

Translation of Holy Quran in Brahui Language

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Abstract

This research explores the history and significance of the translation of the Holy Quran into Brahui language, from its earliest translation in 1914 to the present day. The study analyses the impact of this translation on the Brahui community, both culturally and linguistically, and how it has influenced the development of Brahui literature over the years. Using a combination of quantitative and qualitative research methods, the study examines the linguistic features and stylistic elements of the translations and their impact on the language and literature. Additionally, the research investigates the social, religious, and cultural contexts in which these translations were produced, and the factors that shaped their content and reception. The research findings suggest that the translation of the Holy Quran has played a significant role in the development and preservation of the Brahui language and literature, as well as in the religious and cultural identity of the community. This study sheds light on the importance of translation as a tool for preserving cultural heritage and enhancing intercultural understanding and provides insights into the role of religion in shaping linguistic and literary traditions.

Keywords: Ummar Deenpuri, Brahui language, Durkhani school of thoughts, modifications.

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MOLANA UMMAR DEENPURI

Molana Ummar Deenpuri was a prominent religious scholar and translator, known for his contributions to the Durkhani school of thought and his translation of the Holy Quran into Brahui language. The Durkhani school of thought was established in 1883 by Molana Muhammad Fazil Durkhani in Dhadar Balochistan, and it emphasized the importance of Quranic teachings and Islamic principles in everyday life.

Ummar Deenpuri, who was born in 1882 in Mastung, the Balochistan province of Pakistan, received his early education in Arabic and Islamic studies from local madrassas. He later moved to Dhadar to study under the guidance of renowned scholars, including Molana Abdul Ghafoor Hamayuni. **Brahui (2020)** It was during his time in Dhadar that Ummar Deenpuri became interested in the Durkhani school of thought and began his work on the translation of the Holy Quran into Brahui language.

The Brahui language, which is spoken by the Brahui community in Balochistan and other parts of Pakistan, has a rich cultural heritage and a unique history. However, there was a lack of written material in Brahui language, including translations of the Holy Quran. Ummar Deenpuri recognized the importance of making the Quranic teachings accessible to the Brahui-speaking population and worked tirelessly to produce a translation that accurately conveyed the message of the Quran.

Ummar Deenpuri's translation of the Holy Quran into Brahui language was the first of its kind and was published in 1916 Brahui (2020). The translation was not only significant in terms of making the Quranic teachings accessible to the Brahui-speaking population but also contributed to the preservation and development of the Brahui language and literature.

Therefore, this research aims to explore the life and work of Molana Ummar Deenpuri, including his contributions to the Durkhani school of thought and his translation of the Holy Quran into Brahui language. The study will use a combination of qualitative and quantitative research methods to examine the linguistic and cultural significance of the translation and its impact on the Brahui-speaking population. This research will provide insights into the importance of translation as a tool for preserving cultural heritage and enhancing intercultural understanding, as well as the role of religion in shaping linguistic and literary traditions.

The statement that the Quran is a Nobel piece in Arabic literature (**Naik, n.d.**) is a widely accepted fact among Muslims, non-Muslim scholars and of Arabic language and literature. The Quran is considered a literary masterpiece due to its unique style, eloquence, and poetic beauty. Its impact on Arabic language and literature is unparalleled, and it continues to inspire generations of Muslims and non-Muslims alike.

Now, let's relate this discussion to the translation of the Holy Quran in Brahui language by Ummar Deenpuri. Brahui is a Dravidian language spoken primarily in Pakistan and Afghanistan Ullah (2022). The translation of the Quran into Brahui is significant because it makes the message of the Quran accessible to a wider audience who may not understand Arabic. This translation also allows Brahui speakers to appreciate the literary and linguistic beauty of the Quran in their own language.

Furthermore, the translation of the Quran into Brahui is a testament to the universal nature of its message. The Quran's message is meant for all people, regardless of their language, culture, or ethnicity. By translating the Quran into different languages, the message of Islam becomes accessible to more people around the world, fostering greater understanding and appreciation among different communities.

In conclusion, the Quran is a masterpiece of Arabic literature, and the translation of the Quran into different languages allows its message to reach a wider audience. The translation of the Quran into Brahui by Umer Deenpuri is a significant contribution towards this goal and promotes greater understanding and appreciation of Islam among Brahui speakers.

