

# Tradition of English translation of Holy Quran: An analysis of causes and motives

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## Abstract

The first English translation was made by Alexander Ross in 1649, based on French translation of the Holy Qur'an by Du-Ryer. Afterwards, many translations of the Holy Qur'an were published in English language directly. The publication of successive translation of Holy Qur'an in a same language encourages to find out the motives and causes that encouraged translators or they feel necessity of a new translation. Although there are many research papers on Linguistic, Stylistic and historical aspects of English translation of the Qur'an but, the causes and motives every new English translation were not considered. This study is to find out the causes and motives for different English translation. For this purpose, the prefaces of English translations of the holy Qur'an from the 16th and 21th centuries have been discussed. This research indicates that the motives behind the translation of Qur'an are not only to understand the Quranic teachings. There are many other factors behind it like as language and tries to disgrace the Islamic teaching. This practice will also help out to understand the reason behind the difference among the English translation of Holy Qur'an. Moreover, this study will also indicate to the eloquence of the Qur'anic words.

**Keywords:** English Qur'anic translation, Causes and Motives.

## **1. Introduction**

The Qur'an: sacred book of Muslims was revealed in Arabic language. Allah almighty the revealer of the Quran said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ  
لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ<sup>1</sup>

In another place said:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ<sup>2</sup>

Allah has descried the purpose of revelation of this book to beware of the people of Makkah and the surrounding about the day of judgment and to think about this revealed book. As long as this universal message remained in the Arab region, it was interpreted in the Arabic language. According to the Incisive Qur'an Scholar Al Zumakhshari (d 538 H / 1143 C.E) "The prophet ﷺ has been sent to the entirety of humanity, but it was not necessary that the Qur'an be revealed in all the languages of world because conveying its meanings to people by way of translation is entirely feasible"<sup>3</sup>

But when the series of Islamic conquests continued and Muslims reached other countries and regions where the people spoke other languages. Therefore, it was felt necessary to translate the Holy Qur'an into other languages in order to make these people aware of the Qur'an teachings. That's why, the Qur'an has been translated and interpreted in different languages of the world by even not only Muslims Scholars, the non-Muslims also took interest in this work and wrote texts on various topic related to Quranic sciences in addition to translations of the Holy Qur'an. The tradition of the English translation of the Holy Qur'an is not only an academic activity, but it is also a manifestation of centuries of inter religious dialogue and debate, comparative religions, cultural history and the revival of Islam in the present day.

The First English translation of the Holy Quran was made by the non-Muslims, in 17<sup>th</sup> and 19<sup>th</sup> centuries. But more work has been done in the 20<sup>th</sup> and 21<sup>th</sup> century. The seventeen-century witnessed two translations, in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. The latter, by the French noble Andre Du Ryer, who had commercial interest in the Arab northlands by the imperial French Government for a time formed.<sup>4</sup>

The seventeenth century witnessed two translations, one in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. "The later, by the French noble Andre Du Ryer, who had commercial interests in the Arab northlands (bilad al sham) and seems to have been granted residence in Alexandria by the imperial French government for a time, formed the basis of the first complete English interpretation of the Qur'an, that of the Scottish cleric. Alexander Ross (1648), The Alco ran of Mahomet. There can be no doubt of Ross aim and his opinions of his subject matter, having so shamelessly inked them into his introduction".<sup>5</sup> When the Quran was translated by non-Muslim scholars, while on the other hand Muslim scholars also took an interest in it. "Some non-Muslim Quranic translations were intended to popularize anti-Islamic ideas".<sup>6</sup> But the Muslims scholars were aimed to facilitate the teaching of the Quran for Muslims and non-Arabs. In this Article,

the causes and motives behind the translation of the Quran after 1649 will be briefly explained.

For the thirteen centuries, Muslims did not produce a single, complete translation of the Qur'an into the languages of those people who lived outside the far-flung Muslim countries, where Muslims had no numerical concertation.<sup>7</sup> Since then, Muslims and Non-Muslims have made partial translations with different purpose and motive.<sup>8</sup>

Currently, here is a large number of English translations of the Quran and this process is also continued till today. This situation creates the need of exploring the causes and motives of the English translations of the Holy Quran in past and indicate the suggestions for the future.

