

COMPARATIVE STUDY OF “KANZUL IMAN” AMONG OTHER FAMOUS TRANSLATION M Hassan Imam, Ibrar Hussain

ABSTRACT

Ahmed Raza Khan , commonly known as **Ahmed Raza Khan Bareilvi**, **Ahmed Raza Khan** in Arabic, or simply as "**Ala-Hazrat**" (14 June 1856 CE or 10 Shawwal 1272 AH – 28 October 1921 CE or 25 Safar 1340 AH), was an Islamic scholar, jurist, theologian, ascetic, Sufi, and reformer in British India, and the founder of the Bareilvi movement. Raza Khan wrote on numerous topics, including law, religion, philosophy and the sciences.

Ahmed Raza Khan Bareilvi's father, Naqi Ali Khan, was the son of Raza Ali Khan. Ahmed Raza Khan Bareilvi belonged to the Barech tribe of Pushtuns. The Barech formed a tribal grouping among the Rohilla Pushtuns of North India who founded the state of Rohilkhand. Khan's ancestors migrated from Qandahar during the Mughal rule and settled in Lahore.

Khan wrote books in Arabic, Persian and Urdu, including the thirty-volume fatwa compilation *Fatawa Razaviyya*, and *Kanzul Iman* (Translation & Explanation of the Holy Qur'an). Several of his books have been translated into European and South Asian languages.

His other works include:

- Ad Daulatul Makkiya Bil Madatul Ghaibiya
- Al Mu'tamadul Mustanad
- Al Amn o wa Ula
- Alkaukabatush Shahabiya
- Al Istimdaad
- Al Fuyoozul Makkiyah
- Al Meeladun Nabawiyah
- Fauze Mubeen Dar Harkate Zameen
- Subhaanus Subooh
- Sallus Say yaaful Hindiya
- Ahkaam-e-Shariat
- Az Zubdatuz Zakkiya
- Abna ul Mustafa
- Tamheed-e-Imaan
- Angotthe Choomne ka Masla

Khan died on Friday 28 October 1921 CE (25th Safar 1340 H) at the age of 65, in his home at Bareilly. He was buried in the [Dargah-e-Ala Hazrat](#) which marks the site for the annual Urs-e-Razavi.

Introduction

The successful delivery of Ahmed Raza Khan took place inside the rural community of Jasooly of Brailly, which was homeland of his father Naqi Ali Khan, in Utter Pradesh of India, who was a gigantic Islamic civilization transformer within the outskirts of India. He was born with a silver spoon in his mouth in July of 1856(1) Charismatic preferential given name was

Abdul Mustafa simultaneously Al-Mukhtar was historical(2)

Family circles set off and hit the road from Kandahar and were salient ingredients of Phathan, a superior Muslim ethnic group. In the sovereignty of Mughal, the family unit put a hem on Lahore and doled out superior positions of well thought-out administration.

Shees Mahal of Lahore, a wide-ranging citadel of Lahore, was bequeathed under their influence to stay alive. After short-lived there, they came to light of Delhi, getting hold of patronizing potentials underneath their property. Myriad of titles and honors were shared by the Judicious administration of time through them(3)

Lying on the sunlight hours of Aqeeqa, an Islamic expression intended for the daytime of child's birth for congregational supper, grandfather prospecting an astounding dream. The implication of trance was that newborn child indisputably will come about to a pretentious icon, mesmerizing celebrity and comprehension aficionado. Resting on 4th age, he accomplished the most excellent performance of Qur'an. Taking place on 6th age, he delivered an address on a debatable area under discussion between Sunnis and Wahabis, "Eid Milad un Nabi" on a sermon till six hours assiduously (4)

On 14th age, fulfilled the schooling of Maqoolat and Manqoolat(5) an Islamic study among Muslims.

