

The Role of Islamic Universities in translating the books of Aqeeda: The Case of translating Arabic Aqeeda books into Urdu A Comparative Study with other Universities

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Abstract

Islam is the only religion that guarantee true guidance, peace and satisfaction for humanity. Aqeeda is the main source of pushing humanity to peace, satisfaction and good deeds. Aqeeda puts stormy, tiding and of peerless effects over the cognitive, imaginative and social domains. It was the dogma that put human to bow to manmade stones. And it was the aqeeda that enforced the human to demolish all the stone made deities. It was the dogma that compelled human to slaughter his sons and daughter for false gods. It was the Aqeeda that raised the human from humiliation to such a high status where on single 'sigh' the heaven tremble, the angles rush, the water gives way, the fierce animals guard human.

Translating the books that contain Islamic Aqeeda, is the need of the time. This serious text transfer activity needs bilingual scholars with both language and subject knowledge competencies to render the Aqeeda text of critical and serious nature, carefully faithfully, with all its depths and pros and cons.

In Pakistan various universities have established departments of Islamic Studies and Arabic with the view to render various Arabic books into Urdu languages either to meet the needs of the students or to aware the public. The research is focused on the books translated by the faculty of Usuluddin, Faculty of Arabic, Sharia Academy, explaining the to conduct research studies of annotated translation of all such Aqeeda books. The research will touch the books translated by other universities, colleges and individually by the scholars, and publishing companies. The research tries to encourage a culture of annotated translation of Aqeeda and all related books in higher classes to generalize the benefit of Aqeeda books.

Key Words: *Aqeeda, Book, Translation, Religious Text, Complexity, Seriousness.*

1. Introduction

Translation is a very complex cross-cultural and cross linguistic activity through the centuries. It helped the people to understand each other in their culture, manner, dealings and trades matters. The translation as practice has its history back to 3rd millennia BC denoting to the historical Epic of Gilgamesh and Hymn of temple which at that time were translated from the Source Language Akkadian to Sumerian, Assyrian and Arabic languages. (Joshua. J. Mark 2018) Then, in the due course of time in the 2nd millennia the first revealed text Ten Commandments were transcribed and in the 3rd century of 1st millennia were rendered into Greek by 72 Hebrew scholars in Egypt Alexandria. (Lawrence, Paul. 2016) But Quran was revealed in 610 AD and were translated orally then in written form to the foreigners in the city of Makkah, Madina and to the surrounding Kings and rulers. The companions of the prophet Muhammad played great role in the accurate rending of its true essence to the assigned target readers. Through the history the scholars accepted this challenging

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task of rendering this sacred text along with its complexities. In the time when the world is just under a single 'click' this challenge falls on the shoulder of all Islamic scholars specially those who are teaching in Islamic organizations specifically Islamic Universities. They have the intellectual and linguistic potential to bear this hard and tough responsibility at one side and to help the readers in understanding the word of God at other side.

2. Importance and Seriousness of Translating Aqeeda:

Religious text is called the most sensitive text which put the translator in a dire need of acquiring a strong background of the source language terminologies and their deep structure meaning. It must be as accurate as the actual meaning as elaborated by Abdelhamid Elawa mentioning the sensitiveness of such texts. To convey the exact meaning of what the religious texts possess a vast range of phonological, syntactic, morphological, semantic, rhetorical and stylistical features. Quran is linguistically and rhetorically overloaded text as Hussein Abul-Raof. Ali Aldahesh quoted Hussein in Cultural Aspects in Qur'an Translation (2005:162) that Quran is a linguistic miracle due to which it is untranslatable and capturing its linguistic vision is beyond the human faculty. Furthermore, it cannot be replaced by human words as Latin Bible and a 'a betrayal, an inferior copy of a prioritized original'. (Ali Aldahesh 2014: *(Un)Translatability of the Qur'ān*) *Creed is the back bone of Islamic Religious literature. Without a clear sense of Islamic Creed one may lose all his deeds. That is the reason the scholars must have the strong subject background and sufficient translational knowledge to do this duty. having lack in both cases, the real sense cannot be rendered which in turn definitely destroy the mission of purifying the faith.*

3. Role of Islamic Universities in Translating the books of Aqeeda

Islamic universities are the main hubs of teaching Islamic creed. They possess a rich scholarly body of faculty members. Their main cause is to convey the Islamic Aqeeda in its real sense. In Pakistan only International Islamic University has the honor of having a full time department of Aqeeda and Philosophy under the Faculty of Usulluddin. (http://www.iiu.edu.pk/?page_id=2436) Other universities of Pakistan have only the department of Islamic Studies along with Comparative Religion and Quranic, Hadith, Fiqh Sciences.

