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**An Evaluation of The Translations of The Holy Qur'an in Bengali in the Bangladesh Period**

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**Abstract:**

The creator of the whole universe revealed the holy Qur'an to all humanity. This message concerns not only the owners of the language from which it descended but all humanity. So, it is necessary to translate this message into those languages for people from different cultures to understand. However, whether the Qur'an will be translated into other languages has been discussed throughout history, and positive and negative opinions about the issue continue. As a Muslim-dominated country, Bangladesh has been working on the translation of the Qur'an since the 18th century. This article discussed the translations of the Qur'an into Bengali in the Bangladesh period, worked to understand and explain the Qur'an and reflects the effect of the Qur'an on social life.

**Keywords:** The Holy Qur'an, Translation, Bengali, Bangladesh, Evaluation.

**1. Introduction**

It is difficult for Bangladeshi Muslims, as non-Arabs, to understand the commandments and prohibitions, the beauty and wonders of the Qur'an, which are revealed in Arabic. Therefore, they need to interpret the Qur'an more easily through translation. With this interpretation, their religious consciousness develops, their love and enthusiasm for the Qur'an strengthen. Consequently, the translation of the Qur'an should be done in writing, not orally, because the need for local translation is felt by itself among the people of this continent. On the other hand, reading the Qur'an only in its original text without understanding it does not fulfil the purpose of the Qur'an's revelation. The important thing is to understand the meaning of the Qur'an when it is read. In various parts of the Qur'an, Allah Almighty asks, "Will you not think?", "Do they not think about the Qur'an?" "Or do they have locks on their hearts?" Naturally, it also raises

the need for translation and understanding. It is impossible to think about something without understanding it. On the other hand, the number of people who speak Bengali worldwide is around 300 million. The fact that so many people can read the Qur'an in their mother tongue is an essential contribution to the purpose of the Qur'an.

It was considered the subject of Qur'an studies apart from the Bengali Qur'an translation. It is based on the victory of Muhammad bin Qasim, who first arrived in the Sind, the state of India, in 712 and initiated the military movement. This victory was not limited to the province of Sind but spread to Punjab. On the other hand, although the arrival of Muslims in the Bengal region was a long time ago, its political establishment took place in 600 Hijri, that is, in 1203 AD. Muslims ruled this country for 554 years, from 1203 to 1757 in the first stage. Ikhtiyar Uddin Muhammad Bakhtiyar Khilji is the founder of Muslim rule in Bangladesh.<sup>1</sup> Ikhtiyar Uddin Muhammad was born in a town in northern Afghanistan. He came to India in 1193 AD. Qutbuddin Aibek was ruling in Delhi at that time.

The "British East India Company" was founded in London in the late 16th century (1599) by the joint efforts of several businessmen. With the permission of Queen Elizabeth, trade with India began. After obtaining a license to trade from the Bengal King Jahangir (1605-1627) in 1612, the English Company first established its trading bench in the port of Surat.<sup>2</sup> With the independence of India from British colonialism in 1947, the Indian state was established in the Hindu-majority regions and the Pakistani state in the Muslim-majority areas. Bangladesh- It is two thousand kilometres away from Pakistan. Bordered on three sides by India to the west, east, and north, with a part of its eastern border surrounded by Myanmar and the southern Bay of Bengal, Bangladesh was considered a part of Pakistan due to its Muslim majority. Bangladesh acted as east Pakistan.

With this division, the Muslims in eastern Bengal gained both political and religious liberation. Until that day, Bengali Muslims, who were dependent on Calcutta in all aspects, especially their literary work, press, and publication, were freed from the control of Calcutta, the Hindu centre. Bengali Muslims have managed to strongly influence their education and civilization, religious and cultural life, language, and literature studies under the name of East Pakistan. After the independents of Bangladesh, Muslims focused on developing the Bengali language and literature, Muslim linguists who knew Arabic and Persian began to write books on different subjects of the Qur'an in this language. When the Yusuf-Zuleyha poems written by

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<sup>1</sup> AKM Nazir Ahmad, 2013, p. 29.

<sup>2</sup> KM Karim, Jahangir, <http://en.banglapedia.org/index.php?title=Jahangir> date of Access 28.04.2020.

Shah Muhammad Sagir (1389-1410) are taken into consideration, it is observed that the Qur'an's Yusuf Surah inspires these poems.<sup>3</sup>

Bangladeshi Muslims are dissatisfied with these Partial translations alone, interpreting and Tafsir in the mosque or sermons. Therefore, Muslims asked the following question: Why can't we read translations of the Qur'an in our language. In contrast, can Muslims in every country in the world read them in their language? The spokesperson of this movement was the poet Seyid Sultan (1500-1648).<sup>4</sup>

After separation from India, Bangladesh had an essential opportunity for Muslims to work freely in producing literary works and writing books such as the translation of the Qur'an, hadith, Tafsir, and fiqh. At the same time, as the demand for such books from Muslims increased, Dhaka became an even more effective centre as it was not dependent on Calcutta to meet this demand.

