανταμείψει τους πιστούς.

Surah An-Nisa', in this verse we will find more than one error, a singular definite article, a plural noun and the word Πορφήτες whose letters are reversed Προφήτες, singular pronoun and plural adjective in verse 127: και ο Πορφήτες τους είπε ότι Όλοι αυτο πρέπει να αντιμετωπίζονται

In Surat An-Nisa, definite article, genitive singular and noun feminine accusative plural, so that the word is wrong and the correct is οικογένειες in verse 128: να αμελήσει τις υποθέσεις της οικογένειας...

In Surat Al-Ma'idah , the definite article is not in the genitive case of the word majesty. In verse 22. παραβιάζοντας τις εντολές το Αλλάχ

Surat Al-An'am, verse 91, we find the Pronoun of emphasis in 2nd person plural with the word of the Prophet, so does Allah address the Prophet in the plural form, i.e. the plural form of the addressee, which indicates respect that O Hazrat the Prophet!! , verse 91: Έχετε μάθει από το βιβλίο αυτό που δεν γνωρίζατε ούτε εσείς ούτε οι πρόγονοί σας. περ τους εσείς Προφήτα ότι ο Αλλάχ είναι εκείνος που αποκάλυψε το Τορά, και μετά άφησέ τους να συνεχίσουν στην περιπλάνησή τους και στις άσκοπες συνομιλίες τους.

In Surat Al-Mu'minun we find a plural pronoun that was gave meaning to Mariam, their mothers (την μητέρα τους) instead of his mother την μητέρα του. Does Mariam have children other than Messiah (peace be upon him) in Islam? In verse 50: Έχουμε κάνει τον γιό της Μάριαμ και την Μάριαμ, την μητέρα τους.

Surat An-Nur, we find the noun in accusative or genitive case not in nominative with verb to be, there is an error with verb to be, an error in the word Παντογνώστης. In verse 58: Ο Αλλάχ είνα Παντογνώση και Πάνσοφος.

definite Masculine articles with feminine names or vice versa

In the introduction to the definition of the version, definite masculine article with neuter noun other than the error of the place of τόνος: in the Introduction of Montakhab p. III: Είναι το Βιβλίο που περιέχει μεγάλα θαύματα, και φαίνεται η ευγλωττία του στον αναγνώση.

Trans. : It is the Book that contains great miracles, and its eloquence is shown in reading.

To become the definite article, correct, the word must become αναγνώστη or vice versa στην. (And show his eloquence to the reader). In Surat An-Nisa', here is the feminization of the word Majesty Allah with a feminine definite article as in verse 76: και να ξέρετε ότι θα έχετε την νίκη από την Αλλάχ .

the Error in the place of stress τόνος) , especially in the verbs of past tenses, which are many and difficult to account in one search, such as the Αόριστος, in Surat Al-Imran we find the verb past simple and the stress on the fourth syllable other than the error of the verb "creates". Verse 47: Τότε της άπαντησε ότι ο Αλλάχ δημιουργεί αυτό που επιθυμεί με την δύναμή Του.

In Surat Al-Isra the stress (accent) on the third syllable of a present or past tense (verb) in which the letter Utah is increased at the end in verse 87: Ο έλεος του Κυρίου σου ενέκρινει να το αφήσει. Η μεγαλοψυχία Του προς εσένα είναι απέραντη.

Incomplete translations and aren't acceptable to the interpretation of Montakhab

Translations of an interpretation that are incomplete in the interpretation of Montakhab. There are (also) examples of many irregularities, in the Montakhab version, through which the translator deliberately reduces the volume of translation or increases it on his own and acts according to what he sees, and not according to the translated text and commitment to it, which led him to translation problems that led to a different meaning from the intended. For example, in Surat Al-Baqarah verse 253: 253. Αυτούς τους προφήτης που αναφέραμε, τους έχουμε αναβαθίσει μερικούς πιο ψηλά από τους άλλους. Με μερικούς μίλησε ο Θεός απευθείας και χωρίς μεσολλαβητή. Ο Μουχάμμαντ είναι στην κορυφή, διότι είναι ο τελευταίος προφήτης. και ο Ιησούς, ο γιος της Μαρίας που του έδωσε ο Θεός κάποια θαύματα, όπως η ανάσταση των νεκρών και τον δυναμώσαμε επίσης με τον Γαβριήλ το Άγιο Πνεύμα.

(تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ)

Trans.: These prophets we have mentioned, we have raised some higher than others. With some, God spoke directly and without intercession. Muhammad is at the top because he is the last prophet. and Isa, the son of Mariam who was given by God some miracles, such as the resurrection of the dead, and we also strengthened him with Gabriel the Holy Spirit.

Interpretation of the Montakhab: These are the messengers whom we have mentioned as a group of whom we have preferred to each other. Some of them spoke to God without intercession like Moses, and some of them were raised by God above all of them, which is Muhammad, who specialized in the generality of the message, the perfection of the sharia' / law, and his seal of the messages. Among them is Isa, the son of Mariam, to whom we provided miracles such as the resurrection of the dead, the healing of the sleeve and the leper, and we supported him with Gabriel, the Holy Spirit.

So the interpretation talks about three messengers to convey the concept of the verse and not as it was translated incompletely: the first is Moses who was spoken to by God, Muhammad who raised the level of the messengers and Isa who was singled out by God with miracles and the Holy Spirit, but the translator cut that out and omitted Moses and made Muhammad the best messenger because he is the last to make the reader in a maze.

Also, in the last example, with which we conclude the research in Surat Al-Baqarah, verse 235, the team interpreted it as follows:

- ولا إثم عليكم - أيها الرجال - في مدة العدة إذا ألمحت للمعتدات من وفاة بالزواج وأضمرتم ذلك في قلوبكم، فإن الله يعلم أنكم لا تصبرون عن التحدث في شأنهن لميل الرجال إلى النساء بالفطرة، ولهذا أباح لكم التلويح دون التصريح، فلا تعطوهن وعداً بالزواج إلا أن يكون ذلك إشارة لا نكر فيها ولا فحش، ولا تبرموا عقد الزواج حتى تتقضي العدة، وأيقنوا أن الله مطلع على ما تخفونه في قلوبكم، فخافوا عقابه ولا تقدموا على ما نهاكم عنه، ولا تياسوا من رحمته إن خالفتم أمره فإنه واسع المغفرة يقبل التوبة من عباده ويعفو عن السيئات، كما أنه حلیم لا يعجل بالعقوبة لمن انتهك المحرمات.

235- You men incur no sin that during the waiting period of women whose husbands have died to hint at marrying them or to entertain the idea in your hearts. Allah knows that you cannot hold speaking to them because of the natural inclination of men towards women. Therefore, He has made it lawful for you to implicitly express it. Do not give them a promise of marriage unless this is by indirect implication which contains no indecency. Do not make the marriage knot until the waiting period has expired. And be sure that Allah is All – Aware of what you conceal in your hearts, and therefore fear His punishment and do not do what he forbids you from, and do not despair of His mercy if you contravene His command because He is All – Forgiving and accepts repentance from His bondmen and forgives bad deeds and is also Ever – Forbearing Who does not hasten to punish those who commit forbidden things.

235. Δεν αμαρτάνετε άντρες αν εκφράσετε άμεσα την επιθυμία σας σε γυναίκες που βρίκονται σε διάστημα είντα, και μην ολοκληρώνετε το συμβούλιο του γάμου, μέχρις ότου ολοκληρωθεί η είντα τους. Να φοβάστε τον Αλλάχ που γνωρίζει όλες τις πράξεις σας, και να μην παραβιάσετε εκελινω που σας απαγορεύει. Και αν παραβιάσετε, μην απελπιστείτε, διότι ο Αλλάχ είναι Μάγας συγχωρών, και δέχεται την μεάνοια από τους δούλους Του. Είναι Μακρόθυμος, και δεν βιάζεται να τιμωρήσει τους αμαρτωλούς παραβάτες. έχουν συμφωνήσει ότι είναι υποχρεωτικό να θηλάσει, επειδή ο θηλασμός είναι η φυσική τροφή για το νεογέννητο, καθώς το μητρικό γάλα ταιριάζει απόλυτα στη ζωή του παιδιού. Έτσι αυξάνεται σε μέγεθος με την αύξηση του μεγέθους του νεογέννητου και το περιεχόμενό του ποικίλλει ανάλογα με τις ανάγκες του. Ο θηλασμός ωφελεί τη μητέρα, και δεν την βλάπτει παρά μόνο σε μη φυσιολογικές καταστάσεις, καθώς ο θηλασμός βελτιώνει τη γενική υγεία της θηλάζουσας μητέρας, διεγείροντας το πεπτικό σύστημα και την αναγκάζει να εργαστεί για να λάβει την απαραίτητη τροφή για το νεογέννητο. Το όφελος του θηλασμού για το αναπαραγωγικό σύστημα, καθώς το επαναφέρει στις φυσικές του συνθήκες σταδιακά μετά τη διαδικασία του τοκετού. Επιτρέπεται ο απογαλακτισμός του μικρού για λιγότερο από

