

Qur'an Translation and Sub-Continent Analysis of Selected Urdu Qur'an Translations

Shabir Ahmad Khan

PhD Scholar, Faculty of Arabic IIUI

Email: kshabir92@gmail.com

Tawseef Ahmad Bhat

PhD Scholar, Faculty of Arabic IIUI

Tawseefbhat219@gmail.com

Abstract:

As Quran is the word of ALLAH, it is a divine word. The Quran was revealed in the Arabic language. The Arabs were very much familiar with this language linguistically, semantically, culturally, and from all other aspects of linguistics and non-linguistics. As Islam spread beyond the Arab boundaries, the non-Arabs were not able to understand this language with totality. The same was the case of the subcontinent, people here were not so familiar with Arabic that they understand it without translation so there was a dire need to translate the meaning of the Quran to the lingua franca of the subcontinent. Shah Waliullah Muhadis Dehlawi (R.A) contributed to this a lot and after him, his descendants were keenly interested in serving the people of the sub-continent and in which they became successful. The Quran was translated into Persian and after that the lingua franca of the subcontinent i.e. Urdu. This paper deals with the history of Qur'an translation in the Sub-continent particularly Urdu and will analyze some selected translations from the initial stage of Qur'an translation and some translations from the 20th century which is known as a golden era for Urdu Qur'an translation. The researcher will also try to answer what kind of strategies have been used by translators in their translations and which methodology has been adopted by the translator in transferring the meaning of the Holy Qur'an into the target language.

Keywords: Qur'an Translation, History of Qur'an Translation, Sub-continent, Translation Studies, Qur'an translators.

Introduction:

Quran is an internationally and widely read text every day. Quran the divine word was revealed in the Arabic language on the last Prophet Muhammad (S.A.W). Allah has mentioned in the Quran that this book is the guidance for those who fear Allah. As Qur'an was revealed in Arabic, due to which This final verdict was not so difficult to understand for Arabs but to non-Arabs, it was not an easy task. As Islam crossed the boundaries of the Arab world and people who accepted Islam started to face difficulties in understanding the Quran. As they were unfamiliar with this language they were not fully able to understand the message of Allah. The Quran teaches us the way of life and it is the Book that is a full guide for Muslims. To know about Islam it is necessary to know the Quran. To know what Allah is saying to people, what Allah demands from a human being, what he/she has to do in this life so he/she can live the life in a better way and can achieve their goals; this all has been discussed by Allah in His Holy Book Qur'an. This is the Book that changed the lives of people who were living in deserts, this is the Book by which those who were praying to different gods, made by themselves, changed their way towards monotheism and they

Qur'an Translation and Sub-Continent Analysis of Selected Urdu Qur'an Translations

started to pray to only and one Allah. In nutshell, the whole life living style of Arabs changed.

The non-Arabs were feeling a strong need for Qur'an translation. To understand the message of Allah it was an important step to translate the Quran. The scholars of the time started translation of the Holy Book and tried their best to transfer the message of the Qur'an into other languages. It is said that some translations were done by the Companions of Prophet Muhammad (S.A.W), though these were translations of a few parts or few verses of the Qur'an. It is narrated that Salman al-Farsi(R.A.) is the first who had done this job and translated Surah al-Fatihah into Persia language.¹

The work of translating the Quran continued though there were scholars of different ideologies about translating the Qur'an. Some scholars permitted the translation of the Quran and some were against it. Hussein Abdul-Roaf has mentioned in his book this with detail in a separate chapter namely untranslatability. A text from his book can help us which is as, "At this point, the enormity of the task which the translator of the Qur'an has accepted begins to unfold; when the best of Arab poets, rhetoricians, linguists, etc., of a linguistically homogenous community of the time, failed, one wonders how a bilingual/bicultural individual can succeed in reproducing an equivalent 'Qur'an' in a language which is both culturally and linguistically incongruous to Arabic. The task is so frustrating and the Qur'an-bound linguistic and rhetorical intricate problems so unsurmountable that some translators, like Turner (1997) for instance, threatened to throw in the towel. Irving (1985:xxv) talks of the Qur'anic conjunctions and connectives as one of the first problems the Qur'an translator encounters. He is of the opinion that the Qur'an could be considered untranslatable because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting it. It is a living document"². The scholars of the time observed the great need for Qur'an translation for those who are unable to speak or understand this language. To interpret the message of the Qur'an to Ajam (non-Arabs) was as important as to propagate Islam, without translating the message of Allah into the target language it would have never been possible to serve Islam in the lands where Arabic was unknown to its natives.

