

A Critical Study Of Pashto Poetic Translation Of The Qur'an By Syed Jaffar Hussain Shah

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Abstract

This study contains on the critical study of Pashto poetic translation of Quran by Syed Jaffar Husain shah. He did literal translation of the Holy Qur'an in Pashto in Mathnavī form. This translation was published from Peshawar in 1968. The literal translation in poetic form asks for technicalities which this work lacked perhaps. This study surfaces errors which are identified during the study. In this article, many things have been discussed regarding the Pashto poetic translation of the Qur'an by Jaffar Husain Shah. This is the only poetic translation of Pashto. This is a literal translation. The poetry of this translation is weak. In some verses the verses are not translated. Unfamiliar and obsolete Pashto words are used. In the translation, sometimes some extra words have been added and sometimes have been reduced from the words of verses. Mistakes have also been made in the writing of the Quranic text. Some verses have not been translated. Mistakes have been made in pronouns in the translation of some verses. Similarly, there is a difference in the meaning of some verses and its translation. All these issues are discussed in this article and evaluated. This article also explains how much the poets succeeded in presenting the message of Qur'ān. The merits and demerits of the translations have been highlighted.

Keywords: Poetic translation of Quran, Syed Jaffar Hussain Shah.

Introduction

Ever since the revelation of the Holy Quran, the interpretation of the Holy Quran has been going on. Even though the Companions, may Allah be pleased with them, could not understand the meanings of the Qur'an many times, or they faced difficulties in understanding it. For example, there is a Hadith of Bukhari about the verse

“الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ” (1).

The literal meaning of this verse is that those who believe and did not tarnish their faith with wrong-doing for them there is security, and it is they who have been guided to the right way. Abdullah Bin Masoud Radiyallahu Anhu says that when this verse was revealed, we said, "O Messenger of Allah, who is there among us

who does not wrong himself?" Upon this the Messenger of Allah (ﷺ) remarked: It does not mean that which you presume. It implies that which Luqman said to his son:

“ يَا بَنِيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ⁽²⁾”

O my son, do not associate anything with Allah, for indeed it is the gravest wrongdoing. So it was clarified that in this verse, oppression means polytheism.

There are many other verses like this in which the Companions confused, so they became clear by referring to the Prophet (ﷺ). So it became clear that if the Companions had confusion, they would have referred to the Prophet (ﷺ) and he (ﷺ) removed their confusion. And this series has been going on in the same way from the time of the Prophet to the Companions, and from the Companions to the Tabieen, then to the Taba Tabieen and later. Even in the present era, the scholars are constantly trying to explain the Qur'an for the people according to the times and customs in such a way that they understand It and by following it, they can be successful in this world and the hereafter.

People have different likings. One likes the easy-to-understand style, while some likes difficult phrases. Some like the prose style and some like poetic style. Even so, poetry leaves a quick and long-lasting effect on a person as compared to prose. For this reason, some poets have also translated the Quranic verses in their regional languages in a poetic way. Syed Jafar Hussain Shah is also among those poets, who wrote on this topic and translated the entire Quran into Pashto poetry.

Every human endeavor is a mixture of merits and demerits. Because human intellect is limited and imperfect. Only Allah Almighty is perfect, who is exalted from all kinds of mistakes. The interpretation of the Qur'an in prose

requires great care, and in poetry, the limits and restrictions and the rules and regulations of the poem must be followed, so it becomes even more difficult to take care of in it. For this reason, it was felt necessary to critically evaluate the only Pashto poetic translation of the Qur'an so that the people who use it know its authenticity to avoid misinterpretation by knowing about the gaps and shortcomings.

Introduction and biography of Syed Jafar Hussain Shah

His full name was Syed Jafar Hussain Shah. He belonged to Hussaini Sadat. His father name was Sayed Mir Jafar Shah. He was born on 28th Ramadan 1313 Hijri corresponding to 20th March 1896 AD in Usterzai Payan in distt Kohat.⁽³⁾

The homeland of Syed Jafar Hussain Shah was Hijaz. His forefathers came from there to Kuram Agency through Iraq, Iran and Khorasan. Among his ancestors, Syed Abu Al Hasan alias Fakhr e Alam Baba came to the region of Kuram about seven hundred years ago. And Syed Khalil Baba came to Ali Zai about three hundred years ago and settled here. His tomb is located in the south of Khadizai Imambargah.⁽⁴⁾

