

## The English Translation of Qadyanism: A Case Study of Sher Ali's Translation

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### Abstract

The research examines the influence of the theological ideology on Sher Ali's translation, *The Holy Qur'an* (1997); moreover, it clarifies the relationship between ideology and translation. It exposes how translators convey and support their beliefs through translations. The Qadyani translators of the Qur'an convey and support their beliefs through translations. They dedicate themselves to produce English translations which were circulated at a very wide scale with a missionary spirit in the English-speaking world to win over unsuspecting readers to Qadyanism. The comparative method is used to explore the influence of ideology on the translation and exposes many results as shown in the current study. Sher Ali's translation is prejudiced and influenced by the Qadiani beliefs. He misrepresents and mistranslates many verses that shall be scrutinized in the research. He depends on unauthentic beliefs which distort the core of Islam and misrepresent the attributes of Allah. The translator denies the finality of the prophethood and denies the miracles of the Prophets. The translation of several verses which refers to the theological ideology of the Qadyanism movement. This translation shows how the Qadyani translators of the Qur'an convey and support their beliefs through translation.

### Keywords:

Ideology, English Translation, Qadyanism, Mistranslation and Misinterpretation.

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## 1. Introduction

The Qadyani translators of the Qur'an convey and support their beliefs through translations. They dedicate themselves to produce English translations which were circulated at a very wide scale with a missionary spirit in the English-speaking world with a view to win over unsuspecting readers to Qadyanism. There are many deviations between Ahmadiyya's English translations of the Qur'an and other translations. As observed by some scholars, translating the Qur'an is not merely rendering the Qur'an from Arabic to other languages, but it is also a means to transmit certain ideology and understanding of the Qur'an. Lahore and Qadiani are branches of Ahmadiyya could be considered as initiators in translating the Qur'an into more than a hundred languages.

The Mirza Ghulam Ahmed claims to refute the misconceptions about Islam and establishes new beliefs for a sect which represents the proper Islam according to his perspective. He also alleges that he is the only man who postulated from the Qur'an and the Qur'anic teachings must not conflict with any established law of physical nature. He focuses on the human mind because it has an eternal urge to communicate with Allah. He alleges that God chooses some followers of the Prophet Muhammad to speak to them and he is one of them and considers this the living proof of his existence. Mirza writes his book *Barahin Ahmadiyya* in four volumes to meet all charges and criticisms that deny his prophethood. Thus, the researcher is going to scrutinize the beliefs of Ahmadiyya which divides into two main groups (Qadyanism and Lahorisim) and clarify the reason for schism from their main sources and how the translator of Qadyanism was affected by his theological ideology in his work.

## 2. Method

The research applies the comparative method mainly to compare Sher Ali's translation, *The Holy Qur'an* (1997) by with the main Islamic commentaries on the Qur'an, Islamic Creed's books, and Qur'anic sciences' references such as *Tafsir al-Tabari* (1983), *Tafsir ibn kathir*(1998), *Al-Jami li-ahkam al-Qur'an* (2006), *Ma'alim Altanzil* (2002), *Fath al-Bayan* (1992), *Fath al-Qadeer* (2010), *Alhidaya'iilaa Bulugh al-Nihaya* (2007), *Mahasin Alta'wil* (2003), *Al-Jawahir al-Hisan fi Tafsir al-Qur'an* (1997), *Zad al-Massir* (1984), *Al-Tasheel* (1995), *Rouh Alamini fi Tafsir al-Qur'an al-Azeem* (1994), *Al-Burhan* (2006), *Al-Itqan* (2006),

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*Al-Zyadah wal-Ihsan*(2006), *An Introduction to the Sciences of the Qur'an* (1999), *An Approach to the Qur'anic Sciences* (2006), *Asbab al-Nuzul* (1991), *Orientalists and The Qur'an* (2004), *The Sublime Qur'an and Orientalism* (1989) and *Al-Asmaa wal Sifat*(1991).

The researcher attempts to discuss the translation and scrutinizes how the translators achieve the purpose of the source text or misrepresent it. What is the followed method? Who is the readership of the translation? It gives a selective and represents the detail of the translation with a comparison. It discusses the Suras (Chapters) gradually and examines the translation of the meaning in verses that need to develop.

