The Saraiki Translations of the Holy Quran with its Varieties

Maqbool Hassan Gilani
Principal, University of Education, Multan Campus.

Abstract:
In this research article, the different varieties of Saraiki Translations of The Holy Quran have been discussed in detail. These translations contain, underneath-context, lexis-based, semi-idiomatic and poetic translations. These have been studied on comparative level as well. The Arabic language has a different flavor and the Saraiki has its own touch. In this reference the translators have done the translation from Arabic in their own regard. The article also deals with this issue as well. And the translations, merits and demerits have also been reviewed. The poetic versions of the Holy Quran have also been comparatively judged. Because poetry is more popular than prose and widely read, therefore, the poetic translations have been specially discussed in detail.

Keywords: Holy Quran; Translations; Idiomatic word to word; Semi idiomatic; Poetic

I. Introduction

The Saraiki translations of the Holy Quran are of different varieties like the other languages of the world. There are certain translations which are meant for underneath-context translation. There are such kinds of translation in which text is given first. Then at the end of every line of text translation is given. In doing translation, this decorum is maintained that the translation should come right under the word. These translations are considered to be the early translations of the Holy Quran. The old and ancient translations are gemmed in this way. The other kinds of translations are those in which emphasis is given on meanings and the Arabic text is not followed, word to word.

The Arabic language has its own temperament. The structure of its sentences is classified. The Saraiki language has a different temperament from Arabic. Therefore, the translations done in an idiomatic way, the numeric of words don’t remain the same as of Arabic text. The difference between word to word and idiomatic translations is this, that in underneath-translation reader understands every context word easily and in just at a glance.

Though he reluctantly understands the meanings and substance. Otherwise in idiomatic translation the isolated meanings are understood with difficulty by the reader but substance is very easily understood.

Between the underneath-context translation and idiomatic translation two other different types of translations are found which could be called word to word and semi-idiomatic. Word to word translations are those which are underneath-context translations, but we can’t find translation at every word of the text. The word is somewhere else but its translation is somewhere else. That is a free underneath-context translation. Therefore, it has been named word to word. The difference between underneath-context translation
and word to word translation is this, that underneath-context translation the translation is
given right under the Arabic-text, but in it this is not care for the fourth version of the
translation is the semi-idiomatic, these are those translations which cannot be called
idiomatic nor word to word. Because in these translations the precision and flow of
idiomatic translations are not found and underneath translation word to word translations
the care of sentence structure is not taken. In every type of translation has its own color,
like different flowers in a garden and every flower has its own unique flavor. Same is the
case with beautiful versions of Quranic translations. Most Quranic translations are done
in idiomatic expression. The biggest quality of these translations is that they are effective
and easily understandable by even a common reader. The reader does not get irritated but
in reading and understanding meanings get difficult. The other kind of translations is
underneath-context translations. The biggest quality of these translations is that the every
word is revealed and understood but substance is not easily understood. If the
underneath-context translation is idiomatic then there is nothing like that. In this type of
translations there are semi-idiomatic and idiomatic translations, their details will be given
separately.

Third type is word to word translations. These are not underneath-context or
idiomatic. Under every verse the translation is not found but some where it is. Substance
and thought are more easily understood than of underneath-context translation.

Fourth type is semi-idiomatic. These translations could not be called word to word,
underneath-context, or idiomatic. These are different from all the three above stated.
Therefore, it is discussed as a different kind.

In the coming pages a detailed look will be given on these types.

II. Forms of Translations

Idiomatic Translations:
Most translations are done in this type. There are 8 versions of complete and
incomplete translations. Eight out of them are idiomatic. Five are complete and three are
incomplete. Idiomatic translations are:

“Para Awal Mutrajjim Bamuhawara Bazuban Multani”. by Molana Muhammad
Kair-ud-din Sabir Multani.

“Quran Majeed Tarjuma Bazuban Saraiki” by Dr. Mahar Abdul Haq

“Quran Majeed Saraiki Tarjuma Naal” by Khan Muhammad Lashari.

“Saokhay Saraiki Tarjumay Wala Quran Shareef” Az Dilshad Kalanchvi.

“Tafseer Ataleeqi Bazuban Saraiki” by Molana Ghulam Muhammad
Chachrrani.

“Tayasar-ul-Quran-ul-Aroof Saokhi tafseer”by Dr. Prof. Muhammad Saddique
Shakir.

