

Revisiting the Qur'anic Terms in English Translations

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This study examined the handling, in English, of essential Qur'anic vocabulary, considering the ways in which the Qur'anic terms have been defined and interpreted in translations. The work is inroads to believers into calling non-Arabic non-believers and believers strengthening their English terms and phrases used in Qur'an as potential words for the Arabic. The focus was on laying a solid foundation for a clearer understanding of Qur'anic concepts on part of those who don't speak Arabic. Besides, it would also prove helpful and useful for those native speakers of Arabic who would like to communicate to the non-Arabic speakers the message of Qur'an. The study would put the existing handlings of Qur'anic vocabulary in English in perspective by pointing out their points of merit and areas in need of improvement. Thus, it would enrich and clarify the discourses forming the domain of Qur'anic exegesis in English.

Keywords: The Qur'anic terms, The basic tenets of Islam, Allah, the Qur'an, The Concept of besides the God

Introduction

As Allah's commandments for human kind, revealed on the prophet Mohammad, the Qur'an is the foundational text of Islamic philosophy and culture. The Qur'an is God's revelation to the Prophet Muhammad (PBUH) ¹ by the Gabriel, an archangel and proposed to be practiced till the Day of Judgment. In this Holy Book, is enshrined the rightful code of conduct for humanity. Whenever, there is a point of disagreement among the Muslims over some aspects of theological interpretation or cultural values, the Muslims are expected to turn to Qur'an for guidance and solutions of their issues. Given this epistemological cultural centrality of the Qur'an for Muslims, the Muslim as well as non-Muslim researchers have undertaken the arduous task of rendering the message of the Qur'an into languages other than Arabic with a view to make Islam accessible to Muslims and available to non-Muslims. This study examines the handling the Qur'anic terms and notions in Islam in translations and interpretations and essential Qur'anic terms and phrases related to the basic tenets, history and personages of Islam as well. The idea is to consider the ways in which the Qur'anic vocabulary has been defined and interpreted in translation, with the focus on critical inquiry being the English translations of Qur'an.


The first translation of Qur'an into an English language was carried out by Alexander Ross in 1649 titled, *The Alcoran of Mohomet: Translated out of*

Arabique into French by the Sieur Du Ryer' and the first English translation of Qur'an from original Arabic was carried out by Geore Sale in 1734 titled, *Koran*, known as *The Al-Coran of Mohammed*.

There are 49 translations carried out into English from 1649 to 2012 so far attempting to capture the message of the Qur'an renderings vary in their degree of faithfulness to the original and suppleness of expression¹.

The study attempts to examine the use of Qur'anic vocabulary pertaining to theological ideas and values in Islam that highlights the both benefits and limits of translating critical terms from the original language of the material into the target language. The study firstly, covers the terms; *Declaration of Faith, Prayers, Charity, Fasting of the Holy Month and Pilgrimage* which are the basic tenets are covered to convey it rightly to the readers. Secondly, It also covers the Qur'anic vocabulary related to Islam; *God, Faith, Religion, Angel, Qur'an, Believers and disbelievers, permitted and non-permitted, The Day of Judgment, Satan, Life Hereafter, etc.*

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One of the chief objectives of the study is to make basic knowledge of Qur'an and Islam in the light of Qur'an available for the non-believers and the non-Arabic believers. The approach has been intended to very clear and in line with the guidelines of the Qur'an. It focuses on the core vocabulary of the tenets, and the religious concepts deeply rooted in the tenets in the Islam as said in the Qur'an, It will help Muslims and non-believers to understand and substantiate the message of the Qur'an that the religion Islam and the Holy Book is the ultimate source of all guidance for mankind rather than to a specific community and for those who have really tested the tolerance and kindness of the practicing Muslims and have aspired to understand the Qur'an and its message to the humanity².

The greatness of Qur'an and Islam is so high in magnitude that it is almost unfathomable and inexplicable in words other than the words and language of the Qur'an. The Qur'an explains who is what and what is good and bad, what is permissible and what is not permissible; therefore, Qur'an is the perfect Guide for mankind from the Creator.

This study purposefully steers clear of the meaning contentious issues surrounding the Qur'anic exegeses in English translation for the reason that the objective here is not to settle once for all such warring threads of interpretations but to make the Qur'anic wisdom accessible to the non-Arabic speaking populations in various part of the world and to dispel some of the misconceptions springing from well-intentioned but faulty reading of the holy book in its original language that is Arabic.

The English words and the phrases selected in this study do not claim to be the synonyms to the words and the phrases used in the Qur'an. They are only words and phrases near to the meaning to that of Arabic in the Qur'an and in case they cause any ambiguity, the final meaning will be of the words in (Qur'anic) Arabic.

Literature Review

The initial work by Muslims in English translations of the Quran was curtailed for being too low in quality or focusing the historical aspects. These translations that follow this trend are; *The Holy Qur'an*: with short notes based on the Holy Qur'an or the authentic traditions of the Prophet (1905), or and New Testaments or scientific truth by Mohammad Abdul Hakim Khan (Patiala, 1905); *The Koran Prepared* by Oriental Scholars and edited by Mirza Hairat Dehlawi, (Delhi, 1912); *Qur'an, Arabic Text and English Translation Arranged Chronologically with an Abstract* (Allahabad, 1912).

To uphold the Message of God and religious truthfulness have guided a few scholars who reflect a more mature work and effort. Among such meritorious work are; *The Meaning of the Glorious Qur'an* by William Pickthall in 1930; *The Holy Qur'an: Translation and Commentary* by Yusuf Ali in 1934-37. There are numbers of Qur'an translation far from the rank of significance in the field concerned. They simply do not befit of the dignity of the Qur'anic unparalleled and incomparable diction and style.

When the Western world was exposed to the initial translations of the Qur'an and when France expanded into the Ottoman and Mogul empires, the Western orientalisists used to look up to the French language as a source of information and inspiration. Like other French publications, the French translation of the Qur'an by Du Ryer of 1647 that circulated very quickly across the channel also created a new interest in England for further information and led to the first translation of the Qur'an in the English language. The following is a brief review of some of the English translations of the Qur'an from the first translation up to the latest translations that are known to the authors. There are some brief notes about each one of them that highlight some of their major features and limitations.

The Alcoran of Mohomet (1649) by Alexander Ross is the first complete English translation of the Qur'an and it was the only English translation for about a century. It is based on a French translation of the Quran by Andre Du Ryer, and not from original Arabic. According to Mufakhkhar Husain, the original author of this translation is anonymous, but it is attributed to Ross due to his writing a caveat to it. It has many anti-Islamic remarks in its Introduction & Appendix and throughout the text. Further, it has too many errors from the language point of view.

The Koran: Commonly called the Alcoran of Mohammed (1734) by George Sale is more accurate than Ross' translation and has a few explanatory notes. It has been popular among non-Muslims. However, it suffers from biases against Islam to the extent that Sale criticizes Ross for not being anti-Islamic enough. Its text is difficult to read and understand, the verse numbers are missing, and it is full of instances of omissions and mistranslations.