Education

He attended the primary school of Khadizai village in his area for his early education. As this was the only government school between Hangu and Kohat. After spending two months there, a government school was approved in his village Usterzai. Here he enrolled and studied in this school till the fifth standard. In 1909, he passed the Class V examination from here and admitted in the middle school at Hangu. He studied here till 1912 and passed the Class VIII examination from here. After that he admitted in Normal School Kohat and

passed the Normal School Examination in 1913.⁽⁵⁾

Religious education

Syed Jafar Hussain Shah studied the accustomed sciences as well as the religious sciences in depth. He studied the books of basic knowledge from his father, and after that he studied many books during his employment. Apart from religious books, he acquired knowledge in science, philosophy and knowledge of Al-kalam etc. When he was serving in District Kuram, he studied Arabic grammar books from Hafiz Kifayat Hussain.⁽⁶⁾

Employment

In 1913, after passing the normal school examination from Kohat, he was recruited as a teacher in the education department, but due to some reasons, he resigned from the job. In 1914, he was again recruited in the education department in Peshawar. During this time, Syed Sahib continued his preparation for the drawing master exam and passed the drawing master's examination in 1915. Accordingly, he was promoted as patrol drawing master in district Hazara. He served as a Drawing Master in many places across the province. In the year 1951, he was going to retire, but he was given an extension of one year. Therefore, his retirement was on March 20, 1952. But due to necessity, he was taken again and was employed till June 30, 1954. After that he resigned from the job.⁽⁷⁾

Death

According to Professor Hamish Khalil, his date of death was 1973. He writes in his book "Pukhtane Likwal (Pashtun writers)" that the Rekhtuny was follower of the Twelver Shi'ism faith. And died in 1973.⁽⁸⁾ But this statement is not correct. According

to his younger son Syed Idris Al Hasan, he died on May 8, 1971.

Pen name

He had chosen the pseudonym Rekhtony for himself. About his Pen name, he writes in his bibliography that he used to use the Pen name "Jafar" for himself, as he says in a poem:

"څو کتاب ستا د سینی مکمل نه وی

پوئی به نشی د جعفر په دی کتاب"

In it Syed Sahib has written his Pen name Jafar for himself.

Similarly, sometimes "Jafar Hussain Shah" has also been used by him, as in the poem,

"بے رهبره به منزل ته نه رسیگی

هر سو جعفر حسین سور په دل دل شی"

In it Syed Sahib has written his pen name Jafar Hussain for himself. Similarly, "Banda" is also sometimes used. Therefore, he has said in the poem,

"د بنده خبری واره کنایات دی

د نا اهلو په غور درشیمین نه شی"

In it, Syed Sahib has written "Banda" as a pen name for himself. But he uses "Banda" for himself in those places where he doesn't want to reveal his identity.⁽⁹⁾

After that on November 29, 1957, at the request of Maulana Abdul Aziz Mazahiri, "The Pashto Literary Jirga" was founded, then Shah Sahib was unanimously chosen as the patron of this Jirga. For this reason, Shah Sahib intended that choose a nickname for him. For this reason, looking at the name of Imam Jafar Sadiq, he chose the pseudonym Sadiq for himself, which Urdu means true and Pashto means Rikhtuny. Since he belonged to Pashto and was a Pashto language poet, he chose the Pashto meaning of Sadiq i.e. Rikhtuny as his pen name.⁽¹⁰⁾

Introduction and critical review of Syed Jafar Hussain Shah's poetic translation of Quran

The Holy Quran is the last revealed book of Allah. It is the guidance for the people till the Day of Judgment. It is a message revealed by Allah to His followers. The message of the Qur'an has been revealed by Allah to the speakers of all languages of the world. Fortunately, the Pashtuns of Afghanistan and Pakistan are mostly Muslims and believe in the Qur'an. There are very few of them who follow religions other than Islam. Therefore, the scholars of this region have made Quran easier for those who understand and speak the language of this region i.e. Pashto by translating the Qur'an into their own language. This translation of Syed Jafar Hussain Shah is also among these translations. He has translated the entire Quran in poetic style. This is the first and only effort in Pashto in this regard.