## **2. Literature review:**

The academic works on the Holy Qur'an has been considered an honor by Scholars in every era. Every aspect of it has been worked with great dedication. Analytical linguistics, theoretical and critical works are being done regarding the English translation of the Holy Qur'an. Some prominent works on English translations of the Holy Qur'an are as follows:

- In 2008, Dawood Muhammad Nasim wrote a PhD thesis at the university of Birmingham entitled "A thematic comparative review of some English translation of Qur'an", which analyzed some English translations of the holy Qur'an.<sup>9</sup>
- In 2019, Yazid Haroun wrote a paper titled "**Translation as an ideology mechanism a study translation of the Qur'an**" at Durham University. This study investigates how ideology functions in the context of translation.<sup>10</sup>
- In 2012, Abubaker Ali wrote a paper called "**Some linguistic difficulties in translation the Holy Qur'an from Arabic into English**". This paper explains a few lexical, syntactic, and semantic issues and backs up its claims with Quranic verse examples.
- Similarly, Prof. Abdul Rahim Qadwai's book in Urdu language has been critically reviewed by prof. Aqar al Wasi, whose book is entitled "**Mustashrikeen aur Ingarzi Tarjum e Qur'an**".

This literature review shows that the English translations of the Holy Quran has been discussed in many aspects like: analytically, linguistically, theoretical critically and comparatively, but the causes and motives of a large number of the English translation has not been discussed and analyzed yet. This study is to explore and analyze these causes and motives.

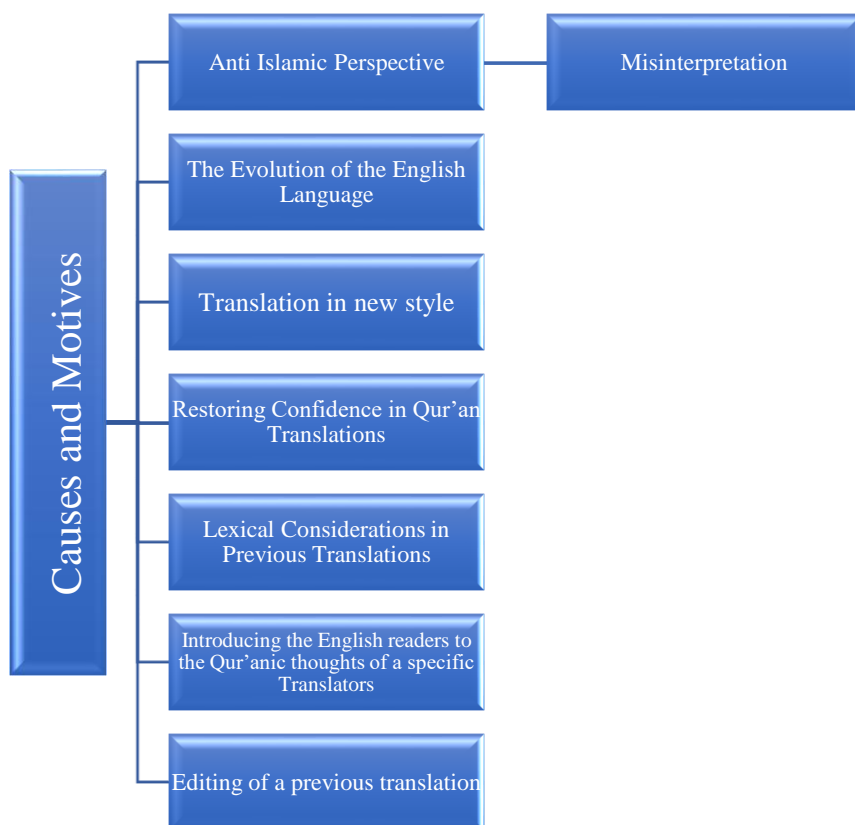
## **3. Research Methodology:**

In this paper, the prefaces of translations are studied to know the causes of translation. Some translators have written about multiple objectives of translation. If the objectives of the different translators in the translation of the Qur'an are the same, then the objectives of the translators are combined instead of being described separately.

### 4. Causes and motives of English translation of Holy Qur'an:

Scholars from many disciplines have been attempting to resolve the issue of the Holy Qur'an's translatability since it was revealed in 612 AD. The majority of experts think that while the Quranic text cannot be fully translated into another language, it is nevertheless possible to attempt translating some of its terms. experts have disagreed about whether the Quran is trainable. Thus, experts who speak different languages, practice different religions, and have differing ideological and theological perspectives have translated the meanings of the Qur'an into English. This has undoubtedly affected the translation's final result, whether on purpose or accidentally, purposefully or unconsciously. "Although these scholars were apparently complete in Arabic, the language of the Qur'an they lacked the ability not only to have the "feel and spirit" of the Qur'anic word, but also to recognize the linguistic and culture dimensions it."<sup>11</sup>

The reasons for the translation of Qur'an is the spread of the Islam in non-Arab countries. In this case, only one translation in each language should have been sufficient which could be easily understand by everyone. But the reality is the opposite. There have been more than hundred translations in the English language alone. So, the proposed causes and motives behind the English translations of the Holy Quran are being elaborated in a hierarch



*Figure:1*

#### **4.1 Anti-Islamic perspective**

In the 16<sup>th</sup> century, the first English translation of the Holy Qur'an was a French translation which was translated into English by Alexander Ross. The purpose of Ross translation of the Qur'an was not to popularize the teaching of the Holy Qur'an, but its purpose was to defeat the Muslims after gaining complete knowledge of this Holy word and to defame the religion of Islam. He has used very derogatory words about the Holy Qur'an in the translation. It has many Anti-Islamic remarks in its preface introduction and throughout the text.