The Koran (1861) by J.M. Rodwell (26 reprints until 1978) is the translation regarded as a scholarly work and has literal beauty. However, he has changed the order of the *Surahs* to be chronological, and he has anti-Islamic comments into the body of the text and in his introduction. In the introduction, he refers to the prophet, wrongly, as the author of the Qur'an; and he accuses the Qur'an to have Christian, Jewish, and Zoroastrian sources. It also suffers from

a number of mistakes of mistranslation and misinterpretation.

Another English translation titled, *The Koran Translated* (1880) by E.H. Palmer (Reprinted in 1889) was published by Oxford University press, but with very poor quality of translation. One review has identified 65 instances of omissions and available mistranslations, and Hafiz Ghulam Sarwar called it a rough and careless piece of work with a striking performance and grave immaturity.

The Meaning of the Glorious Qur'an (1930) by Muhammad Marmaduke Pickthall is the first translation of the Qur'an by a Muslim whose first language was English. It is one of the widely used English translations. It faithfully represents the sense of the original. The Arabic text is not included. Though there was a later print by government of Hyderabad in India that included the Arabic text (after Pickthall's death). The use of the Biblical and Jacobean English tends to be a stumbling block for an average reader. Although one review identified 147 mistakes and another reviewer identified 248 mistakes in this translation, few of those mistakes were considered substantial by Kidwai.

The Qur'an translated with a crucial rearrangement of Surahs (1937) by Richard Bell who re-arranged the *Surahs* of the Qur'an in a devastating manner by cutting out verses and transposing them purely for subjective reasons that makes the text virtually unreadable. Watt studied Bell's "critical rearrangement of the Surahs" in details and criticized his strange imaginations. His detailed introduction and extensive commentary was published later in 1989, and 1991.

The Koran Interpreted (1955) by A. J. Arberry (23 reprints until 1990) is considered a translation as a fair and authentic work by many Muslim scholars. It has stylistic quality and a high degree of consistency. Arberry accepted the Muslim view that the Qur'an is untranslatable.

Interpretation of the Meanings of the Noble Qur'an in the English Language (1977) by Taquiuddin al-Hilali and Muhammad Muhsin Khan (with 16 more prints until 1996) is one of the widely used translations of the Qur'an. This translation is intended to 'present the meanings of the Qur'an in the way the early Muslims had known it. It is recommended by many Saudi scholars and is more popular among the *Salafi* groups.

The Qur'an: the First American Version (1985) by T.B. Irving is one of the famous and popular recent translations. It is distinguished by its fluency and American English expressions. Its language is meant to be easy to understand, especially for the youth. It has a very rich introduction about some of the challenges of the translation of the Qur'an. It has

assigned numbers and theme(s) to each Qur'anic *ruku* (section).

The Qur'an: A new translation by M.A.S. Abdel Haleem (2004) by M.A.S. Abdel Haleem is the translation of Qur'an in English that uses modern, beautiful, and straightforward English. It has a resourceful introduction addressing many of the contemporary issues in the Western Society about Islam, explaining some of the unique features of the style of the presentation of the Qur'an, and discussing some of its translation issues. There is a brief introduction for each *Surah*. A set of verses are presented in a paragraph format. It has no Arabic text. To make the English text smooth, sometimes extra words are added (beyond the brackets) which are not in the original text.

The Terms Related to Basic Tenets of Islam

The Word Islam is an Arabic derivation and is from the Arabic root word '*Salema*' which means 'purity', 'peace', 'submission', and 'obedience'. In religious sense, the very word *Islam* means an absolute submission to the will of God and Practice of His law. The declaration of the faith is the core of the Islam that endorses the doctrine of this religion.

"I declare that there is no deity but Allaḥ and that Muhammad is the Prophet of Allaḥ." (Abdel Haleem, 2004)

This chapter focuses on the basic tenets of Islam as revealed in the Qur'an for Muslims to practice. The practice of basic tenets is a must for those who embrace Islam by chanting the verse, called declaration of faith, *kal'ma Shahadah*. One's faith in the religion and the Qur'an will be tested by his/her practice of the tenets.

This chapter studies the basic tenets and other important concepts in Islam as religion, Qur'an as the Holy Book and the ways of life of the last prophet. Mohammad (PBUH) which are inter-related or inter-dependent: The Declaration of Faith, Five Times Prayer, Charity, Fasting of the Holy Month and Pilgrimage to Makkah; these are called five pillars of Islam and considered foundation. In addition, the study also includes other obligatory and integral terms that symbolize the God, His Prophets and His Angels.

Pillars of Islam

Islam has set five obligations or duties a set of everyday activities which every Muslim needs to carry out in his/her life at a given point of time and these five acts are known as the Pillars of Islam. The practicing Muslims are seriously urged to have

seriousness and show their spiritual commitment while carrying it out. However strong faith one holds, his/her faith is incomplete without following the five obligatory acts.

1. The Declaration of Faith (Shahadah)/Bearing witness

The act of declaration of faith by reading the specific verse in Arabic is called '*shaha'dah*'. The declaration that there is no god but God (Alla'h), and Muhammad (PBUH) is the Prophet of God is enough for any person to enter the Islam saying; "*I declare that there is no deity but Alla'h and that Muh'ammad is the Prophet of Alla'h.*" (Abdel Haleem, 2004)

2. Five times prayers

After the declaration of faith i.e. accepting Islam, Muslims are obligated to offer prayers at five different times in a day. Mecca, being the place of reestablishment of Islam by Mohammad, Muslims from all over the world face towards the Kaaba, the House of God;

the cuboid building built by Abraham in the city of Macca at the ordinance of the God, and offer prayers five times a day. In prayer the verses from the Qur'an are recited during all the five prayers of a day. It is an act of purifying one's faith because reciting the verses from the Qur'an during the prayers or after or any time holds back one's wrong doings (29:45).

"[Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable behaviour. Remembering God is greater: God knows everything you are doing" (29:45). (Abdel Haleem, 2004. p. 255)

The dawn prayer (fajr)

The dawn prayer is the first prayer of the day. It is a prayer offered early morning, when there is light in the horizon before sunrise or day break.

The noon prayer

The noon prayer called *dhohr* is offered just after the mid of the day. It is the second prayer of the day.

The afternoon prayer (Asar)

The third prayer of the day is offered between the afternoon and before sunset.

The sunset prayer (Magrib)

The fourth prayer of the day offered just before the sunset.

The night prayer (Ishaa)

The night prayer is the fifth prayer of the day. It is the last obligatory prayer offered at night.

The call that sounds five times a day every day, 'call to prayer', a call is made to inform the Muslim believers for the congregation in the mosque. 'Adhaan' (in Arabic) '*Call to Prayer*' is obligatory before the prayers and Muslims' congregation in the mosque or the preferred place for prayer.

English translation of the text of the 'Call to Prayer' (Adh'an)

God (Alla'h) is the Greatest (Two Times)

I testify that there is no other god but God (Alla'h) (Two Times)

I testify that Mohammad is Messenger of the God (Alla'h) (Two Times)

Come (make haste) to the prayer (Two Times)

Come to the prosperity (Two Times)

God is the Greatest (Two Times)

There is no other god but God (Alla'h) (One Time).

