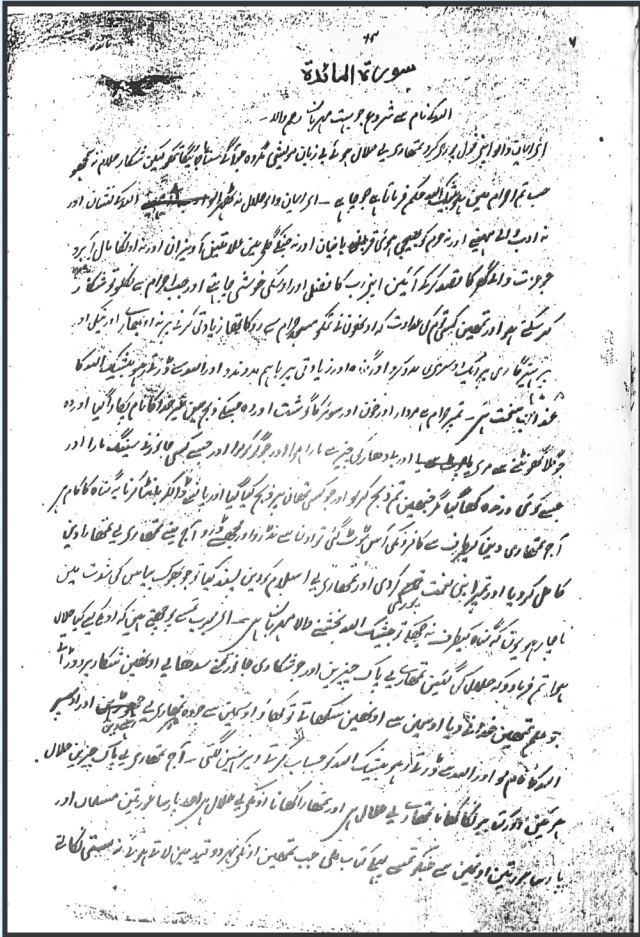


# THE CHRONICLE OF KANZ AL-‘IMĀN *Ridawī Word, 'Amjadī Pen*

BAHR AL-`ULŪM MUFTĪ `ABD AL-MANNĀN



TRANSLATION

Mufti Salmān al-Nūrī

RIDAWĪ WORD, ‘AMJADĪ PEN  
*The Chronicle Of Kanz al-‘Imān*



A Passage From *Hayāt-e-Şadr al-Şarī`ah* by  
Baħr al-‘Ulūm `Allāmah `Abd al-Mannān al-‘A`zamī

*Translation.*

MUFTĪ SALMĀN AL-NŪRĪ  
*(Gaithersburg, MD, USA)*

TheSunniWay 



ALLĀH'S NAME TO BEGIN WITH, THE MOST COMPASSIONATE, THE EVER-MERCIFUL.  
*We praise Allāh and send blessings upon His Noble Messenger.*

**T**he following is the translation of a passage from *Ḥayāt-e-Şadr al-Sharī`ah* by Baḥr al-`Ulūm `Allāmah `Abd al-Mannān al-`A`zamī, *Allāh is pleased with him*, in which he portrays an image describing the phenomenal system and routine set in place to produce the miraculous translation of the *Qur`ān*, *Kanz al-`Imān*, in the words of Sayyidunā Şadr al-Sharī`ah. This brief translation was requested and organized by Muftū `Asad al-Qādirī, may Allāh *Ta`ālā* elongate his noble shadow.

## FAQĪR SALMĀN AL-NŪRĪ

Dhū al-Qa`dah 3, 1444H | May 23, 2023

# RIDAWĪ WORD, ‘AMJADĪ PEN

*Bahr al-`Ulūm `Allāmah `Abd al-Mannān al-‘A`zamī*

## TRANSLATION OF THE GLORIOUS QUR’ĀN



Witnessing the unusual state of the era and an upsurge in the channels to misguidance and deviance in this age full of tribulations, this suspicion arose that a major scheme plotted by the deviants to misguide the community is the translations of the Glorious *Qur’ān*. At times they observe flexibility in the words to write such things in the translation through which they find an opportunity to misguide and delude the public, and in instances where there is no flexibility in the translation itself, they add a footnote and appendage to compose several elements of misguidance.