On December 16, 1971, East Pakistan seceded from West Pakistan after a bloody struggle. After Bangladesh gained its independence, its mother tongue, Bengali, spread everywhere. In addition to schools, colleges, madrasas, and universities, education in the Bengali language was also provided. Literature books on the Qur'an, Hadith, Fiqh, Usul, and Islamic subjects began to be translated into Bengali.

In this article, the translations of the Qur'an made in the Bangladesh period are discussed. Considering the number of Muslims, Bangladesh is an important country, and translating the Qur'an into the language of this country, Bengali, is undoubtedly important. During this period, AKM Fazlur Rahman Munshi, Muhammad Abdur Rahim (1918-1987), Osman Goni (1935-...), Mohiuddin Shami, Muniruddin Ahmed, Professor Doctor Mujibur Rahman (1936-...), Professor Golam Azam (1922-2012), Mohiuddin Khan (1936) -2016), Dr Zohurul Hoque, Abdush Shahid Nasim (1949-...), Delawar Hossain Sayedee (1940\_...), Mustafa Zaman Abbasi (1936-...), Habibur Rahman and some others. Some evaluations were made about the translations.

Despite being an old and rich history of Bengali, there are few translations and commentaries compared to other languages. The aim of our study is not to create a general translation theory. Following the translation methodology, we want to address the problems of translations and evaluate these studies carried out by various institutions and individuals. To

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<sup>3</sup> Abdul Hay, Soyed Ali Ahsan, Bangla Shahitter Itibritto, Ahmad publishing House, 11. Edition, 2010, p. 119

<sup>4</sup> Mofakkar Hosain Khan, Pabitra Qur'an Pracharer Itihas-O-Banganubader Shatabarsha, 1997, p. 20.

discuss the difficulty encountered while translating the Qur'an into Bengali and offer suggestions and solutions to correct them.

This article will be based on the topic of 'An Evaluation on The Translations of the Holy Qur'an in Bengali at Bangladesh Period.' Which is the part of My PhD thesis written in Turkish language, titled 'An Evaluation on The Translations of The Holy Qur'an in Bengali,' which consisted of three times of recent Bangladesh like British colonial period, the Pakistan period, and the Bangladesh period. Although the Bangladesh period has a rich part of translation and Tafsir, only the translations made in the Bangladesh period will be discussed.

According to the parts of our study, an interpretive, analysis, and composition-oriented approach will be followed. The translations of the Holy Qur'an completed and going to be completed in the Bangladesh period will be discussed and evaluated. We will usually try to get information from primary sources. If the requested information is not found in such sources, we will refer to secondary sources. In our research, a specific Bengali translation is not targeted, and all translations will not be mentioned one by one. Principal translations will be discussed, and general evaluations will be made.

This article will uniquely contribute to both Bangladesh and International Theology studies. With this study, the scholars of Theology will learn from Bengali translation studies in the Bangladesh period, albeit from a limited area of Theology science mind their list of References.

### **1.1. A.K.M Fazlur Rahman Munshi**

A. K. M. Fazlur Rahman Munshi lived in Rajmeher village of Debiddar Komilla district. He wrote many books like "Bengali Qur'an Sharif", Bengali Translation of Bukhari Sharif", Riyazul Jannat, At-Taubatunnasuha, The Torment of the Doomsday, Imam Life, Four Companions of the Prophet, Manafiul Qur'an, Hadis-ı Rasul, etc. "Bengali Qur'an Sharif" is one of his most important works.<sup>5</sup>

The first edition of the Bengali translation of the Holy Qur'an, prepared by Fazlur Rahman Munshi for four years until 1962-1965, was published in 1975 by Komilla's Shahidul Hoque. In this translation, the name of the sura in Bengali, place number of sura according to Qur'anic serial, the number of verses of the discussing sura, the number of ruku's, the Sebeb-i

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<sup>5</sup> Mizanur Rahman, *Bengalce Kur'an-I Kerim Çeviri Çalışmaları*, Nobel Bilimsel, Turkey. 2021. P. 104.

nuzûl, along with the translation, also takes place. In this work, three separate indexes are included, like translator's word, the list of juz, sijdah, and suras together.<sup>6</sup>

## 1.2. Islamic Foundation (1959)

The Islamic Foundation is an organization established to convey Islam's ideals and value judgments and carry out Islamic activities. Under the director general's direction, the foundation is headquartered in Dhaka. It operates with the support of 7 regional Directorates, 64 district directorates, 7 Imam Training Centers, and 29 Islamic cause Centers. In 1959, an association named Baytul-Mukarram Community was established to build a large mosque in Dhaka. In the same year, a group of Islamic thinkers from Dhaka founded Darul Ulum to explore various aspects of the Islamic lifestyle in East Pakistan at that time and to spread Islamic culture. The following year it was renamed the Islamic Academy and recognized as a branch of the Central Islamic Research Institute established in Karachi, Pakistan. On March 22, 1975, the Baytul Mukerrem Association and the Islamic Academy united under the name of the Islamic Foundation. On March 26, 1975, the Islamic Foundation Law was enacted.<sup>7</sup>

Among the Qur'an translations made and published in Bengali, the most accurate and reliable translation is done by the Islamic Foundation. After the first part was published in April 1964 and two more pieces were published, there was a change in the plan. This time, it was decided to give priority to the translation of the last part of the Qur'an. According to this decision, the first volume was published in 1967, the second in 1969, and the third in 1971. All thirty juz were published in three volumes, with ten juz.<sup>8</sup>

This translation was created by the leading linguists, writers, and Islamic thinkers. At the readers' suggestion, in the seventeenth edition of the translation in 1993, an editorial board of 19 people was established, and the translated text was rearranged. Later, in the eighteenth edition, it was reviewed by the editorial board of eighteen people. Some notes were added, and edits were made. A twenty-one-editorial board checked the copy in our possession before the fifty-second edition was published.<sup>9</sup>

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<sup>6</sup> Abul kalam Azad, *Bangla Vashai Tafsir Chorcha: Bisheshoto Tafsire Norul Qur'an*, 2013, p. 180.