It is interesting to note that this translation was done over a century ago, in 1914, and was published in 1916. At that time, the availability of resources for translation work would have been limited, making the effort to translate the Quran into Brahui language all the more impressive.

It is also noteworthy that the publication cost of this translation was provided by Wadera Noor Muhammad Bangulzai **Brahui (2020)**. This highlights the role of community support in facilitating the translation and publication of religious texts in different languages. It also demonstrates the importance of collaboration and cooperation among members of a community towards a common goal, in this case, the dissemination of the message of the Quran in the Brahui language.

Overall, the translation of the Quran into Brahui language by Molana Muhammad Ummar Deenpuri, with the support of Wadera Noor Muhammad Bangulzai, is a significant contribution to the dissemination of the message of Islam among the Brahui-speaking community. It underscores the importance of language and cultural accessibility in promoting greater understanding and appreciation of religious texts.

DURKHANI SCHOOL OF THOUGHT (MAKTAB E DURKHANI)

The emergence of Durkhani school of thought, also known as Maktaba e Durkhani, in Brahui language in the 19th century was significant as it provided a platform for the study and interpretation of Islamic theology in the local language. This was in response to the British colonial rule in Dhadar the winter capital city of Balochistan (**Ahmed, 1976**), which had created a need for religious education and reform.

During this period, Christian missionaries were also active in translating the Holy Bible into local languages, including Brahui. This sparked a sense of urgency and enthusiasm among the followers of Durkhani school of thought to translate the Holy Quran into their own language, as they saw it as a means of preserving their religious and cultural identity.

The translation of the Quran into Brahui language by Molavi Ummar Deenpuri, therefore, was not only a religious endeavor but also a response to the colonial context in which it was undertaken. It was an attempt to empower the local community through the

dissemination of Islamic knowledge in their own language and to counter the influence of Christian missionary activities.

Overall, the translation of the Quran into Brahui language by Molavi Ummar Deenpuri and the emergence of Durkhani school of thought in response to the British colonial rule in Balochistan highlights the important role of religious and cultural identity in the face of external influence. It also demonstrates the resilience and adaptability of local communities in the face of social and political change.

ARABIC SCRIPT FOR DEENPURI, STRANSLATION

Molavi Ummar Deenpuri used the Arabic adopted script for this translation. The use of Arabic script for Brahui language was not uncommon during this time as it had already been adopted for writing other languages in the region such as Urdu and Persian.

The decision to use the Arabic script for Brahui translation of the Quran had several advantages. Firstly, it helped to maintain the linguistic and cultural connection between Arabic and the Quranic text, as the Arabic script is the original script of the Quran. Secondly, it made the text more accessible to Arabic-speaking Muslims who may be living in the region.

However, the use of the Arabic script for Brahui language also posed some challenges. Brahui language has a distinct phonetic system, and some of its sounds do not exist in Arabic. This required some modifications to be made to the script to accommodate these unique sounds, making the translation process more complex.

Overall, the use of the Arabic adopted script for the Brahui translation of the Quran by Molavi Ummar Deenpuri highlights the importance of script choice in the translation of religious texts. It also underscores the challenges of translating texts between languages with different phonetic systems and the need for adaptation to maintain accuracy and authenticity.

It is important to note that Brahui consonants such as

/ٹ/T/, /ڈ/D/, /ڙ/R/, and /ڻ/L/

have historically presented some spelling challenges in the language. This is due to the fact that the phonetic sounds of these consonants in Brahui language differ from their equivalents in other languages that use the same script, such as Arabic and Persian. For