## THE TRANSLATION OF SHĀH `ABD AL-QĀDIR IS NEARLY CORRECT



One translation among these translations that can be alleged as nearly accurate, is the translation of Shāh `Abd al-Qādir Ṣāhib Dehlawī. Aside from his translation, other translations that have been prepared in Urdu all have many shortcomings and errors. However, Shāh Ṣāhib’s translation is in the ancient dialect, which has been completely abandoned nowadays in India. Rather, people have

abandoned this language for ages. Hence, that translation is no longer resourceful for the public and is not viewed through a favorable lens.

The deviants got hand of a huge opportunity by composing translations and misguiding the public with them. It was vital to present to the public such an accurate translation of the Holy *Qur'ān* that is void of all sorts of errors. One that they may read and reap benefit from the Holy *Qur'ān* according to their own propensity. Therefore, ‘A`lā Ḥaḍrat (‘Imām ‘Aḥmad Riḍā’ Baraylawī) was presented a request regarding the translation of the Holy *Qur'ān* and was apprised the demand of the era.

## THE DIFFICULTIES IN PUBLISHING THE TRANSLATION



Realizing the importance and responsibility of this task, he (‘A`lā Ḥaḍrat) stated:

“This is extremely necessary, but what will be the procedure of its printing? Who will arrange its publication? Writing the copies and editing the copies and pages in the state of *wuḍū’*, and the editing being in such a manner that no mistakes remain even in the *kasrah, fathah, or nuqtahs* (dots), or the signs. Then even after all these issues are managed, the matter that is very difficult is of the pressmen and pullers constantly remaining in the state of *wuḍū’*. They shall not even touch the

slate without *wudū'* and tread cautiously when engraving the slate. Scraps come out during the printing; they should also be placed with caution. The point is that considering the extent of vigilances needed and required, it seems to be difficult, rather impossible to fulfill them. Now since there does not appear to be any possibility for the publication, then what would be the purpose of writing the translation? As the translation will be composed for the public, what benefit will there be for the public if it remains in the cabinets of the library?"

I replied that *In Shā Allāh*, we will try to fulfill all the necessary aspects and it will be printed in such a manner that does not contradict *sharī`ah*. Moreover, suppose we were not able to do it as such, now since there is something present, there is a chance that later someone else makes proper arrangements to publish it and makes an effort to deliver benefit to the creation of Allāh. If this task is not accomplished now, then in the future we will be very disheartened at it not being completed and being regretful in that time is pointless. But, due to some necessary duties of that time, I had to postpone this task for a few days.

## ARRANGEMENTS FOR THE TRANSLATION OF THE HOLY QUR'ĀN



He requested to gather the translations done by others as well so that along with this we can also criticize their mistakes. This is also an essential task, and the Holy *Qur'ān* (consisting of other's translations) should not be received by mail since this entails disrespect. Rather, for this they should be brought from where they are attained in such a way that they are not disrespected. For months, due to my obligations and a great deal of work, I did not get the opportunity to acquire the translations. Nevertheless, I somehow, in accordance with all these conditions, acquired all the translations that had been published in this era and the task of translation commenced by His, *Ta`ālā*, grace.

## PROCEDURE OF THE TRANSLATION



This method continued for several days: the verse would be recited and 'A`lā Ḥaḍrat would have its translation transcribed. Afterwards, the translations of Shaykh Sa`dī, may mercy be upon him, Shāh Walī Allāh, Shāh `Abd al-Qādir Ṣāhib, Shāh Rafī` al-Dīn Ṣāhib, Deputy Nadhīr Aḥmad, Mirzā Ḥairat Dehlawī, and Molvī `Ashraf `Alī Thānwī, etc., were read out. Wherever there was a mistake in these translations, he would criticize them. A few days later it was sensed that more time is consumed, and less work

is completed in doing it in this manner. Also, the condemnation of mistakes made by the translators is a task on its own. If we get the opportunity after this translation, then we will redirect our attention towards it. Hence, the reading of the translations was suspended.

