

Hermeneutical Contribution of Ahmad Raza Khan's *Kanzul Iman* to South Asian Quranic Translation

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Abstrak

Studi ini menyajikan analisis kritis terhadap *Kanzul Iman* (Lambung Keimanan), karya terjemahan Al-Qur'an berbahasa Urdu tahun 1911 oleh Imam Ahmad Raza Khan yang menjadi pilar penting dalam tradisi keilmuan Islam di Asia Selatan. **Tujuan** penelitian ini adalah mengevaluasi *Kanzul Iman* berdasarkan ketepatan linguistik, koherensi teologis, dan keluhuran spiritualnya, serta meneliti bagaimana karya ini mempertahankan hermeneutika Sunni ortodoks di tengah aksesibilitasnya bagi masyarakat berbahasa Urdu. Dengan menerapkan **metode** kualitatif melalui analisis teks, kontekstualisasi historis, dan kajian penerimaan akademis, penelitian ini membedah kerangka struktur serta interpretasi terjemahan tersebut. **Hasil** penelitian menunjukkan bahwa *Kanzul Iman* berhasil menjembatani ilmu-ilmu Islam klasik dengan ekspresi bahasa lokal yang mudah dipahami, sekaligus menjaga ortodoksi tradisi Sunni dari pergeseran teologis pada awal abad ke-20 tanpa mengorbankan kejelasan teks maupun rasa hormat terhadap Al-Qur'an. Temuan ini dihasilkan melalui analisis tekstual kualitatif dan tidak mencerminkan verifikasi korpus-linguistik kuantitatif atas kesetaraan leksikal antara teks sumber Arab dan teks sasaran Urdu, maupun studi empiris mengenai penerimaan pembaca. **Kontribusi** utama dari kajian ini adalah memberikan wawasan mendalam bagi studi eksegesis Al-Qur'an dan pemikiran Islam Asia Selatan dengan menegaskan relevansi berkelanjutan *Kanzul Iman* dalam diskursus Muslim modern, serta menjadi acuan bagaimana terjemahan bahasa lokal mampu menjaga integritas dogma agama secara berkelanjutan.

Kata Kunci: Ahmad Raza Khan, *Kanzul Iman*, Ortodoksi Sunni, Tafsir Urdu, Terjemahan Al-Qur'an.

Abstract

This study presents a critical analysis of *Kanzul Iman* (Treasure of Faith), a 1911 Urdu translation of the Qur'an by Imam Ahmad Raza Khan, which stands as a pivotal pillar of the Islamic scholarly tradition in South Asia. The research aims to evaluate *Kanzul Iman* based on its linguistic precision, theological coherence, and spiritual sublimity, while examining how the work upholds orthodox Sunni hermeneutics despite its accessibility to Urdu-speaking audiences. Employing qualitative methods including textual analysis, historical contextualization, and a review of academic reception, the study dissects the translation's structural framework and interpretive approach. The findings demonstrate that *Kanzul Iman* successfully bridges classical Islamic scholarship with accessible local-language expression, safeguarding Sunni orthodoxy against early 20th-century theological shifts without compromising textual clarity or reverence for the Qur'an. These findings derive from qualitative textual analysis and do not reflect a quantitative corpus-linguistic verification of

lexical equivalence between the Arabic source and Urdu target texts, nor do they include an empirical study of reader reception. The study's primary contribution lies in offering profound insights into Qur'anic exegesis and South Asian Islamic thought by affirming the enduring relevance of *Kanzul Iman* in modern Muslim discourse and serving as a model of how vernacular translations can sustainably preserve the integrity of religious dogma.

Keywords: Ahmad Raza Khan, *Kanzul Iman*, *Quranic Translation*, *Sunni Orthodoxy*, *Urdu Exegesis*.