4. Universities and Translation of Aqeeda:

Universities conduct the subject teaching of religious books to various levels such as BS, MS and Ph.D. In Pakistan, only International Islamic University has a separate department of Aqeeda and Philosophy with blend of qualified faculty including indigenous and foreign teachers. We can categorize the translation of Aqeeda books in two levels of translation i.e oral and written.

a. Oral Translation of Aqeeda:

i. Through Class Lectures;

Oral Translation deals with spoken words of a Source Language into a Target Language. In the Department of Aqeeda all the teachers are practically doing this by

intra-lingual and inter-lingual. They explain the Arabic Aqeeda texts in Arabic which is intra-lingual type of oral translation and sometimes into English which is Inter-lingual type of oral translation. Department of Aqeeda is the only creditor of this type in Pakistan.

ii. Through Online audio/video Lectures:

There are some scholars of Religious Institutions who perform this type of translation such as a Laday figure Dr. Farhat Hashmi and her husband Dr. Idris Zubair both were ex-teachers of International Islamic University. They have lectured Ibn Taimiyya Al-Wasitiyya through a series of lectures which can be accessed on the following link: Dr Farhat Hashmi's translation of Aqeeda Al-Wasitiyyah: <https://www.alhudapk.com/audio/category-2/aqeedah/assorted/aqeedah-al-wasitiyah/aqeedah-al-wasitiyah-fh.html>

b. Written Translation:

Translating the books of Aqeeda for various purposes according to the mental level of readers is inevitable in the current age where every individual is busy and mentally disturbed. The role of the Department of Aqeeda, in this regard, is very important being the only Department in Pakistan. But to my research not only the Department of Aqeeda but the Faculty of Usuluddin, Faculty of Arabic and Dawa Academy all are clean in written translation of Aqeeda books. This is a matter of serious concern. To my view point there is a dire need of conducting research as annotated translation of Aqeeda books at MS and Ph.D level to meet the growing challenges of the current age and to create an atmosphere of collaboration among various Islamic groups.

5. Books Translated into Urdu by Non-University Scholars:

1. Al-Aqeeda al-Wasitiyya by Ibn Taimiyah translated into Urdu by Professor Jarullah Zia: <http://hasbunallah.com.au/sharah-aqeedah-wasitiyah/>
2. [Al-Aqeeda al-Wasitiyya by Ibn Taimiyah Transalted into Urdu by Abul Mukkarm bin Abdul Jaleel , published by Al-Kitab International](#)
3. Qatf ul Jani al-Dani the book of `Aqidah written by Ibn Abu Zayd Al-Qayrawany translated into Urdu by Abdullah Nasir Rahmani. with the title 'Bunyadi Aqaied', Published by Maktaba Abdullah bin Salam for Translation of Books. <http://hasbunallah.com.au/qatf-al-jena-al-dani-sharah-aqeedah-ibn-abi-zaid-al-qayrawani/>
4. Al-Aqeeda Al-Tahawiyyah translated by Molana Muhammad Asghar Ali . Jamia Islamic Arabic Faisal Abad: <https://urdubookdownload.wordpress.com/2014/08/21/al-wazahat-ul-kamilah-urdu-sharah-aqeedah-tahawiyyah-by-shaykh-muhammad-asghar-ali/>

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5. Al-Aqeeda Al-Tahawiyyah translated by Molnan Muhammad Hanif Abudl Majeed , A Scholar of Jamia Uloom-e- Islamay Binowri Town Karachi. Page 57, in an easy language .
6. Al-Aqeeda Al-Tahawiyyah translated by Molna Abdul Hameed Swati, February 2004 published by Madrasa Nusratul Uloom Gujranwala.
7. Al-Fawa'id Al-Dirasiya fi Sharah Al-Aqeeda Al-Tahawiya, translated by Abu Salman Zar Muhammad , June 2010, Umer Press Karachi. Page 129. <https://www.scribd.com/document/216597575/AlFawaidUdDarasiaUrduSharhAlAqidaAlTahawia>
8. Al-Wazhatul Kamila Sharh ul Al-Aqeeda Al-Tahawiyya. Translated by Molana Muhammad Asghar Ali, Shaikul Hadith Jamia Rehmania Faisal Abad. <https://www.scribd.com/document/216597880/AIWazhatUIKamelaUrduSharhAlAqidaAlTahawia>
9. Al-Dars al-Hawi Sharh Urdu of Al-Aqeeda Al-Tahawiyya, translated by Molana Muhammad Asghar Al-Qasmi Muzafar Nagri, Published by Maktaba Rahmania Urdu Bazar Lahore, page 161. <https://www.scribd.com/document/216597502/AIDarsUIHawiUrduSharhAlAqidaAlTahawia>
10. Aqeeda Ahlul Sunnah wa Jama by Al-Shaikh Salih Al-Uthameen, translated by Abdul Rashid Azhar.
11. Aqeeda Ahle Sunnah wal Jama' by Shaikh Muhammad bin Salih Al-Uthaimeen translated into Urdu by Dar ul Salam Publication.
12. Aqeeda Ahle Sunnah wal Jama' by Al-Uthaimeen revised by Shafiquehman Zia Ullah Madi published by Saudi Ministry of Religious Affair.
13. Al-Aqeeda tul Hasanat by Shah Waliullah translated into Urdu by Molana Abdul Hameed Swati (toobaa.elibrary.blogspot.com).
14. Iqtiza ul Sirat il Mustiqim by Ibn Taimiyya translated into Urdu by Abdul Razaq Malih Abadi with the title 'Fiker-o-aqeeda-ki-Gumrahiyan-Aur-Siraate-Mustakeem-Key-Taqazey' published by Dar ul Salam in 2007.