<sup>7</sup> Syed Mohammed Shah Amran and Syed Ashraf Ali, *Islamic Foundation Bangladesh*, [http://en.banglapedia.org/index.php?title=Islamic\\_Foundation\\_Bangladesh](http://en.banglapedia.org/index.php?title=Islamic_Foundation_Bangladesh) date of access 03.02.2021.

<sup>8</sup> Syed Mohammed Shah Amran and Syed Ashraf Ali, *Islamic Foundation Bangladesh*, [http://en.banglapedia.org/index.php?title=Islamic\\_Foundation\\_Bangladesh](http://en.banglapedia.org/index.php?title=Islamic_Foundation_Bangladesh). date of access 03.02.2021.

<sup>9</sup> Belayet Hosen & others, *Islamic Foundation*, 52. Edition, 2016, Dhaka, publisher's word.

Other translations, commentaries, Arabic dictionaries, and other books were followed, and support was received from the famous scholars and men of letters in East Pakistan to make this translation proper.

### **1.3. Muhammad Taher (1922-1994)**

Writer Professor Mohammad Taher was born on May 15, 1922, in the Shingara village of Karimganj district of Asham state, India, and died on November 26, 1994. His father is Mawlana Hajim, and his mother is Nasima Hatun. After learning Arabic, Urdu, and Persian from his father at home, he studied religion and the Qur'an in a school of Asham in Karimganj, Shingara. Later, he completed his high school and undergraduate education in Sylhet Alia Madrasah in 1944 and studied at the highest level in Devbend Madrasah in 1948.

He started his career as a lecturer at Sylhet Urdu College in 1946. While working as a lecturer in Calcutta Madrasah in 1949, he contributed to various social assistance and political organizations. He participated in the Anti-British Movements and was arrested. He was the chairman of the Indian West Bengal Branch of the Society of Ulema. He published a weekly magazine called *Insaniyyat*. Translation and interpretation of the Qur'an are some of his greatest works. He has established more than thirty Schools in West Bengal.<sup>10</sup>

Mawlana Muhammad Tahir published the first juz (part) of the Holy Qur'an in 1970, the second and third juz in 1971, and the fourth and fifth juz in 1972, in a total of five volumes. A sixteen-page introduction is added to this translation published by Calcutta Madini mission.<sup>11</sup>

### **1.4. Doctor Osman Goni (1935-...)**

Professor Doctor Osman Goni was born on August 1, 1935, in a prominent Muslim family in the village of katadrohi, ketogram district of Burdwan province, West Bengal, India. His father, Mawlana Muhammad Yunus, was knowledgeable and served in social welfare. He graduated from Dhaka University with a bachelor's degree in 1958 and a master's degree from the same university in Arabic literature in 1961. He received his PhD from Calcutta University in 1968.

He received his post-doctoral training from the University of Calcutta in 1975. He started his working life as a lecturer of Islamic history and Bengali Language at the University of Calcutta. He was also interested in social and cultural services as a writer. He is the author

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<sup>10</sup> Abul Kalam Azad, 2013, p. 190.

<sup>11</sup> Mofakkar Hosain Khan, 1997, p. 139.

of more than 800 articles and more than 20 works; Osman Goni was skilled in Bengali, English, Arabic, Urdu, Persian, Hindi.<sup>12</sup>

Among his works, the translation of the Qur'an, the Role of the Qur'an for Morality, Morals, and Social Reform in the Qur'an are famous. Osman Goni said the following about his translation: When I saw the perverted explanations made by some about the Qur'an, which was in no way distorted, I decided to write a translation and commentary. From 1973 to 1976, he managed to write a complete translation of the Qur'an and a short explanation. The first edition was published in May 1976, and the third edition was published in January 1995. It was republished by Haji Abul Kalam in January 1998 and September 2001.<sup>13</sup>

### **1.5. Muhyiddin Shami**

A translation of the 30th juz of the Qur'an named "Ziyaul Qur'an", prepared by Mawlana Muhyiddin Shami, whose birth and death date is unknown, was published in 1983 by Dhaka Darululum publishing house. He has benefited from the Translation and commentary of Mawlana Abdul Hakim, Ali Hasan, Mawlana Muhammad Ekrem Han, Seyid Abul Ala Mawdudi at translation. There are comments in the evaluations that Muhyiddin Şami's translation is unreliable.<sup>14</sup>