### **3. Qadyanism**

The founder of Qadyanism is Ghulam Ahmed who was born in 1835 and lived in Qidyan between (1839 -1908). He has Persian and Turkish origins. During his childhood his family moved to Punjab then he has a profound knowledge of the Qur'an and Islamic literature; moreover, he studies the effects of western civilization and its new theories of physical and natural sciences on the human mind (*Barahin Ahmadiyya* 4). He died in 1905.

The Mirza claims to refute the misconceptions about Islam and himself by forceful writing and establishing new beliefs for a sect which represents the proper Islam according to his perspective. He also alleges that he is the only man who postulated from the Qur'an that the Qur'anic teachings must not conflict with any established law of physical nature. He focuses on the human mind because it has an eternal urge to communicate with Allah. He alleges that God chooses some followers of Prophet Muhammad to speak to them and he is one of them and considers this the living proof of His existence. Mirza writes his book *Barahin Ahmadiyya* in four volumes to meet all charges and criticisms that deny his prophethood. Thus, the researcher is going to scrutinize the beliefs of Ahmadiyya which divides into two main groups (Qadyanism and lahorisim) and clarify the reason of schism from their main sources and how the translator of Qadyanism was affected by his theological ideology in his work.

Mirza's family was expelled by Sikhs from Qidyan and the British colonizer supported his family to come back to Qidyan but conversely, the family members should support the colonizer. The colonizer plotted to split the Muslim unity by creating new sects which help to achieve his illegal goals in the Indian lands as

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Qadyanism, Baha'ism, and Babism. Thus, Mirza Ahmed issues an advisory opinion to prohibit struggling the British colonizer. He blessed the British colonization in Palestine and Iraq and supports Britain in Palestine through establishing mosques and spreading his call even his followers till now have *al-Bushra* Magazine the only Qadyani magazine in the Arab countries; moreover, there are about 3000 followers of Qadyanism in Palestine (Hassan 2006). Mirza Ahmed rejects the jihad against the British colonizer and becomes a faithful agent. Thus, he says: "For the sake of British Government, I have published and distributed 50,000 leaflets in this country (i.e. India) and other Islamic countries, the result of which was that hundreds of thousands of people have given up their 'filthy' ideas about Jihad." (*Roohani Khazain* vol. 15 p.114)

Qadyanism call has three main stages are: 1) calling for Islam and renovation. This period lasted between (1879- 1891) and Mirza Ahmed claims himself as a reformer and a renovator. He alleges also that Allah commands him to reform the world. He depends mainly on this stage on writings, debates and gathering the followers together. 2) Mirza claims himself as the promised messiah in 1891 and explains the verses and traditions regarding his perspective to support his allegation. He swears "I am the promised messiah and my lord gives me manifest authority" (*Al-Istiftaa* 41). 3) He pretends Prophethood and establishes Qadyanism and calls for his sect as the real model of Islam.

Mirza Ghulam Ahmed died in 1908, then Hakim Nour Al-deen was appointed as a successor and the first caliph for Qadyanism for six years. Next, Bashir Al-deen, the second son of Mirza Ahmed, became the successor and spent 51 years in his position. Then, Mirza Tahir Ahmed became the third caliph and the current caliph is Masrour Ahmed who lives in London now. After the death of the first caliph, this sect splits into two main groups (Ahmadiyya Muslim Community and Lahore Ahmadiyya Movement) the former under the leadership of Muhammad Ali and the latter is led by Mirza Bashir al-deen. The main reasons for this union are the claim of Bashir al-deen that his father is a prophet while lahorisim under the leadership of Muhammad Ail denies the prophethood of Mirza Ahmed but approved his divine inspiration and the right to be the renovator of his age. Secondly, The Lahore Ahmadiyya group believes that anyone who testifies the testimony of faith is a Muslim while Qadyani Movement believes any Muslim denies the reality of Mirza Ghulam Ahmed is a disbeliever.

