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THE ROLE OF DELAWAR HOSSAIN SAYEDEE IN THE QUR'AN STUDIES OF BANGLADESH*

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Abstract

Looking at history, Bangladesh has a rich identity in terms of Islamic studies. In this country, where more than ninety percent of the population is Muslim, some Islamic scholars engaged in political activities have been influential in politics. In addition to the pressures of imperialism on the religious field, important figures emerged in the Islamic field as well as in the political field in the spread of the Qur'an and the construction of a Bangladeshi society in this way. Delawar Hossain Sayedee is a leading politician and Islamic scholar who warned Muslims in Bangladesh against this situation and supported them in their struggle. It has been emphasized on this topic, due to the scarcity of academic studies on this personality, who has been traveling all over the country, giving sermons, writing books, and trying to introduce people to the Qur'an and Sunnah directly. In this article, the role of Delawar Hossain Sayedee in the field of Qur'an studies in Bangladesh will be explained and one of his most important works, "Translation of the Holy Qur'an", will be evaluated with some of its prominent features.

Keywords: Bangladesh, Holy Qur'an, Studies, Delawar Hossain Sayedee.

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Bangladeş' deki Kur'an Çalışmalarında Delawar Hossain'in Rolü

Öz

Tarihe bakıldığında Bangladeş, İslami ilimlerdeki çalışmalar bakımından zengin bir hüviyete sahiptir. Nüfusunun yüzde doksandan fazlasının Müslüman olduğu bu ülkede siyasi faaliyetlerde bulunan bazı İslam alimleri siyasette etkili olmuşlardır. Emperyalizmin ve dini alan üzerinde yapılan baskıların yanı sıra Kur'an'ın yayılması ve bu minvalde bir Bangladeş toplumunun inşa edilmesinde siyasi alanda olduğu gibi ilmi alanda da önemli şahsiyetler ortaya çıkmıştır. Delawar Hossain Sayedee Bangladeş'teki Müslümanları bu durum karşısında uyarmış ve mücadele etmelerinde destek olmuş öncü siyasetçi bir ilim adamıdır. Ülkenin dört bir yanını dolaşarak, vaazlar vererek, kitaplar yazarak insanları doğrudan doğruya Kur'an ve Sünnetle tanıştırmaya çalışan bu şahsiyet hakkında akademik alanda yapılan çalışmaların az olması nedeniyle bu konu üzerinde durulmuştur. Bu makalede Bangladeş'te Kur'an-ı Kerim çalışmaları alanında Delawar Hossain Sayedee'nin rolü açıklanarak en önemli eseri olan "Kur'an'ı Kerim Tercümesi" kitabı öne çıkan bazı özellikleri ile değerlendirilecektir.

Anahtar Kelimeler: Bangladeş, Kur'an-ı Kerim, Çalışmalar, Çeviri, Delawar Hossain Sayedee.

Özet

Bengalce, dünyada yaklaşık üç yüz milyon insanın kullandığı eski diller sınıfına ait bir dildir. Bengalce, günümüzde Bangladeş ve Hindistan'da Tripura ve Batı Bengal eyaletlerinde ana dil olarak kullanılmaktadır. İngiliz yönetiminden önce Bengal'deki Müslüman egemenliğinin bir sonucu olarak Bengal dili hızlı bir gelişme göstermiş ve bu arada birçok Arapça, Farsça ve Türkçe kelimeler modern Bengalceye geçmiştir. On sekizinci yüzyılın sonlarına doğru, özellikle Farsça, Hindular tarafından resmi dil olarak kullanılmaya başlanmıştır. Böylece Bengal bölgesindeki diller ve Bengalce Farsçadan büyük ölçüde etkilenmiştir. Bugün Bengalcede savaş, vergiler, hukuk, kültür ve zanaat ile ilgili 2.000'den fazla Arapça ve Farsça kelime bulunmaktadır. 1947'de Hindistan'ın bölünmesinden önce bu tür kelimelerin sayısı ve etkisi o zamanki Doğu Bengal'deki Müslüman nüfusta kullanılmaya devam etmiştir. Bunun dışında İngilizce, Sanskritçe ve benzeri dillerden de Bengalceye giren kelime sayısı oldukça fazladır. Bu minvalde önemli ölçüde gelişme gösteren Bengalce üzerinde nüfusuna da binaen akademik faaliyetler artmıştır.