### **1.6. Hafiz Muniruddin Ahmed (1964-...)**

Hafiz Muniruddin Ahmed translated the Qur'an in the best way possible. He graduated from secondary school in 1955. Muniruddin, who is the director of Al Qur'an Academy in London, translated the Fi Zilalil Qur'an, the commentary of the famous writer and politician Seyeed Kutub in Egypt. Muniruddin, who speaks Bengali, English, Arabic, and Urdu, is the manager of the London branch of the international aid organization "Islamic Relief agency" in London and is the Founding Member of the "International Islamic Writer Forum", the first international organization of the Muslim community in London, the writer of letters and the first international organization of journalists.<sup>15</sup> In 1979, he started translating with Mawlana Solaiman Faroki, Hafiz Akram Farok, Mawlana Kutbul Islam, Mawlana Sifatullah, Hafiz Golam Subhan Siddiki and Shahidullah F Bari.

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<sup>12</sup> Abul Kalam Azad, 2013, p. 216.

<sup>13</sup> Ibid., p. 183.

<sup>14</sup> Abul Kalam Azad, 2013, p. 178.

<sup>15</sup> Monirudin Ahmad, Quraner sohoj sorol Bangla Onubad, p. 13-15

Hafiz Muniruddin published the first part of an introduction, covering the Surah Fatiha and 141st verse of Surah Baqara in 1995. he published the second part up to the 142-286th verse of the chapter of al-Baqara. Surah Al-i Imran was included in the third juz, and it was published in 1996. Surah Nisa took place in the fourth juz in 1996; Surah Maida was published in the fifth juz, Surah Anam in the sixth juz, Surah Araf in the seventh juz, and Anfal Surah in the eighth juz in 1997. From the ninth to the twelfth volume, there are Suras of Tawba, Yunus, Hud, Yusuf, Ra'd, Ibrahim, Hijr, Nahl, Isra, and Kehf. From Sura Maryam to Hajj in its thirteenth volume, from Muminun to Shura Shura in its fourteenth volume, from Namal to Rum sura in its fifteenth volume, from Luqman to Saba Suras in its sixteenth volume, from Fâtir to Zumar in its seventeenth volume, from Mumin in its eighteenth volume. It was published separately in 1999, from the chapters of Jasiye to the chapters of Ahqaf in the nineteenth volume, from the chapter of Rahman to the chapter of Tahrim in the twentieth volume, from the chapter of Mulk to Mursalat in the twenty-first volume, from the chapter of Naba to the chapter of Nas in the twenty-second part.<sup>16</sup>

Besides Hafiz Muniruddin Ahmed's Qur'an translation work, Tafsir's translation of the work is also very famous. He made a statement as the reason for this Qur'an translation work called "Kur'an'er Sohoj Sorol Bangla Onubad", which was first published in 2004 by the London Al Qur'an Academy publishing house.<sup>17</sup>

### **1.7. Mujibur Rahman (1936-...)**

Professor Doctor Mujibur Rahman was born in 1936 in Bablabona village of Shibgonj district in Rajshahi province. He received his primary education from his father, Professor Abdul Goni. After studying at Nababgonjin Madrasa in Rajshahi District. He received a Kamil (master's level) degree from Madrasa-i Aliya Dhaka in 1955.<sup>18</sup> He received his Master of Organizational Leadership (MOL) degree in 1962 from the University of Lahore, Pakistan. He completed his MA from Rajshahi University and then his PhD in 1981. After returning from Lahore, he started his working life in 1962 by teaching at Donchak College. He later worked as a lecturer at Nobabgonj Degree College. In 1967, he began to work as a lecturer in the language department at Rajshahi University.<sup>19</sup> Later, he went to the Arabic language and literature

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<sup>16</sup> Abul kalam Azad, 2013, p. 217.

<sup>17</sup> Monirudin Ahmad, Quraner sohoj sorol Bangla onubad, p. 13.

<sup>18</sup> Abul kalam Azad, 2013, p. 209

<sup>19</sup> Mujibur Rahman, Al-Qur'anul Karim, Darussalam prokashoni, 2007, Dhaka, Translator's speech.



department and continued there. He later became the head of the department and the title of professor here.

Among his works, Mazamine Mujib, Muhaddis Proshongo, Hz. Ibrahim, Musalmander shahitto shadhona (Muslims' Literary Search), Islamic Shahitte Taslimuddin (Taslim Uddin in Islamic Literature, Arabi Shahitter Itihash (History of Arab Literature), Tafsir Ibn-i Kathirer Onubad (Translation of Tafsir Ibn Kathir), Allama Jamakshari O Tahafsi (Translation of Tafsir Ibn Kathir) Allama Jamakshari and Exegesis to Tafsir, Vharotio Arabi Tafsir O Mufasssir (Indian Arabic Tafsir and Interpreter), Abdul Hamid's Quran Study in Bengali and English is famous.<sup>20</sup>