Thus, his fame was that of a religious scholar, but the mirror of his knowledge and vision is the title of his translation of the Qur'an.

"The Alco ran of Mahomet: translated out of Arabic into French, by the Sieu Du Ryer, Lord of Malezair, and Resident for the king of France, at Alexandria, and newly Englished, for the satisfaction of all that desire to looking into the Turkish vanities".<sup>12</sup>

Ross has openly expressed Anti-Islamic point of view in his translation.

**According to Alexander Ross** "here of many sects and heresies banded together against and Truth, finding that of Mahomet wanting to the Muster, I thought good to bring it to their colors, that so viewing thine enemies in their full body, thou mayst the better prepare to encounter, and I hope overcome them".<sup>13</sup>

According to A.R. Kidwai, George Sale's translation is not altogether free from mistakes.<sup>14</sup>

Sale translation was done in order to provide missionaries with tools for their anti-Islamic preaching. He has made the following accusations against Islam and denigrated the Islamic prophet:

- 1) "He formed the scheme of establishing a new religion."<sup>15</sup>
- 2)" Mohammedism was no other than a human invention."<sup>16</sup>
- 3) "The Koran was invented by Mohammed."<sup>17</sup>
- 4) "Mohammed was really the author and chief contriver of the Koran."<sup>18</sup>
- 5) "Mohammed had a violent desire of being reckoned an extraordinary person..... by pretending to be a messenger sent from God."<sup>19</sup>

He misunderstood many verses.

1) In verse 2:3, he mistranslated the word "al- ghayb" as "the mysteries of faith". We do not find such a translation in any other rendering of the Islamic scripture. It should have been translated as "the unseen". Sale has himself explained this Arabic word in footnote as "a thing that is absent, at a great distance, or invisible" but he distorted its meaning in the text.<sup>20</sup>

2) In the beginning of verse 2:21, God addressed "Ya- ayyohannas (O Mankind) but Sale rendered it as "O men of Mecca".<sup>21</sup>

It can be concluded that Sale's translation partakes so much of a personal exposition or interpretation that it gives us his views of the Quran, rather than the Qur'an, pure and simple. Modern research has brought to light many things

concerning his history of the Arabs that greatly modify many of Sales statements.

### 4.1.1 Misinterpretation of Islam

Where the English translation of the Holy Qur'an was done by Muslim scholars, there were also done by Orientalists and "Qadianis"<sup>22</sup>. Orientalists objected that the Qur'an was written, by the Holy prophet himself.<sup>23</sup> Qadiani translations are also included in the field of English translation of Quran from beginning of the 20<sup>th</sup> century, Qadian centers were established in the west under the auspices of British colonialism, and Qadian English translations in remote parts of the west and Africa seem to confirm all Islamic beliefs and Muhammadism on the one hand, and on the other hand, he also insisted that Mirza Ghulam Ahmad is the prophet.

Qur'an say's:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ. وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن  
بَعْدِ خَوْفِهِمْ أَمْنًا. يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا. وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ<sup>24</sup>

"Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. Whoever is ungrateful after that—it is they who are the transgressors."<sup>25</sup>

Muhammad Ali says:

"There is also a reference here to the Divine promise to raise reformers (sing mujaddid) among the Muslims, as prophets were raised among the Israelites. Such is the clear promise contained in a saying of the holy prophet:" surely Allah will raise up for this people in the beginning of every century one who will revive for it its religion. The promise given in the verse may therefore refer not only to the temporal successors of the Holy prophet, but also to his spiritual successor or reformers. The analogy of the Israelites, to which the verse refers, points to the appearance of a Messiah among the Muslims as a Messiah was raised among the Israelites, and it was on this verse that the claim of the late Hazart mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya movement, was based. He claimed to be a reformer (mujaddid) for the fourteen centuries of the Hijra and the Messiah whose advent among the Muslims was foretold"<sup>26</sup>