Kur'an-ı Kerim'de Yusuf Suresi'nin 2. ayetinde Kur'an'ın Arapça olarak indirilmesiyle ilgili şöyle buyurulmaktadır: "Anlayasınız diye biz onu Arapça bir Kur'an olarak indirdik." Allah'ın Müslümanlara indirdiği kitabın Arapça olarak indirilmesi nedeniyle Bengalce konuşanlar da diğer Arap olmayanlar gibi Kuran'ı anlamak için tercümeye başvurmak zorunda kalmışlardır. Allah Resulünün sahabeleri Kur'an'ın zahiri manasını Kur'an inzal olduktan hemen sonra işitmişlerdir ancak Kur'an'ın diğer manalarını anlayabilmek için Peygamber'e çeşitli sorular yöneltmişlerdir. Fetihlerden sonra İslam topraklarının dünyanın uzak bölgelerine ulaşmasını bir sonucu olarak ise Müslümanların Kur'an'ı anlama ve tercüme etme gibi sorumlulukları açığa çıkmıştır. Çünkü Kur'an'ı temel mesajlarından biri ve Müslümanlara vermiş olduğu görevlerin başında tebliğ ve irşat vazifeleri gelmektedir. Yine hidayet sözünün anlaşılması yolunda şuurun artması ya da hidayetin anlaşıldıktan sonra nelerin yapılacağına dair adımların atılabilmesi en başta Kur'an'ın doğru anlaşılmasına bağlanmıştır. Bu nedenle Kur'an'ı tercüme ve tefsir yoluyla insanlara ulaştırılması özellikle ilim camiasının tarihsel sorumluluğu olarak kabul edilmiştir.

Bangladeş'teki bu ilmi topluluğun önemli bir üyesi olan Delawar Hossain Sayedee bilgisi ve nitelikleri ışığında hayatı boyunca Kur'an'ın yayılmasında önemli rol oynamıştır. Yarım yüzyıldan fazla bir süredir Kur'an'ı tercüme etmek ve yorumlamak için Bangladeş'in uzak bölgelerine seyahat etmiştir. O, tüm hayatını Kur'an'ı anlama çabası doğrultusunda Kur'an'ın mesajını insanlara yaymaya adamıştır. Sayedee'nin Kur'an tebliğ hareketi Bengalce konuşan Müslümanları önemli ölçüde etkilemiştir. Bangladeş'in farklı yerlerinde düzenlenen tefsir programlarının her birinde katılan insanlar tefsirlerini dinlemiştir. Kur'an'ın tercüme olarak yayılmasındaki büyük rolüne rağmen üzerinde akademik çalışma yok denilecek kadar azdır. Sayedee, Bangladeş'in İslami-siyasi oluşumlarından Cemaat-i İslami'nin genel başkan yardımcısı ve eski milletvekili görevlerinde bulunduğu için Cemaat-i İslami'den farklı görüşlere sahip bir kişi veya partiler Sayedee'yi muhalefet koltuğuna oturtarak eleştirilerde bulunmuşlardır. Kendisine ve partisi Cemaat-i İslami'ye yönelik çeşitli iddialar ortaya atılarak davalar açılmış ve bunun sonucunda 82 yaşında Bangladeş hapishanesinde ömür boyu hapis cezasına çarptırılmıştır. Delawar Hossain Sayedee, ailesi ve Cemaat-i İslami taraflarından aleyhlerine yöneltilen tüm iddiaları siyasi amaçlı yalanlar olarak değerlendirerek reddetmiştir.