Introduction

The practice of translating the Qur'an in South Asia represents a centuries-old intellectual and educational endeavor aimed at transmitting divine guidance across culturally and linguistically heterogeneous communities without diminishing the text's sacred, theological, and spiritual integrity (Maarif-e-Raza, 2009; Saeed, 2008). In the South Asian context, Urdu emerged as the dominant lingua franca for Indo-Muslim identity and educational discourse during the late nineteenth and early twentieth centuries (Rieker, 2021). Among the numerous attempts to render the Qur'an into Urdu, Imam Ahmad Raza Khan's 1911 work, *Kanzul Iman (Treasury of Faith)*, stands out as one of the most influential hermeneutical and pedagogical milestones in the region (Thaqafi, 2022). Produced during a period of profound socio-political, educational, and religious upheaval under British colonial rule, *Kanzul Iman* served not merely as a literal language transfer, but as a holistic educational framework designed to foster spiritual transformation, moral community, and theological literacy among Urdu-speaking Muslims (Jahangir, 2009; Pink, 2019).

Previous scholarly literature on South Asian Qur'anic translations has predominantly focused on historical biography, descriptive linguistic accounts, or localized sectarian polemics (Qasmi, 2017; Hermansen, 2014). Scholars such as Wilson (2009) and Kidwai (2017) have analyzed Urdu translations primarily through the lens of translational fidelity and lexical equivalence, often overlooking the transformative educational dimensions embedded within these works. Furthermore, while existing studies acknowledge Imam Ahmad Raza Khan's major contribution to Sunni orthodoxy within the Barelvi tradition, they frequently treat *Kanzul Iman* as a static religious text rather than an active pedagogical tool that actively shapes agency, moral character, and societal flourishing (Al-Madina Al-Ilmiyyah, 2023).

To bridge this critical gap, this paper introduces a novel analytical framework grounded in Qur'anic Educational Transformation Studies (QETS). Rather than asking the

conventional question, “*What does the Qur'anic text mean lexically?*”, this study adopts the transformative inquiry: “*How does Kanzul Iman utilize translation as an educational catalyst to transform persons, intellectual institutions, and societies toward human flourishing and ethical agency?*” By critically integrating classical Islamic sciences (*tafsir*, *kalam*, and *tasawwuf*) into accessible vernacular prose, *Kanzul Iman* offers a unique model of vernacular hermeneutics that preserves orthodox dogma while facilitating lifelong learning and character formation (*tarbiyah*) (Nomani Qadri, 2009; Hashas, 2021).

The primary novelty and academic contribution of this study lie in its conceptual departure from traditional philological and sectarian readings, offering the first systematic operationalization of the QETS model to evaluate historical vernacular translations. By establishing a bridge between classical Islamic hermeneutics (*usul al-tafsir*) and modern educational transformation theory, this research redefines *Kanzul Iman* not merely as a historical artifact, but as a dynamic educational technology. Practically, this work provides a replicable framework for contemporary translation studies and Islamic educational institutions, demonstrating how vernacular translations can preserve dogmatic orthodoxy (*aqidah*) while actively promoting public religious literacy, civic ethics (*adab*), and societal resilience in modern pluralistic contexts.

To operationalize this framework, this study addresses four research questions aligned with the four QETS pillars. First, how does *Kanzul Iman* function as a source of epistemic transformation by rendering classical *tafsir* accessible to Urdu-speaking audiences without diluting scholarly depth? Second, how does its reverential diction and theological precision cultivate ethical transformation and a shared moral community? Third, how has the translation catalyzed professional and pedagogical transformation among educators and scholars through its generative commentarial tradition? Fourth, how does its integration of legal and mystical dimensions articulate a vision of societal transformation and human flourishing? These four questions structure the analysis presented in the Result Finding and Discussion sections below.

Accordingly, the primary objective of this research is to critically analyze *Kanzul Iman* through the four foundational pillars of Qur'anic educational transformation: namely to: (1) evaluate the Qur'an as a source of knowledge (epistemic transformation); (2) evaluate the Qur'an as a moral community (ethical transformation); (3) evaluate the Qur'an as a catalyst of agency (professional/pedagogical transformation); and (4) evaluate the Qur'an as a vision of flourishing futures (societal transformation). The theoretical framework synthesizes modern translation theory, specifically Nida's dynamic equivalence and

Venuti's foreignization/domestication paradigm with traditional Islamic hermeneutics and QETS models (Rippin & Mojaddedi, 2014; Saeed, 2006). Based on this theoretical synthesis, we hypothesize that *Kanzul Iman* functions as an integrated educational technology whose linguistic constraints, theological coherence, and reverential aesthetics intentionally cultivate epistemic resilience, moral responsibility, and institutional learning within South Asian Muslim communities.