**Zahid Aziz**, who has written an edited version of Maulana Muhammad Ali's translation of Qur'an, in which he writes: "not only an intellectual or literary endeavor. It was done to dispel the vast majority of misconceptions about Islam held by its Western cities, to spread the faith-stirring and heart-inspiring light of Islam throughout the world, to demonstrate how Islamic teachings can be used to address contemporary issues and to instruct and mentor both English-speaking new Muslims and Muslims who have received western education."<sup>27</sup> However, Maulvi Sher Ali was an acquaintance of Mirza Ghulam Ahmad and an Ahmadi scholar. He explicitly included Qadyani's opinions in his translation. Hazrat Mirza Tahir Ahmad, the fourth prophesied messiah successor and leader of the world Ahmadiyya Muslim Jamaat, initiated the project which he described. Before Hudur passed away, he continuously helped us, prayed for us, and added some things to his translation.<sup>28</sup>

#### **4.2 The Evolution of the English Language**

There are several linguistic difficulties while translating the Holy Quran from Arabic into other languages since no two languages have the same meaning for the comparable symbols or arrangement of those symbols in phrases and sentences. When translating the meaning of the Holy Quran into English, lexical, syntactic, and semantic issues come up.

The purpose of translating the Qur'an into English was to facilitate the study of the Qur'an for those who were not familiar with the Arabic language. Due to a lack of familiarity with the Arabic language, they used to criticize Qur'an and Islam. As Alexander Ross did not know the Arabic language, the purpose of his translation was to offend the feelings of the Muslims. There is most important task is to respond to the challenge faced by Christians who have raised objections against Islam and Qur'an. Hakim Khan says he intended to translate so that non-Arabs could be taught the Qur'an and break the silence about Qur'anic teaching around the world. Although, according to the author, no full effort will be made to render the translations faithfully. Abdul Hakim began his translation with a short note.<sup>29</sup>

Every Muslim is required to read the Qur'an, which is considered to be the word of God. For those who could not read Arabic, an English translation of the Holy Qur'an was made to intensify recitation. For this reason, the English translation of the Holy Qur'an gained increasing favor in the Western community.

Abdullah Yusuf Ali's translation is excellent and in line with the core values and ideals of the Holy Quran. Every Muslim, regardless of age, gender, or ability, is required to read the Qur'an and comprehend it to the best of his / her ability. According to Yusuf Ali, this concept is extremely difficult to convey, but I have done my best to do so in the notes, comments, and with the support of the text's rhythm and elevated language. One final piece of advice to my followers read study and digest Holy Word read carefully, and let it soak into your heart and soul."<sup>30</sup>

### 4.3 Translation in new style

Qur'an translation experts have worked in their own style which includes both analytical and critical. The reason for translating the Qur'an was not only to give Qur'anic teachings but also to provide new research opportunities for researchers. According to **Afzal ur Rahman**, this index of the Quran is prepared in a new way and new style. It has added absolutely new dimensions to the subject. The subject of preparing this index is to help the Muslim Scholar and other to field all the revelent verses under one heading. It is the hoped that the book will be great value to such people who intend to the research work of their own fields in the light of this Quranic Knowledge.<sup>31</sup>

An attempt has been made to find a new topic in this translation. E.g. space, principle of education, philosophy of the education economics geography. Similarly, According to **Zohurul Hoque**, "I adopted a different process. I kept the translation in pure word to word, without inserting any extra word, either in italics or within parentheses. This producer may have made the translation little disjoint at some place. In order to make the reading smooth and lucid. I have inserted explanatory words within the translation in the commentary portion."<sup>32</sup>

While translating the Holy Qur'an, I encountered plenty of situations where a particular word can be interpreted in different way. At other time I noticed that a superfluous translation could explicate the original Ayat, but the drawback is the tendency to introduce unwanted text in the translation. In the first scenario, I adopted the best and most expectable meaning of a word under the given context and avoided any remote or standalone meaning. In second scenario, I avoided superfluous translation to elucidate the meaning of word. In third scenario, the large number of the existing translation.<sup>33</sup> . **Ali Mohammad Mohar** describes his endeavor: "The first of the work I produced purely the translation, aiming to follow as nearly as possible the sequence of the Arabic text in respect to syntax and order of words and phrases in the ayah." I finished the initial graphic, changed the strategy, and began from scratch to write the translation. Whenever appropriate, I added word definitions, justifications, and grammatical pointers and wrote them down on the computer.<sup>34</sup>