Translation of the Qur'an was started in the period of Prophet Muhammad (S.A.W) which is evident from Hadith.³ Persian became the first language in which a whole chapter of the Qur'an was translated; this was done by Salman al-Farsi who translated Surah Al-Fatihah into the Persian language on the demand of people. Qur'an was translated into other languages as well and different intentions were behind these translations; few translated it so that they can serve the religion but some translated with hostile intentions so that they can damage the image of Islam. Abdul Raof while discussing the history of Qur'an translation says, "The first rendering of the Qur'an into a western language was made by the English scholar Robertus Retensis in the twelfth century, at the instance of Peter the Venerable, Abbot of Cluny; it was completed in 1143 and enjoyed a considerable circulation in the manuscript. Exactly four centuries later, this mediaeval Latin version was published at Basel, the editor being Theodor Bibliander (Buchmann) of Zurich. It abounds in inaccuracies and misunderstandings, and was inspired by hostile intention; nevertheless, it served as the foundation of the earliest translations into modern European idioms. This, in turn, was translated into Italian, German, and Dutch."⁴ The French language also received the Qur'an translation with hostile intentions, Andre du Ryer was the gentleman who translated Qur'an into the French language in 1647. The first known English

translation was done by Alexander Ross who translated the Quran into the English Language in 1649. The first European translations of the Qur'an were mostly by anti-Muslim writers.⁵ The time passed and the foundation led by Europeans for Qur'an translations forced Muslims to present the actual translations and interpretations of the Qur'an in front of European people and front of other people of the world. In the sub-continent of India and Pakistan, people speak several languages in which translators made their endeavors to transfer the message of the Qur'an into other languages. Persian was the lingua franca of the sub-continent so first translations were done into it and as Urdu took over it then Urdu became the main language in which scholars served a lot.

History of Qur'an translation in Sub-continent:

After the spread of Islam to other parts of the world, the subcontinent is of great importance. The first translation in the subcontinent is considered as the translation which took place in 883 A.D. in the time of Raja Mahrook ruler of Sind, this was the translation which was done into Indian language Sanskrit/Hindi/Sindi.⁶ There is another view about this translation as mentioned by Buzurg bin Shehreyar "The king of Kashmir (Raja Mahrook in some narrations) in the 8th century wrote a letter to the ruler of Mansoura Abdullah bin Umar and desired the teachings of Islam in the Hindi language. So, the ruler Abdullah orders an Iraqi Arab who grew up in India to prepare it. The work was later on sent to the king of Kashmir who loved it and called the Iraqi man to his court. The Iraqi Arab told the king of Kashmir that on the order of the ruler of Mansoura he translated the Quran into Hindi."⁷ A long time passed and no such kind of translation was done in Indian languages. The people of the subcontinent seldom were able to understand the Arabic language. Muslims of the subcontinent were able to understand the Persian language so we can say that in initial Persian was the lingua franca of Muslims in the subcontinent. A lot of translations had been done in the Persian language, even if they were of some chapters of the Quran. In the subcontinent of Pakistan and India, the middle of 12 Hijri has great importance. This was the great period for translations in this region of the world, Shah Waliullah (R.A) started the translation movement and acted as a great pioneer of Qur'an translation in the Subcontinent. Shah Waliullah (R.A) says in the preface of his Qur'an translation "فتح الرحمن" "In the current era in which we are living we have to consider well wishes of Muslims, Translation of Quran should be easy to understand, which can be understood without any problem, and there should not be ambiguity and high linguistic and lexical structures"⁸. From here started the Qur'an translations era in the subcontinent. While highlighting the importance of this Qur'an translation Abdul Majid Daryaabadi says, "if Shah Waliullah (R.A) may have not started Qur'an translation, Allah knows how much difficulties and problems we have faced in this field"⁹ Shah Waliullah (R.A) started the Qur'an translation in 1143H and completed it in 1153H and with it opened the door of Qur'an translation in the sub-continent.¹⁰ After Waliullah (R.A) his son Shah Abdul Aziz al- Dehlawi translated Qur'an into Persian which is known as Tafseer -e- Azizi and gave the translation movement support for its further development.¹¹ It is said that the first translation which was done in Urdu is of Muazem Muhamad Sambli who translated Qur'an in 1718 A.D. and has given title to this translation as Tafseer Hindi, this translation is present as Manuscript in Noor ul Hassan Library Bhopal, India.¹² Shah Murad Ullah Al- Ansari Al- Qadiri translated Qur'an into Urdu in 1128H and was first published in 1247H. Shah Rafi Ud Din translated Qur'an in 1776 A.D. and this was the word for word

Qur'an Translation and Sub-Continent Analysis of Selected Urdu Qur'an Translations

translation. Understanding the need of people Shah Abdul Qadir came into the field and translated the Qur'an into Urdu in 1790 A.D.¹³ which is a communicative translation this translation was not literal and to understand it and understand the meaning of the Qur'an became easy by this translation and this translation played an important role in the development of Qur'an translation and this is the translation which became famous in the whole sub-continent. This is the translation that is even today playing an important role for the Urdu Qur'an translators and the readers as well. British govt. established an academy in Fort William college of Kolkata where the translation department was also established under the supervision of Gilchrist who was principal there. This was the beginning of the 19th century when a team of translators was given the task to translate Qur'an and this team was supervised by John Gilchrist. Maulvi Fazlullah, Kazim Ullah, Mir Bahadur Ali, and Amanat Ullah were among the translators who translated Qur'an and this translation was given the name "translation of Quran in the Hindi Language"^{14, 15} and Hindi language here means the Urdu language.