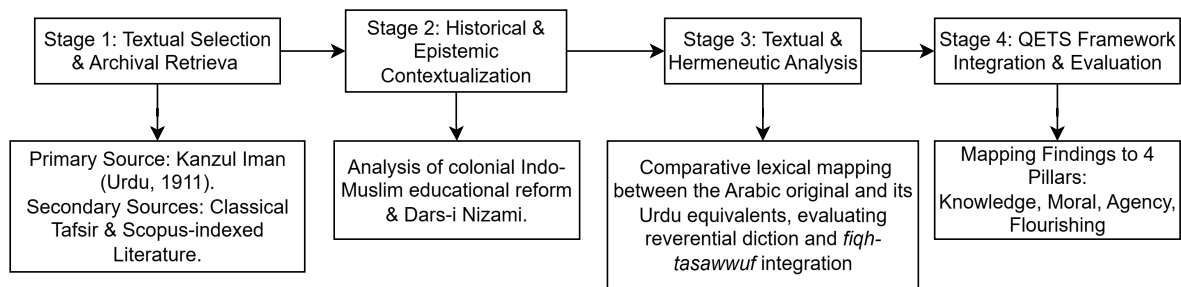
Research Method

This study adopts a qualitative, interpretive research methodology centered on critical textual analysis, historical contextualization, and Hermeneutic reception analysis (Denzin & Lincoln, 2018; Creswell & Creswell, 2018). The research context spans early twentieth-century South Asian Islamic thought (1911 CE to present), focusing on the intellectual ecosystem of colonial India and its contemporary legacy across global South Asian diasporas.

The primary research object is the Urdu text of *Kanzul Iman fi Tarjamat al-Quran* (1911) authored by Imam Ahmad Raza Khan (1856–1921 CE). Secondary data sources consist of authoritative classical commentaries (*Tafsir al-Tabari*, *Tafsir al-Razi*, *Tafsir Ibn Kathir*), key derivative commentaries on *Kanzul Iman* (such as Naeem-ud-Din Muradabadi's *Khazain-ul-Irfan* and Mufti Ahmad Yar Khan's *Nur-ul-Irfan*), and peer-reviewed international literature on Qur'anic Hermeneutics and educational studies (Bauer, 2013; El-Awa, 2006).

The research process was executed in four systematic implementation stages: (1) Textual selection and thematic categorization of primary Qur'anic verses and their *Kanzul Iman* translations; (2) Historical-contextual mapping of the colonial educational milieu in 1911 India; (3) Comparative analysis between *Kanzul Iman* and earlier Urdu translations (such as Shah Abdul Qadir and Shah Rafiuddin); and (4) Hermeneutic synthesis aligning translation strategies with the four pillars of the QETS framework.

Data collection relied on qualitative document analysis and structured textual extraction instruments. Specific translation choices regarding divine attributes (*sifat*), prophetic dignity (*risalah*), and legal-mystical synthesis (*fiqh-tasawwuf*) were cataloged into thematic matrix tables to evaluate semantic precision and educational impact.

Figure 1. Research Procedures

Data analysis was conducted using thematic content analysis and structural hermeneutics (Gadamer, 2004; Palmer, 1969). Interpretive patterns were cross-referenced against classical Ash'arite and Maturidite theological criteria to determine how linguistic selection prevents theological misinterpretation while enhancing public educational accessibility. However, it should be noted that this study's access to primary evidence is inherently textual and archival; it does not include access to Ahmad Raza Khan's private manuscripts, drafts, or personal correspondence that might reveal his translation process in real time. Consequently, claims regarding authorial intent are necessarily inferred from the published text and secondary biographical accounts rather than direct documentary evidence.