δύο χρόνια από τη γέννησή του, εάν το βοηθά η υγεία του να το κάνει. Αν όμως η υγεία του δεν τον βοηθά, και δεν μπορεί να ωφεληθεί από την εξωτερική τροφή, τότε συνεχίζεται για δύο ολόκληρα χρόνια, μετά τα οποία το παιδί μπορεί να ζήσει χωρίς μητρικό γάλα.

235. You do not sin men if you directly express your desire to women who are in ‘iddah, and do not complete the council of marriage, until their being is complete. Fear Allah who knows all your actions, and do not violate what forbids you. And if you violate, do not despair, for Allah is Maga / magician forgiving, and accepts repentance from His servants. He is slow to anger, and is in no hurry to punish sinful transgressors. They have agreed that it is mandatory to breastfeed, because breastfeeding is the natural food for the newborn, since breast milk fits perfectly into the life of the child. So it increases in size with increasing size of the newborn, and its content varies according to its needs. Breastfeeding benefits the mother, and harms her only in abnormal situations, as breastfeeding improves the overall health of the nursing mother, stimulating the digestive system and forcing her to work to obtain the necessary food for the newborn. The benefit of breastfeeding for the reproductive system, as it restores it to its natural conditions gradually after the process of childbirth. It is allowed to wean the cub for less than two years from birth, if his health helps him to do so. But if his health does not help him, and he cannot benefit from external food, then it continues for two whole years, after which the child can live without breast milk.

In the end, we find that the translator left the interpretation, his translation and tended to give medical advice to the mother and the infant. I do not think that there is an interpretation, not even the Prophet said this opinion that the translator expressed and created in the translation. He has no right to do what he did with the version of Montakhab as a matter of honesty when translates.

Research Conclusion

When reading a translation, the researcher does not deal at first glance with it from his point of view only, but from the point of view of one of the two readers and the importance of the work for them: the first is the reader who is looking for such a work and eagerly awaits its release because it interests him initially, or the other reader who wants to see in the work several things, including the message sent by the translated work, the extent of its accuracy and originality in the information provided, or the affinity with its culture or science, or to what extent it is possible. Criticism. In both cases, attention must be paid to translation, whether it is related to doctrinal religious texts or otherwise, and the translation of the interpretation of the Montakhab was of importance, as it is supposed to be more accurate in communicating the information, because of the elaboration in the interpretation, including the commentary, than the translation of the meanings of the verses only.

This research came to support any reader of the edition of the Montakhab, and not to criticize it, because of what appeared in this copy of several things that require the publisher to quickly correct the copy so that it becomes a good reference for any reader as it was desired. Reliance on the translation of such doctrinal books also requires collective action (more than 1,100 pages) and not individuality to do so. The most important thing that became clear in translation was the demand of the translator or others, who are assigned to any translation, to transfer the work verbatim without increase or decrease.

From the results of the research, I found that the translation was marred by many full-fledged errors such as printing and writing and issues in which a different translation was imposed from the original. Aya was not without a grave mistake, linguistic weakness, or even negligence. Even in the conclusion, we wonder if the translation was written on computers and it was not advisable for the translator to ask to review it linguistically to show errors, even if they were spelling errors!!!

Research footnotes

1- ΑΛ-ΜΟΥΝΤΑΧΑΜΠ,ΕΡΜΗΝΕΙΑ ΤΟΥ ΙΕΡΟΥ ΚΟΥΡΑΝΙΟ ΣΤΗΝ ΕΛΛΗΝΙΚΗ ΓΛΩΣΣΑ, ΠΡΩΤΗ ΕΚΔΟΣΗ 1143 ε.Ε.-2022 μ.Χ.