The translation of the Qur'an by Mucibur Rahman and his delegation played an essential role in the Bengali translations. He made significant contributions to the Bengali speakers by translating Ibn Kathir's Tafsir. The extensive and multi-volume tafsihs challenge readers in Bengali. It is known that the hadith plays a vital role in understanding the Qur'an. The hadith of our Prophet is the most accurate explanation of the Qur'an. Short hadiths have been added to the "Bengal Tafsir Quran", which is out of the translation of Tafsir Ibn Kathir. This translation of the Qur'an, made by Professor Doctor Muhammad Mujibur Rahman with the help of the Darus salam foundation of Saudi Arabia, with explanations that can be easily understood and carried, has been loved by the public.<sup>21</sup> Since there is a long introductory section in the translation of Tafsir Ibn Kathir, he did not add an introduction to this translation. There is an Arabic translation table on the right side of each page and a translation table on the left side.<sup>22</sup>

### **1.8. Professor Golam Azam (1922-2012)**

Professor Golam Azam was born on November 7 1922, in a pir family of Lakkibazar Dhaka. Golam Azam was born in his mother's house, and his father's house is located in the village.<sup>23</sup> Due to political tensions in 1949, he could not take the Dhaka University entrance exam.<sup>24</sup> He completed his master's degree in 1950. He started his career as a lecturer of Political Science at Rangpor Karamaikel College on December 3 1950. He continued in the same job until 1955. Golam Azam was related to Tabligh Jamaat from his student life. He served in the Rangpur branch of Tabligh Jamaat until 1954. Professor Golam Azam was dissatisfied with the

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<sup>20</sup> Abul kalam Azad, 2013, p. 210

<sup>21</sup> Mucibur Rahman, Bengla Tefsir Qur'anul Karim, Darussalam Bangladesh, Dhaka, 2018, publisher's word.

<sup>22</sup> Ibid., Publisher's word.

<sup>23</sup> Golam Azam, Jibone ja deklam, Dhaka, Kamiyab prokashoni. 1. vol, 2002, p.12.

<sup>24</sup> Golam Azam, 2002, p.12.

work of Tabligh Jamaat as it only carried out religious preaching and missionary duties. Tabligh Jamaat did not have a specific political, economic or cultural agenda.<sup>25</sup>

He joined Jamaat-e-Islami as an associate (muttafiq) in April 1954; in the 1969-1971 session, he was elected Amir from East Pakistan, later Bangladesh and continued until December 2000. After Amir resigned from his post, he was handover the responsibility to Motiur Rahman Nizami.<sup>26</sup> Golam Azam translated the Urdu translation of the Holy Qur'an by Abul Ala Mawdudi into Bengali. The Kamiyab bookstore first published his translation of the Qur'an in 2006. It reached its tenth publication in 2011. A 44-page introduction is included in this popular translation.<sup>27</sup>

### **1.9. Mawlana Mohiuddin Khan (1936-2016)**

Mawlana Muhyiddin Khan was born in 1936 in Omorpor village of Pakondiya, a sub-district in the Kishorgonj district. He completed his master's degree in Hadith from Dhaka Alia Madrasa in 1955 and fiqh in 1956. Muhyiddin started to work in the news section of Pasbo (Urdu newspaper) published in Dhaka. In 1956, he was appointed as the assistant editor of the same newspaper.<sup>28</sup>

He was a member of the general board of Rabita Al-Alam Al-Islami, based in Mecca. He has seventy-five works, including his translation.<sup>29</sup> He translated the Ma'riful Quran written by Mufti Muhammad Shafi (1897-1976) from Urdu to Bengali with the support of the Bangladesh Islamic Foundation. Mawlana Muhyiddin Han was the editor of the Monthly Madina magazine. He translated the eight-volume Mariful Qur'an into Bengali, written in Urdu from 1977 to 1984. Translating the Mariful Qur'an is one of the greatest works of this scholar. Although this tafsir translation from Urdu to Bengali belongs to Mawlana Muhyiddin Khan, many people were involved in the editing and controlling translation. Mohiuddin Khan writes commentaries or notes on the Urdu tafsir of Mufti Muhammad Shafi, including sura names, sabab-1 nuzul, verse, ruku, and Arabic texts. The translation and commentary have made an essential contribution to Bengali literature. With the support of Saudi Arabia's King Fahad

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<sup>25</sup> Ibid., p.12.

<sup>26</sup> Motiur Rahman Nizami (1943-2016) was a politician, former Minister of Bangladesh, Islamic scholar, writer, leader of Bangladesh Jamaat-e-Islami. He was hanged on a death sentence by a Questionable tribunal made up of the 1971 war crimes.

<sup>27</sup> Rahman, M. (2021). The History of the Translation of the Holy Quran in Bengali: The Translation Example of Gulam Azam. International Journal of Social, Political and Economic Research, 8(1), 152-172. <https://doi.org/10.46291/IJOSPERvol8iss1pp152-172>

<sup>28</sup> Mawlana Muhyiddin Khaner shorone. Noya Digonta. 29 June 2018. Collection date 2016-07-08.

