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Translation as a Parallel Discourse: A Linguistic Analysis of the Qur'ān's Translated Concept of Tahrif in the Selected Urdu and English Translations

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ABSTRACT

This study aims to examine the Qur'an's two translations as a parallel discourse with respect to the theme of tahrif (distortion, falsification, misrepresentation, hide, addition, omission) in the previous books Torah and Bible. The study utilizes André Lefevere (1992) translation theory of rewriting and manipulation as a research framework. The study is delimited to the eighteen verses of topic of tahrif and discovers the four research objectives. The importance of the study is; it manifests the disparity between the Qur'anic concept of tahrif and its representation in the target languages (TLs) Urdu and English and it also demonstrates the manipulation of the ST (source text) in the TTs (target texts). The study finds additions, omissions, different sense representation of the concept of tahrif in the TLs. The selected two translators intervene and shape the discourse according to their preconceived concepts as explained in their introductory pages and preliminary discourse. The study shows both translations also represent parallel discourse on the Qur'anic concept of tahrif.



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Introduction

This study examines the two Qur'an translations an Urdu language traditionalist translation translated by Raza "Kanzul Iman Tarjumatul Qur'an" (1980 ed.) its explanatory notes are written by Muradabadi and an orientalist translation written by Sale "The Koran: Commonly Called the Alkoran of Mohammed" (1894 ed.) with respect to four research objectives of the translation procedures utilized by the translators, meanings and discourse represented into the TLs, intervention made into the TL while representing Qur'an's meanings and concepts, and

differences and similarities between the two translations on the topic of “*tahrif* in the previous books Torah and Bible”. The central theme of this study is translation as a parallel discourse and focuses on the additions, omissions, different sense representations, and manipulation of the ST in the TLs. The study uses Andre Lefevere’s (1992) translation theory of rewriting and manipulation as a research framework.

The Qur’an’s concept of *Tahrif* in the previous Books Torah and Bible

The Qur’an begins to describe *tahrif* with the idea that the Torah and Bible are the books that God conveyed through them the light and guidance by preaching and acting on that the Prophets Alaihim Assalam (as), scholars, and knowledgeable people made the Jews and Christians follow the God’s bindings; the prohibitions and obligations (Q5:44; 68). At the same time the Qur’an addresses to the followers of Torah and Bible and asks to believe in what was already revealed to them in the both books and believe and follow the Prophet Muhammad (pbuh) (Q2:41; 42). The Qur’an asserts not to hide and mix up the truth with the lie and not to hide the already disclosed facts written in the Torah and Bible and not to sell the truth for the sack of insignificant and petty worldly advantage (Q2:174; Q5:44; Q3:77; 187). The Qur’an warns the people not to hide, mix up the truth with the lie, and add into the revealed book, saying it is from the God (Q2:79; Q3:78). The Qur’an also describes and warns the people about the consequence on the Judgment Day and at hereafter who hide the truth only for the sack of worldly gain (Q2:174). The Qur’an directly addresses to the people of the Book (Q3:18; 19) not to defy the God’s message, deny the truth, abolish the revealed text, misinterpret, and deceive the *deen*’s prohibitions and obligations (Q3:23; 24). The Qur’an clearly describes the covenant of the Prophets (as) to acknowledge, believe, and provide every possible help to Prophet Muhammad (pbuh) who will come in the chain of prophethood after them and will authenticate the earlier revealed books (Q3:81). The verses (Q3:98-99; 187; Q5:13-15; 44) describe the people of earlier revealed books who changed and hid the revealed knowledge for the trivial worldly gain.

Significance of the Study

This study represents the Qur’an’s theme of *tahrif* and its representation in TLs; Urdu and English. The both translations have impact on their audiences as Sale’s Translation claims to be translated from the original Arabic language (Sale, 1894, p. 1st), and it is also one of the first English translations of the Qur’an. The Kanzul-Iman Urdu translation is written by Raza the founder of the Brelvi sect in Islam (Raza, 1980, p. 1st). Its commentary is written by Naeem ud deen Muradabadi. The title page describes Ahmad Raza as امام اہلسنت *a’lahadrat* اعلیٰ حضرت *Imam ahle sunnat*; (guide, leader) of the Brelvi sect and Dawat e Islami (2011) claims Raza; مجدد *mujaddad* دین و ملت *deen wa millat* (the reformer, renewer and reviver of Islam as deen and Muslims as a nation).

Research Questions

This study primarily examines the translation as a parallel discourse and focuses four research questions:

1. What are the translation procedures the translators have utilized to translate the Qur’an’s verses of the concept of *tahrif*?

2. What are the discourses constructed in the selected translations for the concept of *Tahrif*?
3. How the translators intervene into the translated concept of *Tahrif*?
4. What are the differences and similarities among the selected translations for the concept of *Tahrif*?