For high-quality celebrity in North India designed for Islamic persona, by his own father, as well put the pen to paper designed for foremost Fatwa, a scholastic task of an action-packed scholar, on Rizaat, an Islamic expression by which getting hitched with ought to be embarrassed, by which father qualified himself on cloud nine and handed out the chair of Mufti to him. Intended for the initial pilgrimage of Mecca and Medina took the trip with father Naqi Ali Khan from Kolkata through ship and voyaged. From incredible and far-fetched intellectuals of both Mecca and Medina earned official documents of Jurisprudence, Hadith, Rhetoric, Quran interpretation and so forth (6)

In Mecca, whilst he was tiring of saying the worship of Magrib, a time of worship in Muslims prayers, that point of time, an outstanding intellectual that is to say Hasan Bin Salih Jamalul Lail, initiated to gawk the forehead, encompassing not a few early introductions about him. Following to finishing point of prayer, Hasan Bin Salih took hands and moved towards private residence directly. Subsequently he

advocated that "indisputably, I do discover paramount brightness of Allah on this forehead as well indubitably will be a furthestmost intellectual of his epoch"(7)

Lastly the certificate of Siha us Sitta, supreme six Islamic volumes in the field of Hadith, was conferred to Ahmed Raza Khan, and nevertheless he named him as Ziaud Deen Ahmed. Emblematic intellectual proffered a manuscript i.e. 'Jouhara' which was texted and transcribed by him (8)

He hunted from an extended time it to be decoded or read between the lines in Urdu. Merely in two days, book was transformed from Arabic to Urdu by Ahmed Raza Khan; it was enormously a great task by an Indian originated scholar to perform so. Thus Jamalul Lail felt it very contented and satisfied as a result invited to residence in favor of ceremonial dinner festivity (9) He was a god gifted mind member. By sharpness of intelligence, instructor himself inquired "pronounce me a reality that you are a gentleman or something other like devil or evil and so on. He beamingly came back with reply that I pledge by Allah and say that I am gentleman only, not as you consider (10)

In winter season, he took the weight off his feet in Masjid, prayer hall of Muslims, from Asar to Magrib, both were prayer time, was sharing out the eternal and never-ending comprehension of Islamic principles and theories. There are his some other writing upon some good interpretations of late scholars. More he desired to consume was the soup in a cup and some pieces of biscuits (11) He was unenthusiastic lover of Prophet Mohammed as well was gracing with his presence in each and every commemoration of Islamic cultures. He was a dignified bookworm, additionally was passing over and above time in learning of Islamic volumes. Some people argued and believed that he was a scholar of 56 fields' human being, in each and every field; he has volumes printed by his own fingers (12).

Only the enemies may deny or neglect the praiseworthy of those manuscripts, owing to books are extremely pointier for every one of learners, approximately more have been available and only a little are under the press. He has done several

surprising tasks in his authentic life by that is directing to be captivated till nowadays, form those, his interpretation of Qur'an is very greater. He interpreted in a very learned way.

KANZUL IMAN

The name of Ahmed Raza's translation is popularly known as Kanzul Iman additionally it means "the treasure of faith". After the study of Kanzul Iman, the reader would not be except its highest confession of its better method. There are so many reasons why Kanzul Iman is so distinguished among the sub-continent transformations (13).

1)Methodology, 2) Way of explanation, 3) Connotation and denotation, 4)Continuity in reading, 5) Good to understand, 6) Discipline in meanings, 7)Respect of prophet in connotation In India, there are two systems for the interpretation of Quran .1st letter based and 2nd is idiomatic one. First means that for every word there will an appropriate translated word beneath the Arabic word, in this, the way of continuity, superior translation, connections, are not being generally considered thanks to each word has its own word in the language. Therefore, the booklover will be familiar barely with pure words as well cannot be recognizable with entire and complete denotations of verse as a result misinterpretation might be created, additionally zilch will be the consequence(14).

Second means, all possessions will be present and connectivity, idioms, contact among lines observes, also have to be deliberated. Ahmed Raza Khan translated Quran that is empty from both idiomatic and letter based translation, after that it is most preferred (15).