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Mirza Ahmed believes that Allah has many hands and legs like octopus and he sees Allah plainly (*Tawdeed al-Maram* 85). He supposes that all Prophets inform their people about him. He alleges the Qur'an his own word (*Reality of the Revelation* 20). He alleges that all traditions "Hadiths" which contradict his inspiration are abrogated (*Ahmadi Inimitability* 20, 31, 57). He assumes that angels do not descend to the earth and the reality of angels is the heat of the soul. He thinks that the day of Resurrection shall come but its appointment is not important (*Refuting the Fabrication* 202). He informs his followers to perform al-Hajj "Pilgrimage" in Qidyan after his death (*The Blessings of Succession* 5). He believes that Isa is a drunkard and pretends the lordships, moreover, his grandmothers are hookers (*Maktobat Ahmed* 23-24 and *Injam al-Mulham* 3). He believes that he was Muhammad, the Messenger of God. "Muhammad is the Messenger of God and those with him are hard against the disbelievers and merciful amongst themselves" (48:29). He assumes that in this divine revelation, he was named Muhammad and also the Messenger (*Roohaani Khazaain*, vol. 18, page 207). He pretends to be the Mahdi and the Promised Messiah, though he does not fulfill any of the conditions laid by Prophet Muhammad about the Mahdi and the Promised Messiah. Mirza Ghulam Ahmed claims that Isa has a father and mother even the Qur'an refutes this fabrication "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was" (3:59). He also denies the ascending of Isa and this means that he denies the meaning of the Qur'anic verses e.g. "Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise" (4:158). Moreover, he denies the miracles of the Prophets e.g. Salih, Moses, Jesus, and Muhammad "*The Plain Clarification of Qadyanism* 6". Furthermore, He considers himself as a mediator between Allah and all creatures (*Al-Bariya* 75). He assumes that some verses were revealed for him only and misinterprets the verses regarding his perspective e.g. (53: 3-4), (33:45), (48:10) and chapter (108). He thinks that *Qur'an* refers to three cities only Makkah, Medina and Qidyan (*Refuting the Allegations* 34). Qadyanism believes that the deniers of the prophethood of the prophet Ahmed are disbelievers. The prayer is prohibited behind any non-Qadyani. It is not permissible to marry an Ahmadi girl to a non- Ahmadi person. The wife of Mirza is the mother of the believers and Jihad is forbidden for all items to come;

moreover, Jesus died a natural death and is buried in Srinagar, Kashmir (Ahmed 1990).

Mirza Ghulam Ahmed denies the finality of the prophethood and the door of the divine revelation has not been closed but the Qur'an refutes this allegation and refers to the prophet Muhammad as a seal Prophet "Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything" (33:40). Imam al-Tabari clarifies it here that khatam means here the last Prophet. "This day I have perfected for you your religion and completed my favor upon you and have approved for you Islam as religion." (5:3). The Prophet Muhammad confirms in many narrations that he is the last Prophet but Mirza Ahmed Ignores all these verses and traditions and distorted the meaning to support his allegations.

#### **4. Sher Ali and His Translation**

Sher Ali Ranjha was born in November 1875. He was an outstanding Ahmadi Qadyani scholar in Islamic sciences and the Arabic language; moreover, he was one of the main companions of Mirza Ahmed. Sher Ali gave his oath of allegiance to Mirza Ahmed and spent his whole life serving and defending Qadyanism. He also was a memorable member among groups of English translators of the Qur'an who produced the first part of the Qadyani translation of the Qur'an in 1915. Sher Ali pledged his allegiance to Mirza Bishiruddin Mahmud who was the successor after the death of the promised Messiah (Kidwai 2004). The translator was the official spokesman of Qadyani sect who seeks to prove the Qadyani allegation through translation.

The first edition of Sher Ali's translation was issued in 1955 and there are 12 editions of this translation 1955, 1960, 1965, 1967, 1968, 1972, 1979, 1982, 1989, 1992, 1997 and 2004. The publisher claimed to print more than 160000 copies of the 8th edition in Holland, India, Pakistan, Ghana, Hong Kong and the USA. As compared to Lahore translations, Ali's work refers to the finality of the prophethood, crucifixion of Jesus, denying the miracles in the Qur'an, the reality of the Qur'an and paradise is a spiritual matter. Prof. Kidwai in his bibliography mentions that "Even Kenneth Cragg, a leading orientalist, feels uncomfortable with the "pleading of the Ahmadiyya interpretation of Islam and numerous other doubtful translations in this work; moreover, English version should be treated with considerable caution" (107).