Delawar Hossain Sayedee'nin Bangladeş'teki İslami faaliyetlerde çok sayıda kitapları, Bengalce Kur'an-ı Kerim'in çevirisi ve Kur'an'ın çeşitli

surelerini tefsir ettiği yayınları olmasına ve yaptığı çalışmalarla Bangladeş'te toplumsal bir hareket meydana getirmesine ve ülke nüfusunu büyük ölçüde etkilemiş olmasına rağmen onun hakkında hiçbir akademik faaliyet olmaması bu makalenin yazılmasındaki temel unsurlardan biri olmuştur. Sayedee'nin 2012 yılından beri Dakka Merkez Hapishanesi'nde yaşadıklarını bu makalenin yazarı da benzer şekilde tecrübe etmiştir. Zaman zaman mahkemeye giderken yolda karşılaşıp sohbet etmenin dışında, küçük yaşlarımdan itibaren onun bilgisinden ve çeşitli kitap ve tefsir konuşmalarını dinlemesinden istifade ettim. Bu da bana onun hakkında akademik bir çalışma yapmam hakkında ilham vermiştir. Bu araştırma sayesinde okuyucuların bir nebzede olsa Bangladeş'teki Kur'an faaliyetleri ve Kur'an-ı Kerim'in bir tercüme serüven ve tefsiri hakkında bilgi sahibi olabilecekleri düşünülmektedir.

Kur'an çevirisi başta olmak üzere Sayedee'nin yazdığı çeşitli kitapların matbuatına ulaşılmış ve Sayedee hakkında dijital olarak sunulan envanterlere ulaşılarak hayatı hakkındaki bilgilere erişilmiştir. Çağdaş Bangladeş'in meşhur müfessiri olarak bilgileri yaygın olmasına rağmen Türkiye'de Sayedee'ye ait güncel bilgilerin ve çalışmaların olmaması makalenin yazılmasında önemli bir etken olmuştur.

Makalenin giriş kısmında değinilen amacının ve metodolojinin dışında, gelişme kısmında Delawar Hussain Sayedee'nin çeşitli yerlerdeki sözlü tefsirini, araştırmalarını ve edebi eserleri, Kur'an'ın kısa açıklamalı çevirisini ve bazı çeviri örnekleri incelenmiştir.

Sonuç ve değerlendirme kısmında ise Bangladeş bağlamında Delawar Hussain Sayedee'nin çalışmaları bütüncül bir şekilde değerlendirilmiştir. Bangladeş'te Kur'an-ı Kerim tercümeleri arasında Sayedee'nin tercümesi genel okuyucunun anlayabileceği en iyi tercümelerden biri olarak kabul edilmektedir. Çünkü Sayedee genel okuyucu kitlesini göz önünde bulundurarak çeviriler yapmıştır. Kur'an'ın birçok yerinde konu devamlılığını korunmadığı için ayetin anlamı sadece tercümeden anlaşılamaz. Bu minvalde Sayedee'nin tercümesi ve tefsirleri hem açıklayıcı hem de okuyucuyu Kur'an'ın anlamı hakkında düşünmeye yönlendirici olarak incelenmiştir.

Ayrıca edebi eserleri, Müslüman ve gayrimüslimlerin İslam'ı doğru bir bakış açısıyla anlamalarına yardımcı olucu niteliktedir. Sayedee, Bangladeş'te İslami ilim, araştırma ve tebliğ alanında önemli bir şahsiyet olarak karşımıza çıkmaktadır. Bir yandan onun tebliğ etkisiyle birçok gayrimüslim İslam'ı kabul ederken diğer yandan birçok Müslümanın İslam'ı daha doğru anlama noktasında onun eserlerinden istifade ettiği gözlemlenmiştir.

Introduction

The main topic of our study is "The Role of Delawar Hossain Sayedee in the Qur'an Studies of Bangladesh". Bengali is the official language of Bangladesh and is spoken by approximately 170 million people in Bangladesh. A large number of Bengali-speaking people live in the neighboring districts of Bihar, Odisha, and Assam in India. People in the Arakan region of Myanmar also speak Bengali. It is also one of the administrative languages of the West Bengal, Tripura, and Assam. Bengali is one of the eighteen languages listed in Article Eight of the Constitution of India. Currently, the number of Bengali-speaking people is about 300 million.