“ Mutaaaddid Soortain Aur Qurani Aayaat” Ustaad Muhammad Ramzan Talib.
Yaarhan Soortaan Saraiki tarjumay naal” by Hafiz Mukhtar Ahmed Shahid Abbassi.

Now we look at the idiomatic translations of these learned translations contrastively. For example thus verse is seen and then we compare the different translation verse. 57 Surah Al-Baqarah.

i. “attay assan tusaday utay jharr baddal di chhan keeti atay asmaan khanw wastay man atay salwa bhaijeya.” (Sabir Multani, 1925)

ii. “atay assan tuhaday utay jharr di chhan kar ditti haie atay tuhaday utay mann (hik Phall) atay salwa (Batai ray) assan nazil keetay.” (Abdul Haq, 1984)

iii. “Tay assan tuhaday utay jharr de chhan keetitay tuhaday wastay khumbian tay batai ray lahoae (paida Keetay)” (Laskani, 1991)

iv. “Tay assan tuhaday uttay badlan di chhan keeti rakhi atay tuhaday keetay mann tay salwa (batai ray) lahanday rehosay.” (Kalanchavi, 2000)

v. “Atay jharr badal kun tusada tanboo keeta atay tusaday utay mann aatay salwa laatha.” (Chachrani, 1990)

vi. “Atay assan tuhaday uttay jharr da pichawan kar ditta bia tuhaday keetay mann tay salwa lahayya” (Shakir, 2005)

In the above mentioned every translation the worthy translator has done the translation in beautiful saraiki idiom. Most of the translators have used Saraiki word “Johar” for Ghamam. Some translators haven’t translated “mann and Salwa.” It would have been better if the counterpart saraiki words were used for these two words. Khan Muhammad Laskani has translated Ghamam as “Khumbian.” Dr. Mahar Abdul Haq has translated it as “like phal” likewise Dr. Sahib has translated “Anzalna” as “nazil keeta” but other translators have used pure Saraiki words as “lahaya” and “bhaijeya”.

The idiomatic translations are also other of good qualities so their discussion is necessary. The reader can easily grasp the meaning the full eloquence is found because the whole representation of Arabic text is present in them; the idiomatic translations are a good example of simplicity, fluency and also contain literary touch. Despite having above stated qualities at certain plaus the reader is unable to understand the meanings of different chonks.

Certain translators have used difficult words, forcibly inserted sentences, strange sentences and explanatory notes as well. Therefore, the beauty of the translation has been hampered. For example, look at the translation of Dr. Mahar Abdul haq:

(verse 2-Surah-Al-Fatih)

“Sub tarfeean Allah Diyan hin jehra kul jahan da palan wadhawan tay phalawan phalawan wala hay.” (Abdul Haq)

In this translation unnecessary explanatory words have distorted the beauty of the translation.

Underneath Context Translations:

Underneath context translations are those in which the Arabic text of the Holy Quran is given first and then underneath every line the translation of every word is given
here great cane is taken that under every line the translated line should come. Underneath one the earliest kinds of Quranic translations most of Saraiki translation of Holy Quran are idiomatic. After those most are under neath context translations. Among these are:

“Amma Yatasaaloon aur alif lam meem da trajuma Multani Zuban wich
by Maulana Abdul Tawwab Multani.

“Quran Majeed Bazuban riyasti” by Mulana Muhammad Hafeez-ur-Rehman Hafeez.


Below we will do the contrastive analysis of these underneath context translations.

Surat A-Baqra verse No. 18

“Doray hin goongay hin andhay hin pas o na walsin.” (Abdul Tawab Multani 1940)

“Doray hin goongay hin andhay hin jo o nee wal Awan walay” (Hafeez ur Rehman 1376 A.H.)

“Aay Boray hin goongay hin Andhay hin pas o nee phirday” (Nizamud Din 1987)

“Boray goongay andhay hin pichay o nee walday sidhay rah” (Saeedi 2000)

In the above mentioned translations, every brilliant translator has tried to give under every Arabic text a Saraiki word. The quality of underneath translation is thus that under the text meanings could be known and the reader does not have difficulty. But in this type of translation, there is a fault that it has not got frequency and precision. In eloquence and simplicity, there also comes hindrance. Another example is as follows:

“Atay na milao haq koon nal koor day atay na chupao haq koon halankay tussan janrday ho.” (Abdul Tawab 1940)

“Atay na milao sach koon nal koor day atay na lukao sach koon atay tussan janrday ho” (Hafeez-ur-Rehman 1376)