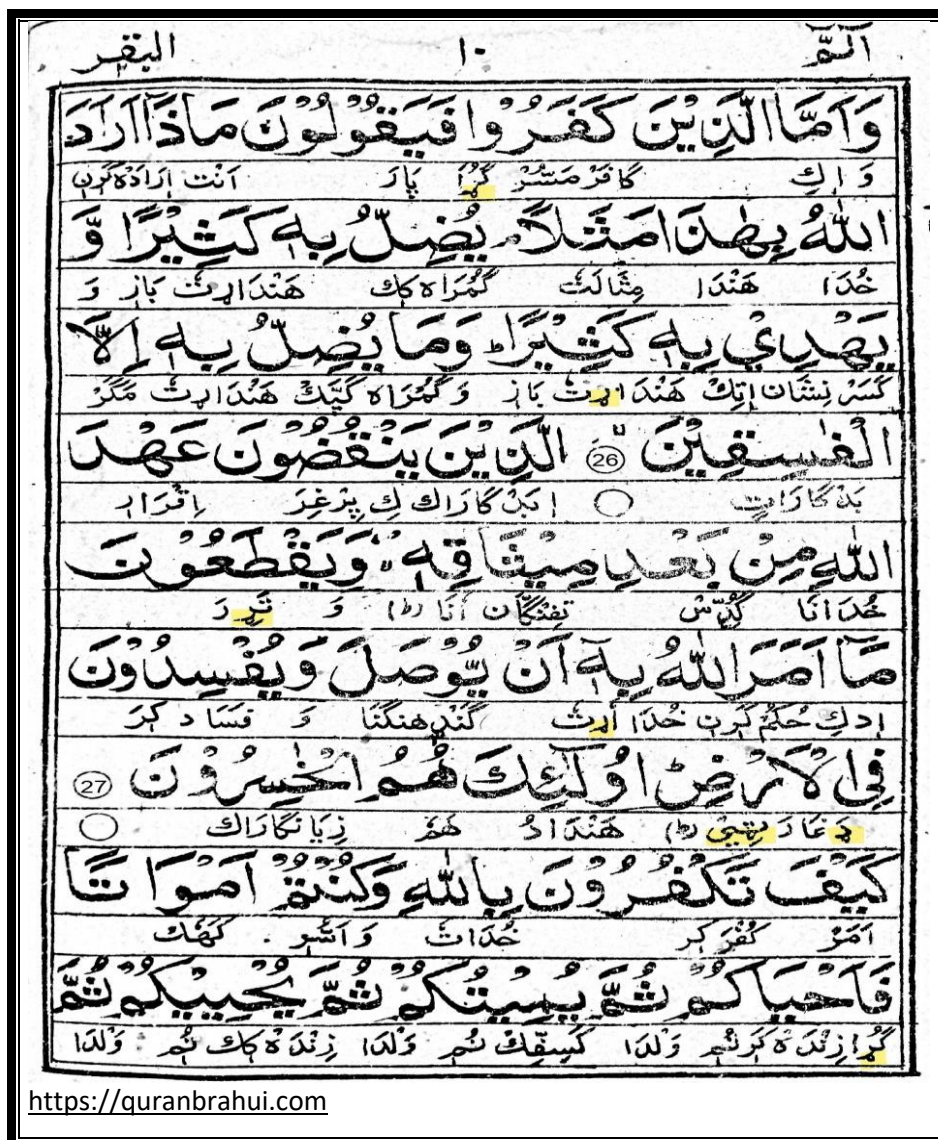
example, the Brahui consonant /ٹ/T/ has a dental articulation, while the Arabic and Persian equivalent "t" is pronounced with an alveolar articulation. Similarly, the Brahui

consonant /ج/ **R**, has a retroflex articulation, while the Arabic and Persian equivalent "r" is pronounced with an alveolar articulation. The Brahui consonants /ڍ/ **D** and /ڄ/ **L** also have some differences in their articulation compared to the Arabic and Persian equivalents.

These differences in articulation have historically presented some challenges in spelling Brahui words, especially when using the Arabic script, which was not originally designed to accommodate the phonetic sounds of Brahui language. As a result, Brahui scholars and linguists have developed some modifications to the script to accommodate these unique sounds.

Overall, the spelling challenges presented by certain consonants in Brahui language demonstrate the importance of linguistic and cultural diversity in the translation of religious texts. It also highlights the need for careful consideration and adaptation when translating texts between languages with different phonetic systems to ensure accuracy and authenticity.

It is noted that the Deenpuri (1916) used a symbol resembling a small circle, like an eye, to indicate the unique sounds of the Brahui consonants T, D, R, and L in his translation.



This approach of using symbols or diacritics to indicate specific sounds is not uncommon in linguistics and has been used in other languages as well. For example, diacritics are used in the Arabic script to indicate vowel sounds that are not represented by the standard letters.

The use of a symbol to represent the unique sounds of certain consonants in Brahui language shows the ingenuity and adaptability of Deenpuri in his translation work. It also highlights the importance of preserving the phonetic nuances of a language when translating religious texts.