At the end of the 19th century, a new trend in translation was introduced in the subcontinent and its pioneer was Sir Syed Ahmad Khan. Sir Syed Ahmad Khan translated nearly half portion of the Qur'an and this was published between 1880 A.D and 1895 A.D.¹⁶ After Sir Syed, many scholars contributed to the translation of the Qur'an. Sheikh Sunaullah Amritsari the famous debater of the sub-continent was having a great hold on comparative religion studies, the scholar who had debated with the number of Christians and Hindus, translated the meaning of the Holy Qur'an into Urdu Language and gave name to this translation as "Tafsir Sanayi". This translation was first published in 1895 A.D.¹⁷ In this century a well-known translation and Tafsir was done by Maulvi Abdul Haq Haqqani entitled Fateh Ul Manan which is famous as Tafsir Haqqani. The last volume of this tafsir was published in 1900 A.D.¹⁸ Some other translations were also done in this century such as the translation of the Qur'an by Nazir Ahmad Dehlawi which is famous among the people by 'Garaebu al-Qur'an'.¹⁹ This is the first translation in the Urdu Language of its unique strategy and unique type of translation. As per translation studies we can say that this is the idiomatic translation of the Qur'an into the Urdu Language. Aashiq Ilahi Merathi translated the Quran in this century as well but it was first published in the 20th century.

The 20th century saw great development in the field of Qur'an translation. Urdu language in this era was a lot developed and was developing day by day, new terminologies and new words were making their places in this developing language. The demand for new translations of the Qur'an was increasing due to several reasons. The first and very important reason was that language had developed from every aspect and the translations were not fulfilling the demand of people, the second was that different sects tried to translate Qur'an with ideological turns and third was that new kinds of translations were introduced such as communicative translations, idiomatic translations, semantic translations and so on. There were other reasons as well for translating the meaning of the Holy Qur'an but the important I have mentioned above. If we say that the 20th century was the century of Urdu Qur'an translations it will not be wrong. A large number of translations were done and different scholars of different sects transferred the meaning of the Holy Qur'an into Urdu language and the Urdu language became so rich in Qur'an translations that no other language has such a credit which the Urdu language acquired in Qur'an

translations. This is the language that has the highest number of Qur'an translations in it. I would like to mention here the translations of Qur'an in the 20th century chronologically and will give the name of the translator, when translated and who published this translation:

1. Abdul Haleem Khan translated Quran in 1319 H/1901 A.D and it was published by Aziz press, karnal
2. Maulana Ashiq Ilahi Merathi translated Quran in 1320 H/1902 A.D and it was published in Lucknow
3. Syed Ameer Ali translated Quran in 1320 H/ 1902 A.D and it was published by Nowel Kishore Press in Lucknow
4. Syed Muhammad Umar Qadri translated Quran in 1320 H/1902 A.D and it was published by Shams Al Islam press, Hyderabad Deccan
5. Muhammad Abdul Majeed translated Quran entitled "Tafseer Al-Bayan fi Tarjamat ul Qur'an" in 1321 H/ 1903 it was published in Delhi
6. Muhammad Abu Zar translated Tafseer Jalalain in 1323 H/1905 A.D and it was published by Matbaih Aijaz Muhmmadi in Agra
7. Tarjama, Muwazzihatul Quran, and Tafsir e Waheedi by Molana Waheed ul Zaman. Molana Waheed ul Zaman translated the Holy Quran. It was published in 1323A.H/1905A.D for the first time. Later on, Its other editions also had been published. Another edition was published by Gilani Press of Lahore in 1321A.H/1933A.D. Molana Waheed ul Zaman died on 1339A.H/1920AD.
8. Tarjama and Tafsir Bayan ul Quran by Molana Ashraf Ali Thanwi. Molana Ashraf Ali Thanwi is a well-known and famous scholar of the 20th century. He completed the translation of the Holy Quran in 1323A.H/1905AD. It was published by Mujtaba Press Delhi in 12 volumes on 1326A.H./1908A.D. Molana died on 1362A.H/1943A.D.
9. Mirza Muhammad Umrai Hairat Dehelivi translated Quran in 1324 H/1906 A.D and it was published by karzan press Delhi
10. Dr. Muhammad Hakeem translated Quran entitled Hamialu Tafseer in 1324 H/1906 A.D it was published in karnal.
11. Sanaullah Amritsari translated Quran entitled as "Tafseer Sanaie" in 1325 H/1907 A.D and it was published by Matbah Ahel Hadees
12. Najam ud din Sayuharvi translated Quran in 1325 A.H/1907 A.D and it was published by Faiz Al Bakash Agency Ferozpur.
13. Maulana Nizam ud Din Hussain translated Quran in 1325 H/1907 A. D and it was published by Nowel Kishore press in Lucknow.
14. Maulana Fateh Muhammad Jalandri translated Quran in 1326 A.H/1908 A.D and it was published by Ripha Aam press Lahore
15. Maulana Muhammad Ahsan Talaqadri translated Quran entitled "Ahsan al Tafseer" in 1327 H/1909 A.D. it was published by Afzal Al- Mutabaih Dehli in 7 Volumes.
16. Sheikh Muhammad Ali Dehlivi translated Qur'an in 1329 H/1911 A.D and it was published in Delhi.
17. Maulana Ahmed Raza Khan translated Quran entitled "Kanzul Imaan" in 1329 H/1911 A.D it was published by Nayeemi Press in Muradabad.
18. Abu Muhammad Musalah Haideraba translated Quran entitled as "Tawdi Ul Bayan" in 1329H/1911 A.D. It was published in Muradabad.