Literature Review

The current study investigates the translation as a parallel discourse on the theme of *tahrif* in the previous books Torah and Bible in TLs Urdu and English. Researches in the field of translation studies generally base on the comparison of the both languages; SL and TL along-with the examination of the differences of cultures involved or the translators as mediators. It is important to mention that no study has been found on the Qur'anic theme of *tahrif* in the previous books Torah and Bible that comprehensively represents the translated discourse in Urdu and English and highlights the intervention of the translators in TLs; Urdu and English. This is a new study and focuses on the Qur'anic topic of *tarhrif* in the previous books Torah and Bible as it is translated in Urdu and English.

The first study referred is a PhD study by Pirooz M. H. (2007). It examines the source concept of *Muttaqeen* and its different derivatives translated in Persian and English languages in the different translations. This study brings in the lime light the problem of interpretation, definition, explanation, and General Muslims' understanding of the Islamic laws; the Qur'an and Hadith. The primary source of law the Qur'an addresses the men and women with the same word; *Muttaqeen*. The study discusses that only the religious interpreters and leaders with the passage of time defined, interpreted, and explained the source word and of *Muttaqeen* variously and made the women less powerful and more vulnerable. The study applies the Madison (1988) Hermeneutics' approach and Garcia's textual analysis method (1991) both the approaches consider the interpreter as mediator and identify the additions or otherwise interpretation in the TT.

The second study referred is a PhD study by Al-hawamdeh (2017) that investigates Al-hilali and Mohsin Khan's translation "The Noble Quran: English Translation of the Meanings and Commentary" (1996) with respect to the four research objectives and focuses mainly on the textual additions in the form of parentheses. This study uses mixed qualitative and quantitative analysis approach and uses Klaudy's (2008) explanation and elucidation approach along-with Nida's translation theory of equivalence (1964), Halliday and Hassan (1976) cohesion theory along-with Beaugrande and Dressler's four standards textuality method (1981), Cruse' lexical meaning model (1986) and Paul Grice's (1975) maxims and discusses the explanatory notes in parentheses to discover the explication, textuality, and communicative aspects of the parentheses.

The study finds that Al-hilali and Mohsin Khan's translation conveys the spirit of the ST in easy expressive English but it uses the aggravating manner (unnecessary prolonged explanations). It uses a fair level of textuality; coherent and cohesive ties, reflects the ST meanings well in the textual additions and provides help to the TL audience. With concern to the situations of the ST and TT this study concludes that Al-hilali and Khan's translation fails to transmit the majestic style, rhythm, rhetoric, metaphors, similes, and allegories of the ST into the TT.

The third study referred is also a PhD study by Badr, H. (2019). It examines the Qur'an collocations and assesses the translation challenges and difficulties focusing the five Qur'an translations; Arberry (1955) "The Quran", Yousaf Ali (1934) "The Holy Quran", Abdul Haleem (2011) "The Quran", Muhammad Asad "The Message of the Quran", Al-Hilali and Khan (1999) "Interpretation of the Meanings of the Noble Quran". It is a qualitative study and applies the translation quality assessment (TQA) models of Vermeer' Skopos' theory (1978), Reiss and Vermeer (1984), Juliane House (1997), Christiane Nord (2001), and Waddington (2001). This research discovers four research objectives and matches the collocation based theoretical knowledge to that of the Quranic collocations. It identifies the translation process difficulties, discovers the translation procedures used and assesses the consistency, coherence, error freeness, fluency, and easy to understand position of the translated collocations. The study demonstrates the Quran's collocations in five English translations is according to the theoretical knowledge base of the collocations but also represents that the true sense of the Qur'anic Arabic is still a Job in progress. The study mentions following reasons of the flaws in five English translations;

- a) Failing to translate collocations related to figurative and cultural aspects.
- b) Mainly apply word for word and not sense for sense or thought for thought translation procedures.
- c) Wrong selection in the TL English for the SL metaphors, euphemism, and collocations and phrases.
- d) Use the archaic English language.
- e) Translators' reflection of their own ideas without referring to any exegeses.
- f) Lack of reflection of SL naturalness, fluency, and accuracy of the meanings.
- g) No English translation is found fully faithful to the SL sense.

The fourth study referred is a PhD study by Al-Jabari (2008); "Reasons for the Possible Incomprehensibility of Some Verses of Three Translations of the Meaning of the Holy Quran into English". This research studies translations; Al-hilali & Khan (1993) "Interpretation of the Meanings of the Noble Quran", Yusuf Ali (1983) "The Holy Quran Interpreted: Translation and Commentary", and Arberry (1991) "The Quran Interpreted: Translation with an Introduction". This research applies the quantitative research methodology and utilizes the questionnaire, interview, and observation and investigates the comprehensibility of some translated verses of Quran in English language, and discovers the possibility of the reasons of failure of some translated Quran verses into English. The study finds out that the selected three translations fail to translate and represent the ST meanings into the English language. The study discovers the undermentioned reasons of the translators' inability to render the SL meanings into the TL.