Translating the Holy Qur'an in prose is a very difficult and dangerous task. A slight slip leads a person to sin instead of good deeds and makes him reprehensible, as well as the language of poetry is even narrower than that of prose, it is even more difficult to convert the meanings of Quran in to the form of poetry. But still some people step into the valley of danger. Now, to what extent they succeed? It can be said only after a critical review of their translations. That is why the translator writes in the introduction that I was not able to complete such a heavy task. The reason was that there was not one difficulty in this work but many difficulties. That is, such a big task which consisted of 12134 verses, and then to translate from an eloquent language like Arabic to a narrow language like Pashto, and then the most difficult of these tasks is to translate the verses of the Holy Quran

and the verses of the revealed book into a weak language like Pashto with a weak intellect and also keeping in mind that the translation of each page should be written on the same page as well as that the translation is in poetic form and not in prose. All these were difficulties in the presence of which this work was not impossible but it was definitely difficult.⁽¹¹⁾ Syed Jaafar Hussain Shah has translated this into Bangash dialect which was his regional dialect. This translation has been praised by writers like Maulana Abdul Qadir and Syed Rasool Rasa of Pashto Academy Peshawar as well as Saqib Akbar Chairman Al Basira Pakistan, Dr Samiuddin Arman and others.

Syed Jafar Hussain Shah considered the translation of the Qur'an to be the most important in all his writings, so he writes,

زه ريښتونى كه اوس مړ شم هم مړ نه يم
چي مي پريخله په دنيا كيني لوى نشان
څه خبر ټپه ته چي څه دے غا نشان
منظومه ترجمه ده دى قرآن⁽¹²⁾
غا

It means that if I die now, I am not dead because I have left a great sign. Do you know what that sign is? It is a poetic translation of the Holy Quran.

Beginning of translation

In the introduction, the translator writes about the beginning of translation that first I translated Surah Al-Fatihah in verse for the purpose that different poems were recited in the morning assembly in schools, like the national anthem is recited today. So I translated Surah Fatiha so that it should be recited instead of these poems. In some schools, this translation started to be recited in 1936. Then some time later when (the translator had retired) on 4 Muharram 1375 Hijri corresponding to 27 August 1956, I was reciting the Qur'an in the morning, and when I recited Surah Luqman, the advices

of Surah Luqman greatly influenced me. I translated it in verse, but it was not a literal translation like the rest of the translation of the Qur'an, but with a little detail.

Then for a long time I did not think of translation. Finally, in 1961, I got the idea to translate some surahs of the Quran. With this idea, I translated Surah Al-Nas and then Surah Al-Falaq, and in the same way, I was coming from the end. Many surahs were translated, so neither I had this thought nor my intention that I would translate the entire Quran. That's why I didn't start with Surah Al-Baqarah, but in the same way, I was coming from Surah Al-Nas backwards and translating. Meanwhile, I wrote two Urdu books and a few Pashto books.

Finally, when I finished my last book, Mu'min, which is in Urdu, on June 5, 1963, by that time I had completed the translation of 15 parts. So I decided that I will not do anything else until I finish this translation. So, in the same order, I was coming backwards and finished the translation of Surah Al-Baqarah on Friday, 5 Rajab 1383 AH corresponding to 22 November 1963 and thanked Allah.⁽¹³⁾

The only Pashto verse translation of the Qur'an

This translation is the only Pashto rhymed translation of the entire Qur'an. It contains the translation of 114 surahs of the Holy Qur'an. The translator has mentioned the number of verses 6260. In it, he has added the translation of Bismillah 113 times and mentioned a total of 6373 verses.⁽¹⁴⁾

Number of verses

The translator has described the number of Quranic verses as 6260. Scholars differ about the number of Quranic verses. According to the famous saying, the

number of verses is 6666. But this opinion is not based on research. Allama Qurtubi and Ibn Kathir, may God have mercy on him, have mentioned this difference in their tafseer. According to their sayings, the number of verses is agreed upon up to 6000, but there is disagreement in more than that. According to Muhammad bin Isa, this number is six thousand. Abu Amar has said that this number was narrated by the people of Kufa from the people of Medina and did not attribute it to anyone. According to Ismail bin Jafar, this number is six thousand two hundred and fourteen. Fazl said that according to the opinion of the people of Makkah the number of verses is six thousand two hundred and nineteen. Muhammad bin Isa has said that the number of verses of the Qur'an according to the opinion of the people of Kufa is six thousand two hundred and thirty six. And this number was narrated by Salim and Kassai from Hamza, and Kassai attributed it to Ali. Muhammad said that according to the people of Basra, there are six thousand two hundred and four verses. Yahya bin al-Harith bin al-Zhamari has said in a narration that this number is six thousand two hundred and thirty-five and in another narration it is six thousand two hundred and thirty-six.⁽¹⁵⁾ There are 6236 numbers in the current manuscripts.