2- The Montakhab was also translated into several languages such as Hebrew, English, French, and others

3-Förstel, K. (ed.), Niketas von Byzanz. Schriften zum Islam, «Corpus Islamo-Christianum. Series graeca» 5.1 (Würzburg: Echter Verlag, 2000)

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4- Hassan Ali Ahmed Ali, Errors in the translation of the Holy Qur'an, the translation of the Children of Israel and the translation of the People of the Book in the copy of the King Complex Τα Λάθη της Μετάφρασης του Κορανίου, των Μπάνι Ισραήλ, του Λαού της Βίβλου στο συγκρότημα του Βασιλιά Φάχντ. Special issue of the Second International Greek Conference, Greek Literature in Egypt as a Bridge between Two Civilizations, International Scientific Journal of the Faculty of Languages and Translation, October 2016, pp. 1-84. Some of the problematic errors of translating the Holy Qur'an, translation errors "What was the similarity (in verses) between two or more words and the advanced position in the Qur'an in which there is an increase of one or more letters or words or more than the late position in the translation of the King Fahd Complex. International Scientific Journal of the Faculty of Languages and Translation, Issue Eleven, Part Two, July 2016. pp. 88–176. The problem of errors in translating identical verses in the Holy Qur'an into Greek in the translation of King Fahd Complex with two previous translations in Greek. Journal of the Faculty of Arts, Banha University, October 2015, pp. 21-135. The problem of errors in the translation of temporal expressions in the translation of the Qur'an into Greek, and the errors of translating verses with similar words "in which there was similarity (in verses) between two or more words and the advanced position in the Qur'an begins with a late letter of the alphabet." Faculty of Arts and Humanities, Suez Canal University, Issue Fifteen, December 2015, pp. 2-110. Errors in translating verses with similar words in the Holy Qur'an

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5- Ibid. Montakhab Greek introduction. Hassan Ali- The problem of errors in the translation of verses "the similarity between two or more words and the advanced position in the Qur'an in which there is a lack of one or more letters or one or more words from the late position" in the translation of the King Fahd Academy into Greek. Publication in the issue of the Second Conference of European Languages, April 2017 under the title "Translation and Creativity", International Scientific Journal of the Faculty of Languages and Translation 2017. 5- See the seventh reference, the translation of the Montakhab, introduction.

6- The Montakhab in the Interpretation of the Noble Qur'an, Twenty-seventh Edition, Cairo 1440 AH / 2019 AD.

7- Similar verse or verses are similar Quranic verses that carry more than one interpretation of them, which is a branch of the sciences of the Holy Qur'an and contain the words of the verse on the arbitrator and corresponding to the similar, and in the definition of similar in the language of the symmetrical and is said similar things any similar similar to each other and is said similar and similar any similar to the point of confusion. Among the oldest to deal with this matter: Faces and Analogues in the Noble Qur'an, authored by Muqatil bin Suleiman Al-Balkhi (d. 150 AH) investigated by Hatem Saleh Al-Damen, first edition, Majid Center for Culture and Heritage - Dubai 1427 AH / 2006 AD and is considered the oldest book, and the meaning of faces and analogues to be the word one, mentioned in places of the Qur'an on One word and one movement, and I want everywhere a meaning other than the other counterpart to the pronunciation The word mentioned in the other place is the analogues, and the interpretation of each word in a sense other than the meaning is the faces. So Analogies: a name for words, and faces: a name for meanings. See also Imam Sheikh Abi Abdullah Al-Hussein bin Muhammad Al-Damghani, Faces and Analogies of the Words of the Book of Allah Al-Aziz, presented and investigated by Arabi Abdul Hamid, Dar Al-Kutub Al-Ilmiyya Beirut. Ibn al-Jawzi, Transcribers of the Qur'an, investigation and study by Muhammad Ashraf Ali al-Malbari, Scientific Council for the Revival of Islamic Heritage, Medina. Al-Burhan fi Ulum Al-Qur'an - Badr Al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkashi (deceased: 794 AH) investigated by Muhammad Abu Al-Fadl Ibrahim - first edition - Dar Revival of Arabic Books 1376 AH - 1957 AD - Volume One, Index IV (Knowledge of faces and Analogies), Index V (The Science of the Similar) Index (thirty-seventh) in the ruling on similar verses contained in the attributes. There are Qur'ans in this science, such as the Mushaf of Al-Tibyan in the similarities of the Qur'an, prepared by Yasser Muhammad Morsi Bayoumi, the Qur'an of verbal similarities, Hazem Hamada, version 1, on the website of revelation on the Internet site: www.alwa7y.com. And dictionaries including the indexed dictionary of verbally similar structures in the Holy Qur'an, Muhammad Zaki Muhammad Khidr, first edition, Amman, 1422 AH / 2001 AD

8- See the introduction to the translation of the Montakhab, ibid.