<sup>29</sup> Muhyiddin Khan, *Jiboner Khelaghore*, Modina Prokashoni, Dakka: 2001, 1. Edition, p. 17.

foundation, a shorter version of the Mariful Qur'an was published in 1993, and it has been distributed free of charge.<sup>30</sup>

### **1.10. Dr Zohurul Hoque (1926-...)**

Dr. Zohurul Hoque was born on October 11, 1926, in the Indian state of Assam in a devout Sunni family. In the early 50s, while he was a student at the medical faculty, he had begun his intense interest in religion. In the seventies, Dr. Zohurul Hoque urgently needed a Bengali translation of the Holy Quran to serve the four million Bengali Muslim population living in Assam.<sup>31</sup>

In 1986, after twelve years of hard work, Dr. Hoque had published a Bengali translation of the Holy Quran. Meanwhile, Dr. Hoque was engaged in translating the Holy Quran in Assamese, the mother tongue of the state of Assam. Dr. Hoque has published the only complete Assamese translation of the Qur'an in three volumes after eight years of hard-working. Dr. Hoque's approach to the Holy Quran is refreshing from a rational, scientific, and appropriate Islamic point of view with a broad Sunni understanding without the prejudices of any school of thought.

Dr. Hoque has been engaged in the English version of the translation of the Holy Quran since 1993. This translation was published in the USA in 2000. He is known as the only translator who translated the Qur'an into three different languages. Simultaneously, separate translations in English, Bengali, and Assamese are published, along with detailed footnote interpretations of the Qur'an. The second edition of the Bengali version (without footnote comment) is now available on the website.<sup>32</sup>

### **1.11. Mawlana Delawar Hossain Sayedee (1940\_...)**

Mawlana Delawar Hosain Sayedi was born on June 2, 1940, in saidkhali village of Indurkani, Pirojpor district. His father, Mawlana Yusuf Sayedi, was the caliph of Forfora pir and a great scholar. He completed his primary education in the madrasah founded by his father. After studying at Khulna Alia Madrasa for a while, he graduated from Kamil (master's level)

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<sup>30</sup> Abul Kalam Azad, 2013, p. 209

<sup>31</sup> Translation and Commentary on The Holy Qur-an: Zohurul Hoque: 9780967830407: Amazon.com: Books" | Amazon.com. Date of Access: April 24, 2020.

<sup>32</sup> [https://ia801306.us.archive.org/9/items/TranslationOfTheMeaningsOfTheNobleQuranInTheAssamese/Al-quranquranAssameseAnubadByDr\\_ZohurulHoque.htm](https://ia801306.us.archive.org/9/items/TranslationOfTheMeaningsOfTheNobleQuranInTheAssamese/Al-quranquranAssameseAnubadByDr_ZohurulHoque.htm) date of access 03.06.2020.

Charchina Alia Madrasa in 1962. After graduation, he studied various languages, religions, philosophy, science, politics, economics, foreign policy, psychology, and multiple theories for 5 years. Since 1967 he has dedicated himself to religious affairs as 'Daii'. Mawlana Delwar Hussain Sayedee was invited to more than 50 countries of the world and conveyed the ideals of Islam.

Sayedee made a translation name Qur'an'ul Karim: Sohojbodhya Bonganubad while he was in prison and was published in 2018 by Global Publishing Network, Banglabazar Dhaka publishing house.<sup>33</sup> The translation is comparatively easy and conforms to the vernacular. In the translation, the table of contents of the Qur'an according to the suras and juz has been included. The name of the sura, the meaning of the name of the sura, the place of its revelation, which sura is in which part, and the page numbers are given in order. Apart from the translation, there is also a commentary called Tafsir-i Sayedee, written in Bengali on many suras of the Qur'an. Another two-volume work called Bishoy Vittik Tafsirul Qur'an is famous in the Islamic community of Bangladesh.

Delawar Hossain Sayedee is a Bangladeshi Islamic scholar, orator, politician, and former Member of Parliament. He is the vice-chairman of Jamaat-e-Islami, the Islamic political party of Bangladesh, which opposed the partition of Pakistan during the war of independence in 1971. He was blamed by the current government of Bangladesh for inhuman acts 1971 war with other leaders of Jamaat-I Islami and lastly sentenced to lifetime jail by the unfair war crimes tribunal. He is 82 years old, and now he is in prison.

### **1.12. Mustafa Zaman Abbasi (1936-...)**

Mustafa Zaman Abbasi is a Bangladeshi musician, professor, and music researcher. Mustafa Zaman Abbasi was born on December 8 1936, in Cooch Behar □□□□□□□□, West Bengal, India. For his contribution to music, he was awarded the Ekushey Padak □□□□□□□□, the highest civilian award given by the Bangladesh government in 1995. He works as a researcher at the "Kazi Nazrul Islam and Abbasuddin Ahmed Research and Education Center" at the Independent University.<sup>34</sup>

In 2013, he received a lifetime achievement award at Nazrul Mela for his work with Nazrul Islam. The 560-page Qur'an, which he translated, was published in 2015 as the Sposto

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<sup>33</sup> Delawar Hossain sayedee, 2018, Translator's speech.

<sup>34</sup> Wakil Ahmed. "Ahmed, Abbasuddin". *Banglapedia: The National Encyclopedia of Bangladesh*, Asiatic Society of Bangladesh, Dhaka. [https://en.banglapedia.org/index.php/Ahmed,\\_Abbasuddin](https://en.banglapedia.org/index.php/Ahmed,_Abbasuddin). Date of access 05.09.2020

Jouti Al-Qur'an. "Clear Light of the Qur'an" translation and short notes from Ononna Publishing House. Abbasi has published a total of 50 books. In the translation, he added the Bangla meanings of the suras and the names of the chapters. The reader can quickly learn the implications of the surah names. In an introduction written in poetry style, things such as the importance of reading the Qur'an and the way the Qur'an is read are explained.<sup>35</sup> The Arabic text is not included in the translation; the meaning of the name of the surah, the reason for the revelation of the surah, the content of some verses, their translation, and footnotes are included.