- i. Incompetence to reflect the peculiar Quranic style into English language.
- ii. Performed the literal translation procedures for the metaphors, allegories, ignored the SL connotative meanings and represented denotative meanings.
- iii. Do not bridge the cultural gap of the SA and TA.
- iv. Used the Archaic English language.
- v. Transliterate the SL letters and words (harooof-e-muqatte'at, etc.) into TL.
- vi. Use inappropriate punctuation.
- vii. Use long and excessive explanatory notes.

The study recommends a team work of the experts for the task of Qur'an translation and asserts individual translators make the translations poor despite that English is capable to express the meanings of Qur'an.

Research Methodology

The central question of this study is translation as a parallel discourse consisting on eighteen verses of "the theme of *tahrif* in the previous books Torah and Bible". The study utilizes André Lefevere (1992) translation theory of rewriting and manipulation as research framework. Lefevere considers translations as reproduced and interpreted texts and emphasizes on the gains and losses under certain conditions of ideology, patronage, poetics, universe of discourse (Lefevere, 2003, pp. xiv,). The translator acts as a mediator and bears the responsibility to bridge the SC to the TC to represent the faithful TT message for the TA (Lefevere, 2003, p. 1, 3).

The ideology of a translator, an individual, patron or an institution administering the translation process may affect a translated text. Ideology encompasses the personal likings, beliefs, convictions, priorities, either political or societal those compel a translator to adopt a particular translation strategy.

The patronage is a financial control of an individual, a group, an institution or a state manages and provides the means to translate and publish an original text into some TL for certain purposes (Bassnett & Lefevere, 2003, pp. 19, 22).

Poetics are the rules, norms dominant and prevailed practices by following those a translation is being carried out. A translator as intermediary abridges the source culture (SC) poetics to the target culture (TC) poetics to make the concepts, ideas, function in the TC as a ST performed a function in the SC (Bassnett & Lefevere, 2003, p. 22-27).

Universe of discourse is the ideas, concepts, norms, priorities, customs and conventions of a culture. A ST in a SL is written under the set rules and accepted laws of a culture's universe of discourse. A translator has to correlate the SC universe of discourse to the TC universe of discourse (Lefevere, 1992, pp. 89-91). Translations as rewritings are controlled (constrained) by two ways internally controlled by the professionals, translators, reviewers, and critics, and from outside these are controlled by patronage (Lefevere, 1992, pp. 13-14). The rewriters for the service of dominant ideology, poetics, and patronage interpret the original text out of its historical context and "silently obliterate" its history and try to shift its meanings out of its time and place (Lefevere, 1992, pp. 21-22).

Data

This study has three data sources;

- a) Eighteen verses of the Qur'an discussing the theme of *tahrif*; (Q2:41; 79; 174; Q3:18; 19; 23; 24; 66; 77; 78; 81; 86; 90; 98; 187; Q5:13; 15; 68).
- b) Raza & Murad abadi, (1980) "Kanzul Iman Tarjuma tul Quran"
- c) Sale, G. (1894) "The Koran: Commonly Called the Alcoran of Mohammed"

Delimitation of the Study

This study is delimited to the eighteen verses of Qur’ān covering the topic of “*tahrif* in the previous books Torah and Bible”, their TTs, explanatory notes, introductory pages, and preliminary discourse.

Research Procedure

First the study collects the verses of Qur’an related to “*tahrif* in the previous books Torah and Bible”, second the TT and para-texts are collected for examination, third the study also takes account of the translation introductory pages and preliminary discourse to form an overall understanding of the translations. Lefevere’s translation theory of rewriting and manipulation as a research framework operates in the following way:

- a) to discover the translation procedures used by the translators it identifies the additions, omissions, shifts in meanings, represented in TT.
- b) to exploring the discourse on “the theme of *tahrif* in the previous books Torah and Bible” it examines the TT in the light of the SL constraints, source meanings, prohibitions and obligations (faithfulness to the poetics and universe of discourse) of the SL to be followed and restrained from in the TL. Reflection of the translators’ ideology as they adopt the stances in the title pages, introductions and also reflect in the para-texts.
- c) to find out the intervention of the translators into the translated meanings, concepts of “*tahrif* in the previous books Torah and Bible” it permits to investigate the TT, from linguistics, universe of discourse, ideology, patron, and poetics point of view that how the ST meanings are transferred to the TLs and TCs.
- d) to discover the differences and similarities between the selected translations it permits comparative analysis of the TTs at linguistic and conceptual levels to identify the parallel and different descriptions.

Results and Discussion

The study discusses first Urdu translation with respect to the four research objectives one by one.