Bengali is currently, considered one of the most important languages in the world in order to use as a language. There are some claims that the oral translation of the Qur'an began in the first century of Hijra in order to enable the people living in this region to understand the Qur'an. Although there are criticisms in some sources about the claim that Islam entered the Bengal region during the period of the Companions of Prophet (saw), the presence of Muslims in the region has been concretely known since the 8th century AD. But the Islamization process of the Bengal region begins later, at the beginning of the 13th century, with the conquest of the region by Ikhtiyaruddin Muhammad Bakhtiyar Khalji (…-1206).

A number of socio-political movements emerged with the entry and exit of the British at 18-19thcenturies in the Bengal region. In those days there were many uprisings and wars against the persecution of the British and the Hindus working in their favour. The important battles against them are; *The Battle of Balakot by Sayid Ahmed (H.1246),The Faraizi Movement by Haji Shariatullah (1781-1840), The Sipahi Rebellion Movement (1857) by the son of Haji Shariatullah, Mohsinuddin Dudu Miya (1819-1862), The Basharkella Movement (1831) of Mir Nisar Ali Titumir (1782) -1831), The Reformation Movement of Keramat Ali Joynopuri (1800-1873*).

This period, was time that the social, cultural, economic, and religious lives of Muslims were affected. In the war with the British in 1857, 200 thousand Muslims were martyred and among them, 51,500 were only Islamic scholars.[1] The British thought that the movements against them got all their strength from Islamic scholars and for this reason, they have brutally murdered scholars. At

1 Abul Fattah Mohammad Yahya, *Deoband Andolon, Itihash Oitijjo Obodan* (Dhaka: Al Amin Research Academy, 2011), 147.

that time, it had become impossible to learn and teach the Qur'an, religion, and culture.[2] Although it was ruled by Muslim rulers until 1203-1757, the occupation of the British East India Company from 1757 to 1947 destroyed all kinds of education for Muslims along with religion, faith, and culture.After that, some movements put forward by some scholars, the Deobandi movement (1857) by the students of Shāh Walīullāh Dehlawī (1703-1765), the political Islamic Movement named The Jamaat-i Islami (1941), introduced by Abul Âlâ Mawdudi (1903-1979), who thought of Islam as a full way of life are some of them.

In that continuity, the work of spreading the Qur'an in a personal and institutional way continued. The translation work of Qur'an started by Shah Mohammad Sagir (1369-1410) and later Amiruddin Bashuniya in Bangladesh is still going on continuously. The new addition to them is the translation of Delawar Hossain Sayedee. Although Delawar Hossain Sayedee roamed in the field of the Qur'an a long time ago and he has interpreted the Qur'an part by part. But recently he has completed the translation of the Qur'an while sitting in jail. It is known that, there is very little academic works on Sayedee's Qur'an and Da'wa activities. The lack of academic activity on this rare personality in the history of Bangladesh has inspired me to work on this subject.

The purpose of this article is to deal with the Qur'an studies and Bengali translation work done by Delawar Hossain Sayedee in a more comprehensive, detailed, planned way and to put it in order. To give an idea about the da'wa activities of Sayedee in Bangladesh. To point out the main advantages and errors of the translation and to offer suggestions and solutions in order to correct them. It should be accepted as the method and planning of a translation work that can be considered limited to the type of text. As a method in this study; it has been tried to pay attention to the unity of meaning with the subject between the chapters and the titles with the arrangement of the chapter titles and sub-titles. With a view to understand the sections and sub-headings of this article, necessary conceptual explanations and information on the subject are given. Although not among our main subjects, some subjects that we think are important have also been included in the article. It is expected that this article will make a contribution to the field of Qur'an studies. With this study, the scholars of theology will learn from the field of Bengali translation studies and a translator, albeit a little, from the limited area of the theology science mind there.