### **1.13. Mawlana Habibur Rahman**

Mawlana Habibiur Rahman translated the holy Qur'an word by word, and its second edition was published in July 2012 by Adhonik prokashoni. He named the translation Shobdhe shobdhe Al-Qur'an, and it is different from other translations made in Bengali. Apart from that, the meaning of every Arabic word is placed side by side. It is explained as footnotes with numbers at the bottom of the page. Teachings from some verses and suras are also included.<sup>36</sup> He gave a brief explanation about the notes in the translation. Illustrations were made for those who do not know Arabic but show interest in the Qur'an. He was benefited from the translations and Tafsir of Bangladesh Islamic Foundation, Maariful Quran, Talhis Tafhimul Quran, Tadabbure Quran, Lugatul Quran, Misbahullugat. Habibur Rahman wrote that he spent ten years working on this translation and interpretation.<sup>37</sup>

### **1.14. Mawlana Abdush Shahid Nasim (1949-...)**

Islamic Scholar Mawlana Abdus Shahid Nasim was born on February 21, 1949, in Bangladesh's Faridganj district of Chandpur province. He completed his Fazil (Bachelor's) and Kamil (Master's) degrees from Alia Madrasah in 1970 and 1972. He received his BA and MA in Bengali Literature from Rajshahi University in 1975 and 1976. After receiving a madrasah education, he worked as a principal in Fazil Madrasa (1973-1974). Abdush Shahid Naseem has written nearly 100 books so far. In addition, there are about 40 translation books besides "Al-Qur'an'er Sohoj Bangla Onubad".<sup>38</sup>

The translation of Mawlana Abdush Shahid Nasim named "Al-Qur'an'er Sohoj Bangla Onubad" was published by 'The Bangladesh Qur'an Shikka Society' on June 3 2012. There is

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<sup>35</sup> Ibid. [https://en.banglapedia.org/index.php/Ahmed,\\_Abbasuddin](https://en.banglapedia.org/index.php/Ahmed,_Abbasuddin). Retrieved 05.09.2020

<sup>36</sup> Habibur Rahman, *Shobde shobde Al Qur'an*, Adhoomik Publication, Speech of translator, p. 8.

<sup>37</sup> Ibid., p. 7.

<sup>38</sup> Abdus Sahid Nasim, *Al Qur'an'er Onubad*, Speech of translator.

an introduction of 41 pages in the translation of Abdus Shahid Nasim, which includes the feature of the translation, some vital information about the Qur'an, some transliterations of the Qur'an, some methods of reading the Qur'an. The famous terms, concepts and meanings of the Qur'an used in Bengali have been added, and a list has been created. The terminology has been added as a dictionary.<sup>39</sup> At the beginning of each surah, the contents of the suras and verses are mentioned. Thus, while reading the suras and verses, the readers will also learn the sura and the verse subjects.

Apart from that, Mobarak Ali Jawhar, Fazlur Rahman Anwari, Piyar Ali Nazir, Mazharuddin Ahmad, Prof. Dr. Saiful Islam Siddiki, Al Bayan Foundation, Dr. Motiur Rahman and Mohammad Musa have translated the Qur'an into Bengali. We could not talk about these studies because we did not have enough information. There is a translation of the Qur'an in Bengali as well as in various languages of the world by Mirza Ghulam Ahmed Qadiani (1835-1908, Lahore), the Ahmadis religious movement which is accepted by ulama for their contradictory Aqedah. Al Quran was translated into Bengali by the Quantum Method called Bangla Mormobani.

## **2. Conclusion and Evaluation**

Shah Muhammad Sagir (1400-1500) translated the Sura Yusuf with a poetic translation of the story of Yusuf-Zuleyha firstly. Amiruddin Basuniya from the Rangpur district of Bangladesh translated the 30th juz of the Qur'an in 1808. Girishchandra Şen (1843-1910) had credited for being the first translator of the Qur'an fully in Bangladesh who converted from Hinduism to Brahmanism. But the translation of Girishchandra is maynot be supported for some biased commentaries made based on the based-on Brahmanism.

Anyone who reads the wrong translation of the Girish raises many questions and doubts about Islam in his mind. However, some parts of Girish's translation reflect his own religious beliefs. Similarly, Christian missionary William Gold sack (1871-1957) translated the Qur'an into Bengali for the same purpose.

When a general evaluation of the translation and interpretation of the Qur'an in Bangladesh is made, it is seen that extraordinary Qur'an translations were done during the Pakistani period. However, when we look at the Qur'an exegesis activities, it is seen that many essential interpretations of the Qur'an and hadith books were translated in this period. For the

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<sup>39</sup> Abdus Sahid Nasim, Al kur'an Sohoj Bangla Onubad, Onubadoker Aroj.

translations made in the Bangladesh period, the studies in the Pakistan period have been very stimulating.