Translation Procedures Utilized by “Kanzul Iman”

Kanzul Iman utilizes inconsistent Urdu TT words for the consistent ST words;

- a) ST ثَمَّا قَلِيلًا *samanan qalilan*, (Q2:41; 79; 174; Q3:77; 187; Q5:44) the *Kanzul Iman* translates in following three different ways (Q2:41; 79) دام تھوڑے *thorhy dam*, (Q2:174; Q5:44) ذلیل قیامت *zalil qimat*, and (Q3:77; 187) ذلیل دام *zalil dam*.
- b) ST أَوْتُوا الْكِتَابَ (Q3:19) translates as کتابی *kitabī* and (Q3:187) as عطاہوئی *jinhēn kitab ata huyi* and يَاهْلَ الْكِتَابِ *Ya ahlal kitabī* in (Q5:15) and (Q3:65) as اے کتاب والو *ay kitab walo*.
- c) ST قُلْ يَاهْلَ الْكِتَابِ *qul Ya ahlal kitabī* (Q3:98; 99) translates as تم فرماؤ اے کتابیو *tum farma’o ay kitabīyo* and (Q5:65) تم فرما دو اے کتابیو *tum farma do ay kitabīyo*.
- d) Source word قُلْ (Q5:65) translates as تم فرما دو *tum farma do* and in verse (Q3:98; 99) translates as تم فرماؤ *tum farma’o* both are not either according to the formal use or the

intimate or informal use of Urdu language whereas it is a mixture of the standard and nonstandard Urdu language. The Kanzul Iman uses TL Urdu that is not according to the consistent Qur'an ST throughout the eighteen verses of *Tahrif*. The *Kanzul Iman* also utilizes the depreciatory Urdu language for the religious others.

The Kanzul Iman adapts the source word حق *haq* in TL Urdu with the negative meanings in verses (Q2:41) footnote 74, (Q3:19) footnote 41, (Q3:77) footnote 146, (Q3:78) footnote 148, (Q3:86) footnote 166, (Q3:90) footnote 170, (Q5:15) footnote 49 and discusses the negative traits and deeds of the religious others, whereas source word الحق *Al-Haqq* reflects positive meanings both denotative and connotative in Urdu and Arabic language (Sajjad, 2007, p. 232).

The Kanzul Iman adapts most of the source words into Urdu language in the translation of the eighteen verses of the topic of *tahrif* in the previous books Torah and Bible. This helps the Urdu audience to understand the SL meanings.

The adaptation of the SL words by Kanzul Iman in the verses of *Tahrif*

S. No.	Verse	Adaptation
1	(Q 2:41;77;79;174)	ایمان، کتاب، عذاب، قیامت، نظر، آخرت <i>iman, kitab, azab, qayamat, nazar, akhirat</i>
2	(Q 3:18;19;81)	عزت، حکمت، حساب، علم، بعد، آیت، اسلام، رسول، تصدیق دین <i>deen, izzat, hikmat, hisab, ilm, ba'ad, ayet, Islam, Rasul, tasdeeq</i>
3	(Q 3:65;86;90)	بعد، عقل، انجیل توریت، ظالم قوم، ہدایت، توبہ، کافر، کفر، <i>kafir, kufr, towba, hidayat, qom, Torait, zalim, Injeel, ba'ad, aql</i>
4	(Q 5:13;44;68)	لعنت، توریت، کتاب اللہ، نور، ہدایت، حکم، حفاظت، کفر، قائم، رب، <i>Hifazat, kufr, qa'im, rab, la'nat, Torait, kita-Allah, noor, Hidayat, Hukm</i>

Kanzul Iman uses the translation strategy that it correlates the verses of *tahrif* with some problem مسئلہ *mas'ala* and represents a solution of the problem in the light of the under-translation verses and correlates the verses with the lives of the Urdu language audience and develops the traditional understanding; (Q2:174) footnote 307, (Q3:187) footnote 372, (Q5:44) footnote 113.

Meanings and Discourse of Kanzul Iman for *Tahrif* Verses

The Qur'an (Q2:79; Q5:15) discusses and condemns the *tahrif* made by the Jews and Christians to gain the monetary advantage. Kanzul Iman constructs the discourse of *tahrif* and bases its concept of *tahrif* on the three points; First changing of the description of appearance of Prophet Muhammad (pbuh), second changing the concept of Oneness of God, third hiding the stoning to death punishment for the fornicators. Kanzul Iman TT (Q2:79) footnote 130 explains the Jew scholars and the wealthy Jew leaders changed the description of the appearance of Prophet Muhammad (pbuh) that was already written in the Torah. It also writes the description of the Prophet Muhammad (pbuh) before and after the changes made by the Jews and also explains the reason to change the description of the appearance of Muhammad (pbuh) that was the thinking of the Jewish leaders that they wanted to prevent the Jews to convert to Islam as when the Jews will find the Prophet according to the appearance already described in the Torah they will believe in

and embrace the Islam. Kanzul Iman stresses upon the changing, hiding, the name and qualities of the Prophet Muhammad (pbuh) already written in the Torah; (Q2:79) footnote 130, (Q2:174) footnote 307, (Q2:41) footnote 74, (Q3:19) footnotes 42-43, (Q3:18) note 38, (Q3:23) note 51, (Q3:66) note 124, (Q3:77) note 145, (Q3:78) note 148, (Q3:81) note 155, (Q3:86) note 167, (Q3:90) note 170, (Q3:98), note 182, (Q3:99) notes 183-184, (Q3:187) note 370-71-72, (Q5:13) notes 45-46 (Q5:68) note 176. There was the envy of the religious others for the Prophet (pbuh) (Q3:86) footnote 166 and they also did not want to lose the monetary advantage they were gaining from the Judaism and Christianity (Q3:18-19) footnote 40-43 and (Q3:77) footnote 146 they have seen written in Torah and Bible the name of the Prophet as “Ahmad” (Q61:6) footnote 11, despite of it they denied (*kufir*) his prophet-hood, and also denied to believe in Allah (swt) as one Supreme Being.