Transformation in North-East India. If Kanzul Iman is comprehended well subsequently every object will be realized perfectly in addition no hesitation may be experienced. The paramount importance of Kanzul Iman is that, after understanding it, there is no need to turn into lexicon, dictionary due to the whole is included in it by its outstanding methods. In Kanzul Iman both letter based and idiomatic translation may be observed in excellent approach. Large number of people emphasized upon the idiomatic translation to

materialize their skillfulness, expertness but they were finally botched and challenged, in addition, they can't comprehend Quran well in this attitude. The real explanation of Quran is not in idiomatic or letter based but these are verses of Allah thus it has its own peculiarities and oddities. Connection between verses, continuity and proper words are high methods by which Qur'an diverge from each other divine volumes (16).

His translation is not in ancient approach and not in modern method but between these. Both letter and idiomatic interpretations are highly calculated. After understanding of his translation, if we observe other Arabic interpretation such as Tafseer Jalalain, Baidawi, Tafseer Kabeer then all may be same and no contradiction will be found. The apt word, he uses in translation unlike others. He used one word for two different meanings, by this; we may understand his control over language too. Quran is sent into two different forms advising and simple speaking. Ahmed Raza Khan highlights the tenses, voices and moods along with the form of advising and speaking also. When Quran uses advising, ordering, rigidness, and smoothness, that time Ahmed Raza to pursue that for excellent transformation (17).

He does not use indecent way of translation, not utilizes appalling words, emphasizes on better connectivity, for mere understanding of local people in an enhanced approach. He avoids translating Quran by acquiring some sort of transformation of others for assistance but himself performs that scholastic task. He shunned handing over Kanzul Iman to others intended for checking and rectification. When the translation Kanzul Iman was published men took it hand by hand and were interestingly accepted what he had inscribed in that transformation as well people rejected all other translations such as Byanul Quran of Ashraf Ali Thanvi, Moudidi, Rasheed Ahmed Gangohi, Kasim Nanotwi, Khalil Ahmed Ambethwi in India particularly in North India. Kanzul Iman is free of narrow-mindedness and prejudice, as well is unwrapped from the hint of refusal of other's transformation (18)

Translation of the Qur'an into modern languages has always been a problematic and difficult issue in Islamic theology. Since Muslims revere the Qur'an as miraculous and inimitable (I'jaz al-Qur'an), they argue that the Qur'anic text should not be isolated from its true form to another language or written form, at least not without keeping the Arabic text along with. Furthermore, an Arabic word, like a Hebrew or Aramaic word, may have a range of meanings depending on the context – a feature present in all Semitic languages, when compared to the moderately analytic English, Latin, and Roman languages – making an accurate translation even more difficult.

According to modern Islamic theology, the Qur'an is a revelation very specifically in Arabic, and so it should only be recited in Quranic Arabic. Translations into other languages are necessarily the work of humans and so, according to Muslims, no longer possess the uniquely sacred character of the Arabic original. Since these translations necessarily subtly change the meaning, they are often called "interpretations"(Tafseer) or "translation[s] of the meanings" (with "meanings" being ambiguous between the meanings of the various passages and the multiple possible meanings with which each word taken in isolation can be associated, and with the latter connotation amounting to an acknowledgement that the so-called translation is but one possible interpretation and is not claimed to be the full equivalent of the original). For instance, Pickthall called his translation The Meaning of the Glorious Koran rather than simply The Koran.

The task of translation of the Qur'an is not an easy one; some native Arab speakers will confirm that some Qur'anic passages are difficult to understand even in the original Arabic script. A part of this is the innate difficulty of any translation; in Arabic, as in other languages, a single word can have a variety of meanings. There is always an element of human judgment involved in understanding and translating a text. This factor is made more complex by the fact that the usage of words has changed a great deal between classical and modern Arabic. As a result, even Qur'anic verses which seem perfectly clear to native Arab speakers accustomed to modern vocabulary and

usage may not represent the original meaning of the verse.

The original meaning of a Qur'anic passage will also be dependent on the historical circumstances of the Prophet Muhammad's (S.A.W.) life and early community in which it originated. Investigating that context usually requires a detailed knowledge of Hadith and Seerah, which are themselves vast and complex texts. This introduces an additional element of uncertainty which cannot be eliminated by any linguistic rules of translation.