However, the translator has stated the number of verses 6260. And adding the translation of Bismillah 113 times without Surah Towba, the number of verses has been mentioned as 6373. The researcher has not found the number mentioned by the translator anywhere. These verses have been translated by the translator into twelve thousand one hundred and thirty four (12134) verses.

Poetry

This poem is written in Masnavi style. Dr. Sami Uddin Arman writes about it that the poetry of this translation is weaker than the poetry of the lower class. His accent is regional, probably Kuram agency. The pronouns, sounds and word choices of this translation are perfunctory action. However, this is definitely a sign of sincerity.⁽¹⁶⁾ So, according to Dr. Samiuddin Arman, the poetry of this translation is weak. Pronouns, sounds and word choices are perfunctory action. And these things has also been noted by the researcher during the research that sometimes mistakes are made in pronouns and gestures which is discussed in this article.

Peshawar University scholar Dr. Khurshid Alam has written his PhD thesis on Syed Jafar Hussain Shah's academic and literary services. In this thesis, while commenting on Shah Sahib's translation, he writes that Rekhtooni's verse translation of the Holy Quran is a continuation of other Pashto literature. Before that, folk tales have been translated in Masnavi style. Rikhtooni has also translated the Holy Qur'an in Masnavi form so that both stanzas of a poem are the same. Rikhtooni has made it necessary that both stanzas of the poem should rhyme. And if the Radif is needed, it has also been used. He also tried to finish the stanzas with words that had more rhyming sounds such as alf, ba, ta, lam, mem, nun, ya and ye. Because rhyming words of these letters are often found and can be found easily.⁽¹⁷⁾

Use of unfamiliar words

This translation has been done in the Bangash dialect of Pashto, which is the translator's own regional dialect. This translation has included some words that are now obsolete and unfamiliar. For

example, the translation of **ولا يظلمون** "is as follows,

"يوه سپانړسى برابر ظلم نه كوى"⁽¹⁸⁾

In this translation, the word "سپانړسى" is not commonly used in Pashto.

In the same way, the translation of **فتنروها** "is as follows,

"پس نو تاسو پريردوى بيا هغه بنځى په خپل حال كښى چى كويرى وى هغه بنځى"⁽²¹⁾

In this translation, "كويرى" is a word that is not used in normal Pashto. Al-Malaaqah (المعلقة) means something hanging. Meaning, don't hang this woman.

Literal translation

Syed Jafar Hussain Shah's versed translation is only a literal translation. As in one place he himself specifies that when he started the translation of Surah Luqman in 1956, since it was the beginning of the translation, it includes a little detail and the rest of the translation is a verbatim translation.

Obscure phrases

Translator sometimes mentions difficult Arabic and Persian phrases to complete the poem. For example, he translates verse 33 of Surat al-Dukhan as,

"او مى ور كړلو هغو لره آيات
وو آزمائش بنسكاره جوات"⁽²²⁾

Now here the word "jawat" has been mentioned by the translator, and it is an Arabic word. Therefore, in the Lisan Ul Arab, "جَوَتْ دُعَاءُ الْإِبِلِ إِلَى الْمَاءِ" it means to call the camel to water. Then he writes further that "والاسم منه الجَوَاتُ" which means that the noun "jawat" comes from it. However, according to translator this is the translation of "بلو ميين" which means a clear trial. In the verse, there is no connection between the word and its meaning.

Extra words are not enclosed in parentheses

At some places, the translator has explained some words more than the words of the verse for clarification. In the entire translation, only four places are enclosed in parentheses and the rest of the places are left as it is. Here are the four places.

- (1) Surah Al-Nur verse 35
- (2) Surah Al-Nur verse 43
- (3) Al-Ankabut 61
- (4) Al-Fajr 27

Apart from this, wherever any excess has been mentioned on his part as an interpretation, translator has not mentioned it in parentheses. For example, the meaning of "وَالصَّلْحُ خَيْرٌ" (23) is that "And settlement is best" While the translation of the translator is something like this, "Settlement is good and whoever makes settlement"

The meaning is that, it is good to make settlement, whoever wants to make settlement. The translation of "وَالصَّلْحُ خَيْرٌ" is absolutely correct that making settlement is a good deed. After that, the translator has added a few extra words that "Whoever wants to make settlement". These words are not the translation of the words of the Holy Quran. And neither has the translator enclosed it in parentheses.