9- We insisted on saying that the translator wants this copy to come out in this way because whoever reads it will be surprised and stunned by the amount of errors, which indicate that this work has been distorted, but why?

10- Ibid., pages III-IV.

11- ενότητα σε ένα βιβλίο που είναι ένα πολύ μεγάλο βιβλίο.
<https://www.lexigram.gr/lex/enni/%CF%83%CE%BF%CF%8D%CF%81%CE%B1>

12- καθένα από τα κεφάλαια του Κορανίου (οι πρώτες σούρα είναι οι πλέον σύντομες και

χαρακτηρίζονται από ποιητικό λόγο σε ρυθμική μορφή)

13 -The word gender is masculine, examples of its translation ο σούρατ in Surat Al-A'raf in the introduction, the introduction in Surat Ibrahim, Surat Saba Introduction

14- Mentioned as a feminine word, examples of its translation Η σούρατ, Isra' in the foreground, introduction of Al-Ankabut, Ahzab in Introduction, al-Insan in the introduction.

15- Surat Al-Mutaffifin verses 18-19

16- Al-Mutaffifin Verse 27

17- An-Nisa' Verse 183

18 – The first appearance of the word zakaah in translation was in verse 43 of Surat al-Baqarah and there was no interpretation of it or what it means before. Therefore, the translator should have interpreted this term that is repeated in the surahs of the Qur'an and because it is one of the five pillars of Islam even if the reader knows it. The legitimate purpose of zakat should be properly clarified as long as the copy is concerned with interpretation.

19- I will not mention from now the nature of the translation of words to arabo-franco until the end of the research.

20- Al-Baqarah verses 43, 83, Al-Tawbah 5, 11, 60, Mariam 31, Introduction to Surah Al-Hajj, Luqman 4, Surat Al-Muzzammil 20.

21- Ar-Rum 39.

22- Al-Baqarah verse 110, An-Nisa' verse 77, 162, Al-Ma'idah 12, 55, 71, 112, Hajj 41, 78, Surat Al-Mu'minun 4, Surat Al-Nur 37, 56, An-Naml 3, Ar-Rum 31, 38, Faslatat 7, Al-Mujadila 13, Introduction to Surat Al-A'la, Surat Al-Bayyanah 5.

23- Al-Baqarah Verse 276, Al-A'raf 156, Al-Tawbah 18, Introduction to Surat Al-Rum, Introduction to Surat Al-Muzzammil,

24 -The translator defined it in verse 232 in Surat Al-Baqarah only with regard to divorce as: the time that women spend after separation)το διάστημα που περάνανε μετά το διαζύγιο

25- Al-Baqarah Verse 235.

26- Ten times mentioned feminine (η ίντα), once Surat Al-Ahzab, divorce 9 times, once (η είντα) in Surat Al-Baqarah.

27- The word Μαρία is mentioned 32 times, al-Baqarah 2, al-Imran 8, an-Nisa' 3, al-Ma'idah 6, al-An'am 1, Mariam 8, al-Tawbah 1, al-Ahzab 1, al-Hadid 1, al-Mulk 1.

28- While mentioned in this form Μαριάμ 3 times, Surah Mariam 2, Al-Anbiya 1.

29- The word (Μάριαμ) mentioned Mariam 15 times, Surat Mariam 6 times, Al-Anbiya 1, Al-Mu'minun 2, Al-Zukhruf 2, Al-Hadid 1, Al-Saff 2, Al-Tahrim 1.

30- An example of this is the Catholic Diocese of Syrus, which compares all the surahs of the Qur'an and what came about Mariam with the Gospels in an attempt to prove that the Qur'an was taken from it.