Bangladesh and Pakistan are two countries that belong to the same religion, although their race and language are different. It is perfectly acceptable for Bangladesh, which is 2000 kilometres away from Pakistan, to want to leave Pakistan peacefully. However, the Muslim brothers were subjected to an unnecessary bloody war with the encouragement of the invading neighboring state, which was disturbed by a strong Muslim state and wanted to break it up. Thus, Bangladesh gained independence and became a separate state with the will and help of India. While Bangladesh used to be more advanced in social, political and economic life, it has been feeble in terms of sovereignty since 1971. Still, 90% of the society is Muslim. Islam and some strong patriotic political parties are seen as the hope of the state.

Bangladesh, which has the borders of Myanmar (Burma) with the cities of Assam, Tripura and Mizoram in India in the east, west and north, the Bay of Bengal and the most extended seacoast in the world in the south, gained its independence in 1971. Even if Pakistan-Bangladesh continued a win-win situation with fair distribution and administration system, the position of Muslims in these regions, including Arakan-Kashmir, could have been better.

After Bangladesh gained its independence, the official language, Bengali, has increased in educational studies. Bengali studies in universities, colleges, madrasas, religious schools have become more practical. In this period, both writing and translation studies were increased not only in the translation of the Qur'an but also in other branches of knowledge. It is known that there are translations that are not recorded yet since they have been done recently. Some are still being studied as much as the translations recorded in the translation studies of the Qur'an. Among the recorded works in the Bangladesh period, the translation of Mawlana A.K.M. Fazlur Rahman Munshi, Professor Mohammad Taher (1922-1994), Professor Golam Azam (1922-2012), Professor Doctor Osman Goni (1935-...), Mawlana Muhiuddin Khan (1936-2016), Mawlana Muhyiuddin Shami, Hafiz Muniruddin Ahmad (1964) -...), Professor Doctor Mucibur Rahman (1936-...), Dr. Zohurul Hoque (1926-...), Mawlana Delawar Hossain Sayeedi (1940-...), Mustafa Zaman Abbasi (1936-...), Mawlana Habibur Rahman, Mawlana Abdus Şahid Nasim (1949-...) are mentioned.

Among the translations, the editorial board of the Islamic foundation is one of the strongest translators. Some of the essential features of this translation are that some technical terms are left untranslated for easy understanding. Since there is a high probability of mistakes in the Bengali pronunciation of Arabic words, the unique pronunciation system of the Islamic Foundation has been followed. Necessary notes and the reason are given with short

explanations. Considering the general readership level, the signs of foundations are briefly explained.

Other translations were done by scholars who knew both Arabic and Bengali well and were loved by the readers. Mawlana Mohiuddin Khan and Professor Doctor Mucibur Rahman's translations are famous in Bangladesh. Golam Azam translated the Urdu translation of Abu A'la Mawdudi, one of the followers of Mawdudui's thinking and founders of Jamaat-e-Islami in Bangladesh. The translation of Golam Azam is among the most beautiful translations in Bangla; he has invited people to follow the rolls of the Qur'an and Islam throughout his life and has tried to apply the provisions of the Qur'an and Hadith at every stage of life. The Bengali translation of the Qur'an, translated by Delawar Hossain Sayedee while in prison, who shares the same mindset with Golam Azam, has also gained fame in society. As a preacher of Islam and oppressed Islamic politician, Delwar Hossain Saidi is very popular among the Bengali speaking people. His translation has gained much popularity in society. The translation of Hafez Muniruddin Ahmed and his team, which Al-Qur'an Academy London published, did not include the Arabic text, and only the Bengali translation of the Qur'an was included.

Prof. Dr Saiful Islam, Mohammad Musa, Dr Motiur Rahman and Muzammel Hoque translated the Qur'an into Bengali. However, it is not included in this study because there is not enough information about these translations. Although libraries, theology faculties and religious institutions in Bangladesh try to preserve the Qur'an, Hadith and science in books, there is no information about the translators, such as some Qur'an translations, which were translated due to some deficiency in this regard. Apart from that, there are some translations of the Qur'an that have little to do with religion, Islam or are made for commercial purposes. In this study, much attention has not been paid to them. I hope we will address these issues in our future studies.

Considering all these Bengali translations, whether in the 'literal' or 'tafsir' style, it is possible to find some suggestions as to what is required in a Qur'an translation:

1. Arabic and Bengali, especially Urdu, Persian, English, Turkish etc. It would be appropriate to prepare a new translation that will be easily understood by the public by a delegation with a command of languages. Because it is seen as a necessity to translate the Qur'an from Arabic and tell it to people in its language. It would be appropriate to benefit from the knowledge in this field of Islamic geography.

2. Translators should know the style and features of both the source and the language to be translated. This effort should be made to be able to pay attention to the meanings and purposes of the Qur'an in translation with complete peace of mind.



3. When translating, the meaning and purpose of the language translated from the source language should be emphasized in a way that no longer requires explanation. Considering the interpretation, the difference between the original language and the translation language should be explained, and the reader should be able to understand the logic of both languages.

4. The team members who prepared the said translation should wholeheartedly believe in adopting an interdisciplinary approach by acting with the principle of the integrity of information.

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