Deenpuri's use of a symbol to indicate the unique sounds of T, D, R, and L in the Brahui language demonstrates the importance of linguistic innovation and adaptation in the translation of religious texts. It also shows the need to consider the phonetic differences between languages to ensure accuracy and authenticity in translation work.

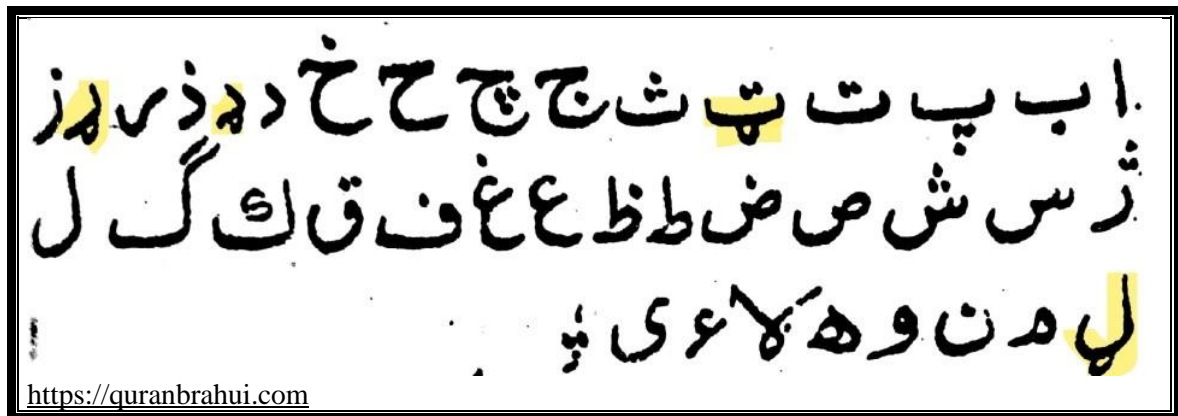
One of the significant works on the Brahui language is the book "Brahui Qaida" (Noškavī, 1967) written by Khaleefa Gul Muhammad, which describes the four special sounds of Brahui TDRL.

TDRL stands for the four sounds that are unique to the Brahui language, and they are represented by the letters "ṭ, ḍ, ṛ, ḷ." These sounds are called retroflex consonants, which means that the tip of the tongue is curled back and strikes the roof of the mouth to produce the sound.

In his book, Khaleefa Gul Muhammad describes these four sounds in detail, including their pronunciation, placement, and usage in the Brahui language. He also provides examples of words and sentences that contain these sounds, which help learners understand their usage in context.

The four retroflex sounds in Brahui are not found in other major languages spoken in the region, such as Persian, Pashto, or Urdu. Thus, they are a defining characteristic of the Brahui language, and mastering these sounds is essential for anyone wishing to learn and speak Brahui fluently.

In conclusion, Khaleefa Gul Muhammad's book "Brahui Qaida" is a valuable resource for anyone interested in learning the Brahui language. His description of the four special sounds of Brahui TDRL is an essential aspect of the language that distinguishes it from other languages spoken in the region.



THE SECOND GENERATION OF DEENPURI, STRANSLATION 1980

It is worth noting that the translation of the Quran into Brahui by Molavi Ummar Deenpuri, which was originally published in 1916, has also undergone some revisions and updates over the years.

In 1980, the Brahui Academy in Pakistan re-translated and updated Deenpuri's work, with the aim of making it more accessible and meaningful to contemporary Brahui-speaking audiences. The revised translation involved some modifications and updates to

the language and terminology used, as well as some adjustments to the grammar and syntax of the text.

This updated version of Deenpuri's translation of the Quran in Brahui reflects the ongoing efforts to ensure that religious texts are accessible and meaningful to their intended audience, and that they remain relevant and applicable to the cultural and linguistic context of their readership.

THE THIRD GENERATION OF DEENPURI, STRANSLATION 2019.

It is interesting to note that in 2019, Abdul Qadir Muhammad Shahi, a resident of Qatr, retranslated and modified the Brahui translation of the Quran that was originally done by Molvi Ummar Deenpuri.

The reasons behind this retranslation and modification are not clear, but it is not uncommon for translations of religious texts to be revised or updated over time to better reflect changing linguistic, cultural, and religious contexts.