“Atay na milao haq koo nal batil day atay chupando tussan haq koon halankay tussan khud janrday ho.” (Nizami 1987)

“Atay haq koon batil nal na milao atay haq koon na lukao halankay tussanjanndo (ee koon) (Saeedi 2000)

In the above mentioned translations the able translators have done underneath-context translation in Saraiki language. But the forcibly certain sentences are also inserted. That means that the sentences of other languages as Urdu, Persian and Arabic have also been given. Instead of these words, if Saraiki words have been used, it would have been better. For example righteousness. Injustice, lie, hiddenness or thought etc.
But in underneath-context translation, the reader can easily see the meanings of every word, under it. But to understand the meanings and substance, there comes a difficulty. From these translations, this becomes clear, that the translators have followed the Urdu translators and that’s why uncommon words are present in the text.

**Word to word Translations**

Word to word translation are those translation which are underneath context translation what they don’t contain the translation of the words under every line. The word is somewhere else and its translation is somewhere else. That is a free underneath context translation. Therefore it is named as word to word translation.

The difference between word to word translation and underneath context translation is this, that at the underneath context translation the translation of the word is given right under the line. While in the lexis based translation this decorum is not maintain. Among the Eighteen Saraiki translations of Holy Quran two are lexis based translation the first’s lexis based translation has been done by late Molvi Ahmed Bukhash and this is recognized as the first printed Saraikiovaranic translation of the Holy Quran. Before it not a single Saraiki translation is known. This translation got printed in 1890 A.D.

The second version of lexis based translation in Saraiki is Noor-ul-Eman which has been calligraphied by Malik Riaz Shahid. This is a hand written manuscript and is based on thirty chapters According to the division of Holy Quran.

The weight of this manuscript is thirteen quintal. Now we revised these translations comparatively. First of all translation of Tasmia:

“Allah day nan nal shuroo karandan Jo een Jahan which har kaheen tay mehrban atay oon jahan which muslimman teen.” (Ahmad Bakhash 1890)

“Allah day nan nal shuroo jehra bahoon mehrban rehmat wala.” (Riaz Shahid 2008)

Both of these translations are not underneath context translation and not idiomatic translation. Though they lexis based translation but they contain ambiguity in the translation of late Molvi Ahmad Bakhash the translation of the kind full (Al-Rehman) and the Compassionate are not given.

And the explanatory notes are as such given which don’t complies with the Arabic text. Like this in the translation of Malik Riaz Shahid the meaning of Compassionate (Al-Reheem) are not given. Only the kind one is given which is not a precision translation.

Like this the translation of Molvi Ahmad Bakhash is also without precision. This seems to be the though rather than the translation. Now another example is as follows.

“sabhay siftan Allah deen Jo saray Jahan da Palan wala atay een jahan which har kheen teen mehrbani ateen oon jahan which muslimaneen teen.” Ahmad Bakhash 1890)
“Sarain khoobian Allah koon jehra malik saray jahan walian da bahoon meherban rehmaatwala.” (Riaz Shahid 2008)

Molvi Ahmad Bux has done the translation of the first verse very well and from it good Sarikyat is also represented. The translation of the second verse is not clear. Like this the translation of Malik Riaz Shahid is the same, and the another example is as follows.

“Allah Sain diyan aytan hin jo assan tuhadaya uttay haq nal tilawat kareenday hain atay beshak aap mursaleen wichoon hin.” (Siyal 1976)

All of these translations are very wonderful examples of lexis based translation.

Semi-idiomatic Translations:
The semi-idiomatic translations are those which could not be called idiomatic translation and lexis based translation. Because in these translation the fluency and conciseness is not found and like lexis based translation the binding structure of the sentence is not also taken core. Among the Eighteen Saraiki translation which are semi idiomatic. Among these the first one is of the Moalana Noor Ahmad Siyal (Late). Which consist of first three chapters of the Holy Quran and has been published by Anjuman Hifz-e-Quran under the name of Tafreed-ul-Quran.

Second semi idiomatic translation is of Allama Muhammad AzamSeedi under the title of Fareed-ul-Tafaseer that is explanation of Saraiki. This translation and explanation of the first chapter of the Holy Quran. Given below is the Compassion of these translation and detail. Consider the translation of Moalana Noor Ahamd Sayal as follows.

“Ay jo kujh assan tuhakoon sunanday pay hain ay Allah Sain diyan aetan hin atay hikmat walay di naseehat day zikr azkar hin.” (Siyal 1986)

Alike this the translation done by able translation as follows.