It is advisable to the Muslims that the prayer be performed in a ritually clean environment and one should wear clean clothes and prefer or must clean the place of prayers. A Muslim has to perform a ritual ablution as the part of cleanliness which is performed by using water or sand (when the water is unavailable) the ablution i.e. cleaning body parts as directed (wudu) is instructed by the God in the Qur'an (5:6-7);

"You who believe, He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful "(5:6). (Abdel Haleem, 2004. p.68)

3. Paying the Prescribed Alms / Purifying Alms/ the Charity

The dictionary meaning of the Arabic word *Zakat* is to purify or to cleanse. It is prescribed alms and one of the obligatory acts for Muslims. Muslims have been exhorted by the God to do charity and pay prescribed alms for purification of the wealth one owns. Muslims must practice paying prescribed alms for the cause of the God. As per the Islamic rule, the prescribed alms should be 2.5% of one year's

aggregate wealth of a person. It is paid every year in the month of Ramadhan preferably for virtues; however, there is no rule as such. One can pay the prescribed alms on the prescribed amount of wealth in all the months of the year. Prescribed alms should be distributed to deserving poor. This act of paying prescribed alms to be carried out without any preoccupation of mind and full devotion and willingness as the part of faith.

"In their wealth there is a known share for the beggars and the destitute" (70:24-25).

The people who are eligible to receive the prescribed alms are the poor and the needy, zakat collectors, people in debt and travellers. The prescribed alms are paid on silver, gold, cattle, crop etc. As addressed in the Qur'an, one must know to know what ever wealth you earn or accumulate there a share is given to you for the beggars and the needy however dear the wealth may be. The unit of paying prescribed alms; how much amount of what on what amount of wealth is to be followed by Muslims before offering prescribed alms¹. For example prescribed alms on 10 camels is 2 sheep.

At first, Muslims must have an intention to offer prescribed alms obligatorily; at second, it is duty of the person who is paying purifying alms to see to it that it reaches the deserving person who is sufficiently poor to receive it.

"It is not righteousness that ye turn your faces to the East and the West; Such are they who are sincere. Such are the God fearing" (2:177) (Pickthall, 1930, p.8).

Muslims have been addressed in the Qur'an that charity is the way of cleansing and purifying one's wealth.

"In order to cleanse and purify them [Prophet], God is all hearing, all knowing" (9:103). (Abdeel Hameed, 2004. P. 125)

4. Fasting of the Holy Month

(This refers to the fasting during the month of Ramadan, the holy month)

The fourth pillar or obligation that every Muslim must observe is fasting on all days of the Holy month. As per the Islamic calendar this fasting month is the ninth month of Hijri calendar called *Ramadhan*. It is the month in which the Qur'an was revealed to the Prophet Muhammad (PBUH) therefore, the month begins with the sight of the new moon, Muslims abstain from eating, drinking and other sensual pleasures from dawn to sunset. After sunset, Muslims can live their routine life till the dawn of another day. The holy month of fasting ends with sighting the moon of the new month *Shawwal*. The fasting of the holy month ends with the celebrations

and reunion of family members and relatives. This celebration is called *Eid-UI-Fitr*.

Fasting is the fourth pillar and the religious obligation to Muslims. However, people with ill health and injuries, pregnant women and people in their journey are exempted from fasting.

"183. You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God.and anyone who is ill or on a journey should make up for the lost days by fasting on other days later" (2:183-186). (Abel Hamleem, 2004, p.178).

5. Pilgrimage to Makkah, (Hajj)

The literal meaning of the Arabic term 'Hajj' is to travel to a holy place to perform a religious activity which needs to be completed at specific time and specific place in the manner directed. Pilgrimage to Makkah is fifth religious duty and obligatory for every Muslim at least once in a life time. He or She must fulfil the age and physically, Mental, and economically conditions. If one has a health to afford exertions of the ritual and permitted economical sources to participate this most important manifestation of faith in Islam. The Pilgrimage has been declared to all the people who call themselves believers of Islam and have declared the faith. Pilgrims will come to the House of the God to perform acts of cleansing, fulfilling their vows, they will circle around the Ancient House (Kaaba) (22:27-30). Pilgrimage to Mecca is an act of one's utter wilfulness and devotion.

Pilgrims from all over the world visit the Makka, the Holy city of Saudi Arabia every year in the month of *Thul Hijjah*, the twelfth month of Islamic calendar and do the *Hajj*, the pilgrimage that take places between 7th to 13th days of *Thul Hijjah*. They gather in the most sacred mosque, *Masjid Al-Haram*. This Holy Mosque is also called the House of God and built around the cuboid building constructed by Abraham when ordained by the God.

In order to complete the Pilgrimage to Macca, *Hajj* one needs to enter the state of purity by intending for hajj and males put on two piece of clothes called, *Ihram*⁵ and perform the recommended actions with all the required rites according to the type of Pilgrimage he/she intended to do; there are three forms of Pilgrimage to Mecca; *IFR'AD*, *QIRA'N* and *TAMATTU*⁶.

The phases differ from the type of Hajj one needs to do. Normally, there are two phases; the first phase includes performing *Umrah* (seven times circumambulation around the Kaaba which does not apply to pilgrims who are taking *IFR'AD* type of Pilgrimage to Mecca) and traversing of the small

mountain (*Safa and Marwa*) on arrival in Macca. The second phase is a must for all the pilgrims to complete the pilgrimage to Macca, this includes a sermon at the mosque, a two days stay at Arafat and Mina, staying in Mujdalifah and pelting the Satans at Jamarat. The hajj completes after performing farewell circumambulation and shaving the head or cutting hair short⁷.

An acceptable Pilgrimage to Meccah (Hajj) is that in which the pilgrim commits no sins and performs the rites of Hajj according to the Prophet's tradition (Sunnah). Truly, a sinless hajj is the demonstration of the highest degree of morality, spirituality, self-realization and inter upliftment. The Prophet (PBUH) said:

"He who makes a pilgrimage for Allah And does not indulge in sex or obscene Speech or commit acts of disobedience Will return as pure as the day On which his mother bore him".⁸

Believers have been asked to observe the aforementioned five articles of faith with required physical cleanliness and desired spiritual devotion of body so that they attain higher levels in faith.

God has exhorted Messengers and believers repeatedly in the Qur'an to keep up praying, giving charity, helping the needy, giving beggars and poor their right share, helping travellers and doing good deeds when others in calamity (2:3, 2:43,2:83,2:20,2:177, 4:103, 5:12, 5:55, 8:3, 9:10, 9:17).

Muslims have been told to follow what is revealed on to Mohammad and Scriptures and Prophets sent before him (Mohammad (PBUM)). Do's and don'ts revealed in the Qur'an for the Muslims are the law and moral of believers to practice.