1. Delawar Hossain Sayedee (1940_…)

Delawar Hossain Sayedee is a Bangladeshi Islamic scholar, orator, politician, and the former Member of Parliament who was born on June 2, 1940, in a village named Saidkhali of Indurkani, Pirojpor district. His father, Mawlana Yusuf Sayedee, was known as the caliph of Forfora pir and a great scholar. He completed his primary education in the madrasah founded by his father.[3] After studying for a while at Khulna Alia Madrasa, he graduated from Kamil (master's level) Charchina Alia Madrasah in 1962. After graduation, he studied various languages, religions, philosophy, science, politics, economics, foreign policy, psychology, and various theories for 5 years. Since 1967, he has dedicated himself to religious affairs as 'Daii'. Delawar Hussain Sayedee was invited to more than 50 countries of the world and conveyed the ideals of Islam.[4]

He is the vice-chairman of the Islamic political party Jamaat-e-Islami,[5] which opposed the partition of Pakistan during the Bangladesh War of Independence in 1971. The current government of Bangladesh blamed him for inhuman acts, such as rape, arson and genocide that occurred by Pakistani soldiers in the 1971 war. He was sentenced to death by the war crimes tribunal unfairly formed by the government of Bangladesh. The verdict caused a great reaction among the people as he was loved by the Islamic sentiment of Bangladesh. There were great protests all over the country including on the streets, in towns, and everywhere in the big cities, against the decision of the court which is thought unfair by the vest people of Bangladesh. The government suppressed public protest using extreme forces by Law enforcement agencies. Nearly three hundred people were killed in the crackdown by government forces.[6]

Due to this decision, Delawar Hossain Sayedee appealed to the Supreme Court of Bangladesh. On September 17, 2014, in response to Sayedee's appeal against the death sentence handed down by the International War Crime

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2 Abdul Mannan Talib, *Upomohadeshe Engrej Berodhi Songramer Sochonay Ulamaye Keram*, (Dhaka: Adhonik Prokashoni, 2002), 15.

3 Delawar Hossain Sayedee, *Ami Keno Jamaat-I Islami Kori* (Dhaka: Global Publishing Network, 2004), 164.

4 Delawar Hossain Sayedee, *Bishoy Vittik Tafsirul Qur'an* (Dhaka: Global Publishing Network, 2018), Publisher's Introduction.

5 Abdulhamit Birışık, *Hind Altkıtası Düşünce ve Tefsir Ekolleri,* (İstanbul: M.Ü. İlahiyat Fakültesi Vakfı Yayınları, 2019), 235.

6 Sayedee*, Bishoy Vittik Tafsirul Kur'an*, Publisher's Introduction.

Tribunal the Bangladesh High Court reviewed the death sentence and reduced the death sentence to life imprisonment.

2. Delawar Hossain Sayedee in Tafsirul Qur'an Programs

Delawar Hossain Sayedee is an example of preaching Islam in the country for 50 years. He has been programming Tafsirul Qur'an in the different parts of Bangladesh since the beginning of his da'wah life which is considered a source of guidance for the people of the country. He made tafsirul Qur'an programs for 29 years at the Chittagong Parade Ground, for 5 days every year. He has commented on the Qur'an for 36 years, 2 days a week, in different areas of the city, including the Khulna Circuit House Meydan every year. He made interpretations for 33 years, for 3 days every year in the Sylhet Alia Madrasa square. For 35 years, 3 days every year he gave a subject-based commentary on the Qur'an in Rajshahi State Madrasa Square. He has lectured tafsir 2 days a week in the city of Bogra for 25 years.[7]

