

KANZ UL IMAAN

ENGLISH TRANSLATION

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A SHORT ANALYSIS

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In the past few days, the English translation of Kanz ul Iman – done by Mufti Abdun-Nabi Hamidi Attari Sahab – has been circulating on Whatsapp. It is claimed that it represents the Urdu work of Ala Hazrat Imam Ahmed Raza Khan al-Qadri (alaihe rehmah).

Upon a very brief review, it is clear that the English translation falls far short of expectations; in fact, it is a very poor attempt at this important task which demands utmost care; it does not represent the work of Ala Hazrat and violates the principles of Ahle-Sunnat on many occasions.

If a complete review is done, it may reveal many more serious flaws; here are some of them:-

A. THE TRANSLATION DOES NOT USE RESPECTFUL WORDS FOR ALLAH.

Surah al-Nisaa 45. Allah knows well your enemies; Allah is Sufficient as a Guardian, and Allah is Sufficient as a Helper.

Surah Aale Imran 68. Undoubtedly, the most deserving of Ibrahim amongst the people are those who followed him, and (now most deserving) is this Prophet (Mohammed), and the believers; and Allah is the Helper of the believers.

Surah Aale Imran 150. Rather, Allah is your Helper; and He is the Best Helper.

“Helper”: this word is not respectful to be used for Allah ta’ala; it denotes the lowest type of unskilled laborer; better words such as “Aide” or “Supporter” could have been used instead.

Surah Faatir 26. Then I seized the disbelievers; so how was My revulsion?

“Revulsion”; means loathing, disgust. This word is absolutely incorrect in the context of this translation, especially when used after “My” (meaning Allah). Ala Hazrat has said “mera Inkaar”, which means “denying Me”.

B. THE TRANSLATION DOES NOT USE RESPECTFUL WORDS FOR THE HOLY PROPHET HAZRAT MOHAMMED MUSTAFA (PEACE BE UPON HIM).

Surah Duha 7. And He found you madly engrossed in His love, so He gave you a way (of nearness) towards Himself.

“Madly”: this is a very poorly chosen and disrespectful word, and against the lofty status of the Holy Prophet. The translator could have easily chosen words such as “totally” or “completely”.

Suran Aale Imran 144. And Mohammed is but a Messenger; there have been Messengers before him; so if he departs (from this world) or he is (hypothetically) martyred, will you turn back on your heels? So whoever turns back on his heels will not cause any harm to Allah; and soon Allah will reward the thankful ones.

This translation does not do justice to the lofty status of the Holy Prophet; it is also not compatible with what Ala Hazrat Imam Ahmed Raza has meant in his translation. Ala Hazrat has stressed upon its meaning to reflect the lofty status.

C. THE TRANSLATION OPENLY ACCUSES A PROPHET OF LYING (PEACE BE UPON THEM).

Surah Yusuf 26. Said (Yusuf), “It was she who lured me that I should not protect myself (to fulfil her evil desire)” and a witness (child in a cradle) from her own household testified; “If his shirt is torn from the front, then the woman is truthful and he has lied.”

Here the translator is calling Prophet Yusuf a liar (he has lied); (may Allah protect us).

This is totally against the aqeedah of Ahle Sunnat; it is also totally against the translation of Ala Hazrat Imam Ahmed Raza; Ala Hazrat used the word “galat kaha” (spoken wrongly).

D. IN SOME PLACES OF THE TRANSLATION, EXTREMELY SENSELESS AND USELESS WORDS HAVE BEEN USED.

Surah Fatehah 5. Enable us to walk the straight path.

This translation is pathetic and extremely problematic.

Enable: why is this word used here?

To Walk: this is an absolutely ridiculous translation of “Ehdenaa”; Ala Hazrat has used a metaphor “chala” – which means “guide us” or “make us act upon” – it does not mean “make us walk”: it seems like a request from a paralyzed or lame person or a small child who needs support or education on how to walk!

Apparently, the translator does not understand Urdu idioms at all; and he has also strayed too far away from the Arabic.

Surah Baqarah 1. Alif, Laam, Meem. (These are mystical individual letters of Arabic alphabet. Allah, His Messenger and to whomsoever Allah discloses from amongst His Owliya, know their precise meanings).