Qur'an is the flawless guidance for Muslims from the God who is the Creator of mankind and Lords of Worlds. Practicing the five tenets has been prioritized and considered of such a high significance that it is the scale to fathom once loyalty to the religion Islam. The true believers to God are those whose hearts respond with admiration and respect at the very mention of the God, their faith attain purity on the recitation of the Holy Book (Qur'an), they trust in their Lord and keep up the prayers, share from what is provided by God to them. Those who practice the addressed activities by the God they are true believers and they deserve high standing before the God. God has forgiveness and generous provision for them (8:2-4).

The Qur'anic Glossary Related To Islam (Religion)

Islam: God's Religion for Mankind

Covering the whole Message of the Qur'an, Word of the God is not less than a daunting task. The hundred and fourteen chapters of the Holy Book encompass voluminous information about the Message of the God Even all the volumes of the Americana or Britannica cannot cover the entire message of the God to the Human kind. The whole philosophy of this God chosen religion for humanity is too vast to cover in this narrow objected study. So far Islam is either read in the effect of historical or current political events or narrow headlines flashed time to time by print and electronic media. After having read the publications on the Islam in English Translation or in English, somewhere I feel that the Message of the God and the Meaning of His sent Scriptures seems to be overshadowed by all these worldly events and read in reference to individual or individual organization's activities.

This section is an attempt to cover the important concepts and terms revealed in the Qur'an and translated into English. It aims to cover the concepts that foreground the creed, culture and philosophy of this 'true religion' which was sent as the mercy of the Lord of the Worlds. The attempt has been made to simplify the language as much as possible so that it could be conveyed to the larger population across the world. The concepts; *religion, Islam, Faith, God, Qur'an, Angels, Prophets, Prophetic traditions, believers, disbelievers, Satan, Heaven, Hell, Honesty, Permitted, non-permitted, the Day of Resurrection, Misery, Death, Philanthropy, disobedient, sins etc.* have been selected on purpose to spread the word of Qur'an and messengers to the maximum readers. The explanations of the terms have been purposefully borrowed from the Qur'anic verses to avoid the change in the meaning that Qur'an holds.

God (Alla'h)

"Do not call out to any other god beside God, for there is no god but Him" (28:88)(Abdel Haleem, 2004, p.251).

The word *Alla'h* is an Arabic expression for the term God. In Qur'an, the concept of God has been well defined for believers and all; the God (Alla'h) is the One, eternal, neither born nor bearing. The Concept of God is revealed in the precise words and

attributes in Chapter One and the chapter 112 in the Qur'an.

The first chapter of the Qur'an, the Opening, is all about the place of God in the Islam and attributes. "1. In the name of God, the Lord of Mercy, the Giver of Mercy!... You have blessed, those who incur no anger and who have not gone astray"(1:1-7) (Abdel Haleem, 2004, p.3)

In this chapter 'Al Fatihah' which means the Opening, All Muslims are addressed to have faith in God, Who is the Lord of Mercy, and Giver of Mercy, All the praises belongs to Him alone and He is the Lord of the Worlds. All the Muslims devote their worship to the God alone and seek His help and guidance as He is the Guide. Muslims are warned about His anger.

In the chapter hundred and ten, titled as 'Help', the verses describe the few more attributes of God like 'the Lord of Mercy', 'Giver of Mercy'; "In the name of God, the Lord of Mercy,... He is always ready to accept repentance" (110:1-3). (Abdel Haleem, 2004, p.442).

God is the Lord of forgiveness, and He accepts the repentance. One should always repent sins before God. He will forgive you as He is the Lord of forgiveness. Many religions try to show the relationship between one god with another, and they believe in the concepts like the mother, brother and father of God or likewise. Islam does not give clues to form such notions of relationship to God. In the chapter 112, Purity, Muslims are asked to show their sincerity and dedication to the One true God.

"1 Say, 'He is God the One, 2 God the eternal. 3 He begot no one nor was He begotten. 4 No one is comparable to Him"(112:1-4). (Abdel Haleem, 2004, p.444)

The Concept of God has been well defined for the followers of the Islam. Muslims have been told that the God is One, He is the Eternal, He does not begot nor He is begotten. There is no one equal or partner to Him. It is equal to deny one's faith to assign partner to God by act of worship or credit (112:1-4). The God is an excellent protector and an excellent helper (22:78).

As revealed in the Qur'an, some of the attributes of the God are; He is, Al Mighty, All Wise and Self-sufficient and worthy of all praise. God revealed the believers the lengthened shade; He made night, a garment, and gave rest in the form of sleep. He controls the wind, the rain and He is the Provider of water to drink and food for animals (25:45-49). He is the creator of the worlds and He knows the secrets of the sky and the earth (25:6). God controls the judgment and all shall return to Him finally (28:87). It is none but the God who has created humans; He gives life and death and to Him we will return lastly

(50:43). All that is in the heavens and in and on the earth defies God (59:1).

"1 Everything in the heavens and earth glorifies God; He is the Almighty, the Wise" (59:1).(Abdel Haleem, 2004, p.367).

The God is the Lord of the Worlds; He created the earth and the high heaven; He is the Lord of Mercy, He owns everything in the heavens and on the earth, everything between the heavens and the earth and everything beneath the soil. He knows what we speak loudly and what we keep secret; He knows everything that is hidden as He knows what is open to all. Verily, there is no god but God (20:2-8) (Abdel Haleem, 2004, p.196).

Believes and non-believers need to realize that everything in the heavens and on the earth submits to God: the sun, the moon, the stars, the mountains, the trees, and the animals. He has fixed the punishment for Satan, disbelievers, hypocrites, and non-believers for people once disgraced by the God will have left no one to honour them.

"18 Do you not realize [Prophet] that everything...Anyone disgraced by God will have no one to honour him: God does whatever He will" (22:18) (Abdel Haleem, 2004, p.210).

Words and Phrases attributed to God in the Qur'an

The attributes mentioned in the Qur'an for God are; Lord of Mercy, The Giver of Mercy, The Controller, The Holy One, Source of Peace, Granter of Security, Guardian, Almighty, The Compeller, The Truly Great, The Creator, , The Ever Relenting, The Originator, The Shaper, the All Hearing, the All Knowing, Ever Living, the Ever Watchful, Lord of forgiveness, Lord for everything, God is the Exalted, the Decider.

(The best names belong to God). God is swift in His reckoning.

"22 He is God: there is no god other than Him....Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise" (59:22-24) (Abdel Haleem, 2004, p.367)

Qur'an or Koran/The Word of God (Al-Furqan)

The Qur'an holds an absolute power in Islam. It is the source of fundamentals of the creed, customs, ethics, and laws of Islam. For believers, it is the final authority in the worldly matters; religious, social, political, economic, etc. and touchstones to rewards like Hell or Heaven. It is the comprehensible guide to the ethical and economic activities to be carried out in the life on the earth. Believers (Muslims) recite it

in parts when they offer five time prayers. The Holy Scripture runs into 114 Chapters and each chapter has units called 'verses'.

To be precise, Qur'an calls upon the believers to be humble, noble, wise, kind towards poor, protect orphans and their wealth, to take care of their neighbor, help human being irrespective of his color and religion, to be kind to women and to do justice. It is indeed guide to the life and the life after.