Qur'an Translation and Sub-Continent Analysis of Selected Urdu Qur'an Translations

19. Moulvi Sarwar Shah translated Quran in 1330H/1912 A.D
20. Muhammad In'sha'Allah translated Quran in 1333 A.H/1915 A.D it was published by Hameedia Esteem press Lahore in 8 volumes.
21. FatehUllah Shirazitranslated Quran in 1335 A.H/1918 A.D.
22. Fakhru Ud Din Multani translated Quran in 1337 A.H/1919 A.D and it was published by Islamia Esteem Press Lahore
23. Sheikh Muhammad Ashraf translated Quran in 1338 A. H/1920 A.D and it was published in Lahore.
24. Maqbool Ahmed Dehlivi translated Quran in 1339 A.H/1921 A.D and it was published by Maqbool Press Delhi
25. Yaqoob Hassan translated Quran entitled "Kitab ul Huda" in 1340 A.H/1922 A.H
26. Maulana Mahmood Hassan Deobandi translated Quran entitled "Mawade Ul Furqaan" in 1341 A.H/1923 A.D and it was published by Madina Press Bijnour
27. Maulana Muhammad Abdul al-Bari Firangi Mahli translated Quran entitled "Altaf ur Rehman" in 1343 A.H/1925 A.D.
28. Muhammad Bin Ibraheem Gunagarhi translated Tafseer Ibn Abbas in 1346 A.H/1928 A.D and it was published by Noor Muhammad press Delhi
29. Syed Ahmed Hassan Dehlivi translated Quran entitled "Ahsaan Al Fawyyid" in 1346 A.H/1928 it was published by
30. Syed Mumtaz Ali Deobandi and Najam ud din Sayuharvi translated Quran in 1351 A.H/1932 A.D and it was published by Gilani press Lahore in six volumes
31. Ahmed Ali Lahori translated Quran in 1352 A.H/1934 A.D and it was published by Anjuman Khudam ud Din Lahore.
32. Hakeem Yaseen Shah translated Quran in 1354 A.H/1935 A.D and it was published by Din Muhammadi press Lahore
33. Abdul Al Daiem Jalali translated Quran in 1358 A.H/1939 A.D and it was published by Hameedia press Delhi
34. Molvi Feroz ud Din translated Quran in 1362 A.H/1943 A.D and it was published by Feroz Sons Lahore
35. Muhammad Sulaimaan Farooqi translated Quran in 1366 A.H/1947 A.D. It was published by Dar ul Ishaat Al Faiz Amritsar.
36. Muhammad Ashraf Gilani translated Quran in 1366 A.H/1947 A.D
37. Qari Muhammad Ismail Afzal translated Quran entitled Chirag Hadayat in 1371 A.H/1952 A.D and it was published by Sheikh Gulam Ali and Sons printing press.
38. Abu Al Qasim Muhammad Atiq translated Quran in 1371 A.H/1952 A.D.
39. Muhammad Bin Ibrahim Junagarh has translated Tafseer Ibn Kathir in 1373 A. H/1954 A.D.
40. Mirza Ahmed Ali translated Quran in 1374-75 A.H/1955 A.D and it was published by Khan Hussinia
41. Abdul Satar Dehlivi translated Quran in 1376 A.H /1956 A.D and it was published by Maktab Soud, Karachi
42. Mirza Bishar Ud Din Mehmood translated Quran entitled as Tafseer Sageer in 1377 A.H/1957 A.D

43. Gulam Ahmed Pervaiz translated Quran entitled as Mahfoom ul Quran in 1381 A.H/1961 A.D and it was published by Mizan printing press Lahore
44. Hafiz Muhammad Dawood Khan Bin Khurshed Ahmed Khan translated Quran entitled as Al Fazal al-Kabeer in 1388 A. H/1968 A.D and it was published Al Maktab ar Riyan Karachi in 10 Volumes
45. Syed Abu Ala Maududi translated Quran in 1389 A.H/1969 A.D and it was published by Markazi Maktaba Islami Delhi.²⁰
46. Abu Qasim Atiq Firangi Mahli translated Quran in 1390 A.H/1970.
47. Muhammad Abdul Qadeer Sadiqi Qadri translated Quran in 1391 A.H/1971 A.D.
48. Muhammad Saleem ud Din Shamsi translation of Quran has been published in two languages Urdu and Gujrati in 1392 A.H/1972 A.D and it was published by Milat printing press
49. Al-Haj Peer Salah Ud Din translated Quran in 1394 A.H/1974 A.D and it was published by Quran Publication Islamabad.
50. Peer Muhammad Karim Shah Al Azhri translated Quran entitled Tafseer Zia ul Qur'an in 1399 A.H/1979 A.D.
51. Syed Muhammad Shah translated Quran entitled as "Matalib ul Furqan fi Tarjumatul Qur'an" 1403 A.H/1983 A.D.
52. Syed Ahmed Hassan Balgrami translated Quran in 1403 A.H/1983 A.D and it was published by Tafseer H.M Saeed Karachi.