The second point of Kanzul Iman’s discourse on *tahrif* is violation of the Oneness of God by the religious others by considering الْمَسِيحُ the Christ (as) the son of God and believe in Holy Trinity (Q4:171) and غَزِيرُ Uzair, Ezra (as) son of God by the Jews (Q9:30).

The third point on that Kanzul Iman constructs its discourse on *tahrif* in TL Urdu it explains three times hiding of آيت رجم *the punishment of the stoning to death* for the Jews for committing adultery that was ordered in the Torah; (Q3:23) note 52, (Q5:15) note 56 and (Q5:44) note 114.

Intervention by Kanzul Iman in the translated concept of *Tahrif*

Kanzul Iman intervenes and uses inconsistent TL Urdu for the same ST words and Concepts. It intervenes and uses the depreciatory Urdu language for the Jews and Christians whereas ST uses same source words. It intervenes and uses the source word الحق with the negative connotative meanings. It intervenes and stresses on the single idea of hiding the news of coming of Prophet (pbuh) and changing his praises and description written in the Torah and Bible 17 times in the interpretation of eighteen *tahrif* verses. It also intervenes and uses a translating strategy of teaching traditional views to Urdu audience while assuming a problem and representing its solution {detain-in-section 10.1 (a)}.

The concept of *Tahrif* as Translated in Sale’s Orientalist Translation

This section discusses Sale’s translation with respect to the research objectives one by one.

Translation Procedures Utilized by Orientalist Translation

Sale’s translation translates source word إِنَّ *inna* inconsistently; verses (Q2:174; Q3:77; 78; Q5:13). It translates إِنَّ *inna* in four different ways; (Q2:174) as “moreover”, (Q3:77) as “but”, (Q3:78) as “and”, (Q5:13) as “for”, and represents TL English with meaning shift and without the element of doubtlessness and authenticity.

It also translates source concept الْكِتَابُ *alkitab* inconsistently in three different meanings, first as “the scriptures” verses (Q2:174; Q3:19; 23; 78; 98; 99; Q5:15; 65; 68), second as “the book of the law” verse (Q3:187) third as “the book” in verses (Q5:15; 44).

Sale’s translation makes an addition in the TT يَحْرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ *yuharrifoonal kalima 'ammawaadi'ih* (Q5:13) and translates it as “they dislocate the words of the Pentateuch from

their places”, it adds “the Pentateuch” in TL English and shows the Jews making *tahrif* “tampering” the Pentateuch.

Sale’s translation strategy wise does not treat the Qur’an a revealed book and also maintains Sale’s separate identity as a Christian translator to that of the Jews and Muslim and uses third person description of the language or nominates the Muslims and Jews; (Q2:79) footnote ‘f’, (Q3:187) footnote ‘g’, (Q2:41) footnote ‘i’, (Q2:79) footnote ‘f’, (Q3:19) footnote ‘o’.

Sale’s Orientalist translation utilizes a translation strategy and uses the target word “God” in two different ways, first is “GOD” all with the use of uppercase letters in the TT of verses it means Judaism or Christian meanings of God footnote ‘s’ (Q3:24), footnote ‘o’ (Q3:81), footnote ‘r’ (Q3:23), and for the Islam’s sense of Allah (swt) or on places where “God” is commonly used for the combined sense of the multiple religions it uses TL word “God” with combination of upper case letter “G” and lower case letters “od”; in TT of (Q3:81; 19; Q2:41; Q5:15) it uses word ‘God’.

Meanings and Discourse of Orientalist Translation for *Tahrif* Verse

Sale’s translation interprets *وَلَا تَسْتَرْوُوا بِآيَاتِي ثَمًا قَلِيلًا* *wala tashtaroo bi’aayaati samanan qalilan* as writers of Pentateuch were paid poorly and it avoids explaining the real sense of the part of the verse (Q2:41) in footnote ‘i’ that it is addressed to the both the Jews and Christians (Sale, 1894, p. 6).

Sale’s translation translates (Q5:15) *يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ* *yubayyenu lakum kaseeram mimma kuntum tukhfoon minalkitabi* as “to make manifest unto you many things which ye concealed in the scriptures” and mentions three short points in the footnote ‘d’; the concealed many things are; (a) the verse of stoning to death the adulterers, (b) the description of Prophet Muhammad (pbuh), (c) the prophecy made by Jesus (as) of coming of the Prophet Muhammad (pbuh) with the name of Ahmad and for this interpretation Sale refers to **Qadi Nasir al-Din al-Beidawi** interpreter of the Qur’an in Persian language d. 1319 (Sale, 1894, p. 83).