In the words of God, the Quran is the Book of guidance to the believers who fear Him and follow the way of the Qur'an because (following the Qur'an) it is the way of prosperity for believers who offer their prayer, offer charity and believe in the life Hereafter. (2:2-4)

God has called Qur'an as the book of *Differentiator* for it distinguishes right from wrong and the book that defines the power of God and warns believers from the disbelievers (25:1). God warns not to hold to any power or deity besides God for He has sent down the Scriptures. Those who doubt the Holy Book are considered among the disbelievers and are subject to torments in the Hell (6:114-115).

Qur'an which means proclamation or recitation, in Arabic it is also called as *The Word of God*, The book sent to human kind to believe and have faith in. Qur'an was revealed to the Prophet Mohammad (PBUH). In the Qur'an, God has revealed that all the prophets preached the same message and God revealed the Qur'an to confirm the Messengers and Scriptures sent earlier. The slightest change or hide in the form or structure of the Scriptures and compromise for benefits will burn these people in the Fire and they are subject to no inquiry against their crime but punishment on the Day of Resurrection. Since the Scripture have been sent with the Truth by The God, finding differences in them will result into open Schism (2:174-176).

"174 As for those who conceal the Scripture that God sent down and sell it... differences in the Scripture are deeply entrenched in opposition" (2:176) (Abdel Haleem, 2004, p.367)

An intentional preference in verses, altering in the Scriptures, misinterpretation or distortions are serious crimes and doer of any of such activities would be man or men of open Schism.

Religion

Islam is the religion of believers of one God, Angels, Messengers and His Sent Scriptures. The religion for the believers of God is called Islam and they belong to the religion Islam. Islam is the true religion and God has addressed Messengers that Messengers and believers have been revealed the religion called Islam

and they are part of it (3:19). God, in Qur'an, addressed the Messengers to believe in one God and seek help of the Only God, and devote to His religion. Seeking help from others and practicing religion and faith other than Islam will be treated as actions equal to those of disbelievers. The concept religion in Islam is following Qur'an as the basis of Islamic law and theology. Qur'an establishes the fact that there is no hardship placed upon the people in Islam as it is the God's chosen religion and the religion of the forefathers of believers. God has called all the believers Muslims (22:75).

This Qur'anic religion forbade people from worshiping anyone other than one God and commanded them to submit to the will of Only God, the Lord of the Worlds (40:66). The religion of God is the same creed which was followed by all the Messengers of God (40:67). Islam commands justice and good deeds and generosity towards the relatives and forbids shameful, blameworthy, oppressive and arrogant behavior (19:90-91). God forbade from lying and breaking one's pledge in the name of God for benefits, and God loves the believers who stand to their words and actions (16:93).

Islam

The word Islam is derived from Arabic derived form and root meaning 'peace'. Islam means 'submission to the will of God'. The Qur'an describes the religion as the religion of Abraham, who did not worship any god besides the one God. The believers have been told to believe that they are Muslims and declare that they believe in one God and Scriptures sent down to Abraham, Ishmael, Issac, Jacob and the Tribes, and they also believe in what was given to Moses, Jesus, and all prophets of the God. And they make no distinction between the prophets and devote themselves to only God (2:135-136,5:3,49:14-15). The God in the Holy Book, has called the believers and followers as 'Muslims. Muslims are addressed to sincerely keep up the prayer, give the prescribed alms, and seek shelter in God for God is the Only Protector and Helper (22:78).

Faith (Iman)

"Pharaoh asked, 'What is this "Lord of the Worlds"?' Moses replied, 'He is the Lord of the heavens and earth and everything between them. If you would only have faith!' "(26:23)(Abdel Haleem, 2004, p.233)

The criterion of the whole mankind being divided into three categories i.e. the believers, the disbelievers, and the hypocrites, is the tenets of faith

(1:3-5). The concept of the faith in the Islam and revelation of the Qur'an is so important that the phrase '*a man of pure faith*' is used to define or refer the prophets.

The Qur'an commands its believers to have faith to the extent that they should seek the help of only One God and agree that only He is the Creator of the all living and non-living things around them. The believers believe that God is the Sustainer, and He feeds all animate and controls inanimate in this universe for He is the Lord of Worlds. He is merciful, forgiving and all the human kind are accountable to Him for their deeds on the Day of Judgment.

Muslims believe that God (Alla'h) is the One and The Eternal. He is neither born nor He bears. There is no one equal to Him and He is the only creator, sustainer and the judge. He is the judge of the Day of Judgment. He is merciful, compassionate, and aware of each and everything. He rewards the good doers and punishes and perils the evil doer (112:1-4).

The Holy Book, Qur'an says; "those who have faith in God, His Angels and His messengers sent to guide humanity including the Day of Judgment and complete knowledge and wisdom of God, are believers.

Prophets/ Messengers/ (Arabic: nabi'/ Rasul)

God has revealed in the Qur'an that He chooses Messenger from the angels and the men, there are number of men who were chosen by God to spread His message on the different time in the history. Adam, Moses and the last prophet Mohammad (Peace be upon them) are the prophets; God chose the Messengers to convey His message to the humankind. Their status has simply and openly been defined as 'Messengers' of God, ie. '*Rasul*' in Arabic. God has warned the Messengers and followers from distinguishing among the Messengers. God has related this to the last Messenger, Mohmmad (PBUH) that Jesus is like Adam created by God and from dust. This significant statement of warning of not to differentiate among the Messengers chosen by God is conclusive and all the Messengers and followers are abide to it by the faith (3:58-60).

Abraham, Ishamael, Issac, Jacob, Tribes, Moses, Jesus are the prophets and Messengers of God sent with the scriptures to human and Jinn (3:84). Qur'an clarifies that it is the God who choose the Messengers; He chooses Messengers from among Angels and Men (22:75-770). Messengers were sent to human beings and jinn with revelations of God's messages, God taught them the Scriptures and revealed His messages to them (3:164).

Angels

Angels are the supernatural creatures of God as mentioned in the Holy Qur'an. They are created to act as messengers and recorders of human deeds. They also carry out the divine punishment ordered by God. Gabriel (Jibri'l) was an angel who was messenger of God to Mohammad. Gabriel is the angel who revealed the Qur'an to God's Messenger to humanity. The believers must have faith in the creatures of the God, Angel. Those who are enemies of angels (Gabriel or Michel) and messengers, will incur the wrath of God for sure. The God will certainly be their enemy and such people will be considered among disbelievers (2:97).

"97 Say [Prophet], 'If anyone is an enemy of Gabriel- who by God's leave brought down the Qur'an to your heart confirming previous scriptures as a guide and good news for the faithful- 98 if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such disbelievers'"(2:97). (Abdel Haleem, 2004, p.12)

Call to people to God (Arabic: Dawa'h)

God reveals, in the Qur'an, that the Book has been a form of mercy of the Lord upon humans. It is indeed the Guidance for Messengers and believers who are told to practice this Holy Book. Islam is the right way to follow and Qur'an is the Book that offers us a sense to judge between good and bad, right and wrong, permitted and non-permitted. Qur'an calls upon the believers to offer prayers, to help the needy, beggars, travellers and the poor. According to Qur'an, the term '*Call people to your Lord*' is the call by Al Mighty, Alla'h to humans to accept and practice Islam. In the Qur'an, prophets have been told to pass on the revelations to the people so that they will not turn away from God (28:87).