Sayedee gave a subject-based commentary on the Qur'an in Dhaka Kamalapur Railway Square and Paltan Square[8] (the capital's most important square) 3 days every year for 34 years. Delawar Hossain Sayedee, who is still considered relevant to the religious culture of Bangladesh, used to perform Tafsirul Qur'an programs with hundreds of thousands of participants in these gatherings. He joined the Islamic political party Jamaat-e-Islami in 1979 and was elected as a member of the Majlis-i Shura (advisory board) of the same party in 1989 and became the vice-chairman of Jamaat-e-Islami. With the effect of his message, he helped thousands of non-Muslims choose the religion of Islam. Sayedee, who is both an Islamic preacher and famous in Islamic politics, was elected as a member of parliament on behalf of Jamaat-e-Islami in 1996 and 2001. Sayedee is fluent in Bangla, Urdu, Arabic and Punjabi, English and Persian languages[9]

3. Research and Literature of Sayedee

Delawar Hossain Sayedee is considerd one of the best speakers in Bangladesh for his simple and clear presentation of Qur'anic Da'wa. In

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7 Sayedee, *Bishoy Vittik Tafsirul Kur'an*, Publisher's Introduction.

8 http://dhakadailyphoto.blogspot.com/2006/12/paltan-maidan-and-dhaka-stadium.html. Accessed on 21.03.2020

9 Mizanur Rahman, *Bengalce Kur'an-I Kerim Çeviri Çalışmaları* (Ankara: Nobel Bilimsel Eserler, 2021), 116.

addition, to be the best speaker, he also has a rare qualification in the field of writing. More than fifty of his books have enriched the Bengali language and literature, especially the treasure of Islamic literature. Some of the important books are mentioned below: *Tafsir Sayedee - Surah Asr, Tafsir Sayedee - Surah Loqman, Tafsir Sayedee - Surah Fatiha, Tafsir Sayedee – 30th Juz, Bishoy Vittik Tafsirul Qur'an, (Theme Based Tafsirul Qur'an – 2 Volumes), Sayedeer Rochonaboli, (Sayedee's Essays - 3 Volumes), Al Qur'an'er Mandonde Sofolota Berthota, (Success And Failure According To The Standards Of The Qur'an), Al Qur'an'er Drishtite Mohakash O Biggan, (Space And Science According To The Qur'an), Qur'an'er Drishtite Ibadater Shothik Ortho, (The True Meaning of Worship According to the Qur'an), Sirate Sayyedul Mursalin*.

Translation of the Holy Qur'an by Sayedee made a translation name "Qur'an'ul Karim: Sohojboddya Bonganubad", while he was in prison and was published in 2018 by Global Publishing Network, Banglabazar Dhaka Publishing House. 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. The translation is comparatively easy and conforms to the vernacular.[10] 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 made a statement about his translation at the beginning of the book the magnetic part of which I have highlighted here:

1. "This translation is different from the literal translation of the Qur'an or other translations, and it adopts a style that will help the reader to understand the verses of the Qur'an without commentary, that is, it is an explanatory translation.

2. No translator of the Qur'an would ever dare to claim that his translation is free of error, and as someone surrounded by many weaknesses and ignorance, my translation is by no means perfect. If a mistake or an error catches the reader's eye, if we will be notified, we will correct it.

3. The Qur'an is the vibration of my life, the inspiration encompassing all actions and it is my momentary dream to build a Qur'an-based community state, at least in my homeland of Bangladesh. While trying to realize this

10 Sayedee, *Bishoy Vittik Tafsirul Kur'an*, Publisher's Introduction

dream, I tried to translate the Qur'an as I understood it, while walking on the road of difficult struggle. While translating this Qur'an, I feel the need to pay attention to the purpose for which it was revealed. With my limited and little knowledge, I felt a mental urge to write down the various lexical deep meanings of each word of the Qur'an.

4. The Qur'an provides a simple explanation of rain; Almighty Allah makes it rain from the sky. In the verses related to this, the word السماء 'sama' is used, and most translators everywhere have chosen the meaning of the word السماء as 'sky'".

A question arises in the minds of even those with the least knowledge of the upper world, does it ever rain from the sky? The simple answer is never. Due to the heat, the water in different parts of the earth evaporates in the form of a cloud in the special ring of space, condenses, becomes heavy at one stage, and rains by the command of Almighty Allah. So, does the word 'heaven' mean 'sky' everywhere? Of course not; rather the special ring or layer of the upper universe. Only Allah knows the truth.