“Ay Alla Sain diyan aytan hin jo assan tuhadaya utay haq nal tilawat kareenday hain atay beshak aap mursaleen wicchoon hin.” (Siyal 1976)

The above mentioned translation are semi idiomatic. In the semi idiomatic translation fluency is absence. The reader has to stopped and think. The said translator has tried to translation in full manner the Arabic text of the holy Quran. But in the translation of these verses certain sentences are forcibly inserted and due to it the translation is not eloquent. As in the first verse wisdom, advise recitation and in the second verse righteousness, recitation unsuspicious and the messengers are non-Saraiki words. It would be good if Saraiki words have been used. Now look at semi-idiomatic translation Molana Muhammad AzamSaedi.

“Hoshiar beshak oo hay fasadi hin atay lakin naeen samajhday.” (Saeedi 1988)

Look at another example
“Wal assan maff kar ditta tuhakoon eenday pichoon jo tussan shukar karan walay thee wanjo.” (Saeedi 1988)

If it had been an idiomatic translation it would be like this.

“Eeentoon bad wal assan tuhakoon maaf kar ditta jo tussan shukar karan walay thee whnjo.”

Among these translations the translation of Molana Muhammad Azam Saeedi is semi idiomatic. At first right the meanings are not clear in this translation because fluency and precisions is absent in them. That is why the reader cannot understand the tot. In idiomatic translations and in underneath context translation the lexical structure is quite clearly taken care for. That is why the beauty of the translation is hampered. The translator has used some non-Saraiki words and due to it the literary taste has not been achieved. And also the semi-idiomatic translation is not better then idiomatic translation.

Poetic Translations

Poetry is read more than prose and poetry is transmitted heart to heart since centuries. After getting the facilities of printing the poet verse are consistently being published. Saraiki is consider to be among the oldest languages of the world. The poetry of Saraiki is very old. In Saraiki religious literature the biggest treasure of poetry is present.

There are certain poetic translation of the Holy Quran in Saraiki and they are more popular than prose translations. The efforts of Ustad Muhammad Ramzan Talib are quite appreciable in the context of poetic of the Holy Quran. For the first time he did the poetic translation of the Eighty Eight verses of Holy Quran with the name of lighting thoughts (sojhal sochan). After were he also did the poetic translations of the prayers in the Holy Quran with the name of “kindness of prayer (Rehmat-e-Dua). And after words also rendered the thought of Surah-e-Rehman in poetic diction. This translation in named of “lightning Blessing (Sojhal Naimtan).

Ghulam Raza has also verified several verses of the Holy Quran. In this reference Mr. Abdul Wahab abbas is doing Variable work. Uptill now he has completed ten chapters of the Holy Quran.

Now these poetic translations are being reiewed. First of all see the translation of Surah-e-Fatiha.

“Sab tareef Allah Keetay
hay Rab Jahanan da Jehra”.
Ghulam Raza Savra Bhatti. (Bhatti 2007)
Tareef sab Allah keetay jo Rab hay doo jahan da
Shan oondi hay raheemi rutba hay Rehman da.
(Ramzan Talib 2006)
“ Sabhay Tareef Allah ku faqat thandi kay jo Mola
O Malik Jehra palanhar hay een saray aalam da. (Abbasi)

Among these three translations the translation of Ghulam Raza Bhatti is better. It is in a short meter. In the poetic translation of Muhammad Ramzan Talib there are semantic fault. The translation of Universes has been done “Two words”. Which is incorrect.
Abdul Whab Abbasi has used their words for the Deliver (Rab) which is good for poetic requirement but are against the art of translation. Look at another example.

“Allah day nan Rehman toon
Tay Raheemtoon hay ibtada”.
(Bhatti 2007)

“Nam tada y toon shuroo toon wada Rehman heen
Tay raheemi day andar bas aap e Zeshanheen “.
(Ramzan Talib 2006)

“Shuroo Allah day nam toon kareendan han jo Aaqa hay bahoon hay meharban j okay nehait rehm wala hay”.
(Abbasi)

These poetic translations fulfill the poetic considerations but don’t depict fully the Arabic text. Especially the poetic translation of Ustad Muhammad Ramzan Talib is of worth full importance, whose second verse doesn't have any collation with the Arabic text. Like this Ghulam Raza Bhatti has also not versified and penned the Saraiki translation of “the kind” and the Merciful” and the translation of Abdul Wahab Abbasi seems better.

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