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amongst His “Owliya”: this is pathetic, for there is no such word in English; it could have been easily written as “saints” or “His friends”

Surah Baqarah 36. Then Shaitaan (Satan) caused them to slip out (from Heaven) and got them out from the place where they dwelled, and We said, "(all of you) get down, as enemies to one another and you will have on the earth a place to dwell and provision for a time.

“Slip out”; this is used as a metaphor in English for “escaping” or “going away without being noticed”! From the translation, it appears that Satan helped them to escape from heaven!

Surah Waqiah 48. “And our former forefathers as well?”

“Forefathers” means “former” fathers. No need to add “former” – it makes double meaning.

E. MANY INSTANCES OF WRONG TRANSLATION

Surah al Fatehah 3. The Owner of the Day of Recompense.

“The”: this word is not required, Owner is enough. (Maalik in Arabic is without ‘al’)

Surah al Fatehah 7. Not of those who are subjected to (Your) wrath, nor of those who have gone astray.

“are subjected”: this is wrongly translated into present tense, whereas the Urdu translation denotes the past tense.

“have gone”: this is wrongly translated because the Urdu translation is in simple present tense.

Surah Baqarah 7. Allah has set a seal upon their hearts and ears, and over their eyes is a blindfold, and for them is great punishment.

“Blindfold”; this is a wrong translation of “Ghishawah” - blindfold this means a piece of cloth tied over the eyes; neither the Arabic text, nor the Urdu translation say this.

Surah Baqarah 25. And give glad tidings to those who believed and did good deeds, for them are gardens beneath which rivers flow. When they will be given fruit to eat from those gardens, (after seeing the outer appearance of the fruit) they will say “this is the same sustenance as that which was given to us before (on the earth)” whereas its resemblance was given to them (having the same outer appearance but different in taste), and for them, in those gardens are pure wives, and they will be residing there forever.

“On the earth”; the fruit they will be referring to will not be the one they ate on earth, but for the fruit that will be given repeatedly to the dwellers of heaven.

Surah Aale Imran 68. Undoubtedly, the most deserving of Ibrahim amongst the people are those who followed him, and (now most deserving) is this Prophet (Mohammed), and the believers; and Allah is the Helper of the believers.

“most deserving of Ibrahim”: incorrect translation.

Surah al-Balad 11. Then he did not attempt to jump on the path that is steep.

Wrong translation, poor choice of words

F. VERY POOR ENGLISH, POOR GRAMMAR AND WRONG CHOICE OF WORDS

Surah Baqarah 3. Those who believe without seeing, and keep the Salah (five daily prayers) established and spend on Our path out of what we have provided (for them).

Surah Baqarah 261-262. The example of those who spend their wealth on the path of Allah is similar to a grain which has sprouted seven ears (of wheat) and each ear contains hundred grains; and Allah may increase this many folds for whomsoever He desires; and Allah is All-Encompassing, All-Knowing. Those who spend their wealth on the path of Allah and after spending they do not boast of their favour nor taunt, their reward is with their Lord; they shall have no fear nor shall they grieve.

“On Our Path”: the word ‘on’ is incorrect: it should be “in Our path”

“contains hundred grains”; it should be “contains a hundred grains”

Surah Yusuf 5. He said, “O my son! Do not reveal your dream to your brothers, that they will device a plot against you; indeed Satan is an open enemy of the human.”

“That”: poor sentence structure.

“device”; wrong word, it should be devise (with s). ‘device’ means ‘instrument’

Surah Fath 2. In order that Allah may for your sake, forgive the sins of your formers and of your latters, and complete His favours upon you, and show you the straight path (of fulfilling the responsibilities in regard to Prophet-hood).

“Formers”; the word ‘former’ (for people of an earlier era) does not have a plural - this word is therefore wrongly used. If used with plural (Formers) it does not mean former people.

“Latters”; there is no plural for this; in fact, does not exist in the dictionary.

Surah Fath 10. Those who swear allegiance to you (O beloved), in actual fact, swear allegiance to Allah; Allah's Hand (of Power) is above their hands; so whoever breaches his covenant, he has breached his bigger covenant; and whoever fulfils the covenant which he made with Allah, so very soon Allah will bestow upon him a great reward.

“actual fact”: repeated word – because actual and fact mean the same thing.

Surah Fath 15. Those who had stayed behind will now say, “When you go to receive the spoils of war, let us also come behind you”; they wish to change the Words of Allah; you say (O beloved) “You shall never come with us, thus, this is already decreed by Allah”; so they will now say, “But rather you eny us”; rather they (hypocrites) were not understanding except a little.

