

# ASPECTS OF QUR'AN TRANSLATION?

*\*Syed Munir Wasti*

It is not my purpose, in this brief essay, to deal with the wider aspects of Qur'an translation but to confine myself to these two points:

- 1) The Qur'an is untranslatable.
- 2) Translating the Qur'an is objectionable and should not be done.

The contradiction between the two points is at once apparent. If the Qur'an is untranslatable, how can one translate it? If translating the Qur'an is objectionable (on the grounds that one must understand it only in the original Arabic), then how will it be possible for millions of Muslims to devote a large part of their lives to language acquisition and lose out on direct comprehension through translation? So how did these conflicting viewpoints emerge and what exactly do they mean?

The view that the Qur'an is untranslatable has been given wide currency especially by Orientalists purporting to express Muslim sentiments. For example, A.J. Arberry writes:

It is ancient Muslim doctrine that the Koran is untranslatable<sup>1</sup>

Arberry bases this view on the Muslim belief that the Qur'an is a 'miracle': But a literary miracle like the Qur'an also poses a challenge to translators rather than pre-empts their attempts at translation. Hence the assumption that the Divine origin of the Qur'an imposes a ban on its translation is thus erroneous. The correct Islamic position is that the translation of the Qur'an is

---

\* Prof., Department of English, University of Karachi.

7. ایضاً، ص ۱۵۰

8. Waheed-uz-Zaman, *Iranian Revolution* (Islamabad: Institute of Policy Studies), 1985, p.70.

9. امام خمینی، حکومت اسلامیہ (تہران) انتشارات تبلیغات اسلامی، ت، ن، ص ۱۱۷

10. ایضاً، ص ۱۱۸

11. Op.cit. Sardar Najus Saqib Khan, *The Iranian Revolution and its lesson for Pakistan*, p.8 .

socializes premise that revolution can be brought about by means of economic factors, and manifested a vivacious and result accruing dems traction of the political force of Islam and which also led to altering of opinion of the east and the west about "Islam as a Religion".

Through the leadership of Imam Khomeini, a unique experiment of history emerged before the world showing now the unarmed masses through their unity determination, faith and passionate martyrdom could defeat the mightiest power.

The experiment has given a new dimension to the methodology of the Islamic movements. Today Islamic movement in Iran not only stands for leadership and guidance. But also a beacon of Islamic ideology for the Islamic world.

## References:

1. Dr. Israr Ahmed, *Misaq* (Lahore) March 1987.
2. Sardar Najus Saqib Khan, *The Iranian Revolution and its Lessons for Pakistan* (Islamabad: ICCTS International Consortium of Consultant and Technical Service), 1996. p.2.
3. Ibid, p. 4
4. رجب علی مزارعی بحیات امام خمینی، (ایران) اداره احیاء تراث اسلامی، ستمبر ۱۹۸۸ء، ص ۱۱
5. سید مرضی حسین فاضل، آیت اللہ خمینی مصر سے مصر تک (لاہور) امامیہ پبلیکیشنز، ۲۰ جمادی الثانی ۱۳۹۹ھ، ص ۱۴۰
6. ایضاً، ص ۳۸

Islam does not consist of few individual issues like those of leadership \_ and neither it is dolicient nor out-of-date system of life. It is a perfect code of life. The Al-mighty has made laws for human need from his birth to death, which can bring, peace and solace, justice and equality ensuring his welfare and development. As such while the rituals of worship have been set the social principles and features of state management have also been devised.

Imam Khomeini aimed to constitute such an Islamic government to be headed by a Fiqih-wa-Adil (Islamic Jurist and Judge) who would emancipate the masses from the oppressive powers and their servants and obliterate all manifestations of oppression. People should find life peaceful and comfortable under the banner of such a government and also receive blessing of both worlds (temporal and eternal). They should be free of worries to this world and earn reward and in the next world. He not only presented a detailed sketch of Islamic government but also kindled re-awakening, determination and enthusiasm in people to enable to build foundation of a typical modern Islamic state.

Efforts to bring about Islamic revolution in various Islamic countries have been in a long continuous process but Iran enjoys the distinction that the unarmed masses only through unity and determination faith and passion for martyrdom defeated all resisting forces and finally reached the throne of power under the leadership of Imam Khomeini and also disproved the claim of

The Iranian revolution was brought about to uproot the tyranny, the rule of sovereign other than Al-mighty, the un-Islamic way of government and the economic instability. When it was accomplished, the world got stunned to see its demonstration and results, leaving every one in a profound surprise as to what really happened.

### CONCLUSION:

The Iranian revolution is such a vast, complicated and extremely rare event whose precedent is not found. To examine and analyze such events all statutes, principles and yardstick have worn out.

The leader of Iranian revolution Imam Khomeini in the present age has set a new example of leadership in battling against the enemies of Islam and in the multi-dimensional war simultaneously against the internal and external forces. His personality combines Islamic learning and perception, untiring efforts for the supremacy of Islam, sacrifice and selflessness, firmness and determination, simplicity and spirituality, standing by his view with the mountain \_like strength, dealing with every tricks at the right moment with ability to violate it, grip over political affairs, fearlessness except the Al-mighty, strong and indomitable nerves; because of such attributes he become prominent as most successful political leader of his age. He started the movement in 1963 and with extremely untiring efforts of 16 years led it successfully to the destination. Like a reformer, he thought over the causes off adversities, measured their size and then explored way and means to eliminate these.