HISTORY OF QUR'AN TRANSLATION:

The first translation of the Qur'an was performed by Salman, the Persian, who translated Surah al-Fatiha into the Persian language during the early 7th century. According to Islamic tradition contained in the Hadith, Emperor Negus of Abyssinia and Byzantine Emperor Heraclius received letters from Muhammad (S.A.W) containing verses from the Qur'an. However, during Muhammad's (S.A.W) lifetime, no passage from the Qur'an was ever translated into these languages nor any other.

The second known translation was into Greek and was used by Nicetas Byzantius, a scholar from Constantinople, in his 'Refutation of Quran' written between 855 and 870. However, we know nothing about whom and for what purpose had made this translation. It is however very probable that it was a complete translation.

The first fully attested complete translations of the Quran were done between the 10th and 12th centuries in Persian language. The Samanid king, Mansur I (961–976), ordered a group of scholars from Khorasan to translate the Tafsir al-Tabari, originally in Arabic, into Persian. Later in the 11th century, one of the students of Abu Mansur Abdullah al-Ansari wrote a complete Tafsir of the Quran in Persian. In the 12th century, Abu Hafs Omar al-Nasafi translated the Quran into Persian. The manuscripts of all three books have survived and have been published several times. In 1936, translations in 102 languages were known.

According to our topic we will confine ourselves to the Urdu translation of Holy Quran only.

First Urdu translation of Quran was done by Shah Abdul Qadir, who was the son of Shah Abdul Aziz Dehlawi. One of the authentic translations of Quran in Urdu was done by Imam Ahmed Raza Khan and was named Kanzul Iman. Molana Ashiq Elahi Merathi also translated the Qur'an in Urdu. Tafseer e Merathi is a renowned translation of Quran along with Tafseer and Shan e Nazool in Urdu by Molana Ashiq Elahi Merathi, as well as Irfan-ul-Quran a translation by Dr. Muhammad Tahir-ul-Qadri also an Urdu translation of the Quran."Mutalae Quran "by ABDULLAH, 2014, is an Urdu Translation. However Translation by Ahmed Raza Khan Barailvi is regarded the most comprehensive translation of the Holy Quran.

Ahmed Raza Khan wrote the translation in Urdu. It has been subsequently translated into other European and South Asian languages including English, Hindi, Bengali, Dutch, Turkish, Sindhi, Gujarati, Pashto and English.

The Holy Qur'án (The treasure of faith) Kanzul Iman (urdu), rendered into English by Professor Shah Faridul Haque. Other translation was completed by Professor Hanif Akhtar Fatmi.[4] Aqib Farid Qadri recently published a third translation.

In Dutch

De Heilige Qoraan, Rendered into Dutch by Goelam Rasool Alladien

In Turkish

Kur'an-i Karîm, Rendered into Turkish by İsmail Hakkı İzmirli

As it has been stated earlier that Translation of Holy Quran by Imam Ahmed Raza Khan is regarded an ideal translation. Translation is an art and a good translator should possess the following characteristics:

Many people tend to think that a person who knows foreign languages is a good translator. However, that's not necessarily true, as levels of knowledge of a language can vary.

What are the qualities that characterize a good translator?

Passion: A translators should be passionate about their translation job. They should use all their means and efforts to deliver every project in excellent shape, as if it was their baby.

Translation Skills. A good translator must have a specific linguistic education. They should master not only the foreign language they work with, but also the skills of translation.

Curiosity. A translator must be curious and motivated to keep on learning new words and expression. The learning process of a translator should be never-ending.

Rich Vocabulary. A good translator must have a wide lexicon, not only in the foreign language but also in their mother tongue. This will make the translation process easier and the quality of the translation higher. It is also convenient for translators to acquire technical terms in specific fields, such as business, law, sciences, engineering, etc...

Clarity. A good translator's goal is to express the idea of the source text as clearly as possible, without ambiguity. They should avoid difficult structures when they can use simple ones.

Qualities of good Translation. A good translator should be obsessed with quality.

Resources. In order to achieve the aforementioned quality, a good translator should use all available resources at their disposal.