## 5. The Case Study

### 5.1 Misinterpretation and Mistranslation and the ideological Impact on Translation.

The researcher depends on the authentic commentaries compares these commentaries with Sher Ali's opinions. He attempts to scrutinize the main points which misrepresented because the translator is influenced by his Qadyani ideology. In the seventh verse of the First Chapter, Sher Ali mentions that the word *maghdub* is not confined only to the wrath of God incurred by the Jews but this expression is open and covers not only the wrath of God but also the wrath of people which they may incur. The translator seeks to alert the meaning of the verse while imam Qurtubi says the characteristics of the people who evoked the anger of God are mentioned in "Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way"(5:77). Al-Qurtubi also mentions narration about Udai ibn Hatim that Prophet Muhammad informed him the Jews who are earned Allah's anger (Al- Qurtubi Vol 1: p192-93). Regarding the relationship between Qadyanism and Jewish whereas, the former received support from the latter even the only published magazine is issued in Palestine till now. The verse clearly refers to the Muslims, Jews and Christians but the translator gives the word a wide range while the correct meaning is anyone follows the track of the Jews, he shall receive the same punishment.

The translator does not differentiate between righteous and mindful and use the former in all position, Mindfulness is a Qur'anic term which means being aware of God and watchful of Allah in all our deeds and intentions. From the etymological aspect, the root of the word is *ittaqa* from any prohibition or to put a form of protection between oneself and what could inflict harm on it (al-Amri 2019).

Sher Ali instead of using bright yellow he uses "dun" which means a dull grey-brown color even the latter does not cover the accurate meaning of the verse. In the last verse of the second chapter (286), Mirza believes that verse refers to peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born

which monopolized the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and magnanimity of the word of God. Such religious leadership is likened to donkeys in verse (62:6) “whose back are loaded with religious books for transportation but the donkeys understand little of what they carry”. So, the word “isran” should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek to escape. What Mirza mentioned previously is the unsound interpretation of the verse because he does not discuss the reason of revelation for this verse and is it abrogated or not. After exploring the Islamic commentaries, the researcher does not find this interpretation which contradicts the clear meaning of the verse.

Sher Ali believes in (4:157) that the act of crucifixion is not denied, but what is denied is the death of Jesus by crucifixion and the verse continues to build the scenario of the unreal crucifixion and all else is conjecture. God rescued him instead of letting him die on the cross, and if Jesus is not crucified the entire history of crucifixion will be a fiction or delusion suffered by the Jews, the Christians and the Romans alike. The translator does not provide the interpretation regarding the mainstream belief of Muslims but he tries to prove the elevation of Jesus and the awaited Messiah was his leader the Mirza Ghulam Ahmed. All commentators mention that the crucified person is not Jesus who elevated physically to Allah and comes back to kill the Dajal and the awaited Mahdi is another person who shall lead Jesus in the prayer. Sher Ali denies the meaning of the verse (156) of the fourth chapter and rejected traditional interpretations by al-Tabari and other commentators and seeks to present a new meaning of the verse “There no one of the people of the book will believe in him before his death”; moreover, he tries to prove that Jesus immigrated to India peninsula and live there 120 years then died there in *Rabwa*. The sound interpretation of the verse that all people of the scriptures shall believe in Jesus when he comes back and kills the Dajal and all religions becomes one “Hanifiyah” the religion of Abraham (Al-Tabari, Vol:9, P379). In the verse (164) of the same chapter, the translator mentions “and Allah spoke to Moses particularly” he assumes the word “*takalama*” is repeated to indicate intensity, high quality and to clarify ambiguity. Firstly, he

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refers that Allah spoke to Musa only but Allah's speaking is proved for Adam and angels. Secondly, speaking is directly or publicly. Thirdly, he mentions the word is repeated while its categories are different, the former is in the past tense and the former is accusative which confirms the real conversation between Allah and Moses. Even Moses is the only one who is called "*al-Kaleem*" Converser of God but the adverb "particularly" is not required here. Moreover, he refers that Allah spoke to Moses and his brother in (10:87). The translator uses periods instead of days in "Allah who created the heavens and the earth in six periods (10:3). Sher Ali always uses a fabricated interpretation of the verses to support his translation as in (10:88) he alleges the meaning of the verse build your houses facing the same direction and do not pray individually but, in the congregation, while the verse informs about sons of Israel when they were terrified of pharaohs and Allah to command them to pray at their homes secretly.