Translation of the Qur'an into the Urdu language is going in the 21st century as well. Scholars are continuously trying their best to present the translation of the Qur'an which will be easily understandable, very near to the meaning of the source text. In the 21st century only in these two decades, we have seen a marvelous development in this field, only in Pakistan we have received many translations in Urdu and some of them are available in markets and few are not completed yet. The eminent 21st-century translators in Pakistan, who have translated Qur'an or they are still translating are as:

1. Hafiz Salah Ud din Yousuf (R.A).
2. Mufti Muhammad Taqi Usmani.
3. Hafiz Adul Salam Bhutwi.
4. Abdul Wahab Ropri.
5. Mian Jameel Sahib.
6. Qazi Atta Ullah Husain translated the Qur'an in Poetry form.
7. Moulana Muhammad Zafar.
8. Allama Muhammad Husain Najafi.
9. Javed Anwer Siddiqui.
10. Dr. Ghulam Husain.
11. Mazhar Anwar Nurani.
12. Sheikh Muhsin Ali Najafi.
13. Syed Saqib Akbar.
14. Professor Muhammad Rafique Choudry.
15. Sheikh Abdul Jabbar Khaki.
16. Sheikh Maroof Sherazi.²¹

Analysis of some of the selected Urdu translations of the Quran:

In this part of the research, we will try to analyze some Qur'an translations which have been done by the scholars at different times. Firstly, we try to analyze the first

**Qur'an Translation and Sub-Continent Analysis of
Selected Urdu Qur'an Translations**

two important translations which were done at the beginning of the Urdu Qur'an translation, the translation for analysis will be Shah Rafi Ud Din and Shah Abdul Qadir, these translations are famous in the circle of scholars as well as in the circle of the common man. Quran translations in the subcontinent passed through various stages. In the initial we know that scholars were of different views about translating Quran, a translator needed to translate the Holy Quran into the target language within the dominance of source language i.e. the translation should have been very close to the source text and in the case of Urdu, most of the Words were borrowed from the Qur'an while translating Qur'an into this target language. Shah Rafi ud din has translated the meaning of the Holy Qur'an literally into the Urdu language whereas Shah Abdul Qadir translated the meaning of the Quran communicatively.

In the given table we have taken the first few verses from Surah Al-Baqarah and its translations of Shah Rafi ud din and Shah Abdul Qadir.

شاه عبد القادر	شاه رفیع الدین	قرآن کریم
شروع اللہ کے نام سے جو بڑا مہربان اور نہایت رحم کرنے والا"	"شروع کرتا ہوں ساتھ نام اللہ کے بخشش کرنے والے مہربان"	"بسم الله الرحمن الرحيم"
"اس کتاب میں کچھ شک نہیں، راہ بتاتی ہے ڈر والوں کو"	"یہ کتاب نہیں شک بیچ اس کے، راہ دکھاتی ہے واسطت پر بیز گاروں کے"	"الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2)" "الَّذِينَ يُؤْتُونَ نَالَعِيُو يُعِيْمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3)"
"وہ یقین کرتے ہیں بن دیکھا اور درست کرتے ہیں نماز اور ہمارا دیا کچھ خرچ کرتے ہیں۔"	"وہ لوگ کہ ایمان لائے ساتھ غیب کے (یعنی بن دیکھے) اور قائم رکھتے ہیں نماز کو اور اس چیز سے کہ دیا ہے ہم نے ان کو خرچ کرتے ہیں"	"وَالَّذِينَ يُؤْتُونَ مَنُو نِمًا نَزَّلًا لِّئَلَّا يَكُو مَأْنَزِرًا لِّمَنْ قَبْلَكَو بِالْآخِرَةِ هُم يُؤْفُونَ (4)"
"اور جو یقین کرتے ہیں جو کچھ اترا تجھ پر اور جو تجھ سے پہلے اور آخرت کو وہ یقین جانتے ہیں۔"	"اور وہ لوگ جو ایمان رکھتے ہیں ساتھ اس چیز کے جو اتاری گئی ہے طرف تیری اور جو اتاری گئی ہے، پہلے تجھ سے اور ساتھ آخرت کے وے یقین رکھتے ہیں"	

The translations of the verses of Sura Al-Baqarah by both renowned scholars are of great importance. The translation done by Shah Rafi ud Din is a literal translation in which the translator has followed the structure of the source language and has tried his best to translate very closely to the source text. As we can see the translation of first verse which has been translated as "یہ کتاب نہیں شک بیچ اس کے، راہ دکھاتی ہے واسطت" "پر بیز گاروں کے" we can understand very well that the translator has translated literally while using the strategy of the word for word translation. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ; first he has translated "ذَلِكَ الْكِتَابُ" as "یہ کتاب" and translated the word "لَا" as

