

# Pioneering Quran translation published in England — 100 years ago

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# 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.

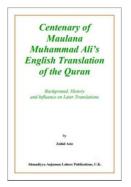
All subsequent translators have followed the path that he set. The second edition, published in 1951, featured an updated commentary reflecting the circumstances of the time. A <u>further revision</u> was recently undertaken by Dr Zahid Aziz (author of <u>Islam, Peace and Tolerance</u>) to simplify the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

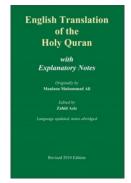
In today's world this work is valued as an authoritative presentation of Islam which effectively rebuts extremist ideologies and is effective in reviving the true spirit of the faith.

- To mark its centenary a special publication is available detailing its background, history and influence on later translations.
- A <u>Dutch-language</u>
   <u>version</u> 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, HAO 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.

#### Media:



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#### 4. Liberal View of Other Religions

Faith in all prophets

later as a general musconception that the Union practices infortunes, and that Multiumum deprecised his fight in which the sweefin one tends and the Quarms in the other. The basic principle of Mann, a faith in gain, and the Quarms in the other. The basic principle of Mann, a faith in gain, called the properties of the properties of the properties. The great and helped mind that presented not only love and respect for the founders of the great religions of the world but much more than that, faith in them, could not shrift in lot of the founders of the great religions. Tolerance is not, in fact, the word that can sufficiently infective the breadful for the attitude of Islam towards other religions. It preaches equal love for all, qual respect for a find equal faith in 14, and equal faith in 14, and equal faith in 14. (and equal faith in 14).

Again, intolerance could not be ascribed to a book which altogether excludes compulsion from the sohere of religion:

"There is no compulsion in religion." — 2.256

In fact, the Holy Quran is full of statements showing that
being fin this or that religion is a person's own concern, and that he
is given the choice of adopting one way or another; that, if he
accepts truth, it is for his own good, and that, if he sticks to error,
it is to his own defriment. Given below are itset two of these quota-

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

"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

Why fighting was allowed The Maulims were allowed to

The Muslims were allowed to fight indeed, but the object was not to compel the unbelievers to accept Islam, for it was against all the broad principles in which they had highers been broaders. It was

4. LIBERAL VIEW OF OTHER RELIGIONS 145
stablish religious freedom, to stop all religious persecution, to teet the houses of worship of all religions, mosques among

Relations of friendship with other

It is osciliants asserted that the Comm forbids relations of friendingly with the followers of other religions. How could a Book which allows as must to have as his comrade in life a woman following monther religion (5.5), say in the same breath has to friendly relation ions can be had with the followers of other religionor? The loving relation of banked and wife is the friendlier of all relations and, when this is expressly permitted, there is not the least reason to suppose that other finestilly relations are forbidden. The fact is that, wherever there is probabition against making friends with other socypic, it relations only to the people who were at war with the

"Allah dees not forbid you, with regard to those who do not fight you for religion, not frive you forth from you bonnes, that you show the mindsees and deal with them you had the property of the property of

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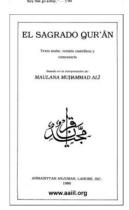
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It is generally thought that the Quran provides a death sentence for hose who desert the religion of Islam. Anyone who reads the Quran will see that there is not the least ground for such a supposition. The Quran speaks repeatedly of people going back to unabelief after believing, but never once does it say that they should be killed or

And whoever of you turns back from his religion, there e dies while an unbeliever — these it is whose deeds are utilities in this world and the Hereafter." — 2:217

Deep who dishelious after their believing their increases.



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