The translator distorts the meaning of the verse "Can he, then, who possesses a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and mercy, *be an imposter?*" (11:17), to support the Prophethood of his Mirza. Thus, he states "the above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also a large number of their followers do the same. It should be remembered that sometimes great Prophets are mentioned in the singular as one person but the potential is to multiply and spread out as they are referred to as *ummah*, a large body of people in themselves. Furthermore, the translator rejects other interpretations of the verse. The proper translation of the subject verse is "Can they (Muslims) who rely on a clear proof (*the Qur'an*) from their Lord, and whom a witness [Prophet Muhammad PBUH through Jibrael (Gabriel) from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Musa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (*the Qur'an*), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad PBUH and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind believe not" (Mohsin Khan 2011).

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## 5.2 Islamic creed and the ideological Impact on Translation.

This point seeks to explore how the translation of verses of Aqedah was affected by his dogma. The translator in verse (2:255) transforms *alkursi* “His knowledge extends over the heavens and the earth”. His translation here “Knowledge” does not match with the authentic explanation of the verse and the mainstream of Muslims. The “*al-kursi*” is differentiated from the “throne”, it extends over the entire universe and in front of the throne. We should believe there a “Kursi” for Allah without denying and altering the meaning, likening, resemblance, and embodying. Thus, the proper strategy to transliterate the attribute to avoid any distortion of the meaning and if the translator has another opinion about it clarifies in the footnote. Moreover, he should adhere to the source text and does not intervene in his damage within the target text.

Sher Ali misrepresents the attribute “Shin” of Allah in verse (86:42) “when the truth shall be laid bare”. The translator uses *ta’wil* to present the meaning of Allah’s attributes here “*Shin*” even this contradicts with the Muslims mainstream and Prophet Muhammad mentions that “Allah shall bare His “Shin” and then all believers, men and women, shall prostrate themselves before Him but there will remain those who used to prostrate themselves in the world for showing off and for gaining a good reputation. Such a one will prostrate himself but his back will become a single (vertebra) bone (so he will not be able to prostrate) (*Sahih Al-Bukhary*, Vol.6, Hadith no.441). Mushin Khan clarifies that all attributes of Allah regarding the Qur’an and Sunnah without interpreting their meaning into different things, giving resemblance and similarity to any creature, completely ignoring or denying them (*The Noble Qur’an*, 105). The main rule here is “There is nothing like him and He is All-Hear, the All-seer (42:11).

The translator denies the miracles of Prophet Jesus in verse (5:111) whereas, he exposes his ideology and says the verse is a metaphorical expression of the spiritual revolution brought about the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformation. Miracles are extraordinary matters that Allah supported his Prophets and messengers to convey their messages. Miracles do not relate to the special Prophet but many Prophets and messengers are provided with them e.g. Adam, Idris, Noah, Salih, Hud, Abraham, Ismail,

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Lut, Joseph, Moses, Jesus, and Muhammad. These Miracles were physical and witnessed by their peoples some believed and others deny. The Qur'an is the main miracle of Prophet Muhammad and it is still between us. For the creation of Jesus, there is no difference between his creation and Adam's one as Allah mentions in the Qur'an "The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was" verse (3: 59). The translator denies the miracle of knowing the languages of animals and claims in verse (27:18) that the Wadi-al-Namil is located between Jibrun and Asqalan and Namlah is the name of a tribe. Thus, Solomon listens to the people of this valley worn each other not for ants.

Sher Ali has a special belief in Jesus which differs from the clear Qur'anic evidence proofs. At first, he believes that Jesus did not die on the Cross. Many other verses refer to the passing away of all Prophets (Including Jesus) to facilitate accepting the idea of the *waited Messiah* Mirza Ahmed and denying the finality of Prophethood thus he misrepresents this death of Jesus in "O Jesus I will cause thee to die a natural death" (3:55) and says "this implies that it is not the act of crucifixion which is denied, what is denied is his death by crucifixion" (109). The translator uses the story of Jesus to prove the presence of Allah in every place in the heavens and earth. As known, this belief is rejected regarding the sound Islamic creed but Allah encompasses everything by His knowledge and power as in "And Allah encompasses them from behind! i.e. all their deeds are within His Knowledge, and He will require them for their deeds" (Mohsin Khan 2011). Moreover, he fabricates the belief of orthodox Muslims and mentions unsound opinions that do not belong to the Islamic mainstream e.g. he alleges the traditional Muslims believe that Jesus was rescued by Allah instead of letting him crucified over the cross and he raised by his body into the place between in the heaven and earth. Regarding the Islamic creed, Jesus is one of the greatest and most forbearing Prophets. *The Noble Qur'an* focuses on the important events of his birth, his call, and his ascension to heaven. Jesus has miracles that were occurred by the will and permission of God, Who has power and control over all things. Jesus never claimed the divinity, nor lordship. He is not the son of God or a part of the "Trinity". Even the Qur'an does not clarify who was the person crucified instead of Jesus but we must believe that he did not crucify. Islam denies that Jesus came to this earth as a sacrifice because of the sin of Adam, Eve, and the rest of