<https://episkopisyrou.gr/i-panagia-i-parthena-kai-i-amolynti-sto-korani/>

31- Αγγελική Γρ. Ζιάκα, Δρ. Ιστορίας των Θρησκειών. Ο ΑΒΡΑΑΜ ΣΤΟ ΚΟΡΑΝΙΟ ΚΑΙ ΤΗΝ ΜΟΥΣΟΥΛΜΑΝΙΚΗ ΠΑΡΑΔΟΣΗ. ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ. Σελ. 1-19

32. Ibid., p. 1.

33- 29 times in Surat Al-Baqarah, Al-Imran 13, An-Nisa' 5, Al-An'am 6, Al-Tawbah 3, Hud 4, Yusuf 2, Ibrahim 2, Al-Hajar 4, Al-Nahl 3, Mariam 6, Al-Anbiya 11, Al-Hajj 5, Al-Shu'ara' 5, Al-Ankabut 7, Al-Ahzab 1, Al-Saffat 9, p. 1, Al-Shura 1, Al-Zukhruf 2, Al-Dharyat 3, An-Najm 2, Al-Mujadila 1, Al-Mumtahanah 3, Al-Ala 1

34 – The first: (Ibrahim) without Yaa ﻻ , and this drawing in Surat Al-Baqarah only, and in editions of the Qur'ans of Iraq and the Levant only, but in the rest of the Qur'ans are with Yaa ﻻ, and on them the Moroccans write their companions.

35- Muhammad ibn Ahmad ibn al-Azhari al-Harawi, Abu Mansour (deceased: 370 AH), first edition, 1412 AH - 1991 AD Number of parts: 3, Publisher: Research Center at the College of Arts - King Saud University, Saudi Arabia. (1/175)

36. Ibid. Also, the argument for the seven reciters by the author: Al-Hasan bin Ahmed bin Abdul Ghaffar Al-Farsi origin, Abu Ali (d. 377 AH) Investigator: Badr Al-Din Kahwaji - Bashir Juwajabi. Publisher: Dar Al-Mamoun for Heritage - Damascus / Beirut Edition: Second, 1413 AH - 1993 AD, Number of volumes: 7. (2/226).

37- Abu 'Ubayd al-Qasim ibn Salam ibn Abdullah al-Harawi al-Baghdadi (d. 224 AH): Virtues of the Qur'an by al-Qasim ibn Salam. Edited by: Marwan Al-Attiyah, Mohsen Kharaba, and Wafa Taqi Al-Din, Publisher: Dar Ibn Kathir (Damascus - Beirut), first edition, 1415 AH-1995 AD. p. 295

38- There are many examples, for example in Surat An-Nisa, 45. Η υποστήριξη του αλλάχ σας αρκεί,

39- For example Surah Al-Baqarah verse 219 or for example in Surat Al-Imran 176: Αυτοί δεν θα βλέπτον τον Αλλάχ, αλλάχ ο Αλλάχ δεν επιθυμεί να τους απονεμίει κανένα μερίδιο στην επόμενη ζωή. Αυτολι θα τιμωρηθούν πολύ αυστηρά.

Here we find that the tool and the word majesty are next to each other and there is no difference between them except the letter alpha.