Result Finding

This section establishes the contextual foundation necessary to address RQ1–RQ4 by situating Ahmad Raza Khan's translation within its socio-religious milieu. Historical Context and Biographical Background Imam Ahmad Raza Khan (1272–1340 AH / 1856–1921 CE) stands as one of the most influential scholars in the Indian subcontinent during a period characterized by profound religious, intellectual, and cultural shifts (Jahangir, 2009). Born in Bareilly within the United Provinces of colonial India, his life and scholarly output must be understood against a complex historical backdrop wherein the preservation and articulation of Islamic orthodoxy became a paramount concern for Muslim thinkers confronting unprecedented challenges to traditional religious authority (Rizvi, H. K., n.d.). His early education followed the standardized *Dars-i Nizami* curriculum implemented across Indo-Muslim educational institutions; however, his intellectual growth extended well beyond these curricular boundaries, encompassing advanced mastery of Arabic grammar, rhetoric, logic, and Sufi spirituality alongside foundational Islamic disciplines such as jurisprudence (*fiqh*), exegesis (*tafsir*), prophetic traditions (*hadith*), and theology (*kalam*) (Thaqafi, 2022).

This comprehensive erudition provided the intellectual foundation for his ability to translate the Qur'an into Urdu with theological consistency and spiritual resonance. During the early twentieth century, South Asia experienced a surge in Qur'anic translation efforts, driven by the conviction that vernacular accessibility was essential for the spiritual enrichment of the Muslim populace. Nevertheless, earlier translational attempts were frequently critiqued for structural imbalances, some being excessively literal at the expense of semantic precision, others overly scholastic, and some theologically inconsistent (Qasmi, 2017). It was within this complex intellectual climate that *Kanzul Iman* was completed in 1330 AH (1911 CE), representing a monumental achievement that synthesized deep erudition, linguistic sensitivity, and religious devotion (Qadri, M., 2009).

This section contributes directly to RQ1, illustrating how the very naming of the work primes readers toward epistemic engagement with classical scholarship. Nomenclature and Hermeneutical Framework: The selection of the title *Kanzul Iman fi Tarjamat al-Quran* ("Treasury of Faith in the Translation of the Qur'an") reflects a deliberate theological strategy and linguistic consciousness that molds the reader's hermeneutical orientation (Nomani Qadri, 2009). Moving away from a purely descriptive or neutral title, the intentional inclusion of the term *kanz* (treasury) echoes Qur'anic self-referential themes as a repository of divine guidance, knowledge, and spiritual sustenance (Maarif-e-Raza, 2009). This title functions as a hermeneutical lens, directing readers to engage with the translation not merely as a technical linguistic exercise or historical source, but as a catalyst for faith enhancement and spiritual reinforcement (Thaqafi, 2022). Furthermore, it situates the work explicitly within orthodox Sunni hermeneutics, which treats the Qur'an as a holistic guide encompassing both inner belief and outward practice (Al-Madina Al-Ilmiyyah, 2023).

The following three characteristics directly address RQ1 (point 1) and RQ2 (point 2), while point 3 further substantiates the translation's fidelity underlying both. Distinctive Linguistic Features and Methodological Synthesis Textual analysis of *Kanzul Iman* reveals three primary methodological characteristics:

1. Synthesis of Classical Exegetical Tradition: *Kanzul Iman* condenses centuries of classical *tafsir* scholarship, including the works of Al-Tabari, Al-Zamakhshari, Al-Razi, and Ibn Kathir, into fluent vernacular prose. Rather than relying on explicit marginal glosses or heavy footnoting, these classical insights are seamlessly embedded within the translation text itself (Qadri, A. A. H. S., 2009; Jahangir, 2009).
2. Reverential Diction and Ethical Precision: The vocabulary chosen to describe Divine attributes and the spiritual status of the Prophet Muhammad ﷺ is carefully calibrated

to uphold divine transcendence (*tanzih*) and prevent anthropomorphic misinterpretations. From Surah al-Fatihah to Surah al-Nas, the translation maintains an unwavering register of respect (*adab*) toward sacred figures and doctrines (Maarif-e-Raza, 2009; Al-Madina Al-Ilmiyyah, 2023; Qadri, M., 2009).