## THE HONORABLE SA`DĪ'S TRANSLATION OF THE HOLY QUR'ĀN



The translation of Ḥaḍrat Shaykh Sa`dī, may mercy be upon him, was in Persian and Shāh `Abd al-Qādir's was in Urdu. These two translations were read, and this method continued until the end. The translation of Ḥaḍrat Sa`dī, may mercy be upon him, is exceptionally pure and vibrant, excluding the fact he is of the *Shāfi`ī madhhab* and the *Shāfi`iyah* and the *Hanafīyah* take differing meanings of some verses. In those contexts, his translation definitely contradicted our *madhhab*. Nonetheless, it apparently seemed to be free of any flaw. Shāh `Abd al-Qādir Ṣāhib's translation was also nearly precise, however, defects were noticed in some instances of his translation as well.

After a few days of working on the translation, I visited my homeland, and this task was paused. After I returned, he again desired to resume its task. However, various religious duties prevented it in such a way that the summer came and even left, and the monsoon season commenced. Now the translation work resumed. On one hand was the humidity

caused by the rain and nearby was a lantern upon which was a swarm of insects and moths. At times they are on our hands, at times inside our sleeves, and sometimes in our pants. Oftentimes the moths would gather on the pen and paper in such a manner that it would become extremely difficult to write. Despite this, we had to persist in this exact state for several hours and through His, *Ta`ālā*, grace, this task would be carried out.

## THE METHOD OF TRANSLATING THE HOLY QUR'ĀN



The nature of dictating and composing the translation was that first I would recite the entire verse regardless of how lengthy it was. Then, 'A`lā Ḥaḍrat would dictate the translation. Frequently, he would successively orate the text of two or three lines simultaneously without pause. However, by His, *Ta`ālā*, grace, I would not face any adversity in writing it down nor would I allow even a single word to be added or left out. Whatever translation was written on a particular day, its portion along with the exact date was logged. My handwritten translation up to this day is preserved with Mawlānā Na`īm al-Dīn Ṣāḥib since he had Mawlānā Muṣṭafā Riḍā' Khān Ṣāḥib obtain it from 'A`lā Ḥaḍrat's library and took it himself with the intent of publishing. Although that book was written by my hands, my purpose of writing it was not to take possession of it as an owner. That is why I never insisted for it. It can be learned upon seeing this translation the amount of translation

completed in each day, and despite the disturbances under which it was written, to what degree the writing is free from errors. The service of writing and having the translation written that I have accomplished is an immense treasure for my salvation in the hereafter. Certainly, the adversities that were faced would not have been overcome by anyone else, and this task would have remained lingering in our mind and imagination; it would not have manifested in the realm of existence.

## THE EXEGESIS AFTER THE TRANSLATION



After the translation, I wished for the Honorable ‘A’lā Ḥaḍrat to take another look over it and write some beneficial points in certain sections, and after much insisting, this task had commenced. Over two or three days, some points were transcribed, but based on the way he started to have it transcribed, it was understood that this would become an exceptionally extensive *tafsīr* (exegesis) of the Holy *Qur’ān*. It would be a total of at least ten to twelve volumes. At this time, it came to my mind that what is the need of such an extensive composition when there could just be a few comments on each page that are written as the *ḥāshiyah* (marginalia). Consequently, this composition that was in process was discontinued, and the opportunity for the subsequent never came.

If only that extensive composition that ‘A`lā Ḥaḍrat had me writing, if not the entirety, then even if just one or two *juz* had been produced, those gems of the *juz* would still be of great benefit and value for the ones desirous of knowledge. But unfortunately, we were deprived ourselves and neither could other people benefit from it.