In the same way, the translation of "وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ" (24) as follows,
 "خاورو کینسی ئے پیدا کرلو بلر گیر
 دي خني فرش-چي ويل پري شي تکبير" (25)
 او

That is, Allah has also created burden bearers from among the animals. And there are some floors on which the Takbeer is recited. While translating this verse, the translator has added one sentence, that is, "on which the Takbeer is recited". These words are not the translation of the words of the Qur'an, but are extra words by the translator.

Errors in the Qur'anic text

While transcribing the Qur'anic text in the manuscript, there are many mistakes in it. Although it has been revised and corrected a few mistakes, but still there are some mistakes. For example, when quoting verse "فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ" (26) Irabs are not correct. The word "نَفْسٌ" is subject for the verb "فَطَوَّعَتْ", so it should be marfoo (Naminative i.e. with damma). While in the manuscript it is written maftooh (Accusative i.e. with fatha). Although the translation has been done according to the subject, but the Irabs have not been written correctly.

In the same way, "وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضٍ" (27) while quoting this verse, the word "بَعْضٍ" is written as "بَعْدُ", which is an obvious scribal error, and it has a huge impact on the meaning.

Some verses have not been translated

There are many verses in this translation where the translator did not translate. Moreover, the translation has not done in the middle of many verses, which has a bad effect on the meaning. For example, "وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَتَفَرَّجُ" (28).

While translating this verse, "وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا" has not been translated. The translator haven't translated this part of verse, so the meaning of the verse is not exactly clear. The first part of this verse "وما انزل على الملكين ببابل هاروت و ماروت" has been translated as follows.

"چي غه شئي په ملانكو دوو وه نازل
 هاروت او په ماروت-په بنار بابل"

It means, (they followed) what was revealed to the two angels Haroot and Maroot in the city of Babel. After that, the

translation of "انما نحن فتنه فلا تغفر" is as follows,

"دے ہم دغہ چہ یو مونبرہ امتحان
خیال کرو۔ چی تاسو نشو کافران" (29)

It means, we are a trail so Take care that you do not become disbelievers. In the middle of the verse, " وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّىٰ " has not been translated, due to which the meaning is not clear.

In the same way, " أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا " (30) in the verse only " أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ " has been translated while the rest of the verse has not been translated. Due to which the meaning of the verse has become ambiguous. So it is translated as,

"آیا تاسو کره دا خیال دغہ گمان
چہ دا خل بہ پہ بهشت شو پہ جنان" (31)

The rest of the verse is not translated. Although, the verse mentioned after it, has been translated. So the translation is like this,

"پہ تحقیق چہ تاسو وو دی نہ اول
چہ خواهش د مرگ آرزو تاسو کول" (32)

And this translation is the verse number 143 of Aal e Imran. Which is after it.

Representation of his school of thought

The translator has represented the Shia school of thought in four places and translated accordingly

The first place is "ثَلَاثَةٌ قُرُوءٍ" Al-Baqarah: 228. According to the Shia school of thought, the word "قُرُوءٍ" means purity i.e. the absence of menstruation. The translator has also translated this word according to it. Because the translator is belong to the Shia school of thought and according to the Shia scholars, "قُرُوءٍ" means Tuhur (purification), as Malikiyyah and Shafi'i say. So the translator has also translated accordingly. The translation is follow,

"هغه بنحے چی طلاق غو شوي دي
انتظار د کري پہ خانو دري پاکی" (33)

It means, the women who have been divorced, then they should wait for three tuhur (purification).