3. Flexible Stylistic Fidelity: The translation methodology dynamically adapts to the stylistic nuances of the Arabic original, direct assertions are rendered with declarative clarity, whereas rhetorical queries, metaphors, and allegories retain their stylistic resonance within Urdu syntax (Qadri, A. A. H. S., 2009; Jahangir, 2009).

This section addresses RQ3 and RQ4 jointly, given the empirical overlap between the translation's institutional reception (professional transformation) and its integrative fiqh–tasawwuf content (societal transformation). Theological Alignment and Reception History *Kanzul Iman* is firmly anchored in orthodox Sunni theology, particularly reflecting Ash'arite and Maturidite frameworks aligned with the Barelvi intellectual tradition, without adopting an overtly polemical tone (Maarif-e-Raza, 2009). A notable strength of the work lies in its intentional integration of legal jurisprudence (*fiqh*) and mystical spirituality (*tasawwuf*), bridging a divide common in earlier translations that tended to prioritize one dimension over the other (Qasmi, 2017; Qadri, M., 2009). Following its initial publication in 1911 by Mataba' Ahlus-Sunnah in Moradabad, *Kanzul Iman* gained rapid and widespread acceptance across Sunni Muslim communities in India, Pakistan, and the broader diaspora, becoming a standard educational text in seminaries and mosques (Qadri, A. A. H. S., 2009; Jahangir, 2009; Rizvi, H. K., n.d.). Its reception catalyzed a rich tradition of secondary commentaries, most notably Naeem-ud-Din Muradabadi's *Khazain-ul-Irfan* and Mufti Ahmad Yar Khan's *Nur-ul-Irfan* (Maarif-e-Raza, 2009; Al-Madina Al-Ilmiyyah, 2023). Philologically, Ahmad Raza Khan demonstrated exceptional skill in selecting Urdu equivalents for complex theological concepts such as *sifat* (attributes), *asma* (names), *wilayah* (spiritual authority), and *rida* (divine pleasure), successfully balancing semantic richness with public readability (Qadri, M., 2009; Qadri, A. A. H. S., 2009; Jahangir, 2009).

Discussion

The textual and historical findings of this study acquire profound analytical depth when evaluated through the lens of Qur'anic Educational Transformation Studies (QETS). Rather than treating scriptural translation as a static linguistic transfer, the QETS paradigm interrogates how Qur'anic exegesis functions as a dynamic educational catalyst that drives

epistemic, ethical, professional, and societal transformations toward human flourishing and just communities. Positioned against this framework, *Kanzul Iman* emerges not merely as an artifact of early twentieth-century South Asian Islamic scholarship, but as an active educational technology that operationalizes all four pillars of Qur'anic transformation.

Building on the findings presented in the subsection *Nomenclature and Hermeneutical Framework* and point (1) of *Distinctive Linguistic Features and Methodological Synthesis* above, Pillar 1: Qur'an as a Source of Knowledge (Epistemic Transformation) demonstrates that *Kanzul Iman* functions as a vehicle for epistemic democratization by rendering complex classical tafsir accessible to Urdu speakers without sacrificing analytical depth. This dynamic aligns with contemporary translation scholarship, which establishes that translating sacred scripture is inherently an act of exegesis (*tafsir*) rather than a mere mechanical lexical transfer, given the structural and rhetorical untranslatability of the Qur'anic text (Kidwai, 2017). Recent studies reinforce that the rhetorical untranslatability of the Qur'an does not present an impasse; rather, it compels translators such as Ahmad Raza Khan to engage in responsible hermeneutic negotiations that preserve rhetorical structures through contextual strategies rather than literal word-for-word equivalences (Almjlad, 2025). Ahmad Raza Khan's strategy of embedding classical commentary directly into the translation narrative exemplifies this contextual approach, positioning *Kanzul Iman* as an epistemic model wherein high-level scholarly knowledge is transmitted through a vernacular medium without intellectual dilution.