The retranslation and modification of Deenpuri's work by Sheikh Abdul Qadir Muhammad Shahi Deenpuri, M. (2019). may also reflect new understandings or interpretations of the Quranic text within the Brahui community.

Overall, this retranslation and modification highlights the ongoing evolution of translations of religious texts and the importance of considering linguistic and cultural changes over time. It also underscores the significance of religious texts in shaping the linguistic and cultural identity of communities, and the ongoing efforts to maintain and preserve this identity through translation and interpretation work.

It is important to note that Sheikh Abdul Qadir Muhammad Shahi used the computer-based script for his retranslation of the Quran into the Brahui language.

Using the computer-based script for the retranslation of the Quran may have been a deliberate choice by Sheikh Abdul Qadir Muhammad Shahi to make the text more accessible to a wider audience within the Brahui community who are more familiar with this script.

Overall, the choice to use the computer-based script for the retranslation of the Quran into the Brahui language highlights the importance of considering the linguistic context and cultural traditions of the target audience when undertaking translation work. It also underscores the significance of using appropriate writing systems that can accurately represent the unique sounds of a language.

It is interesting to note that Sheikh Abdul Qadir Muhammad Shahi's retranslation of the Quran into the Brahui language using the computer-based script was done with the help of computer technology.

This highlights the significant advances in technology that have been made in recent decades, which have greatly facilitated translation work. Using a computer to type out the text is much faster and more efficient than handwriting it, as was the case with the original translation by Molvi Ummar Deenpuri.

The use of a computer may have also helped to ensure greater accuracy in the translation process, as typographical errors and other mistakes can be easily corrected with the use of editing software.

Overall, the use of computer technology in the retranslation of the Quran into the Brahui language underscores the significance of technological advances in facilitating translation work, and the importance of using appropriate tools and methods to ensure accuracy and efficiency in the translation process. The efforts have been made to develop new technologies to further facilitate the translation and dissemination of the Quran in the Brahui language.

One example of this is the development of translation apps for mobile devices (Quran in Brahui, 2022), which make it easier for people to access translations of the Quran in their own language. These apps can be particularly useful for those who may not have access to printed copies of the Quran or who may find it difficult to read or understand traditional written texts.

Another innovation is the development of a voiced pen device, which can be used to listen to a spoken translation of the Quran in the Brahui language. This device can be particularly useful for those who may have difficulty reading or who may prefer to listen to the text being read aloud. These technological innovations highlight the ongoing efforts to make religious texts more accessible to a wider audience and the importance of leveraging technology to facilitate translation work and promote greater understanding and appreciation of different cultures and languages.

It is important to note that Sheikh Abdul Qadir Muhammad Shahi's retranslation of the Quran into the Brahui language also involved some modifications to the semantics of certain words. Semantic modifications involve changing the meanings of words or phrases to better reflect the intended meaning of the original text. This can be a challenging task in any translation work, as it requires a deep understanding of the cultural context and linguistic nuances of both the source and target languages.

In the case of Sheikh Abdul Qadir Muhammad Shahi's effort, the semantic modifications were made with the aim of making the text more accessible and

meaningful to the Brahui community. This may have involved replacing certain words with more commonly used or familiar terms or modifying the meanings of words to better align with the cultural and linguistic context of the target audience. These semantic modifications highlight the importance of considering the cultural and linguistic context of the target audience in translation work, and the significance of making adjustments to ensure that the translated text is meaningful and accessible to its intended readership.

ABDUL KAREM MURAD ALI LEHRI ALASARI 1992.

Abdul Kareem Murad Ali Lehri Alasari is another individual who has contributed to the translation of the Quran into the Brahui language. His translation was completed in the year 1992 which corresponds to the Islamic year 1413 A.H. (After Hijri). The translation was handwritten by Niamatullah bin Molvi Muhammad Saed (**Lehri Alasari, 1992**), who was a resident of Wadh in Balochistan.

Like other translations of the Quran in the Brahui language, this translation was also aimed at making the holy text more accessible and meaningful to the Brahui-speaking community. The translation process involved a deep understanding of the Arabic language and its nuances, as well as an understanding of the cultural context and linguistic features of the Brahui language.

The translation of the Quran into Brahui by Lehri Alasari is a testament to the ongoing efforts to make religious texts more accessible to a wider audience and to promote greater understanding and appreciation of different cultures and languages.