### 4.4 Restoring confidence in the Qur'an translation

It was necessary to translate the Qur'an into non-Arabic languages for non-Arabic speakers. So that he can easily understand the Quranic teachings. From which the lessons of the Qur'an can be beneficial for them. When several attempts were made to translate the words of the Qur'an inappropriately or incorrectly, Muslim English readers developed a distrust of English translations of the Qur'an. Some translators have tried to translate the Qur'an better to restore this trust. According to Arthur Join Arberry "English readers are to be told that Muslims understand the meaning of the verses of the Qur'an in a clear and respectable language with an eye to English as the essence of this book". It can be argued that no Holy text can be fairly presented by one who doubts its



inspiration and its message. Several translations contain praise that Muslims find insulting, and virtually all of them use terminology that Muslims immediately reject.<sup>35</sup> The Glorious Quran, that exceptional symphony whose pure tone may bring mankind to tears and joy, is not the ultimate goal. It is only an attempt to communicate the Koranic meaning, perhaps that is why it is beautiful in English. It cannot ever be a replacement for the Arabic text of the Quran.<sup>36</sup> The Qur'an was translated not merely to make its teachings more understandable but also to, encourage people to abide by its laws. **Muhammad Pickthall** claims that the book translated has been here practically literally / that great work has gone into selecting appropriate languages.<sup>37</sup> The purpose of this work is to convey to English readers what Muslims across the globe believe the Koran's words and nature to be, in clear, respectable language that is sensitive to the needs of English speakers who identify as Muslims. It may be properly asserted that no Holy text can be fairly presented by one who disbelieves its inspiration and its first English translation of the Koran by an Englishman who is Muslim.<sup>38</sup> According to Abdullah Yusuf Ali: It is duty of every Muslim, man, woman, or child, to read the Quran and understand it according to his own capacity. If any one of us attains to some knowledge or understanding of it by study, contemplation, and the test of life, both outward and inward, it is his duty, according to his capacity, to instruct others, and share with them the joy and peace which result from contact with the spiritual world".<sup>39</sup>

#### **4.5 Lexical considerations in pervious translation**

The Holy Quran was translated into a simple English dialect that anyone could read and understand. Due to this, the authors have tried to convey the translation merely. **Talal Itani** was first read the Qur'an 1992, in order to discredit it. Since then, talal has been studying the Qur'an, researching it, and teaching it to other. Tala decided to translate the Qur'an when he lost all hope of adding an English translation that would be very accurate and simple to read. According to Talal, the Qur'an serves as a reminder, a way of healing, and is unquestionably the creation of God Almighty.<sup>40</sup> Amatul Rahman most likely translated the Holy Quran into English first among Muslim women throughout Islamic history. The translation has been in every way to be as accurate, straightforward, literal, and actual to the original Arabic text as humanly feasible. The Book's message has been kept clear by avoiding archaism. The key goals of this translation are correctness, readability, and clarity. In this translation, terms that did not appear in the Arabic original are inserted in parenthesis, justifying devoid of superstitious notions.<sup>41</sup>

#### **4.6 Introducing the English readers to the Qur'anic thoughts of a specific translators**

There are some personalities in the Indian sub-continent who wrote numerous articles on the political, economic, social and social aspects of Islam, formed, organized and led movements and parties and also wrote Urdu translations and

interpretations of the Qur'an. Among them, Ahmad Raza Khan Bareilvi, Maulana Abul Ali Maududi, Pir Muhammad Karam Shah Al Azhari are prominent. Their disciples or people belonging to their congregation made English translations of these Urdu translations and interpretations to introduce English readers to their Quranic thoughts, which have resulted in English translations of the Quran. The following few paragraphs clarify this matter: The main purpose of the English translation of the Holy Qur'an is to understand the Holy Qur'an. According to Abul Ala Mawdudi: The main purpose to present this work is nether directed at scholars and researchers, nor is it aimed at assisting those who, having mastered the Arabic language and the Islamic religious sciences, now wish to embark upon a thought and elaborate study of the Qur'an. Such people already have plenty of material at their disposal. Instead it is intended for the lay reader, the average educated person, who is not well versed in Arabic and so is unable to make full use of the reason many subjects prominent in the more technical works of Qur'anic exegesis have not been treated. The principle aims throughout have been to help the reader to acquire a clear grasp of the Qur'an, to clarify ambiguities which he may encounter in his study, and to solve problems which may arise in his mind.<sup>42</sup>

### **4.7 Editing of a pervious translation.**

According to the Mufti Muhammad Taqi Usmani: "While doing so, I thoroughly reviewed the original translation appearing in Ma'ariful Qur'an and brought congruous change in it to make it easier, simpler, and closer to the text conveying its message. In this way, it is now a totally new translation of the meanings of the Holy Qur'an different in many respects from the one that appeared in Ma'ariful Qur'an. additionally, I have added a brief introduction to every Surah wherever necessary, and many explanatories noted to facility understanding of text for a common reader."<sup>43</sup>