Building on point (2) of the subsection *Distinctive Linguistic Features and Methodological Synthesis* above, Pillar 2: Qur'an as a Moral Community (Ethical Transformation) shows that the rigorous vocabulary selection and sustained register of respect throughout *Kanzul Iman* demonstrate the Qur'an's role in forging a cohesive moral community. Safeguarding language against anthropomorphic implications or disrespect toward the Divine and prophetic figures is not merely a stylistic preference; it represents the conscious projection of a moral renewal (*tajdid*) central to the early twentieth-century Ahl-e Sunnat movement. Modern historical re-evaluations of vernacularization in South Asia show that scholars sought to cultivate strict adherence to Islamic law and spiritual revitalization among colonial Indian Muslims through institutional schooling, treatises, and juristic rulings (Rieker, 2021). Consequently, the reverential diction in *Kanzul Iman* serves as an ethical instrument unifying readers into a shared faith community with standardized moral and spiritual values, embodying QETS Pillar 2's emphasis on virtue, character formation, and collective responsibility.

Building on the findings presented in the subsection *Theological Alignment and Reception History* above, Pillar 3: Qur'an as a Catalyst of Agency (Professional Transformation) is evidenced by the rapid adoption of *Kanzul Iman* across seminaries, educational institutions, and mosques underscores its function as a catalyst for professional agency among educators and scholars. Rather than remaining a static end-product, the translation proved highly generative, spawning a rich lineage of secondary commentaries such as *Khazain-ul-Irfan* and *Nur-ul-Irfan* authored by subsequent generations of scholars. This trajectory illustrates how a landmark translation can empower educators and religious leaders to become active agents of pedagogical transformation and continuous knowledge production rather than passive conduits. This pattern of intellectual empowerment mirrors contemporary Qur'anic educational literature, which emphasizes that educators who internalize Qur'anic values actively serve as moral agents and institutional leaders within modern interpretive communities (Pink, 2019).

Building on the fiqh–tasawwuf integration documented in the subsection *Theological Alignment and Reception History* above, Pillar 4: Qur'an as a Vision of Flourishing Futures (Societal Transformation) is evidenced by the deliberate integration of mystical (*tasawwuf*) and legal (*fiqh*) dimensions in *Kanzul Iman* reflects a holistic vision wherein Qur'anic education addresses internal spiritual needs and external social duties simultaneously. This integrative model directly aligns with contemporary concerns regarding sustainability, human flourishing, and social justice within faith-based education, where the wholeness of human experience, inward and outward, individual and collective, is recognized as a prerequisite for a flourishing society (Hashas, 2021). The enduring vitality of *Kanzul Iman* over more than a century demonstrates its resilience as a long-term educational paradigm rather than a transient translational response to its historical moment. Synthetically, reading *Kanzul Iman* through the four QETS pillars reveals that the work transcends its philological boundaries to serve as an educational artifact that unifies epistemic, ethical, professional, and societal transformation, reinforcing the core thesis that Qur'anic studies and educational transformation are fundamentally inseparable.

This study exhibits several methodological limitations that warrant nuanced scholarly consideration. Methodologically, the research relies on qualitative, library-based textual analysis without incorporating a systematic computational or quantitative corpus-linguistic comparison between the Arabic original and the Urdu target text; consequently, assertions regarding lexical precision and semantic equivalence remain interpretive rather than empirically measured. Furthermore, a substantial portion of the secondary literature cited

originates from scholars affiliated with the Bareilvi intellectual tradition (such as *Maarif-e-Raza* and *Al-Madina Al-Ilmiyyah*), which introduces the potential for an internal appreciative bias (*insider perspective*) that requires further counterbalancing through external critical scholarship, including Orientalist critiques or comparative studies with Deobandi hermeneutics (Qasmi, 2017; Rieker, 2021).