Sale also clarifies the prophecy about the Prophet (pbuh) (Q61:6) footnote ‘t’ that it is already prophesized by the Jesus Christ mentioning the Persian name of Ahmad as Paraclete, Periclyte (Sale, 1894, p. 449). The footnote ‘r’ verse (Q61:6) clarifies Sale’s interpretative strategy he prefers the favored views of the Muslim interpreters and study finds he also defies the ST and writes that (Prophet (pbuh) was “an impostore” (Sale, 1894, p. 449).

He relies on the views of Qur’an interpreters but claims to translate the Qur’an form “the original Arabic” (Sale, 1894, title page).

Sale explains (Q3:19) footnote “n, o” the Unity of God with reference to the commentators; Jalalain (Jalal al-Din al-Mahalli the teacher d. 1459 and his pupil Jalal al-Din al-Suyuti d. 1505) and al Beidawi and misquotes them explaining Oneness of God wrongly comparing it to pagan Arabs whereas the verse (Q3:19) is very clearly describing the people of the book; the Jews and Christians (Sale, 1894, Q 3:19, p. 37).

Kanzul Iman (Q3:23) footnote 52 (Raza & Murad-abadi, 1980, p. 77) and Sale’s translation (Q3:23) footnote ‘p, q’ (Sale, 1894, p. 37) describe the two incidents parallel; for hiding and concealing the verses of Torah by the Jews and both translations portray the both events as a

source of humiliation for the Jews, first Naim Ibn-e-Amru and Harith Ibn-e-Zaid enquiring the Prophet (pbuh) about the Prophet's religion and second of the hiding of stoning to death punishment for a Jewish man and a woman adulterers. Moreover, Sale's translation explains the presence of the same in the New Testament for the adulterers (John 7:53-8:11) it further explains the stoning to death punishment is not found in Samaritan and Hebrew Pentateuch or Septuagint, only death punishment is written. Sale treats the Muslims and Jews equal that the same punishment of stoning for the adulterers was once in the Qur'an and now it is not found there, footnote 'q' (Q 3:23) (Sale, 1894, footnote q, p. 37).

Sale's TT of verse (Q3:81) and footnote 'n, and o' do not tally to each other. The ST and its translation is about the upcoming of a messenger *ثُمَّ جَاءَكُمْ رَسُولٌ summa ja'akum rasulun* "hereafter shall an apostle come unto you" (translation Sale), despite the fact ST describes this but footnote 'o' describes a totally different to that of the ST and TT (Sale, 1894, p. 41). Sale's interpretation is also opposite to that of the Kanzul Iman note 155-57 (Raza & Muradabadi, 1980, p. 88-89). Sale accuses and misrepresents the verse that Prophet Muhammad (pbuh) has copied this covenant of the Prophets' story from the Talmud (Sale, 1894, p.46).

Sale interprets (Q5:44) in footnote 'k and l', that the doctors and priests of Judaism are to be judged by the Torah and they have to prevent the revealed books from any type of corruption but Sale avoids to mention the type or nature of the corruption (Sale, 1894, p.88).

Sale translates (Q5:13) *فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ fa'foo anhum wasfah innallaha yuhibbul muhsineen* as "but forgive them, ^c and pardon them, for GOD loveth the beneficent" and wrongly correlates this to (Q9:5) sword verse that this is abrogated and forgiving the Jews is possible once they accept Islam or pay the Jizya. Sale misquotes and misrepresents the verses out of their contexts (Sale, 1894, p. 83).

Intervention by Sale's Translation in the Translated Concept of *Tahrif*

Sale intervenes in the interpretation of (Q2:41) in footnote 'i' and misrepresents the part of the verse *wala tashtar bi'ayati samanan qalilan*, and avoids to explain it as the people of the book made *tahrif* in the revealed books (Q2:41; Q5:44) and reflects the disparity in TT and footnote 'i' (Sale, 1894, p. 6).

Sale intervenes in (Q3:19) in footnote 'o' that Unity of God is the same in the teachings of all Prophets (as) and does not explain that a sect of the Jews considers *عَزَّيْرُ* Uzair/Ezra (as) son of God (Q9:30) and the Christians consider *الْمَسِيحُ* Jesus/Christ (as) the son of God and believe in Holy Trinity (Q4:171).

Sale intervenes in (Q5:44) TT and in footnote 'l' though mentions word "corruption" but avoids to explain what types of the corruption or *tahrif* in Torah and Bible.

Sale intervenes in (Q5:13) and avoids explaining the main subject of the verse; the breakage of covenant by the Jews and also by the Christians (Q 5:13-14). Instead *fa'fu anhum wasfah* and out of context correlates it with the (Q9:5) and misrepresents the both verses.