“نہیں”, followed by the translation of word “رَبِّبَ” into Urdu as “شک”, and then translated “فِيهِ” into the target language as “بیچ اس کے”, after that had translated the word “هُدًى” as “راہ دکھاتی ہے” and then he has translated “لِّمُنَّيْنِ” into the target text as “واسطت پر بیبیز گاروں کے”. The translator has not used any kind of another strategy while translating this verse into the target language. While translating “بِالْغَيْبِ” into the target text as “ساتھ غیب کے (یعنی بن دیکھے)”, the translator has used the strategy of shift by addition by using the brackets for more interpretation of the word “الْغَيْبِ”. The translation done by Shah Abdul Qadir is different as compared to the translation of Shah Rafi ud Din. Shah Abdul Qadir has translated Quran into Urdu with the communicative style of translation. He has tried to translate Qur’an keeping the source text in his mind, his translation is very close to the original translation even though this translation is communicative and easy to understand. Dr. Shair Ali Khan has rightly said about this translation in his great research project, “Shah Abdul Qadir’s Urdu translation of the Qur’an is a monumental contribution, a miraculous work of exact rendering in a simple language and faithful way”.²²

When we compare the above two translations to each other we can better understand that the translation done by Shah Abdul Qadir is very easy to understand and a reader can’t face difficulty in understanding the meaning of the verse. The translator had used the sense for sense translation while transferring the meaning of the Holy Qur’an into the Urdu language. The translation of Shah Rafi u-din is the literal translation of the Quran, but this translation was also taken by people of that time with high hands, as being literal people of that time enjoyed it a lot. But when we look at the translations we can better understand this by the saying of Maulvi Abdul Haq about the translation of Shah Abdul Qadir “First of all it is concise, there is not any word without its need in the text and the day today Urdu had been used in it. The translation had been done in the known Urdu(Hindustani) and not in Rakhita language”.²³

The above-mentioned translations were of the period when there was the beginning of the Urdu Qur’an translation movement. In the below, we will analyze the translations which were produced in the era of the Qur’an translation i.e. in the 20th century. Three great translation has been taken into consideration, no doubt there are other translations of the 20th century that are very famous but it will not be possible to include all those here. The translations which I have included found always the readers in this region of the world and readers of these translations are very large. The translators which have been included are great scholars of their time, Muhammad Junagdi., Fateh Muhammad Jalandari, and Ahmad Raza Khan Bareilvi. All of the translators are from different schools of thought. In the analysis, Sura Al-Fatiha has been taken with its three translations of three different scholars. In analysis, we will analyze what kind of strategies was used by translators were translating the meaning of the Holy Quran, what kind of approach has been used in these translations?

مولانا أحمد رضاء خان بریلوی	مولانا فتح محمد جالندھری	مولانا محمد جوناکرھی	قرآن
"سب خوبیاں اللہ کو جو مالک سارے جہان والوں کا"	"سب طرح کی تعریف خدا ہی کو (سزاوار) ہے جو تمام مخلوقات کا پروردگار ہے"	"سب تعریف اللہ کے لیے ہے جو تمام جہانوں کا پالنے والا ہے"	"الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2)" "الرَّحْمٰنُ الرَّحِیْمُ (3)"

"بہت مہربان رحمت والا"	"بڑا مہربان نہایت رحم والا"	"بہت بخشش کرنے والا بڑا مہربان"	"مَالِكِيَوْمَالِدِينَ (4)"
"روز جزا کا مالک"	"انصاف کے دن کا حاکم"	"بدلے کے دن (قیامت) کا مالک ہے"	"إِيَّاكَعْبُدُوْاإِيَّاكَسْتَعِيْنُ (5)"
"ہم تجھی کو پوجیں اور تجھی سے مدد چاہیں"	"(اے پروردگار) ہم تیری ہی عبادت کرتے ہیں اور تجھی سے مدد مانگتے ہیں۔"	"ہم صرف تیری بی عبادت کرتے ہیں اور صرف تجھ ہی سے مدد چاہتے ہیں"	"إِهْدِنَاالصِّرَاطَالمُسْتَقِيْمَ (6)"
"ہم کو سیدھا راستہ چلا"	"ہم کو سیدھے رستے چلا۔"	"ہمیں سیدھی (اور سچی) راہ دکھا"	"صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْغَيْرِ الْمَغْضُوْبِ عَلَيْهِمْوَلَا الضَّالِّيْنَ (7)"
"راستہ ان کا جن پر تونے احسان کیا"	ان لوگوں کے رستے جن لوگوں پر تو اپنا فضل و کرم کرتا رہا۔ نہ ان کے جن پر غصے ہوتا رہا اور نہ گمراہوں کے۔	ان لوگوں کی راہ جن پر تونے انعام کیا ان کی نہیں جن پر غضب کیا گیا اور نہ گمراہوں کی	