Additionally, the claim that no reverential lapses exist across the entire translation constitutes a comprehensive generalization that ideally demands independent verse-by-verse empirical verification rather than sole reliance on secondary attestations. The study also lacks empirical reader-response data, both historical archival readership records and contemporary field surveys, that could empirically substantiate claims regarding the translation's broad social adoption and psychological reception. Finally, the QETS framework used to frame this discussion serves as a contemporary heuristic lens projected retrospectively onto an early twentieth-century text, rather than a claim that Ahmad Raza Khan explicitly conceptualized his work within these modern categories. To address these constraints, future research is encouraged to integrate quantitative corpus linguistics, empirical reader-response methodologies across generations, and cross-sectarian comparative analyses to enrich the validity and empirical depth of these findings.

Table 1. Consistency check across research questions, aims, result findings, and discussion themes.

Research Question (RQ)	Research Aim	Result Finding Subsection	Discussion Theme (QETS Pillar)	Answered in Conclusion?
RQ1: How does Kanzul Iman function as a source of epistemic transformation by rendering classical tafsir accessible to Urdu speakers?	(1) Evaluate the Qur'an as a source of knowledge (epistemic transformation)	Distinctive Linguistic Features, Synthesis of Classical Exegetical Tradition	Pillar 1: Qur'an as a Source of Knowledge	Yes, stated explicitly
RQ2: How does its reverential diction and theological precision cultivate ethical transformation and a shared	(2) Evaluate the Qur'an as a moral community (ethical transformation)	Distinctive Linguistic Features, Reverential Diction and Ethical Precision	Pillar 2: Qur'an as a Moral Community	Yes, stated explicitly

Research Question (RQ)	Research Aim	Result Finding Subsection	Discussion Theme (QETS Pillar)	Answered in Conclusion?
moral community?				
RQ3: How has the translation catalyzed professional and pedagogical transformation through its commentarial tradition?	(3) Evaluate the Qur'an as a catalyst of agency (professional/pedagogical transformation)	Theological Alignment and Reception History	Pillar 3: Qur'an as a Catalyst of Agency	Yes, stated explicitly
RQ4: How does its integration of legal and mystical dimensions articulate a vision of societal transformation?	(4) Evaluate the Qur'an as a vision of flourishing futures (societal transformation)	Theological Alignment and Reception History, fiqh, tasawwuf integration	Pillar 4: Qur'an as a Vision of Flourishing Futures	Yes, stated explicitly

Conclusion

This study concludes that Imam Ahmad Raza Khan's 1911 Urdu translation, *Kanzul Iman fi Tarjamat al-Quran*, represents a significant intellectual and pedagogical achievement in South Asian Islamic scholarship, functioning not as a mechanical linguistic transfer but as an integrated hermeneutical synthesis of classical exegesis (*tafsir*), theological precision (*kalam*), juristic ethics (*fiqh*), and spiritual refinement (*tasawwuf*) rendered in reverential vernacular prose, a synthesis that explains its enduring authority across seminaries, mosques, and households in South Asia and its diaspora. The study's novelty lies in departing from conventional philological or sectarian analysis by introducing Qur'anic Educational Transformation Studies (QETS) as an analytical framework, through which the translation is shown to generate transformation across four dimensions: epistemically, by democratizing classical exegesis for vernacular audiences without diluting scholarly rigor; ethically, by cultivating reverence, virtue, and moral renewal (*tajdid*); professionally, by inspiring a generative scholarly lineage evident in derivative commentaries such as *Khazain-ul-Irfan* and *Nur-ul-Irfan*; and societally, by linking spiritual realization to social responsibility. These findings suggest that fidelity to sacred text and responsiveness to vernacular audiences are mutually reinforcing rather than competing goals. Accordingly, the study recommends

that future translation projects adopt contextual, theology-conscious hermeneutics rather than literal word-for-word rendering; that Islamic educational institutions integrate frameworks like QETS to treat historical vernacular translations as living pedagogical tools; and that future research employ computational corpus linguistics, cross-sectarian comparison, and empirical reader-response methods to further validate the translation's transformative impact.

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