REVIEW TRANSLATION

It is important to note that translations, particularly of religious texts, can be challenging and require great attention to detail to ensure accuracy and completeness.

Sheikh Abdul Qadir Muhammad Shahi, who had previously updated and modified Deenpuri's translation of the Quran into Brahui, reviewed the 1980 revision by the Brahui Academy and found that several words were missing, and some pages were unreadable. This underscores the challenges involved in accurately translating a text as complex as the Quran, particularly when working with a language that may not have a long history of written literature or standardized spelling.

In light of this, Sheikh Abdul Qadir Muhammad Shahi and his team worked to carefully review and edit the 1980 revision, ensuring that all missing words were added and that any errors or issues were corrected. Their efforts reflect the ongoing commitment to accuracy and attention to detail that is necessary in translating a text as important and sacred as the Quran.

the work of translating the Quran into Brahui remains an ongoing process, with each revision and update building on the previous efforts to make this important text more accessible and meaningful to Brahui-speaking audiences.

A copy of the first piece of translation from Umar Deenpuri's Quran into Brahui was found from his grandson, Abdul Latif Deenpuri. This highlights the important role that families can play in preserving and passing down cultural and linguistic traditions, particularly in communities where written literature may be relatively scarce.

It is possible that Abdul Latif Deenpuri played a significant role in helping his grandfather with his translation work, or that he was simply an interested observer who happened to hold onto a piece of his work. Either way, the discovery of this piece of translation underscores the rich and varied history of Brahui language and culture, and the ongoing efforts to preserve and celebrate this important part of Pakistan's linguistic heritage.

MODIFICATIONS

Abdul Qadir made several modifications and changes to the translation of the Quran into Brahui. These changes included replacing the word (Deenpuri, 2019)

"Zaefa" زائيفه with "Niyarhi" نيارهي to refer to a woman instead of a wife, and changing the name "Xuda" خدا to "Allah" الله .

It is interesting to note that while some words and terms were changed or modified, the Arabic names in the Quran remained the same in the Brahui translation. This may reflect the importance of maintaining the integrity of the original text and the reverence with which it is held in Islamic tradition. الزقوم Al-Qayyum, الصور Al-Suur, الظاهر Al-Zaahir, الرزقوم Al-Zaquum (Deenpuri, 2019).

At the same time, it also shows the ongoing process of adaptation and interpretation that occurs as the Quran is translated into different languages and contexts.

It is interesting to note that Muhammad Shai added aspirated /ʰh/ in several words, such as "چھل chil", "چھار char", "بھاز bhaz", "پھڈ phiD", "مچھ mach", "لھٹ laTh", "لوٹھ luTh", "ڈھکوک Dhakkok", "ڈھک Dhak" and "چھنک chunak". This change may reflect differences in pronunciation between Arabic and Brahui, or it may be a way of adapting the text to the sounds and patterns of the Brahui language.

Additionally, Muhammad Shai modified the plural form of the Brahui demonstrative distal pronoun. This change may reflect the ongoing evolution of the Brahui language and its

grammar, or it may be a way of clarifying or simplifying the text for Brahui speakers. Overall, these modifications show how the translation of the Quran into Brahui is a dynamic and ongoing process that involves not only linguistic and cultural adaptation, but also ongoing interpretation and engagement with the text.

CONCLUSION

In conclusion, the translation of the Holy Quran into Brahui language is an important cultural and religious undertaking that reflects the linguistic and cultural diversity of Islamic traditions in South Asia. The first translation was completed by Molvi Ummar Deenpuri in 1916, using an Arabic-based script. and since then, several revisions and modifications have been made by different scholars and institutions such as Abdul Qadir Muhammad Shai and the Brahui Academy Pakistan to better reflect Brahui language and culture. These revisions highlight the importance of linguistic and cultural adaptation and show the ongoing efforts to make the Quran accessible to diverse communities around the world. These efforts highlight the importance of promoting linguistic diversity and cultural understanding, and the crucial role that translation plays in facilitating communication and promoting mutual understanding across different languages and cultures. The translation of the Quran into Brahui not only provides access to the religious text for Brahui-speaking Muslims but also helps preserve the cultural and linguistic heritage of the Brahui people.

Overall, the translation of the Holy Quran into Brahui language is an important step towards intercultural and interfaith dialogue and understanding.

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