In the above-mentioned translations of Sura al- Fatiha, all translators have used communicative translation in transferring the meaning of Holy Text into the Urdu language. All of the above translations are very close to each other and have translated the text by using different strategies of translations while transferring the meaning into the target language. We can see that there are few differences in these translations and these are mostly that translators have used synonyms while translating these words but these all give the same meaning and which is easily understood to the common reader. In translating the first verse of Sura al-Fatiha, Fateh Muhammad Jalandari has translated (الله) into Urdu as (خدا) by using the strategy of "translation by Cultural substitution"²⁴ which has been given a strategy by Mona Baker in her book "In other words", readers of the target language understand very well by using this, however, in Urdu we use الله as well, as the Urdu language has a large number of borrowed words from Arabic so the reader here can understand very well if the same words are used which are used in the source and are also used in the target language. In translating the 4th verse Muhammad Junagadi has used the strategy of shift by addition and has given the parentheses while adding the word (قیامت) and by using this strategy the translation goes very close to the source text and by this, the target reader also gets the very near equivalent meaning which source text means, the other two scholars have given the sense and deep meaning for this which

sometimes requires more interpretation for the from the reader. In translating the meaning of the 5th verse all the three translators have used the communicative approach and eventually, the communicative approach used by Janagadi is near dynamic equivalence which almost gives the equivalent meaning of the source text. Muhammad Junagadi and Fateh Muhammad Jalandari has also used in their translation strategy of “Shift by addition” and have given more interpretation in the parentheses.

Conclusion:

The subcontinent of India and Pakistan has a great history in the translation of the Quran. When Islam reached here in the subcontinent it was welcomed by the people of the Subcontinent. After the spread of Islam in the whole subcontinent, scholars felt the need for Quran translation and was translated into the local languages of the regions. Being very critical job scholars took cautiously the steps in translating the meaning of the Quran. There are several translations of the Qur'an, some of them are literal, some are sense to sense and some are literary translations, some are idiomatic and some are ideological translations, some are semantic translations and some are word-for-word translations. Eventually, Urdu is the language that has a large number of Qur'an translations as compared to other languages of the world. From the 17th century, Urdu Qur'an translations are serving the people of the Sub-continent and scholars are uninterruptedly producing the translations in this living language of the world for the people of Urdu speaking world. Translators have used different kinds of methodologies while translating the meaning of the Qur'an into the Urdu language; some have used communicative approach, some have used translation shift approach and equivalent approach is mostly found in these translations. From the above analysis, we can say that scholars are trying their best to communicate the meaning of the Holy Qur'an into the Urdu language by using different strategies of translation.

References:

-
- ¹ احمد بن حجر العسقلانی: فتح الباری شرح صحیح البخاری 1/130، تحقیق: محمد فواد عبدالباقی ومحب الدین الخطیب، دار المعرفۃ بیروت 1379ھ. حویلیۃ الجامعۃ الاسلامیۃ العالمیۃ، العدد الخامس والسادس عشر، ص 2007، 10-2008
- 'Aḥmad bin Ḥajar Al-ʿAsqalān: Faṭḥ Al-Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī 1/130, Researched by: Muḥammad Fuʿād ʿAbdul-Bāqī wa Muḥibb Al-Dīn Al-Khaṭīb, Dār Al-Maʿrifah, Bairūt, 1379 H. Hauliyyah Al-Jāmiʿah Al-ʿIslāmiyyah Al-ʿĀlamiyyah, vol:15-16, 2007-2008. pg: 10.
- ² Abdul-Rauf. Hussein. Qur'an Translation: Discourse, Texture, and Exegesis. London And New York: Routledge, 2001.
- ³ صحیح البخاری، محمد بن اسماعیل البخاری. کتاب بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم، رقم الحديث 7. المطبعة السلفية، القاهرة (1400هـ). ج: 1: ط: 1: ص: 16
- Ṣaḥīḥ Al-Bukhārī, Muḥammad Bin ʿIsmāʿīl Al-Bukhārī, Kitāb Kaifa Kāna Badʿ Al-Waḥyī ʿilā Rasūl Allāh Ṣallī Allāh ʿalayhī wa Ṣallam, Raqm Al-Ḥadīth 7, Al-Maṭbaʿah Al-Salafiyyah, Cairo, 1400H, 1st Ed. vol: 1, pg:16.
- ⁴ Abdul-Rauf, page 19.
- ⁵ Abdul-Rauf, page 20.
- ⁶ برصغير میں مطالعہ قرآن (علوم القرآن، تفاسیر، مفسرین)، ڈاکٹر اعجاز فاروق اکرم، ادارہ تحقیقات اسلامی، اسلام آباد 1999ء۔۔۔ ص 77۔

Barr Saḥīr Main Muṭālī 'ah Qur'ān ('Ulūm Al- Qur'ān, Tafāsīr, Mufassarīn), Dr. 'I Jāz Farūq 'Akram, 'Idārah Tehqīqāt 'Islāmī, Islamabad, 1999, pg: 77.

⁷Buzurg bin shehreyar, Ajaeb ul hind, P112

⁸قرآن کے اردو تراجم، ڈاکٹر احمد خان، فکر و نظر، ج ۳۹، ص 15۔

Qur'ān ke 'Urdū Tarājīm, Dr. Aḥmad Khān, Fikr o Nazar vol: 39, pg: 15.