“let us also come behind you”: very poor choice of words; should be “let us follow you”.

Surah Ta-Ha 61. Moosa said to them, “Woe to you, do not fabricate lie against Allah, that He may destroy you by punishment; and indeed he who fabricated lies remained unsuccessful.”

Poor sentence structure, poor grammar.

Surah Al-Alaq 6. Yes! Yes! Man is surely rebellious.

Surah Al-Alaq 15. Yes! Yes! If he does not abstain, We will definitely drag him by seizing his forelock.

Surah Al-Alaq 19. Yes! Yes! Do not listen to him, and prostrate, and become close to Us.

“Yes! Yes!”: Very poor translation; In Urdu, it is said twice only for emphasis.

Surah Kafiroon 4. And I shall never worship what which you have worshiped.

“What, which”: wrong choice of words, it should be “that which”.

“You have worshiped”: should be ‘you worship’.

Surah al Nisa 154. We then raised the mount Toor (Sinai) over them in order to take a covenant from them and said to them that, “Enter the gate while prostrating” and warned them not to exceed the limit in the matter regarding Saturday (Sabbath),” and We took from them a firm covenant.

“The mount Toor”: Toor (in Arabic) means Mount (in English); so it should be “mount Sinai” or “Tur Sinai”.

F. WEAK SENTENCE STRUCTURE & POOR PUNCTUATION.

Bismillah Shareef: Allah’s Name (I) begin with, The Most Beneficent, The Most Merciful.

Why is there an “I” inserted here in brackets? If the “I” is removed, the sentence loses its grammatical sense; Just check this - Allah’s Name begin with, The Most Beneficent, The Most Merciful.

Surah Baqarah 26. Surely, (in order to give guidance) Allah has no hesitation in mentioning anything for the purpose of giving example be it a mosquito or something progressively smaller, so those who believed, they know that this (example) is the truth from their Lord, and as for the disbelievers, they say, “What does Allah mean by such an (insignificant) example?” Allah misleads many by (expressing) this (example of something small in appearance), and He guides many with it, and He misleads with it only those who are disobedient.

Very long sentence; totally ignores the punctuation of the Holy Quran Text; poor sentence structure, no proper punctuation.

Surah Baqarah 33. He said, "O Adam, inform them of the names of all (things), when he (Adam) had informed them of all the names, He (Allah) said, (O angels) had I not told you that I know all the hidden things of the heavens and earth, and I know whatever you disclose and whatever you conceal.

Poor sentence structure, no proper punctuation.

Surah Baqarah 253. These are the Messengers, that We have exalted one above the other; amongst them is someone with whom Allah spoke, and someone is that whom (Allah) elevated in rank above all; and We gave Eisa), the son of Maryam, clear signs and We helped him with the pure spirit (Angel Jibraeel); and if Allah had willed, those who came after them would not have fought with each other after clear signs had come to them, but they differed, some amongst them remained believers and some became disbelievers; and had Allah willed, they would not have fought (with each other); but Allah does as He wills

Poor sentence structure, wrong choice of words.

Surah Alaq 16. What kind of forehead, a lying, sinful one.

Weak sentence structure, no question mark (?) at the end.

CONCLUSION

- A. It does not use respectful words for Allah on some occasions.
- B. It has used improper words, against the lofty status of the Holy Prophet (peace be upon him).
- C. It has shown outright disrespect for Hazrat Yusuf (peace be upon him). It is therefore against the belief of Ahle Sunnat wa AlJamaat.
- D. It is definitely not a translation that properly represents Kanz ul Imaan of Ala Hazrat Imam Ahmed Raza Khan alQadri (alaihe rehman).
- E. The quality of translation is sub-standard; it has too many grammatical errors, usage of wrong words, and many words are wrongly translated.
- F. The translator does not have a good understanding of Urdu idioms / metaphors, nor does he have proper command over English. The translator has not reviewed the translation if it has strayed too far away from the original Arabic text.

The above findings are from a quick review, not an extensive one; if a detailed analysis is done many more serious errors may surface, because it is established that the translation is very poor.

People wishing to publish this poor quality translation must first reflect whether it will be beneficial or not for the Ahle Sunnat wa AlJamaat.

Analysis Done by:-

A poor mendicant at the doorstep of Ala Hazrat:

Concerned Sunni