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humanity to free them from their burden. Muslims also believe in the return of Jesus before the hereafter again and all fabrications about him shall be refuted He shall live, die and fight the false Christ (Dajal) who will allege the lordship and he will slay by Jesus.

The story of Dhil-Qarnayn is mentioned only in one position in the Qur'an in chapter 18 from verse 83 to verse 98. The translator refers to him as King Cyrus, the founder of the Medo-Persian Empire which represented the two horns of the ram of Daniel's famous dream. He depends on narrations in the Old Testament e.g. Ezra chapter 1 and the book of Daniel (chapter 6) and the book of Isaiah (chapter 44 and 45). Regarding the sound opinion of Muslim scholars, Dhil-Qarnayn is a righteous ruler who was not a prophet and controlled the most of kingdoms in his age. Ibn al-Gawzi in *Zad al-Masir* mentions four narrations about his name, ten opinions about his nickname, and two narrations about his prophethood.

The translator misrepresents the reality of *Iblis* and considers him a being who contains little of good and much of evil and who on account of his having despaired of God's mercy, owing to his disobedience, is left perplexed and confound. *Iblis* represents the powers of evil as distinguished from the powers of good. Jinn for Sher Ali is classified in the Qur'an as follows; 1) evil spirits which ensure evil thoughts in the minds of the men and they are the agents of the Devil; 2) some imaginary beings whom the infidels worshipped but who exist nowhere in the word; 3) the inhabitants of northern hilly tracts of Europe and achieved great progress in the materialistic civilization recently but lead a revolt against their religion; 4) people belong to alien religions and nationalities; and 5) wild and savage peoples who in pre-historic times before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct. According to the Islamic creed, Jinni is a creature from fire and is invisible to human beings; moreover, they have extraordinary power. Allah points to their creation in the Qur'an in "We created the Jinn before that from the smokeless flame of fire" (15:27) the Prophet Muhammad also clarifies their reality in "The Angels were created from light and the Jinn from smokeless fire" (*Saheeh Muslim*). They were required to worship Allah, embrace Islam and follow Prophet Muhammad. The main purpose of their creation is to worship Allah as He mentions in the Qur'an "I did not create the Jinn and mankind except to worship Me." (51:56).

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Therefore, there are Muslims and deniers. All of the deniers are Satan's followers and they have a similar life of human beings. Jinn has special types of powers e.g. taking on any physical form they like and taking over the minds and bodies of other creatures. Sher Ali does not adhere to the authentic sources of Aqedah and he follows the fabricated and distorted ones.

Sher Ali also considers paradise is a spiritual matter which is not real, so he always in most verses which refer to paradise transforms it as heavens e.g. "nor will enter the heaven until a camel goes through the eye of a needle" (7:30) Paradise is already found before the creation of Adam. Allah was created to the believers and righteousness ones. Regarding authentic, Aqedah paradise is found in the present moment; moreover, Imam Muslim, Abu Dawood and Imam Ahmad report from Abu Hurayrah that the Messenger said, "When Allah created Paradise and Hell, He sent Jibreel to Paradise, saying "Go and look at it and at what I have prepared therein for its inhabitants". So, he went and looked at it and at what Allah had prepared therein for its inhabitants.... then He sent him to Hellfire saying, "Go and look at it and what I have prepared therein for its inhabitants" So he looked at it and saw that it was in layers, one above the other. According to *al-Muwatta* of Imam Malik and *as-Sunan Abu Dawood*, "Ka'b ibn Maalik said the Messenger of Allah said, "Verily the soul of the believer is a bird hanging on to the trees of paradise, until Allah returns it to its body on the day of Resurrection".