Sale intervenes and translates *يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ* (Q5:13-14) as *they dislocate the words of Pentateuch from their places*, he adds *Pentateuch* into the TT, with efforts Sale confines the

meanings to the Jews, whereas the verses describes the both Jews and Christians manipulating the books.

Sale intervenes and challenges the ST in (Q3:81) footnote ‘n, and o’ and points out the Prophet (pbuh) for copying from the Talmud and referring the covenant of the Prophets’ (as) to himself {detail-in-sections 10.2 (a&b)}.

Similarities and differences between Urdu and English Language Translations

The study finds the both translations represent *tahrif* in TLs differently though there is parallel descriptions too in the both TLs.

Kanzul Iman is a different translation to that of the English translation as it uses 51 footnotes on total eighteen verses describing the *tahrif* in the Torah and Bible; no verse is without an explanatory note. It prominently stresses upon the idea that the religious others hide the news of coming of Prophet Muhammad (pbuh) and praises and qualities of the Prophet only for the sack of money, greed and envy (Raza & Muradabadi, 1980, pp. 19, 76). It also describes the description of appearance of Prophet (pbuh) before and after the changes made into the revealed books. It describes three verses; (Q3:23) note 52, (Q5:15) note 56, (Q5:44) note 114 for hiding of the stoning to death punishment by the Jews.

Kanzul Iman different to the English translation explains Oneness of Allah (swt) different from Judaism and Christianity (Q9:30, note 65; Q4:170, note 423-24), Sale avoids to explain Oneness of God.

Kanzul Iman in footnote 52 (Q3:23) (Raza & Muradabadi, 1980, p. 77) and Sale’s translation footnotes ‘p and q’ (Sale, 1894, p. 37) are parallel for the *tahrif* made into the Torah with respect to the two incidents of hiding, concealing the verses of the Torah by the Jews.

Beside of this parallel description Sale explains that both the Jews and Muslims have made *tahrif* into their revealed books (the Torah and Qur’an) as both changed and erased stoning to death punishment for the fornicators. Kanzul Iman agrees to the stoning to death punishment once written in the Torah and its applicability but does not mention it with reference to the Qur’an (Q5:44-45) footnotes 113-116 (Raza & Muradabadi 1980, p. 168).

Sale’s translation misinterprets most of the source concepts of *tahrif* in the previous books Torah and Bible; it misinterprets (Q2:41) source concept of *وَلَا تَسْتَرْوُا بِآيَاتِي ثُمَّ قُلِيْلًا* in footnote ‘i’.

Sale’s translation interprets differently and defies (Q3:81) in footnote ‘o’ and explains that it is not Prophet Muhammad (pbuh) for whom Allah (swt) has taken the covenant of help and belief in from all the Prophets (as), it is Prophet Moses (as) and Prophet Muhammad (pbuh) borrowed this story from the Talmud.

Different to Kanzul Iman Sale’s translation explains (Q3:19) footnote ‘o’ that Oneness of GOD is common in Islam and in other prophets’ teachings it avoids to explain the Jews and Christians violate the Oneness God.

Sale’s translation misinterprets verse (Q5:13) in footnote ‘c’ wrongly referring it to (Q9:5).

Sale's translation explains differently (Q5:44) in footnote 'i' that reads together with the TT, it mentions word "corruption" in the previous books but avoids to explain the nature of the corruption and who can do or did the corruption in the revealed books.

Both translation interpret few concepts parallel too, Sale (Q5:15) footnote 'd' explains as the Kanzul Iman explained. These are the same three points those the Jews hid already written in the Torah; first is the verse of stoning, second is the description of appearance of Prophet Muhammad (pbuh) and third is the new and prophecy of the coming of the Prophet Muhammad (pbuh) by the Christ (as) by the name of Ahmad.

Conclusion

This section discusses the conclusion of Urdu and English language translations separately.

Kanzul Iman Tarjumatul Qur'an and Translated Theme of *Tahrif*

The study explored that Urdu and English languages have more differences and a few similarities. The study discovered for the first research objective that Urdu translation uses the inconsistent TL Urdu words for the consistent ST words and concepts (Q2:41; 79; 174; Q3:19; 77; 98-99; 187; Q5:15; 44; 65; 98-99). The study discovered Urdu translation does not use the standard Urdu language and use depreciatory language for the Jews and Christians. It also adapts the source word *haq* into the Urdu language and describes it out of its denotative and connotative meanings (Q2:41, note 74; Q3:19, note 41; Q3:77, note 146; Q3:78, note 148; Q3:86, note 166; Q3:90, note 170; Q5:15, note 49).

The study found out that the selected two translations propagate their own point of views and preconceived thoughts and ideas in the explanatory notes, Urdu translation maneuvers a translation strategy that it draws a problem from a verse and also provides the solution of that problem from the same verse to teach specific traditional ideas to the TA; (Q2:174) footnote 307; Q3:187) note 372; Q5:44 footnote 113).