The second place is, "فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ" Al-Ma'idah: 6. According to the Shia school of thought, here it is meant to wipe the feet. There is a difference of opinion among the Qurra about the Irabs of this verse. According to some Qurra, such as Nafi, Ibn Umar and Kasai, " وَأَرْجُلَكُمْ " is accusative (الْمَنْصُوبُ), and according to Ibn Kathir, Abu Amr and Hamza, it is genitive (الْمَجْرُورُ). And according to Hasan and Aamash, it is nominative (الْمَرْفُوعُ). In genitive case it will come under the "وَأَمْسَحُوا", which will lead to a jurisprudential issue. That is, just as the head is wiped in ablution, the feet are also wiped in the same way. While in the case of the accusative (Mansoob), it will come under the "فَأَغْسِلُوا", it mean that the feet should be washed in the ablution. This opinion has been adopted by many jurists. The opinion of the Shias is genitiv (Majroor), that is, to wipe the feet during ablution. The translator is also belong to the Shias, that is why he has adopted the same opinion and translated according to this Qiraa. The translation is as follows,

"او د خپلو سرو مسح اوکاندو
شاکو پورے ہم د خپلو خپو" (34)

It means, wipe your heads and also (wipe) your feet up to the bone of the feet. Although while quoting the verse, "وَأَرْجُلَكُمْ" is written Mansoob, but the translation has been done according to Majroor.

The third place is Al-Anaam: 75. Allah says "وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَرَ". It means when Ibrahim said to his father Aazar. While

translating this verse, the translator has translated it as follows:

"ابراهيم خپل تره آزر ته ڪله اووے
ته دا بتان معبودان نيسي" (35)

It means, when Abraham said to his uncle, "Do you make these idols gods?" Word "Ab" has been mentioned in the verse, which means, Ibrahim (peace be upon him) said to his father. While the translator has mentioned the word uncle instead of father. There is a difference of opinion about the father of Ibrahim (peace be upon him) whether this Azar was the father of him or his father's name was Tarikh. According to some Sunni scholars and Shias, Azar was not the father of Ibrahim (peace be upon him). That is why, according to their opinion, Azar has been mentioned in translation was the uncle of Ibrahim.

The fourth place is "قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا أَنِّي" "الْمُؤَدَّةَ فِي الْقُرْبَىٰ", Al-Shura:23.

The translator has translated it as,

"اویا۔ نه غوارم له تاسو دي اجرت
خو ڪما خپلو سره ڪرو مؤدت" (36)

It means, say that I do not ask you for any wages, but love my relatives. The meaning described in the translation is one meaning of this verse. There are three opinions in the meaning in this verse. The first opinion is that the meaning of the verse is that, I do not demand any wages from you, but that you take care of the relationship between me and you. The second opinion is that, O Prophet! Say to the Muslims: I do not ask you for a wage, but that you love my relatives. The third opinion is that O people! I have not brought this religion to you for a reward, but that you may love Allah and gain nearness to Him through good deeds.

The translator has translated here according to the second point of view. Since the translator himself belongs to the Shia school of thought and this point of view has

been preferred in Shia interpretations. And the element of love of Ahl al-Bayt is also dominant in it, so it has been translated according to this opinion.

Errors in pronouns

At some places, the reference of the pronouns is not stated correctly, which affects the meaning. For example, in Surah Al-An'am, verse 70, the translator translates "ليس لها من دون الله ولي ولا شفيع" as follows.

"بي له خدايه نشته دے هغو لره
يو دوست نه سفارش ڪرلو والا" (37)

It means that, there will be no friend and intercessor for them except Allah. However, the pronoun is used for singular that there will be no friend and intercessor for that person. The reference of this pronoun is mentioned in first part of this verse which is word "نفس" and it is a singular word. While the translator has mentioned the plural pronoun that there will be no friend and intercessor for them. Similarly, the translation of verse 15 of Surah swad "مالها من فواق" is as follows,

"بيا به نه وي غولره ڄه افاقه
نڪرلئس شي هغو له ڄه وقفه" (38)

That is, there will be no recovery for them and they will not be given any break. In the verse, the reference of the pronoun "ها" is "صيحة" in the previous part of the verse "وما ينظر هؤلاء الا صيحة واحدة". While the translator has referred it to "هؤلاء", which is not correct. And because of this, the meaning of the verse is not being interpreted correctly.

Lack of correct meaning at some places

At some places, the translation is unable to convey the correct meaning. That is, the meaning of the verse is something else, while another meaning has been explained in the translation. For example, the

translation of Surah Hud verse 91 "قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ" has been translated by the translator as follows:

"وے چی اے شعیب نکر و مونر وینا
دومره زیاتہ لکہ تہ کاندی وینا"⁽³⁹⁾

That is, they said, "O Shoaib! We do not talk as much as you do." It is not correct to explain the meaning of this verse in these words. Here Shoaib (peace be upon him) spoke against the nature of the nation, so they said that what you are saying is beyond our understanding. The translator has translated "تَقُولُ" instead of "نَفَقَهُ", which completely invalidates the meaning of the verse.