Believers

Muslims who practice Islam in the way they are ordained and the way messengers were exhorted to follow in the Qur'an, are called true Muslims. People who believe and practice his faith of the Only God belong to the Islam, the religion of all the Messengers. They submit to the will of God and believe in His Scriptures and Messengers. They neither doubt nor have questions in the power of the God as the Creator and the Sustainer or Master of the Worlds and Lord of Day of Judgment. Believers practice the law and morale as revealed to them by Messengers and call upon the unbelievers to the

religion of God. God promised them Heaven, the graced Garden in the life Hereafter as the reward for the believer (2:43-46, 2:83). God in the Qur'an repeatedly asked believers to practice the faith of Islam and to keep up prayers, offering prescribed alms, helping needy people and (2:77)

Believers are told to be truthful and good in their behaviour for they are the people who God likes for their faith and good deeds. The believers need not to fear for their reward because it is there with God. Apart from believers God classifies people as hypocrites and disbelievers the former often hide behind pretexts and when they should act for the cause of God or Truth. Their actions reveal disbelief more than belief. Later do openly oppose to God, His Book and Messengers and show their disbelief repeatedly. They all are fuel to the fire in the Hell and they will dwell in the bottom of the Hell with full of torments.

Disobedient (Munafiqu)

The people who do neither believe in the Qur'an nor in One God and His Prophets are referred in the Qur'an as disbelievers or hypocrites (9:67). God has declared their punishment that they will be at the bottom part of the Hell and subject to unimaginable torment (9:68). Satan, as told in the Qur'an, is also one of the disobedient for not bowing down before Adam after being told by God (2:34). Disobedient shall be seized out of each group they exist in and punished in Hell (19:69). They hold secret conversations and conspire with one another which are sinful acts. People who disobey the Messengers will be the people totaled among disobedience (58:8).

Disbelievers/Defiant (Kafirun)

The Chapter hundred and nine of the holy Qur'an is devoted to the concept of disbelievers and therefore it is titled as *Disbelievers* and reveals who, what and how they are one, what they say? What do they practice? What punishment has been fixed for them by the God? They are the people who oppose the God and His Messengers and attempted to kill the Prophet. Disbelievers will be thrown into the fire as punishment and their reward is nothing but Hell. Disbelievers are sure to be sent to Hell for Hell is their resting place. (Chap.18:102). They are described as the people who dispute God's revelations. (Chapter 40:4).

Disbelievers can't see the sign of God, therefore, The Prophet (PBUH) were told not to pay any attention to them. The disbelievers are the people rejected by God and they are destined to be burnt and

tormented in the blazing fire of the Hell (2:24). God has revealed in the Qur'an that He has sent several messengers, and they were chosen Men of God, therefore, He calls upon the believers to believe in the Prophets and the Scriptures sent before Mohammad (PBUH), but the disbelievers do not believe in the Qur'an and the Scriptures sent before the Qur'an (2:23-24). The disbelievers are the people who are arrogant and they deny what God asks them to believe in (2:91). They are described as adamant, full of arrogance and disobedient people.

The disbelievers are called as '*deaf*', '*dumb*' and '*blind*' because they understanding nothing (2:171), (Abdel Haleem, 2004, p.19).

The disbelievers think that life is glamorous and they laugh at the practice of believers (2:212). The disbeliever is a person like a rock with earth on it: heavily rain falls and leaves it completely bare. God has denied his enlightenment to disbelievers and they will not be guided by God (2:264). The disbelievers have opted to stay behind and follow the blind people than God and His Messengers. God has observed their practice and their sins and sealed their hearts (9:84-87). The Qur'an has come clear on disbelievers, the people whose final destination is Hell. Disbelievers are subject to the punishment for their deeds in this world and the life Hereafter (2:73-74). Disbelievers are the people whom God has rejected (3:64) and people whom God's Garden, paradise is forbidden (7:50) (33: 7:50). The disbelievers have disputed the God's revelations (40:4).

The disbelievers will have uncertainty all through their life, being doubtful in their approach towards the faith and the Scriptures, and rejection of God's revelations will result into humiliating torment. *"55The disbelievers will remain in doubt about it until the Hour suddenly..... and reject Our revelations will receive a humiliating torment"* (22:55).(Abdel Haleem, 2004, p.213)

Prophetic traditions (Sunnah)

The importance of the customs and the traditions of the Prophets, the ways he preferred to do the things and not to do certain things are precedent. These precedents are not less than law, and it is strongly recommended to follow the path of the prophet. Practicing Muslims are advised to follow and avoid what the last Prophet Mohammad (PBUH) did. Precedents include all that he did and said and did not. Broadly speaking, Sunnah refers to the collection of preaching and practices of the Prophets, however in the context of Islamic theology Sunnah denotes the life and the preaching of the Prophet Mohammad

(PBUH). God calls upon the believers to follow the footsteps of the prophets sent by Him (57:27).

Hadith are also part of Sunnah. These are the reports collected about the Prophet and deeds of the Muslims in the time of Prophet. Prophetic Tradition is called 'Hadith' in Arabic, the words of the Prophet Mohammad (PBUH) but they are not part of the Qur'an. The Prophetic tradition is authoritative for explication of Qur'an. Prophetic Tradition reports in light of the overall spirit of the Qur'an.

Permitted or Allowed (Halal)

The term, *permitted* is described as things which are allowed to do or eat. In Islam, meat of certain animals when properly slaughtered and cleaned is permitted to eat. The term is used in opposition to the term forbidden. The Muslims are often asked to judge the food, drinks, and their business by classifying it permitted or forbidden. Islam does not permit the business like usury or eating carnivores.

Forbidden or Proscribed (Harem)

Harem is anything that has been forbidden for Muslims to do or have. The Qur'an is the guidance for the believers. It is the book that shows a path of truth and right, and clarifies things and matters beyond one's comprehension. The God has ordained what is allowed, permissible for Muslims and what is forbidden or proscribed in the several chapters of the Qur'an. In Islam, usury, eating pork, drinking wine is declared forbidden. The term Haram is opposite to the term Halal. The Qur'an has cleared everything the Man classifying it as good and bad, or forbidden and permissible. Trade is allowed to Muslims but usury is strictly forbidden to an extent that one who does it is like someone tormented by Satan's touch; usury is an ungrateful business and can be equal to trade.

"275 But those who take usury will rise up on the Day of Resurrection.....He does not love the ungrateful sinner" (2:276). (Abdel Haleem, 2004, p.36)

Qur'an being the source of Islamic laws and code of conduct for ideal life has made it clear that one is not allowed to marry a woman who happened to be the wife to his father. Doing so is an activity of shame and can bring dooms and evil to the doer. God has clearly mentioned that for men it is forbidden to marry the daughters, the mothers, sisters, paternal and maternal aunts, the daughters of brothers and sisters, one's milk-mothers and milk-sisters, the real mother in law, the stepdaughters in one's care, children of wife (with whom marriage is effectuated)

and two sisters at the same time (4:22-24) (Abdel Haleem, 2004, pp.52-53).

