

THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

TRANSLATION OF THE QURAN

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

TRANSLATION OF THE QUR'AN

The translation of the Qur'an to any other language is generally permissible and is an aid to understand the Qur'an and not a substitute of the text. Any translation of the Qur'an is a human effort and will constitute a form of Tafsir (explanation), since it's an attempt to explain the Arabic words into another language. The Arabic language is an extremely rich and powerful language. It is never possible for a translation to be an exact transference from one language to another. What appears in a translation is the translators understanding of the original. The translation does help bridge the gap and bring the message to the non-Arabic reader, but it can never do so completely. The original beauty of the divine words, their spirit, their miraculous construction cannot be captured in the translation, however accurate it may be.

Muslims are spread in different continents of the world and speak different languages. The message of the Qur'an must reach them and this can be done in their respective languages. However, this does not negate or minimise the importance of reading the Qur'an in its original language.

A WORD OF CAUTION

The Qur'an Shareef was revealed for two basic objectives: firstly, it reminds mankind of the realities that must form part of one's belief, like the Oneness of Allah Ta'ala, the Messengership of Nabi Muhammad ﷺ and the Life after Death. In order to embed these realities in our hearts the Qur'an Shareef invites our attention to the signs of Allah's supremacy spread all over the universe; it gives us general advices about our behaviour in regard to these realities.

It narrates to us the history of previous communities who obeyed or disobeyed the divine commands and advices, and gives an account of how they were rewarded or punished. It reminds us of the temporary nature of this world and the eternity of the life of the Hereafter.

It depicts to us the scenes of Jannah and Jahannam, so that we may be aware of the fate we have to face in that life according to our good or bad acts in this world; and above all, it creates a sense of responsibility in the minds of those who read it in search of guidance. Reading the Qur'an Shareef for this purpose is open to every person, regardless of his academic qualification. The only requisite for such study is to have an honest and unbiased quest for guidance. Therefore, this objective may be achieved by simple reading

of the text in Arabic, if one knows the Arabic language, or its translation if he does not know Arabic.

THE QUR'AN MADE EASY

It is about this objective that the Qur'an Shareef declares itself to be easy for seeking advice: *“Surely we have made this Qur'an easy for seeking advice. So, is there anyone who seeks advice?”* (54:17)

The second objective of the Qur'an Shareef is to explain the laws that govern the individual and collective lives of Muslims, and to lay down the principles under which detailed rules and sub-rules of those laws may be inferred and deduced. These laws relate not only to the ways of worship, but also to the social, economic and political affairs of the Ummah (Muslim Community); rather they extend to international relations as well. Tafseer requires a person who is competent and knowledgeable of all relevant sciences that have been referred to above while discussing the sources of Tafseer.

Unfortunately, some suggest that by the Qur'an Shareef being an easy book of guidance, every layman should be able to explain and interpret the delicate articles of faith and complex laws of Islam. The idea is taken to the extent that even the knowledge of the Arabic language is not held necessary for such an interpretation.

Such people can argue that the Qur'an Shareef itself declares that it is easy for every reader, and therefore no specialised knowledge is required for its understanding.

This is a dangerous attitude towards the Qur'an Shareef, which is based on confusing its different subjects and objectives. The Qur'an Shareef is, no doubt, easy for every reader in so far as its first objective is concerned. The very verse that declares the easy nature of the Qur'an Shareef makes this point very clear when it says: *“Surely we have made this Qur'an easy for seeking advice. So, is there anyone who seeks advice?”* (54:17)

As for 'seeking advice' in matters of general guidance, as mentioned in the first objective of the Qur'an Shareef, it is undoubtedly easy, and this is the meaning of this verse. But it does not mean that the complex issues of the Qur'anic Laws and beliefs are also open for every person without adequate knowledge of the sources of Tafseer mentioned above. Had it been so, Rasulullah ﷺ would not have been entrusted with the task of 'teaching the Book', because none of the Sahabah ؓ needed a teacher to understand the meaning of the Arabic words used in the Qur'an Shareef. All of them were well-

equipped with the knowledge of the Arabic language and usage. Yet, they spent years in learning the Glorious Book from Rasulallah ﷺ. It is thus evident that even the knowledge of the Arabic language is not sufficient for having proper access to the second objective of the Qur'an Shareef, for, it requires a thorough knowledge of how the Prophet ﷺ had interpreted a particular verse, how he ﷺ had acted upon it

and which of the Ahadith reporting his words and acts are authentic upon which one can place his reliance in these matters. That is why the Sahabah ؓ of Rasulallah ﷺ and their followers devoted their entire lives for learning this aspect of the Glorious Book and developed the science of Tafseer as explained above. Unless one has equipped himself with this science by learning it from expert scholars, he is not eligible to form or express an opinion in matters pertaining to the second objective of the Qur'an Shareef.

SPECIALISED KNOWLEDGE AND EXPERTISE

Every branch of knowledge in this world requires specialised knowledge that cannot be acquired by self-study alone. If a person claims to be a doctor after self-study of the medical science without learning it from a competent teacher or professor, no one shall accept his claim, nor shall he be allowed to play with the lives of the patients on the basis of his self-study. If such disorder is not acceptable in any branch of knowledge, how it can be tolerated for the science of Tafseer, on which depends the eternal life of the Hereafter? It is pertinent to quote once again the Hadith in this regard: *“Whoever interprets the Qur'an Shareef without proper knowledge should seek his abode in the Fire.”*

Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani





CONTACT US

031 577 7868

www.darulihisan.com

disc@darulihisan.com

@discdbn

/darulihisancentre

70 Joyce Road,
Sea Cow Lake,
Durban

DARUL IHSAN APP

Secure Easy Donations

Ask Your Fatwa

Spiritual Guidance

GET IT ON Google Play

Download on the App Store

AL IHSAN Book & Gift STORE

www.alihsanbookshop.co.za

bookshop@darulihisan.com

084 401 1527

031 577 7868

FATWA DEPARTMENT

For your Business Queries, Zakah Calculations, Estate Planning - Contact our Fatwa Department

fatwa@darulihisan.com

084 786 2224

031 577 7868

AL IHSAN SKILLS ACADEMY
UPSKILLING THE NATION

Computer Literacy Course

Fashion & Design Course

Cook & Bake Course

Caregiver Course

GUIDELINE
COUNSEL • COMPASSION • COHERENCE

A FREE COUNSELLING SERVICE for our sisters

QUICK CONTACT