15. Islami Aqaied by Ibn Ahmad Al-Hakami translated into Urdu by Molana Mukhtar Ahmad Nadawi, Maktaba Islamia, (www. KitaboSunnat.com).
 16. Al-Usul al-Salatha wa Adillatuha by Muhammad bin Sulaiman Al-Tamimi translated into Urdu by Pro. Muhammad Sarwar Gohar published by Dar ul Salam.
 17. Juhood Aimma al-Hanafia fi Bayan al Shirk wa Wasailihi by Muhammad al-Khamis translated into Urdu by Saeed Murtsaza Nadawi with the title “ur_Aemme_hanafia_ki_koshishen_shirk_aur_uski_wasael_ke_bayan_me” published by Saudi Ministry of Religious Affairs in 1425 AH.
 18. “ur_Aqeeda_Ki_Kharabiyaan_Aur_Un_Se_Bachne_Key_Treekey” by Ibn Baaz translated into Urdu by Asrar ul Haq Ubaidullah .
 19. Al-Barailviat : Aqaaid wa Tarikh by Allama Ihsan Ilahi Zaheer translated into Urdu by Ataurehman Saqib published by Idara Tarjuman ul Sunnah.
 20. Aqeedat Al-Aima Al-Arba’ Abu Hanifa, Malik, Shafai and Ahamd by Prof. Dr. Muhammad bin Abdul Rehman Al-Khumais, translated into Urdu by Abu Hassham Azami, Revised by Mushtaq Ahmad Karimi, published by Saudi Ministry of Religious Affairs.
 21. Al-Diobandia Tarifoha wa Aqaaidoha by Abu Usama Sayyed Taliburehman published by Dar ul Kitab wa Sunnah (www.ahlulhadeeth.net)
 22. “Ye Ikhtilaaf Kab Tak” by Al-Uthaimeen translated into Urdu by Mushtaq Ahmad Karimi in 2004 Bihar India.
 23. “Qadiya tul Takfeer bain Ahlussunah wa Firaqi al-Dalal” by Shaikh Saeed bin Ali bin Wahaf al-Qahtaani translated into Urdu by Abu Abdullah Enayatullah bin Hafeezullah Sanabali Madani, Madian Munawwara.
6. Conclusion: we can conclude this brief article in the following points
- a. **Findings:**
 - i. Aqeeda is the core base of Islam which must be understood clearly and be adopted doubtlessly.
 - ii. All the books of Aqeeda are in Arabic language being the language of the Last Revelation. Therefore, for the purpose of generalizing the benefits and removing the linguistic and

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rhetorical ambiguities from various terms relating to Aqeeda, a careful, faithful and explicit translation is the need of the time.

- iii. Such a challenging task of transferring a sensitive text into another language requires competent and highly qualified professors, teachers and scholars of Universities who perform this duty.
- iv. Faculty of Usuluddin at International Islamic University has the only department of Aqeeda and Philosophy that put great responsibility on the shoulders of its teachers to meet the needs of the current time by translating the books of Aqeeda in a moderate manner without the personal and ideological intervention in the original Arabic texts.
- v. The Department of Aqeeda is doing Oral translation of the books through lectures. But in written translation the Department has done nothing to my knowledge.
- vi. Non-university scholars have rendered a good number of Aqeeda books into Urdu.

b. Suggestions:

- i. The Department of Aqeeda should think critically about translating the books of Aqeeda in a manner that brings uniformity, peace and harmony among various schools of thought.
- ii. International Islamic University and other such institutions can play a great role in translating the Aqeeda books into Urdu in a moderate manner away from any intense extremism.
- iii. In the Current age where the world needs a unified Islamic faith as the grouping ideas are disturbing the image of Islam. The new Muslims often feel discomfort when they listen about various Aqeeda related issues and problems and differences among various Islamic groups. To cope with this situation, the Governmental Educational Institution specifically the International Islamic University should come forward to release this tension.

c. Final Remarks:

- i. The Department of Aqeeda being the only stakeholder in Pakistan should carry out research in Annotated translation of Aqeeda's book at MS and Ph.D. level to meet the challenges of growing gulfs among various Islamic Schools and Groups

due to the intervention of their personal ideological embedding and narration.

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