⁹اردو ترجمہ قرآن اور لسانی ارتقاء، محمد عبداللہ، مقالات قرآن کانفرنس: پہلی سہ روزہ قرآن کانفرنس (منعقدہ 4 تا 6 اپریل 2008ء)۔ بہاولپور: دی اسلامک یونیورسٹی آف بہاولپور، 2009ء، ص: 101

'Urdū Tarjamah Qur'ān aur Lisānī 'Irtiqā', Muḥammad 'Abdullah, Maqāilāt Qur'ān Conference: Pehli Seh Rozah Qur'ān Conference (4-6 April 2008) Bahawalpur, The Islamic University of Bahawalpur 2009, pg: 101.

¹⁰ترجمہ قرآن: فتح الرحمن کاپس منظر، ڈاکٹر محمد الیاس العظمی، فکر و نظر۔ جلد: 41، 2004ء، ص: 3

Tarjamah Qur'ān: Faṭḥ Al-Rahman ka Pas Manẓar, Dr. Muḥammad 'Ilyas Al-'A'zūmī, Fikr o nazar, vol: 41, 2004. pg: 3.

¹¹شاہ عبدالعزیز محدث دہلوی اور ان کی علمی خدمات، ثریا ڈار، ادارہ ثقافت اسلامیہ، لاہور، 1991ء۔ ص 102، 120، 254.

Shāh 'Abdul 'Azīz Muḥaddith Dehlawī aur 'un kī Khidmāt, Thurayyā Dār, 'Idārah Thaqāfat 'Islāmiyah, Lahore, 1991. pg: 102, 120, 254.

¹²قرآن حکیم کے اردو تراجم، صالحہ عبدالکبیر شرف الدین، قدیمی کتب خانہ، کراچی 1981ء۔ ص 85

Qur'ān Ḥakīm ke 'Urdū Tarājīm, Ṣāliḥah 'Abdul Rauf Sharaf Al-Dīn, Qadīmī Kutub Khānah, Karachi, 1981, pg: 85.

¹³ڈاکٹر محمود الحسن عارف، ترجمہ قرآن حکیم آغاز و ارتقاء اور مشکلات و مسائل، مقالات قرآن کانفرنس: پہلی سہ روزہ قرآن کانفرنس (منعقدہ 4 تا 6 اپریل 2008ء)۔ بہاولپور: دی اسلامک یونیورسٹی آف بہاولپور، 2009ء۔ ص: 84۔

Tarjamah Qur'ān Ḥakīm 'Āgāz o 'Irtiqā', dr. Maḥmūd Al-Ḥasan 'Ārif, Maqāilāt Qur'ān Conference: Pehli Seh Rozah Qur'ān Conference (4-6 April 2008) Bahawalpur, The Islamic University of Bahawalpur 2009, pg: 84.

¹⁴قرآن حکیم کے اردو تراجم، ص: 95.

Qur'ān Ḥakīm ke 'Urdū Tarājīm. pg: 95.

¹⁵قرآن کے اردو تراجم، ص ۲۳۔

Qur'ān ke 'Urdū Tarājīm, pg: 23.

¹⁶".الاتجاه العطلانی لتفسیر القرآن فی شبه القارة الهندیة" جہات الاسلام، ابو بکر، المجلد: 10 (2017م) ص: 306.

Al-'Ittijāh Al-'Aqlāni li Tafsīr Al- Qur'ān fi Shihb Al-Qārrah Al-Hindiyyah, Jihāt Al-'Islām Abū Bakr, vol: 10 2017. pg: 306.

¹⁷تفسیری رجحانات کا ارتقاء، محمد طاہر مصطفیٰ، علمی بک ہاؤس لاہور، 1993-1994ء۔ ص 206-207،

Tafsīrī Ruhjānāt ka 'Irtiqā', Muḥammad Ṭāhir Muṣṭafā, 'Ilmī Book House, Lahore, 1993-1994, pg: 209.

¹⁸تفسیری رجحانات کا ارتقاء، ص: 209.

Tafsīrī Ruhjānāt ka 'Irtiqā'. pg: 209.

¹⁹قرآن حکیم کے اردو تراجم، ص: 243.

Qur'ān Ḥakīm ke 'Urdū Tarājīm. pg: 243.

²⁰Hauliyyah Al-Jāmi 'ah Al-'Islāmiyyah Al-'Ālamiyyah, 15th and 16th edition, Maudūdī's Tarjamāt li Ma'ānī Al-Qur'ān al-Karīm, p12-15. The annual journal of International Islamic University Islamabad, E 15TH and 16TH, 8, 2007

²¹Khan, Shair Ali, Nargis Nazir. Towards developing parameters for Urdu Quran Translation. NRPU Project No. 5830. Department of Translation and Interpretation, Faculty of Arabic. International Islamic University Islamabad.

²²Khan, Dr. Shair Ali. Towards developing parameters for Urdu Qur'an translation. Page no. 40

²³قرآن کے اردو تراجم۔

Qur'ān ke 'Urdū Tarājīm.

²⁴Baker, Mona. In other words: A coursebook on Translation. New York: Routledge, 2018. Page no. 30.