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- 40- Montakhab , Arabic, p. 212
- 41- The Greek Montakhab p. 212.
- 42- Surah Yusuf verses 30, 78
- 43- Edition of the King Fahd Complex translated into Greek (spoken by 22 million people), translated by a group of Greek language professors, Medina 2000.
- 44- King Fahd Academy Edition Translated into English (Spoken by 1200 million people), translated by: Dr. Muhammad Taqi Al-Din Al-Hilali, and Dr. Muhammad Mohsen Khan. Medina 2012.
- 45- Edition of the King Fahd Complex translated into French (spoken by 360 million, translated by: Dr. Muhammad Hamid Allah. Medina 2000.
- 46- Edition of King Fahd Complex Translation into Italian (60 million speakers), translated by: Hamza Roberto Picardo, Medina 2010.
- 47- 39 Now Yusuf had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there.
- <https://www.biblegateway.com/passage/?search=Genesis%2039&version=NIV>
48. Youssef may have been described as Εξοχότατε since the position of Aziz of Egypt was added to him because Youssef was a prophet.
- 49 - The error in 12 places, Surah Al-Fatihah verse 1, Al-Baqarah 54, 163, Al-Ahzab 25, 73, Surah Saba 2, Yassin 15, 23, Shura 23, Al-Fath 14, Al-Mujadila 12.
- 50- Correctness in 20 places, introduction, al-Baqarah 182, 225, Al-Imran 31, at-Tawbah 117, an-Nahl 18, 47, Surat As-Sajdah 6, al-Ahzab 50, 59, surat p. 66, Surat Az-Zumar 53, al-Hujurat 5, 14, Surat al-Hadid 28, al-Hashr 22, al-Mumtahanah 7, 12, al-Tahrim 1, al-Muzzammil 20.
- 51- Al-Furqan Verse 63
- 52- Surat Al-Anbiya, verses 26, 36, 42, 112, Al-Furqan verses 59, 60, Zukhruf 45, Qaf 33, Al-Mulk 3, 19, 20, 29, Al-Naba 37, 38, Mariam 18, 26, 44, 91, 92, Al-Furqan 26, 60, Al-Zukhruf 17, 33, 81, Al-Ra'd 30
- 53- Surah Taha, verse 108.
- 54- Also Surah Taha, verse 1, see the use of another name in footnote 56 in Surah Taha.
- 55- See : που είναι πολύ καλός έτσι ώστε να συγχωρεί αυτούς που τον βλάπτουν και να ευεργετεί αυτούς που έχουν ανάγκη·ΑΝΔΡΙΩΥΗΣ ΕΤΥΜΟΛΟΓΙΚΟ ΛΕΞΙΚΟ ΤΗΣ ΚΟΙΝΗΣ ,2002 .ΛΕΞΙΚΟ ΕΡΑΤΟΣΘΕΝΗΣ , εκδόσεις ΙΑΜΒΟΣ,2009.ΛΕΞΙΚΟ ΤΗΣ ΚΟΙΝΗΣ ΝΕΟΕΛΛΗΝΙΚΗΣ , ΘΕΣΣΑΛΟΝΙΚΗ 2006 .ΠΑΓΟΥΛΑΤΟΣ ΥΠΕΡΛΕΞΙΚΟ ΝΕΟΕΛΛΗΝΙΚΗΣ ΓΛΩΣΣΑΣ ,ΑΘΗΝΑ 1999.
- https://www.greeklanguage.gr/greekLang/modern_greek/tools/lexica/triantafyllides/search.html?lq=%22%CE%BC%CE%B5%CE%B3%CE%B1%CE%BB%CF%8C%CF%88%CF%85%CF%87%CE%BF%CF%82+-%CE%B7+-%CE%BF%22&dq=
- 56- Use the same name in Surah Taha verse 90, 109.