As a food there are clear instructions on what is forbidden for human it is forbidden to eat decaying flesh or dead animal and everything which is dedicated to other than the God. Animals died of strangulation, blow or a fall, stabbed or prayed by a beast are forbidden for human;

"3You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked;but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful"(5:3). (Abdel Haleem, 2004, pp.67-68)

Al though Al mighty God has forbidden aforementioned food for humans what makes Islam and Qur'an easy for human is the practicality of the religion and the Holy Book one is momentarily free to consume the food if one is forced by hunger to eat forbidden, of course, with no intention of doing wrong, because The God is most forgiving and merciful.

Day of Resurrection

The Day of Resurrection is also described as the Day of Judgment, the Last Day on which believers and disbelievers will receive rewards of their deeds. (2:281) God warns in different verses of various chapters to both the believers and disbelievers are subject to time that will come, and they will earn their rewards of deeds. No one will be spared On the Day of Judgment; all souls will pay for their deeds and neither child, nor father, nor mother will be able to help one another for God will separate all of them, and they will be just individuals without relations (60:3). On the Day of Resurrection, humans will disown and reject one another (29:25). It is the Day when all who have died will be called and they will reappear from their graves and will be sent to God (50:41-42). It is the Day of Judgment when all believers will be rewarded as per their deeds and disbelievers will be hurled into Hell (50:20-24).

The Qur'an warns sinners that those who did not repent their mistakes, deny the believers, and mock them or torture them will be punished severely and they will be thrown to violent storm; or overcome by sudden blast, or the earth will be made to swallow them. Sinners were wiped off by natural calamities and by God's order (29:40).But Qur'an at the same time reassures the believers that the God is all Forgiving. He is our Lord and will forgive sinners if they obey Him and His Messengers (33:71). In Qur'an, The Day of Resurrection is described in

chapter 81 verse 1 to 14 (Abdel Haleem, 2004, p.411).

Paradise/ Heaven (Jann'ah)

In Qur'an, Paradise is described as the place with lofty dwellings and as the place which the followers of Islam will be rewarded with in the life Hereafter. It is said to have food, drink and companionship. Paradise, as said in Qur'an is the reward for those who believe in the word of God and do good deeds. God in the Qur'an has revealed that the people who follow the words of God and follow the right path led by the Qur'an and the prophets will be gifted with the peaceful life the world Hereafter. It is the blessed place like garden. The paradise will be the dwelling place in the life Hereafter (34:37). Recitation of the Scripture, the Qur'an and the prayer are the ways to heaven as God has created the heavens and the earth for a true purpose (25:44-45). The Heaven has infinite things to offer to the practicing Muslims and true believers. The things and the comforts provided in the heaven are beyond one's imagination. It holds the joys and pleasure far better than what men get in during their life (13:14-18). In the Qur'an, Paradise is called Gardens blessed with flowing streams and eternal life. The God has promised believers the pure spouses and cool refreshing and rejuvenating shades for believer in the paradise (4:57). The believers will have food, drinks, beauty, and all they deserve and imagine (43:39). Believers will be given the Garden for their good practices and deeds (43:72). Heaven is called '*peaceful home in Gardens of lasting bliss*' (9:71).

Hell (Jahannum)

Hell is described in the Qur'an, in Chapter number two and three as *dreadful* ^{2:206}, a *foul* ^{3:12} and *miserable* ^{3:197} resting place for sinners (2:206, 3:12, 3:197). The Hell having gates is called to be the place where Evildoers will be punished; it will be a permanent home for the arrogant (40:76). It is filled with the blazed fire full of torment and despair and there will be no relief from it. It is indeed an evil destination, as said in the Qur'an (43:74-75). Disbelievers, in the Qur'an, are often warned that they will be hurled into the fire of hell for not believing in God and His Messengers (50:24). God has warned arrogant and corrupt people that if they keep practicing corruption and destroying crops and livestock, such deeds (sins) will lead them to Hell (2:205-206).

Sin

Man's good deeds and bad deeds will be the only cause for them to be in the graced Garden (Heaven) or in the flames of fire (Hell). Sin, as clarified in the holy Qur'an, is an act that will incur the punishment from God. God, in Qur'an at in many verses of different chapters, has shown His anger and displeasure over the acts which are neither in the favour of community nor in compliance with the Qur'an. Some sins may incur punishment like whips, or they may be forgiven, but some sins may not be forgiven the doers will be thrown to the blazing fire of the hell.

The Qur'an abounds with the incidents of the crimes committed by the people and the punishments of Allah for them. The Qur'an also warns the believers against the serious crimes that incur the wrath of Al-Mighty God.

An act of stealing and replacing things, and usurping the benefits of orphans are considered unforgivable sins and counted among the great sins in the Chapter four of the Qur'an.

"Give orphans their property, do not replace [their] good things with bad, and do not consume their property with your own—a great sin (4:2)". (Abdel Haleem, 2004, p.50)

God has revealed to the Prophet (PBUH) very clearly that those who exploit and manipulate the poor and the ignorant just because they are superior in knowledge and wealth. Such people will not be spared at any cost because God knows them and their intentions; therefore they will not be questioned about their sin and will be subject to punishment by God (28:78).

If disbelievers do not have faith in what is communicated to them by believers or if they do not practice what has been told by the believers and, or they deny or express doubts in the word of God, they will be punished.

Besides God (believing in someone besides the One God) or Associating partners with God (shirk)

In Islam, associating partners to the Al mighty God is a grave and unforgivable sin because it is the religion that demands to believe in One God. The practice of believing in other gods is like associating parterres with the Only God concept in Islam, and the term used for it in Arabic is '*Shirk*'. The God has warned the believers to shun this act and showed His strong dislike saying;

"26 We showed Abraham the site of the House, saying, 'Do not assign partners to Me" (22:28 p.211). (Abdel, Haleem, 2004, p.211)

The Qur'an frequently warns Muslims to avoid praying other than the God, seeking help of other than the God and worshipping gods beside the One God because all these practices are against the Islam they are equal to assigning partners to the God for there is no god but God adding Him partners and believing in other power than those of powers of God is considered equal to denounce the faith in the Qur'an and the belief that there only One God.

"31 Devote yourselves to God and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind" (22:37). (Abdel, Haleem, 2004, p.211)

According to the Qur'an, any action of believers or non-believers that does not comply with the Shahada and the Concept of One God and His attributes will be treated as an attempt to assign partners to Him (16:51-55). The Concept of God in Islam as revealed in the Qur'an is precise and clear, and it doesn't allow any mediators or intercessors between believers and the God (39:43-44).