Accuracy. A good translator should provide an exact transfer of information. Despite it being tempting sometimes, the translator should not correct the source text, trying to maintain its "spirit" instead.

Honesty. Translators are humans after all, therefore it is normal for them to not knowing some expressions or words. Nevertheless they should not just skip it, but they should conduct research and note it down for future reference.

Humble Pride. A good translator should always deliver a translation that they can be proud of, but at the same time be humble enough to accept possible corrections from the editor/proof reader. The most important thing in the end is always the quality of the translation.

After reading “Kanzul Eman” it may be realized that Imam Ahmed Raza possess these qualities abundantly. They were God gifted. He had full command on Arabic and Urdu and had a great treasure of vocabulary. That is why his translation is most close to the original script of the Holy Quran.

This is an accepted fact that the revealed Arabic words of the Holy Quran cannot be actually transformed in any other language of the world. Literal translation of Arabic Quran conveying the same meaning is not only difficult but is impossible. Therefore the translation of Arabic Quran in any other language is usually an explanatory translation. Imam Ahl-e-Sunnat Shah Ahmed Raza Khan's Urdu translation known as Kanz-ul-Iman is an explanatory translation. This explanatory translation of Urdu was completed in the beginning of 20th Century i.e. 1910. It is the most famous and accepted Urdu translation of Muslims belonging to the school of jurisprudence and the institution of the people of tradition and of the congregation in Indo-Pak sub-continent.

Though he has written numerously, but his two most famous works the translation of Holy Quran in Urdu and Fatawa-e-Razavia in twelve huge volumes have proved his superiority, deep thinking, ability and extreme love of ALLAH Almighty and the Prophet Mohammad (Salallahu Alaihi W'alihi Wasallam) over entire group of Ulamas of his time. Imam Ahl-e-Sunnat Shah Ahmed Raza Khan filled a new spirit and enthusiasm for Islam in the hearts of muslims. He revived love and affection of the last prophet and his teachings. Seeing his works for the revival of Islam, he deserves to be called a revivalist of 20th Century.

Translation Comparison of Kanzul Iman with others:

Although several scholars translated the Holy Quran in Urdu language but they made clear mistakes in translation and in certain places that their translation

became full of deviation, against Sharia and beyond the respect of Allah and His the most beloved prophet.

Anyone who is able to read and understand the Urdu language, he can well determine and nod his head towards my above claim.

Only Imam Ahmed Raza's translation in Urdu known as Kanzul Iman is the most authentic, accurate, eloquent, respectful and pertinent according to the authentic exegesis (Tafseer of the Holy Quran).

For comparison I have quoted translation of few verses of the Holy Quran translated by other translators and substitute translation of these verses.

1: Surah Al-Doha(93) Aayat No.7

Did He not find you wandering and guide you? (An English Translation published in Beirut Lebanon by Dar-Al-Choura).

And He found thee wandering, and He gave the guidance. (Abdullah Yousuf Ali).

And found thee lost on the way and guided thee? (Mohammad Asad).

And He found thee wandering in search for Him and guided thee unto Himself. (Maulvi Sher Ali Qadiani).

And He found thee wandering, so He guided thee. (Abdul Majid Daryabadi).

And found thee groping, so He showed the way. (Maulana Mohammad Ali Lahori Qadiani).

And He found you uninformed of Islamic Laws so He told you the way of Islamic laws. (Maulana Ashraf Ali Thanvi),

Did He not find thee erring and guided thee? (Arberry).

Did He not find thee wandering and direct thee? (Pickthal).

And saw you unaware of the way so showed you straight way. (Maulana Fateh Mohammad Jallendhri).

Now kindly concentrate on the praiseworthy and respectful translation of Imam Ahmed Raza.

“And He found you drown in His Love therefore gave way unto Him “(Ala Hazrat Imam Ahmed Raza Khan).

The translators have translated the word "Dhal" in such a way that it affected directly the personality and prestige of the prophet whereas the consensus is that the prophet is sinless prior to the declaration of prophet hood and after the declaration. The words wandering groping, erring are not befitting to his dignity. The word "Dhal" has many meanings the most appropriate meaning has been adopted by Ala Hazrat Imam Ahmed Raza Khan.