The translator misrepresents some aspects which relate to the unseen world as paradise and Jinn and translates the verses regarding his dogma and interprets the verses according to his received knowledge from Qadyanism and this contradicts with the faithfulness of the translation.

### **5.3 Qur'anic Sciences and the Ideological Impact on Translation**

This section sheds light upon the main issues of Qur'anic sciences whereas the translator does not use the proper opinion. Firstly, the numbering of verses where Sher Ali adds 113 verses to the traditional numbering because accounts the Basmallah as a verse in all surahs except the Repentance thus the total numbering of verses in his translation in  $6236 + 113 = 6349$ . The numbering regarding the main cities as follows: 1- Koofa has 6236 verses; 2- Basrah has 6204 verses; 3- Damascus has 6227 verses. Here, the translator fabricated a novel numbering which does not exist

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before. Yasir al-Qazi in the sciences of the Qur'an mentions five opinions of scholars of the Qur'an in the following: 1) It is a separate verse at the beginning of every surah. This would imply that the basmallah is the first verse of every surah. Abi-Muhammad Miki mentions in *Al-Kashf an Wujuh al-Qira'at* this opinion is an odd one because it increases additional verses without any authentic evidence; 2) It is not a separate verse but a part of the first verse of each surah and this is also an odd one; 3) It is a verse of al-Fatihah and not for the other surahs; 4) it is not a verse of any surah; and 5) It is just a barrier between surah. In this case, the translator sticks to improper opinion at this point.

Secondly, the disjointed letters "separated letters" occur at the beginning of twenty-nine surahs in the Qur'an. There are three surahs begins with only one letter, ten with two letters, twelve with three letters, two with four letters and two with five. There are 14 interpretations about the meaning of these letters. Some scholars believe these letters are known only by Allah and others believe they are names of Allah and the narrations about these points are unauthentic. Some believe these letters have a numerical value and this is an unsound interpretation. They stand for specific meanings and are acronyms for phrases e.g. Alif – Lam- Meem means "I am Allah who knows". Yasir Qazi mentions exposes some esoteric interpretations which represented by extreme Soofis and other heretical groups; moreover, he points out other opinions e.g. 1) they are names of the Qur'an and most of the scholars reject this; 2) They are meant to baffle the disbelievers; 3) They are names of surahs; 4) They refer to the limited knowledge of the man; 5) (168-169:1999). The translator clarifies the meaning of these letters in a footnote and explains their meaning without any evidence about them. He explains Alif-Lam-Meem "I am Allah, the All-Knowing", Alif- lam- Mim-Sad "I am Allah. I know and I explain", Alif-lam-Ra "I am Allah who is All seeing", Alif, lam, Mim,Ra "I am Allah, the All-Knowing, the All-Seeing", Kaf-Ha- Ya-Ain-Sad " Thou art sufficient for all and thou art the True Guide. O All-knowing, Truthful God!", Ta Ha " O Perfect Man!", Ta-Sin-Mim " Benignant, All-Hearing, all-Knowing God!", Ta-Sin "Benignant, All-Hearing", Ya Sin " O Perfect Man", Sad " Truthful God", Ha Mim, " The Praiseworthy, the lord of honour", Ain Sin Qaf " the All-Knowing, the hearing, the possessor of Power", and Qaf, " The Possessor of Power".

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Thirdly, the translator classifies the Suras into revealed before Hijrah and after Hijrah. He does not use the terms Makkee and Madanee. This means Sher Ali relies on the time of revelation to classify the Qur'anic Suras. According to the scholars of the Qur'anic Sciences, there are three types of classifying the Suras, the first depends on the time of the revelation as the translator uses. The second type relies on place whereas, it mentions the place of revelation for each Sura. The third one classifies the verse or surah regarding its topic e.g. if the surah addresses the deniers, it is a Makkee one. Actually, the translator uses the authentic type here but does use in its proper form.

Fourthly, Sher Ali does not translate the names of surahs but he uses transliteration; moreover, he uses unfamiliar names of surahs for the general reader which are known for the specialists only as Surat Al-Isra “ Bani-Isra'il”, Ghafir “ Al-Mumin”, and Fussilat “ Hamim al-Sajdah”. The names of Suras are narrated about Prophet Muhammad and some were given by the companions, successors and followers. What he uses is not incorrect but unfamiliar for most of non-specialist. He does not discuss the point of revelation and its types because he believes that Mirza Ghulam Ahmed the main source of revelation and his word. For causes of revelation, he never refers to this point and does not clarify it in the footnote. Sher Ali also does not point to any methods of recitation the Qur'an and never refer to the method he shall adhere to during translation. The unclear and abrogated verses were not explained in footnote or comments but gave an unauthentic opinion about it. The translator does not expose the main commentaries he uses to understand the meaning of the verse; moreover, the linguistic and Islamic references for the subject translation are unknown.