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- 57- Hasan Ali, previous reference, translation of Bani Israel and the People of the Book. 58- Verses Surah, al-Baqarah 122, 211, an-Nisa' 154, al-Ma'idah 12, 13, 22, 32, al-An'am 154, al-A'raf 105, 130, 134, 137, 138, 155, Yunus 90, 93, Ibrahim 5, 7, al-Isra 2, 3, 4, 101, 103, 104, Taha 47, 80, 94, 98, poets 10, 17, 22, 53, 54, 59, 60, 63, stories (introduction) twice, 4, 6, 7, 15, as-Sajdah 23, Ghafir 53, al-Dukhan 30, al-Jathiyah (introduction), 16, al-Kahf 10
59. Surahs al-Ma'idah 78, 80, 81, 110, Az-Zukhruf 59, As-Saff (Introduction), 6, Al-Jumu'ah 14
- 60- The name of Bani of Israel in the Qur'an ended with the end of their journey after Moses and Isa, and the Prophet Muhammad, peace be upon him, called them Jews and not Bani Israel.
- 61- For example, the word Jews is mentioned in Surat Al-Baqarah, verses 62, 74, 75, 78, 79, 80, 81, 83, 85, 86, 87, 92, 104, 109, 111, 113, 133, 134, 146.
- 62- Al-Ma'idah 110, Al-A'raf 130, Ash-Shura 63, Al-Qasas , introduction Twice, Verse 4, 7, Al-Saff Introduction .
- 63- Montakhab in Arabic, Surat Al-Qasas introduction, p. 681
- 64-Verse 26, 27, 31, 35, 174, Isra 70, Yassin 60.
65. Al-Baqarah, 132, 133, 136, 140 125.
- 66- Πότα τους ω Μουχάμμαντ in Surat al-Baqarah 80, al-An'am 143, 144, An-Naml 60, 61, 62, Saffat 11, Al-Qalam 40.
- 67- Verses not mentioned to whom the question is asked, Surah, Al-An'am 148, Al-A'raf 163, Al-Mu'minin 86, 88, An-Naml 63, 64, As-Saffat 149.
- 68- Surat Al-Dhariat
- 69- Surah Ar-Rahman
- 70- In Greek, it is the stress mark that every word carries, except for the monosyllable ones. Monosyllable words have no stress mark but monosyllable nouns and monosyllable verbs have a stress within a sentence (but no mark in writing).
- 71-
https://www.greeklanguage.gr/greekLang/modern_greek/tools/lexica/terms/search.html?start=30&lq=%CE%A4*. See Hassan Ali Ahmed, The Tongue of the Greeks τα Νεά Ελληνικά. Cairo 2005, Introduction
- 72- Introduction, Surat An-Nisa 100, Yusuf 71, Taha 24, An-Nur 39, 40, As-Saffat 102, Az-Zumar 23, Jinn 9.
- 73- Al-Baqarah 132, 172, 264, Al-Imran 120, An-Nisa' 78, 100, 110, Al-An'am 135, Yunus 94 twice, Al-Ra'd 33, Al-Isra 86, 110, Al-Kahf in introduction, 27, Taha 130, Al-Hajj 15, Al-Mujadila 22, Friday 8, Al-Qiyamah 11, 12, Surat Al-Layl 10.
- 74- Al-Baqarah 97, Al-Ma'idah 76, Al-An'am 16, 50, 71, 150, Al-A'raf 167, Al-Tawbah 51, Yunus 31, 34, Hud 2, Al-Israa 71, Al-Hajj 49, Al-Sajdah 11, Yassin 13

75. The wrong word means busts of Hadrian. General description: Busts of Demetrios Ainas, Ioannis Paparados and Ioannis Papacriazis are located in the center of Lipati and in the square of the same name. Even if the word is in colloquial language, how can the name of statues of men only be given to the worship of statues of Quraish, including the Gharaniq Al-Ali, which are three gods worshipped by the Quraysh and called them Al-Gharaniq Al-Ali, namely Al-Lat, Al-Uzza and Manna, and included them with the angels and described them as "daughters of God". Al-Kalbi narrates that the Quraish used to "circumambulate the Kaaba and say: And Lat, Al-Uzza, and the other three mana, for they are the Most High Gharaniq, and their intercession is to be hoped. They used to say daughters of God and they interceded for Him." They used to say that the angels and these idols are the daughters of Allah, and they used to worship them and claim to be their intercessors with Allah with their fathers daughters."

76- Surah Yusuf Verse 4, As-Saffat 102

77- Yusuf 17

78- Verse 42

79- Verses 43, 44, 45

80- كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ (52 Dhariyat)

81- The concept of magic in the Holy Qur'an, magic is the imagination of something to a person other than what he is in his eye and his reality and the course of camouflage and deception. Allah Almighty said: ﴿فَإِذَا حِبَالُهُمْ وَعِصِيَّهُمْ يُخَيَّلُ إِلَيْهِ﴾

﴿فَلَمَّا أَتَقَوْا سَحَرُوا أَعْيُنَ النَّاسِ﴾ ﴿﴾ Surah Taha: 66, ﴿مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾

﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ ﴿﴾ Surah Al-A'raf: 116, ﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ ﴿﴾ Surah Al-A'raf: 132

82- Verses in which the word "magician" is mentioned, (109, 112, 113, 120 Al-A'raf), (2, 77, 79, 80 Yunus), (63, 69, 70 Taha), (4 p.), (24 Ghafir), (39, 52 Al-Dhariyat), (34, 38, 40, 41, 46 poets), (49) Al-Zoukhrouf

83- Surah Az-Zukhruf 49

84. The disciples are disciples of Isa ibn Mariam according to the Qur'an and Islamic tradition. Muslim commentators state that the disciples were twelve of Bani Israel, which corresponds to the Bible and the Christian tradition.

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