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# Pioneering Quran translation published in England — 100 years ago

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### Media:

# A Vital Resource for Muslim Reform in the 21st Century

## Pioneering Quran translation published in England — 100 years ago

In September this year, it will be one hundred years since the celebrated English Translation of the Holy Quran with Commentary by Maulana Muhammad Ali was published in 1917 — from Woking in Surrey, under the auspices of the Woking Muslim Mission.

This was the first ever widely accessible English translation by a Muslim and has had a pronounced effect on the way Islam is viewed in the West.

Without denying the greatness or utility of the work of earlier Muslim commentators, Maulana Muhammad Ali produced a translation and commentary presenting detailed refutations of the many misconceptions about Islam that were prevalent then, but which still persist and continue to impede rational public discourse.

# In the light of these features, the contemporary relevance of the work of Maulana Muhammad Ali could not be more evident.

All subsequent translators have followed the path that he set. The second edition, published in 1951, featured an updated commentary reflecting the circumstances of the time. A <u>further revision</u> was recently undertaken by Dr Zahid Aziz (author of <u>Islam, Peace and Tolerance</u>) to simplify the language for contemporary readers, and was published in 2010.

Before and during the civil rights era it was mainly on account of this translation that African Americans began to embrace Islam. In 1978 the African American Muslim leader, the late Warith Deen Muhammad travelled to Lahore in order to pay his respects to the Lahore Ahmadiyya Movement and express his gratitude for the legacy of Maulana Muhammad Ali.

In today's world this work is valued as an authoritative presentation of Islam which effectively rebuts extremist ideologies and is effective in reviving the true spirit of the faith.

- To mark its centenary a special publication is available detailing its background, history and influence on later translations.
- A <u>Dutch-language</u> version of the First Edition was published in 1934. For the Spanish-speaking world, a <u>Spanish</u> <u>translation of the Second Edition was published in 1986</u> and a <u>French</u> <u>edition appeared in 1990</u>.
- The Ahmadiyya Association for the Propagation of Islam (Ahmadiyya Anjuman Isha'at Islam) was established in Lahore in 1914 to promote the informed understanding of Islam in the West. In the UK it operated the Shah Jehan Mosque in Woking until the early 1960s. Its new UK headquarters is at Dar-us-Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ, UK. In 1924, in Berlin, it built the first mosque in Continental Europe of the modern era. The Berlin Mosque is now recognised by the German government as part of the German national heritage. From its European and other centres around the world this organisation has taught that Islam promotes peace, harmony and mutual respect between all communities and nationalities.

Ce	entenary of
1	Maulana
Muh	ammad Ali's
Englis	sh Translation
of	the Quran
	ackground, History ence on Later Translations
	by
	Zahid Aziz
Ahmadiyya A	ajuman Labore Publications, U.K.

	"My work was a work of labour. For every rendering or explosation, I had as surely flashih collections, Lizzinsis- gist, Commentaries and other important work, and every option expressed was ashinemated by quoting authorities. Differences there have how in the part, and in famer two there will be differences, havinerere I have differed I have given my authority for the difference.
	Moreover, the principle I have kept in view in this Transla- tion and Commensary, i.e., seeking the explanation of a problematic point first of all from the Holy Quran text), has kept me nearest to the trads, and those who solaly the Quran closely will find very few occasions to differ with me."
15	<ul> <li>Maulana Muhammad Ali, writing in the Preface to the Revised 91 Edition of his English Translation and Commentary of the Quran, why reviewers found that his 1917 edition was followed by late infin translater (see also mare 46).</li> </ul>

English Translation of the Holy Quran
with Explanatory Notes
Originally by Maulana Muhammad Ali
Edited by Zahid Asia

Revised 2010 Edition

#### 4. Liberal View of Other Religions

In an arrophete is a general misconception that the Qurum preaches intolerance, that Multummad preached his faith with the sweed in one hand the Qurum in the obster. The basic periody of Halam, a faith the the propetter of the world, is remaylt to give the list to this afterter of the transmitter of the sweed priority of the second the same period of the sweed of the general religions of the world the name that, faith in them, could not shrink the narrowor (indexence for those very religions: of the world then arrowing of Halam Swardh of the religion the priority indicates the breath of the lade of Halam Swardh of the religion. If preaches equal to be the same for the function of the religion to preaches equal to be the same function of the same training the same function of the same function of the same training the same function of the same function of the same training the same function of the same training the same function of s

#### o compulsion in religion

gam, indicance could not be ascribed to a book which altogether cludes compulsion from the sphere of religion: "There is no compulsion in religion," — 2.256 In fact, the Holy Quran is full of statements showing that left in this or that religion is a person's own concern, and that he given the choice of adopting one way or another; that, if the cepts truth, it is for his own pook, and that, if the sticks to error,

6: "The Truth is from your Lord; so whoever wishes, let him believe, and whoever wishes, let him disbelieve." — 19:00.

"Clear proofs have indeed come to you from your Lord; so whoever sees, it is for the good of his own soul; and whoever is blind, it is to its harm. And I am not a keeper over you," — 6:104

Vhy fighting was allowed he Muslims were allowed to fight indeed, but the object was no compet the unbelievers to accept Islam, for it was against all th road principles in which they had hitherto been brought up. It wa

4. LIBERAL VIEW OF OTHER RELIGIONS 1-45 o establish religious freedom, to stop all religious persecution, to rotect the houses of worship of all religions, mosques among

#### lations of friendship with others sometimes asserted that the Quantum filter ends in body which sometimes asserted that the Quantum filter could a look which ways a may to have as his commode in liter law someton following their religion (5.5), say in the same breach that no friendly relang and the liter and have a single could be a someton of liter liter liter liter of all religions. The lower of the liter liter liter liter liter and liter and liter with liter li

imm, and this is plainly stated in the Quran: "Allah does not forbid you, with regard to those who do not fight you for religion, nor drive you forth from you homes, that you show them kindness and dcai with ther justy. Surely Allah loves the does rol justy. Surely Allah loves the does rol justy. Surely Allah loves the does rol justy, and drive you for hirm your homes who fight you for religion and drive you for hirm your homes and hole (others) your explusion, that you make friends of them, and who ever make friends of them, these or the wrongdoers?

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