Muhammad Tahir Ul Qadri is a prominent religious scholar of Pakistan. His Urdu translation Tafsir Irfan al Qur'an was published in English language in 2008. This translation is unique as it uses easy to understand English language that is being taught, read and spoken by the students and other segments of society. Comparing the Glorious Qur'an with all of the pervious translations the following points are noteworthy of this translation. It allows the reader to understand the context of the original. It is based upon the translator's authoritative scholarship of reliable sources and linguistic depth. The text is self-explanatory. Makes links between preceding and successive verses (rabt bayn al ayaat) for ease of understanding and clarity.<sup>44</sup>

The edition of Holy Qur'an named the Jamal Ul Qur'an contains the Arabic text with its English translation. The English version is the translation of the Urdu translation of the Divine book by Pir Muhammad Karam Shah Al Azhari and formed a part of his commentary of Qur'an, Zia ul Qur'an. Pir Karam Shah, had remarkable command of both Arabic and Urdu. The outstanding feature of his

translation is that it is literal and idiomatic at the same time. Another feature of the translation is that the learned writer has very carefully avoided exaggeration, immoderation and other intellectual sins. There has been a demand from various quarters that this translation be rendered into English for the benefit of those who do not know Urdu or are not well versed in it, especially the new generation of Muslims living in the West.<sup>45</sup>

## **5. Conclusion:**

The conditions of British India throughout the 1800s gave rise to the English translations of the works written by Muslim subcontinent writers. Overjoyed by their triumph in politics and the military, Christian missionaries particularly English writers began vocally criticizing and denouncing Islam. They specifically targeted the Holy Qur'an and See rah Tayyaba in an effort to deceive Muslims about the fundamental wellspring of their faith. Muslim scholars' initial translations of the Qur'an are an excellent chapter that addresses these criticisms and attempts to defend Islam and the Qur'an. British colonialism in Muslim nations and the mass economic migration of Muslims from Bangladesh, Pakistan, and India to the West at the close of the 20th century are the shared pillars of Western education. Translation of the Holy Qur'an is an attempt to establish the meaning of the Qur'an in another language which can never be complete. This is also Quranic miracle, so efforts will be continued for better in the future. The main purpose of English translation of the Holy Qur'an is to understand the Qur'an. Simplifying it for modern convenience has been the top priority of this translators. For the principle of this purpose, efforts have also been made to adapt old translation, new translation or different forms of translation (i.e. literal translation and interpretation translation). The service of the Holy Qur'an is the cause of happiness. That is why the Holy Qur'an was translated into different language



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<sup>1</sup> *Al. Qur'an*: 42:7

<sup>2</sup> *Al Qur'an*: 43:3.

<sup>3</sup> Ahmad zaki hammed, **The gracious Qur'an**, (USA: 2009) (Vol: 1), 1276.

<sup>4</sup> Ahmad Zaki hammed, **The gracious Qur'an**, (USA: 2009) (Vol: 1), p, 1182

<sup>5</sup> Ahmad zaki hammed, **The gracious Qur'an**, (USA: 2009) (Vol: 1), p, 1182.

<sup>6</sup> According to Alexander Ross “here of many sects and heresies banded together against and Truth, finding that of Mahomet wanting to the Muster, I thought good to bring it to their colors, that so viewing thine enemies in their full body, thou mayst the better prepare to encounter, and I hope overcome them”. Alexander Ross, **The Alcoran of Mahomet** (London: printed Anno Dom,1649).According to John Meadows Rodwell “The source whence Muhammad derived the materials of his *Koran* are over and above the more poetical parts which are his own creation the legends of his time and country, Jewish traditions based upon the Talmud, or perverted to suit his own purposes, and the floating Christian traditions of Arabia and of Syria” John Meadows Rodwell, **The Koran** (London: published by J.M Dent & Sons New York ,1909),14

<sup>7</sup> Ahmad zaki hammed, **The gracious Qur’an**. Vol- 1, 1277. In 1143, the year before our keen Qur’an commentator, Al, Zumakhshari, died, however, the first full Latin rendition of the Qur’an meaning was done by an English cleric, for nearly four centuries after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492, Muslims lay speechless as to the translation of Qur’an into Western languages.

<sup>8</sup> Al- Farisi translated *Surah al Fatiha* with the aim of facilitating prayer for person converts who were unable to express themselves in Arabic and memorize short Quranic verses. However, the Christian and Jewish translators translated parts of the Quran into Syrian and Hebrew to defend their own Faith. They used these Quranic verses as arguments in theological polemics and in apologetic debates with Muslims. While in both cases the understanding of the Qur’an was in the first place the reason for translation, but the goal differs per party. For Muslims, the goal was above all understanding the own religion and the prescribed prayers, and thus, correctly carrying out religious duties. In contrast, non-Muslims were concerned with religious polemics and apologetics.