"...your God is One, so devote yourselves to Him" (22:34). (Abdel, Haleem, 2004, p.211)

Devil/Satan (Iblis)/Satan (Ungrateful and Disobedient Angel punished by the God)

Satan is an ungrateful and disobedient angel punished by God. God has repeatedly referred 'Satan' as 'sworn enemy' ^(6:142) of the whole mankind in Chapters 2, 6, 7, 12, 17, 36 and 43. The Qur'an, in Chapter 2:34, calls this punished angel as *Iblis*. The Satan, once an Angel has status like other obedient angels, God asked him to bow Adam but he refused to bow when all other angels did. He was punished for his arrogance and casted out of heaven and cursed to carry his livelihood on the earth till the end of the world. The Satan is declared as *sworn* and *open* enemy of humankind and jinn. God has warned messengers and the believers to remain away from Satan and instructed not to follow Satan's footsteps (2:168). God has revealed in the Qur'an that Satan always commands humankind to do evil and indecent things (2:169). God has designed the punishment for both disbelievers and Satan who misguide the believers and asks not to believe in Him. God reveals that both Satan and disbelievers will end up in the Fire (Hell) (58:16). God has strongly commanded to submit wholeheartedly to the will of God and avoid the Satan's footsteps for Satan is an open enemy to the Man. *"208 You who believe, enter wholeheartedly into submission to God and do not follow in Satan's footsteps, for he is your sworn enemy" (2:208). (Abdel Haleem, 2004p.23)*

God warned believers to stay away from Satan because he leads people astray; he hinders in the religious and in the activities that God commands. Satan is always behind all evil and indecent actions because Satan incites people to say things about God which they do not even know.

Death

Muslims believe that the life is created by the Al mighty God from one tiny clinging form and sooner or later that life has to complete the appointed term. It is His judgment behind each life and death. The believers are addressed to have their faith in the word of God which says that nothing is eternal in the worlds but Him. All things are subject to death. He created man from the drop, and all beings are subject to death including Prophets the chosen men of God. It is the God Who gives life and death and all will return to only Him finally. (50:43).

Limitations

The study does not argue on the disputes of English versions and interpretations of the Qur'an focusing critics and Orthodox focusing historically. It does not comment on the ambiguous part of the translated Qur'an neither does it support any. The study avoid the work published with titles having a word 'Islam' or 'Qur'an' based on survey or historical analysis or scholars commentary with the intention to focus and retain the originality of Qur'an and pass the Message in its pure form to the believers from non-Arabic World. The work also avoids to refer the chapters or verses of the Qur'an in isolation or to provide further explanation in order to avoid misinterpretation of the citation.

Conclusion

Given the status of English as the lingua franca of the world today and given the fact of an ever increasing interest in Islam of the non-Muslims native speakers of English, the need to evaluate the existing English translations of the message of the Quran can hardly be overstated.

The goal of this study has been to respond to the above stated need by way of clarifying and critiquing the handling of Qur'anic terms, in English translations, used to expound Islamic concepts and tenets. The study has led to the following major conclusions and recommendations.

First, keeping in mind the insight from translation theory that languages articulate and

organize the world differently, it has to be conceded that translations cannot achieve a perfect semantic-pragmatic equivalence with source text. For this reason, scholars arguing that the Qur'an is in fact untranslatable are largely justified. Therefore, the English renderings of the message of the Qur'an have to be considered supplementary and not equal to the original Arabic Quran. The non-equivalence in translation can be evidenced through numerous examples in the process of translating from Arabic into English. Terms that lack equivalence due to markedly different cultural contexts certainly limit the success of translation and widen the semantic-pragmatic hiatus between the source and the target texts.

Second, since the act of translation takes place in certain material contexts, one cannot rule out the chances of wilful representational politics percolating the translation enterprise, thereby increasing the odds of on-purpose misrepresentation. For instance, it has been observed that there cannot be a text by human equal to the Holy Book. It has become a market strategy to use the buzz words or terms like 'Islam' or 'Qur'an' in the titles to attract the believers towards the work that does not meet the required standards of translation which is highly obligatory in translation and interpretation of the Qur'an. There remains a scope for misguide and misleading and misinterpretation for gullible non-Arabic believers and readers.

Thirdly, Translations are still looked at differently by the scholars and true practicing believers. They are vaguely and informally categorized as translations from different sects, translations from Muslim writers and translations from Non-Muslims etc. Despite of waves of translations of the Qur'an, nothing significant has so far been done. There have been 49 translations of English so far of which very few are helpful for non-Arabic believers as they often seen diverting from the Meaning conveyed or they carry hidden agenda of sectarianisms affecting approach and quality of translation of the Qur'an. Bell and Watt's *Introduction to the Qur'an* (Edinburgh, 1970), focuses on Orientalists' contribution in the Qur'anic studies, and translations, which causes it to be insignificant for believers of Islam.

The present study is an attempt to provide exhaustive notes on the concepts that foreground the religion in the line to the revealed Scriptures and Qur'an in particular. It avoids referring unreliable sources, or interpretations that cannot be verified in the light of the Qur'an. Explanations provided are just borrowed from the English translations or simplified for believers to understand what our God has conveyed to us through the Scriptures and

Messengers. The study has also tried to avoid the practice of intentional omissions in the verses which can lead to alter or misinterpretations to the Meaning Conveyed. The study also observed the guidelines like keeping distance from the self-explanation or passing self-judgments. Further, the work cautiously avoided misinterpreted translations and translations that include the study of historical figures and surveys to explain the Qur'anic or Islamic concepts. The present commentary on terms aims at maintaining the originality semantically and pragmatically of terms by keeping it to on the right track and distancing from the distortions and alterations which is unjustifiable sin.

In short, then apart from scholarship and mastery one needs to have wisdom, which is the rare quality in itself that helps one develop comprehension of the Qur'an, the sent Guidance to humanity. The Qur'an holds the uniqueness in its diction and style and semantically unmatched. Adding unreliable sources, changing the emphasis in interpretations, and orders of Chapters and Verses are serious attempts practiced among non-believers to distort the Word of God.

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Notes

1. http://www.coiradio.com/library/library/quran/light/light_19/intro.htm or for list of English Translations of Qur'an see; http://en.wikipedia.org/wiki/English_translations_of_the_Quran
2. At the mention (on uttering or hearing) any of the prophets name, one should say 'May Allah's peace and blessings be upon him' (صلى الله عليه وسلم). We apply it when speaking or reading the name of the Prophets like; Muhammad (pbuh) , Jesus (pbuh), Moses (pbuh), Adam (pbuh) etc.
3. The minimum taxable and non- taxable limit is explained in details and the purposes that prescribed alms could be spent on could be referred and the information is subject to scholars discussion and verification. What amount of prescribed alms on what amount of items and cattle.
4. See -<http://www.islamic-laws.com/zakat.htm>
5. Males put on two pieces of clothes, woman can dress as per their choice preferable moderate dress hiding body properly except face and hands
6. One should choose the type of Hajj and do the rites accordingly.

7. See Hajj and Umrah Accordint to Sunnah by Maulana Mukhtar Ahmed Nadvi, 1995. It is preferable that a male pilgrim performing Hajj a Tamattu cut short his hair after Umrah and delay shaving it until the 10th of Thul -Hijjah)
8. See Al Bukhari and Muslims
9. See. Chapter two verse number 42 of The Qur'an A New Translation by M. A. S. by Abdel Haleem, 2004. Oxford University Press Inc., New York.

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