Similarly, the translator has translated Surah Al-Raad verse 33,

"as follows: "أَمْ بَظَاهِرٍ مِّنَ الْقَوْلِ"
"یا هغو سره دی کری پہ جار خبرے"⁽⁴⁰⁾

It means that have they (the disbelievers) spoken with them (idols)? The meaning in the translation is not correct. Because in this case, it is as if these disbelievers are being told that either you are giving information to Allah that Allah does not know, or you have openly spoken to these idols. While In the verse, it is referring to their words that their naming of idols is based on reality or have you spoken it just an offhandedly. The translator did not correctly explain the meaning of "بَظَاهِرٍ مِّنَ الْقَوْلِ". So Imam Tabari, may God have mercy on him, said that "بَظَاهِرٍ مِّنَ الْقَوْلِ" means everything that is false and that is not true. So this meaning is not correct.

Translation of singular with plural and plural with singular

At some places plural has been translated as singular and singular as plural. For example, in the translation of Surah Aal e Imran, verse 84, "فَقُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا", the translator has translated the plural pronouns with singular pronouns in "أَمَّا

"وَمَا أُنزِلَ عَلَيْنَا" and "بِاللَّهِ". So the translation is as follow,

"اویا۔ ما ایمان راورے دے پہ خدائے
پہ ما چی دے نازل پہ هغه شنے"⁽⁴¹⁾

It means, say that I believe in Allah and what has been revealed to me. Although the meaning of the verse is correct, but the pronouns have not been used correctly. Because the pronouns of "أَمَّا" and "عَلَيْنَا" is plural, while the translator has translated it to singular i.e. is "I" instead of "we".

Similarly, in the translation of "وَرُوحٌ مِنْهُ", Al.Maida:171, the translator has translated the word "رُوحٌ" with "ارواحٌ". So the translation has been done like this,

"او هم داله غه طرف دے ارواح هم"⁽⁴²⁾

That is, this (Jesus, peace be upon him) is a spirit from Allah. Although the word "رُوحٌ" is mentioned as singular in the verse.

In some places, nouns are translated as pronouns

In some places nouns are translated as the pronoun. For example, while translating the verse 1 of Surah al-Fatiha, "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" the translation of the noun "لِلَّهِ" has been done with the pronoun. So the translation is like this,

"دی هغه له تول ثنا او صفتونه

رب دے پالی د هو واره عالمونه"⁽⁴³⁾

All praises and attributes for Him, who is the Sustainer of all the worlds. Now in this translation, the translation of "لِلَّهِ" with the word "هغه" which is a third person singular pronoun, while this the noun, not a pronoun.

The only Allah is complete. Human endeavors have both merits and demerits. Apart from the flaws, the feat that Shah Sahib has done is certainly a great service to literature as well as to the Holy Quran. The poetic translations have been done in other languages as well, but in Pashto this

honor was written by Allah Ta'ala in the destiny of Shah Sahib.

Summary

The only poetic translation of Pashto is written by Syed Jafar Hussain Shah. He was born in 1896 in Usterzai area of Kohat. After completing his education, he served as a teacher in Education Department. He continued his religious study during his service as well. He died in 1973. This translation started in 1936 and was completed in 1963. It was published in 1968. It is the only Pashto verse translation of the Qur'an. The translator has used unfamiliar words. This is a poem written in Masnavi style. The poetry of this translation is not of high quality. Its translation is a literal translation. Difficult words have been included in it. In some places, the translator has explained some more words than the words of the verse for clarification, and he has not been enclosed in parentheses except for four places, due to which the distinction between translation

and interpretation is impossible. Errors are found in the Qur'anic text while copying the verses. Some verses have not been translated. Along with this, the Shia school of thought has been represented. Mistakes have been made in the pronouns. In some places, the translation is unable to convey the correct meaning. In some places, plural nouns are translated as singular and singular are translated as plural. In some places, the nouns are translated as pronouns. These issues have been discussed in this article.

CONCLUSION

The only Pashto verse translation of the Qur'an has been done by Syed Jafar Hussain Shah. There are several flaws in it. For example, sometimes the meaning has been reduced to excess. Some verses were not interpreted correctly. Sometimes mistakes have been made in the transcription of verses. Along with this, religious School of thought influence is also found in it.

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