<sup>9</sup> Daoud Muhammad Nassimi, **A thematic comparative review of some English translation of the Qur’an** ,2008,9

<sup>10</sup> Translation as an ideology mechanism a study translation of the *Qur’an*; 2019

<sup>11</sup> Ahmad Mustafa Halimah, **translation of the Holy Qur’an: A call for standardization**, (Department of English language literature, College of Arts, King Faisal University, Saudi Arabia), ALAHS 31982.

<sup>12</sup> Alexander Ross, **The Alco ran of Mahomet**. (London printed, Anno Dom,1649).

<sup>13</sup> Alexander Ross, **The Alcoran of Mahomet** (London: printed Anno Dom,1649),7. “Thou shalt find it of so rude, and incongruous a composure so faced with contradictions, blasphemies, obscene speeches, and ridiculous fables that some modest and more rational Mahometans have thus excused it: that their prophet wrote a hundred and twenty thousand sayings, whereof three thousand only are good, the residue is false and ridiculous

<sup>14</sup> Sale was a biased and dishonest translator and commentator and the aim of his work was discrediting Islam. In his preface” to the reader”, he describes the Qur’an “Manifest forgery”. In rendering intent is quite marked. His deep hostility towards Islam is significant throughout “Preliminary Discourse” and footnotes. In the very beginning, he suggested the rules to be observed for the conversion of Muslims to Christianity. According to him, the first of these rules is to avoid compulsion, the second is to avoid teaching doctrines against common sense and the third is to avoid weak arguments because, “the Mohammedi’s are not to be converted with these or hard words”.

<sup>15</sup> George Sale, Koran commonly called: **The Alcoran of Mohammad** (London: printed C Ackers, 1734), p vi.

<sup>16</sup> Ibid, p .30.

<sup>17</sup> Ibid, p. 38.

<sup>18</sup> Ibid, p.49.

<sup>19</sup> Ibid. 50.

<sup>20</sup> *Muhammad Sultan Shah: A critical analysis of the Qur'an translation by George sale: the Islamic Quarterly* Vol 54: No 2.109.

<sup>21</sup> *Muhammad Sultan Shah: A critical analysis of the Qur'an translation by George sale: the Islamic Quarterly* Vol 54: No 2.109

<sup>22</sup> *Ahmadi or Qadiani* "The followers of *Mirza Ghulam Ahmad*, who was born in Qadian, are Qadiani whether they belong to the Qadiani jamaat of Rabwah or the Lahori Jamaat of Qadianis. But these people call themselves "Ahmadi". Their calling themselves as "Ahmadi" rests on the plea that Mirza Ghulam Ahmad Qadiani befits the verse ""*أحمد* in the holy Quran. Whereas according to the Muslims this Quranic verses relates to the Holy prophet Muhammad PBUH. Taking undue advantage of the word, "Ahmad", in his name, *Mirza Ghulam Ahmad* twisted the meaning of Quranic verses ""*أحمد* in his favor and claimed prophethood on this basis, though his name, Ghulam Ahmad, actually means: "slave of Ahmad. According to the Holy Quran both Ahmad and Muhammad are the Holy names of our prophet PBUH. Therefore, the application of the said Quranic verse to *Mirza Ghulam Ahmad* Qadianis is a deliberate alteration in the Holy Quran. On this basis calling *Qadianis* as *Ahmadis* is Haraam(forbidden) and unlawful.

*Maulana Muhammad Yusuf Ludhianvi, K.M Salim, Ahmadi or Qadiani series Gift for Qadianis (who call themselves Ahmadis)*

<sup>23</sup> "The source whence Muhammad derived the materials of his *Koran* are over and above the more poetical parts which are his own creation the legends of his time and country, Jewish traditions based upon the Talmud, or perverted to suit his own purposes, and the floating Christian traditions of Arabia and of Syria". John Meadows Rodwell, **The Koran**.

<sup>24</sup> *Al Qur'an*: 24:55

<sup>25</sup> *Al Qur'an*: 24:55.

<sup>26</sup> *Bahir Abdu Raheem*. English Quran translations based on *Qadiani* thoughts a critical analysis on the role of translation by *Muhammad Ali* in spreading Qadianis in India.