2: Surah Al-Fateh(48) Aayat No.1

In this verse the Arabic word "Zanb" has been translated by almost all famous translators of Urdu English as sin or error or faults. Thus the verse has been translated usually as "so that ALLAH may forgive your faults (or errors or sins)". Whereas the basic faith of muslims is that the prophet is sinless, and faultless. Ala Hazrat Imam Ahmed Raza Khan translated the verse "so that ALLAH may forgive the sins of your formers and your latters on account of you." Here the prefixed particle "La" gives the meaning of "an account of" according to various commentators of Quran particularly (Khazin and Ruhul Bayan).

3: Surah Al-Imran(3) Aayat No.142

Before ALLAH has known the men fought hard. (The Quran Dar-Al-Choura) Beirut.

While yet ALLAH knoweth not those of you who really strive. (Pickthal).

Without God know who of you have struggled. (Arberry).

While yet ALLAH has not known those who have striven hard. (Abdul Majid Daryabadi).

While yet ALLAH (openly) has not seen those among you have striven on such occasion. (Maulana Ashraf Ali Thanvi).

And yet ALLAH has not known those among you are to fight. (Maulana Mahmoodul Hassan),

"And yet ALLAH has not tested your warriors"
(Ala Hazrat Imam Ahmed Raza Khan)

Now the readers can themselves see the difference of translating of this verse. Most of the translators while translating this verse have forgotten to remember that ALLAH is the knower of the seen and unseen. God forbid! the general translators have given the conception that ALLAH does not know anything before its occurrence.

Even a Qadiani translator has translated the verse in a better way "While ALLAH has not yet distinguished those of you that strive in the way of ALLAH". (Maulvi Sher)

4: Surah Al-Baqara(2) Aayat No.173

And that on which any other name has been invoked besides that of ALLAH. (Abdullah Yousuf Ali).

And that over which is invoked the name of any other than ALLAH. (Abdul Majid Daryabadi).

And the animal that has been earmarked in the name of any other than ALLAH. (Maulana Ashraf Ali Thanvi).

And the animal that has been slaughtered by calling a name other than ALLAH".

(Ala Hazrat Imam Ahmed Raza Khan).

Now see the difference in translation. Generally the translators while translating these words have conveyed such meaning that makes all lawful animals that are called by any other name that ALLAH unlawful. Sometimes animals are called by other names for example, if anyone calls any animal like Aqqa animal, or Valima animal or sacrificial animal sometime people purchase animals for Isal-e-Sawab (conveying reward of a good deed to their near and dear ones) and call them as Ghos-ul-Azam or Chishti animals, but they are slaughtered in the name of ALLAH only. Then all such animals would become unlawful.

The only befitting translation is of Ahmed Raza Khan that conveys the real sense of the verse. All such lawful animals become unlawful if they are slaughtered in any

5: Surah Al-Rehman(55) Aayat No.33

O' Company of Jinn and men if you have power that you may go out of the boundaries of the heavens and the earth (then let us see) do go but you can not go out without strength. (Ashraf Ali Thanvi).

O' tribe of Jinn and of men if you are able to pass through the confines of heaven and earth, pass through then you shall not pass through except with an authority. (Arberry)

Similarly this verse has been translated by Abdullah Yousuf Ali and Maulana Abdul Majid Daryabadi.

" O' Company of Jinn and men, if you can that you may go out of the boundaries of the heavens and the earth, then do go. Whatever you will go, He is the

Kingdom. "

(Ala Hazrat Imam Ahmed Raza Khan)

Likewise in translating a lot of Ayat, all the translators of the Holy Quran made clear mistakes except Imam Ahmed Raza. The above examples are enough for defoliating between accuracy and inaccuracy.

In view of all above discussion I think it proper to say that Comparative Study of all translations of Holy Quran reveals Imam Ahmed Raza Khans's Translation more superior, comprehensive and easy to understand. His translation is closest to the Quranic view.

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