## **6 Results**

Ali's translation has the source and target texts and it has a footnote by the translator and by Mirza Tahir Ahmed. There is an index of symbols denoting pauses, prayers (supplications) after the recitation of the Qur'an. The Arabic words are explained in the original and subsequent and there is an explanatory list of some Qur'anic words and expressions explained. The translator classifies the type of the suras and mentions the number of verses.

On the other hand, the translation is prejudiced and influenced by the Qadiani beliefs and many verses were misrepresented and mistranslated. According to his opinion, there are four types of jinn whereas there is not any authentic piece of evidence to support his

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claim. Regarding his belief, paradise is a spiritual matter which does not exist in reality so the metaphorical language covers the verse of creed. Basically, the translator denies the crucifixion of Jesus and Dhil-Qarnayn was a Persian king. The translation of the Qur'an is a great task and translators of the Qur'an should present a high quality and sound translation to avoid distorting the meaning as possible.

## 7 Conclusion

Sher Ali tries to impose his beliefs in the target text but in concealment. As for the general readership, it is difficult to expose the verses which are misrepresented and influenced by his ideology. Sher Ali focuses and explains the verses regarding weak and unauthentic opinions to support his beliefs e.g., disjointed letters, the crucifixion of Jesus, Jews, denying miracles of prophets, the reality of jinn, the spirituality of the paradise, and uses figurative language to distort the meaning of the verses, denying the finality of the prophethood, distorting the attributes of Allah, the story of Dhil-Qarnayn and increasing the number of the Qur'anic Verses.

The translator applies most of his beliefs in the translation of the verses; moreover, he clarifies his opinions in the footnotes. According to the previous scrutinizing of Sher Ali's ideology, it may mean the misguided beliefs of sects. He should do his best to present the faithful meaning of the source text which reflects the authors' conception. He also tries to preserve the stylistic features of the source text. Avoiding the impact of ideology leads to rendering the denotative and connotative meanings of the words; moreover, the syntactic, semantic, pragmatic, and lexical close the accurate meaning of the word. The study suggests conducting future researches to focus on scrutinizing the different problems of translation and produce authentic English translation of the Qur'an.

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## الترجمة الإنجليزية للقادية: دراسة حالة لترجمة شير علي

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### المستخلص

يبحث البحث في تأثير التوجه الفكري على ترجمة شير علي (القرآن الكريم، 1997) ويوضح العلاقة بين الأيديولوجيا والترجمة. ثم يشرح كيف نقل المترجمون معتقداتهم ودعموها من خلال الترجمة كما فعل مترجمي الطائفة القاديانية في ترجماتهم. فقد كرسوا أنفسهم لإنتاج ترجمات باللغة الإنجليزية لكي يتم تداولها على نطاق واسع جدًا في الدول الناطقة باللغة الإنجليزية لجذب القراء إلى الطائفة القاديانية بسلاسة. وقد استخدم البحث المنهج المقارن للكشف عن تأثير الأيديولوجيا على الترجمة وكشف العديد من النتائج كما هو موضح في الدراسة الحالية ومن ثمَّ فقد أوضح البحث أن ترجمة شير علي متحيزة وتتأثر بالمعتقدات القاديانية حيث حرف المترجم بعض الآيات ولم يوفق في ترجمة البعض كما هو موضح بالبحث، غير أن المترجم قد اعتمد على معتقدات غير صحيحة تفسد جوهر الإسلام وتشوه صفات الله (عز وجل) غير أنه قد نفي ختم النبوة بالنبي محمد (عليه الصلاة والسلام) وأنكر معجزات الأنبياء. وكذلك كشفت الدراسة كيف نقل ودعم المترجمون معتقداتهم من خلال الترجمة..

**الكلمات المفتاحية:** الإيديولوجيا، الترجمة الإنجليزية للقرآن، القاديانية، إساءة الترجمة، تحريف المعني.

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