<sup>27</sup> *Maulana Muhammad Ali, The Holy Qur'an* (U.K, 1928, 1948, 1951, 2010), 5

<sup>28</sup> *Maulvi Sher Ali, The Holy Qur'an with English translation* (Islam international publication limited, 2004). The Qur'anic phrase referring to the prophesied Messiah and the prophet Muhammad (PBUH) as the seal of prophethood was horribly mistranslated and twisted by the translator. *Zafar Ullah* was a Qadiani author, according to *Muhammad Zafar Ullah Khan* (The Qur'an: The External Revelation the Prophets vouchsafed the Seal of the Prophets). Like other Qadianis, he does not see you as the final prophet (PBUH). His translation is superb, literal, and true: it uses a few straightforward techniques that make it very simple to understand the content to the extent that meaning can be communicated through translation. While he did not give his translation that name, it does not in the slightest take away from its value.

<sup>29</sup> "Based on the Holy Qur'an, the Prophet's actual sayings, the Old and New Testaments, or scientific facts. All made-up romances, dubious historical events, and contested ideas have been scrupulously avoided. Throughout, references have been made to the prophet Muhammad

(PBUH) and his enormous miracles and prophecies. No effort has been spared to provide a complete and accurate translation. But he said, "I dared to undertake this translation to convey a decent understanding of the Holy Quran to the English-knowing people who are not familiar with Arabic and to shatter the dead silence that reigns across the world regarding the Holy text. Abdul Hakim Khan, **The Holy Qur'an**.

<sup>30</sup> *Abdul Yusuf Ali*, The Holy Qur'an translation and commentary. (1934).

<sup>31</sup> Afzal ur Rahman, **Subject index of the Holy Qur'an** (Delhi: Noor publishing,1987), preface.

<sup>32</sup> Zohurul Hoque, **Translation and commentary on the Qur'an Holy Qur'an pub project** (India: Thomson press,2000),8.

<sup>33</sup> Zohurul Hoque, **Translation and commentary on the Qur'an Holy Qur'an pub project**.

<sup>34</sup> *Ali Muhammad Mohar*, **A word meaning of Qur'an** (Saudi Arabia: printing by Alden group limited,2003), Vol,1. According to *Ali Quli Qarai* there are different feature of his translation. As my goal was to offer a translation that allowed direct access to the Arabic text of the Qur'an, I made every effort to keep the phrase and sentence structures of the source and target as formal equivalent as possible. The translation was done based on what of the interpretations provided by the commenters seemed to be the most likely. The handling of Qur'anic idioms is a crucial component of the translation strategy. This translation is based on the "Hafs" rendition of "Asmi," which is the Holy Qur'an's most widely used reading in the Muslim world. *Ijaz Chaudry* asserts that this translation of the Quran can be independently verified. It makes of the idea of "Temporal Connectivity" to time the verses in the code. "Position" and "Level" are two more ideas that have a category each, and they are listed in the code from most recent to least recent, left to right. These ideas can be checked against each code, and they are examined as the translation is being done. The analysis of the entire creation, especially humanity, with its many allusions and indications to the fundamentals of almost all the science, which is sometimes even presented as a manifest expression, and the alternative solutions it offers for many administrative, economic, and political problems, according to *Ali Unal*, are just some of the wonders of this discourse, articulation, and style. The main characteristic of the Qur'an style and aspects of its miraculousness caused parenthetical explanation in this study. They are all the meanings the verses contain not our addition.

<sup>35</sup> *Arthur John*, **The Koran interpreted**: Translation (London:1955), Vol,1,13.

<sup>36</sup> *Arthur John Arberry*, **The Koran interpreted**: Translation.

<sup>37</sup> *Pickthall*, **The meaning of Glorious Qur'an** (London: Wilmer Bro printer,1948), Preface.

<sup>38</sup> *Pickthall*, **The meaning of Glorious Qur'an**

<sup>39</sup> *Abdullah Yusuf Ali*, The Holy Qur'an translation and commentary. (1934).

<sup>40</sup> *Talal Itani*, **Qur'an in modern English** (USA: Clear Qur'an,2012).

<sup>41</sup> *Nooruddin, Amatul Rahman Omar, Abdul Omar*, **Holy Qur'an Arabic text and English translation** (China: printed in P.R,1990),72. A.

<sup>42</sup> *Abul ala Mawdudi, Zafar Ishaq Ansari*, **towards understanding the Qur'an**, (the Islamic foundation 223 London: UK)1987, Author's preface.

<sup>43</sup> *Taqi Usmani*, **The meanings of the Noble Qur'an with explanatory notes**, (Kifayat printers Karachi, Karachi), 2010.

<sup>44</sup> *Tahir ul Qadri*, **The Glorious Qur'an "Irfan ul Qur'an"** (Minhaj ul Qur'an publications), 2011

<sup>45</sup> Pir Muhammad Karam Shah Al Azhari, ***Jamal Ul Qur'an***, (Zia ul Qur'an publication: Lahore, Karachi),2004.