The study discovered that Kanzul Iman constructs the discourse of *tahrif* on three points;

- a) Changing of the description of appearance of Prophet Muhammad (pbuh) (Q2:79, note 130), hiding the praises and qualities and news of the coming of Prophet Muhammad (pbuh) in seventeen verses.
- b) Changing the concept of Oneness of God (Q4:171; Q9:30-31, note 65).
- c) Hiding the stoning to death punishment for the fornicators (Q3:23, note 52; Q5:15, note 56; Q5:44, note 114).

Kanzul-Iman held responsible the religious scholars, wealthy political leaders of Judaism and Christianity for making *tahrif* in the Torah and Bible.

The study explored that Kanzul Iman intervenes and uses the inconsistent TT words for the consistent ST words and concepts.

It also uses depreciatory Urdu language for the Jews and Christians. It intervenes and explains seventeen verses in the footnotes with respect to the hiding, changing of the facts, praises,

qualities of the Prophet Muhammad (pbuh) written in the Torah and Bible and three verses with respect to the stoning to death punishment for the adulterers.

The study discovered it keeps on repeating the same three concepts of *tahrif* in the footnotes.

Sale's Translation and Translated Theme of *Tahrif*

The study discovered that Sale's translation translates source word *inna* inconsistently in four different ways (Q2:174; Q3:77; 78; Q5:13) and creates shift in meanings.

It also translates source concept *alkitab* inconsistently in the verses (Q2:174; Q3:19; 23; 78; 98; 99; Q5:15; 65; 68; Q3:187; Q5:15; 44) in three different manners.

The study observed Sale's translation makes an addition "the words of the Pentateuch", in the TT of the verse (Q5:13) and shows the Jews make the *tahrif* "tampering" the Pentateuch.

The study discovered Sale treats the Qur'an not as a revealed book and also maintains his identity as a Christian translator; (Q2:79, note 'f', Q3:187, note 'g', Q2:41, note 'I', Q2:79, note 'f', Q3:19, note 'o').

The study explored it utilizes a translation strategy and writes TT word God in two different spellings, first spellings 'God' denoting the Islam's God (Q3:18; 19; 81; Q2:41; Q 5:15), second 'GOD' in footnotes at most of the places where it means the Jewish and Christian sense of the 'GOD', (Q3:24, note 's', Q3:81, note 'o'; and Q3:23, note 'r').

The study discovered that Sale's translation avoids to explain the source text *wala tashtaroo bi'aayaati samanan qalilan* (Q2:41, footnote 'i') (Sale, 1894, p. 6) and explains it contrary to ST. This study also discovered parallel description between the two translations, they agreed on the *tahrif* made in the previous revealed books on three points first, the stoning to death punishment for the adulterers, (b) hiding of the description of Prophet Muhammad (pbuh) (c) hiding the prophecy made by Jesus (as) of the coming of Prophet Muhammad (pbuh) with the name of Ahmad and its same meanings name in Persian (Q5:15, footnote 'c' sub-note 4 and Q61:6, footnote 't') (Sale, 1894, pp. 83, 449).

The study explored Sale's interpretative strategy of the Qur'an that he does not explain the verses of *tahrif* as relying on the ST language instead he prefers the views of the Muslim interpreters (Q3:19 footnote, n & 'o') (Sale, 1894, p. 37) and also defies the ST (Sale, 1894, p. 449) but claims to translate the Qur'an form "the original Arabic" (Sale, 1894, title page).

The study found that Sale wrongly compares Oneness of God to the pagan Arabs whereas ST (Q3:19) is about people of the book (Sale, 1894, p. 37).

The study discovered Sale compares stoning punishment in the Christianity and Islam and treats Judaism and Islam equal that both have made *tahrif* in the stoning to death punishment for the adulterers (Sale, 1894, pp. 37-38).

This study discovered that Sale's interpretation (Q3:81) footnote 'n' (Sale, 1894, p. 46) and Kanzul Iman's Interpretation of the same in footnotes 155-57 (Raza & Muradabadi, 1980, pp. 88-89) are opposite to each other. Sale wrongly interprets the incident relating it to Moses (as).

The study discovered that Sale avoids to explain *tahrif* in the Torah and Bible though he mentioned word “corruption” but avoids to explain the nature of corruption (Q5:44, footnote ‘k’) (Sale, 1894, p. 88).

The study explored that Sale misrepresents verses (Q5:13, footnote ‘c’ and Q9:5) and out of their context correlates the both.

The study concludes Sale intervened and avoids to explain the concept of *wala tashtaroo bi'aayaati samanan qalilan* that the religious others made *tahrif* in the previous books (Sale, 1894, p. 6). He also intervened in (Q5:44) footnote ‘k’ (Q5:13-14) footnote ‘c’ and supported the doctors and priests of Judaism, Christianity and avoided explaining their corruption and selected the other subjects for explanation in the footnotes, study also explored at places Sale separated the Christians from the Jews discussing their *tahrif* in the Torah whereas ST discusses the both (Sale, 1894, pp. 83, 88).

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