5. In the simple sense of the Qur'an; most the Bengali translators refer to the word 'al-ard' الارض as the meaning the earth or world. In the context of the depiction of the Hereafter, the word الارض is also used in some verses, and some translators have used the word 'al ard' earth or 'world' there as well. Even those who know very little about this planet called Earth know that this planet is equipped with many materials. The world is adorned with various materials, including land, water, mountains, forests, snow-covered fields, deserts, and the mysteries of some places. Then there are the various layers of the underground and the hot boiling lava beneath and the various rings of the upper world. If the world of the hereafter is also called الارض, does it also have numerous features like the present world?

On the contrary, where the word الارض is used in the description of the hereafter, it means the afterlife, which is the exact opposite of this present world. So, the word الارض means in some places the world, in some places a place on the land surface, sometimes a special place in the world. My guess is that the word يوم الدين used in the fourth verse of Surah Fatiha indicates a long period of time under a completely new rule. So, the word "ard" will mean somewhere earth, somewhere special part of the earth, and somewhere surface, the real truth is only Allah knows best.

6. The Qur'an mentions special days in the context of the creation of the world or the entire universe, and the word يوم is used; Most of the translators

translated يوم literally as “day”. The common meaning of this word is undoubtedly day, but the word 'day' used in the context of the creation of the universe has a special significance. So "day" doesn't mean the exact time of day/sunrise and sunset. In the context of the creation of the universe, "day" means a particular time period, an indefinitely long period of time, a long stretch of innumerable cycles, the magnitude of a long time, and a very long period of time. The meaning of the word 'day' may not reveal everywhere the meaning of the day is bound to a specific time we know. The truth is well known by Almighty Allah.

7. Seven and seventy are words used in the Qur'an regarding numbers. In Arabic, "seven and seventy" is not always used in a specific sense. As in Bengali "seven seas and thirteen rivers" the expression is used to express great distances without being used in a particular sense, similarly in Arabic "seven and seventy" are used to express much more. In the Hereafter, Sinners are instructed to be tied with a chain of seventy yards, which may not mean seventy yards as a measure. It may be wrong to understand many such words in the traditional sense. It is essential to understand the meaning of the word keeping in mind the context in which the Qur'an presents the discourse.

8. Trying to prove the accuracy of the Qur'an from the thinkers, researchers, and commentators of history, modern scientific data means surrendering to the enemies of the Qur'an. On the contrary, man-made history, scientific data, thinkers, researchers, and commentators have to take evidence from the Qur'an.

9. The use of the Qur'an as an amulet or draughtsman ship is not based on an authentic hadith. The Hadithresearchers show that the virtues of the suras and the number of specific rewards for reciting special suras Prevalent in society have proven that most of them are fake, fabricated, and baseless.

10. If the question arises, who and for what purpose were the extra words made in the name of the hadith regarding the recitation of special suras of the Qur'an that are mentioned in various hadith texts and are common among the Muslim Ummah? Hadith scholars have written books that reveal the identities of the authors of these fabricated sentences and inform the Muslim Ummah about their aims and objectives. The enemies fabricated these false statements and hadiths in order to implement a comprehensive plan to divert the Muslim Ummah from the original purpose of the Qur'anic revelation.

11. The enemies of Islam were successful in their actions. The real proof of this is that the majority of today's Muslim Ummah see the Qur'an as a

completely abandoned and unnecessary book. According to them, what is the use of reading or studying a book that does not direct any life problems and that will be rewarded in the hereafter by just reading it? This burning question creates a stir in the minds of people, and this is the success of the enemy.

12. In order to follow, the Holy Qur'an has been revealed. If that Qur'an is not recited with understanding, then how can its orders and prohibitions be followed?

13. It is necessary to pay attention to the unimaginable dignity of Allah Almighty who has revealed this Qur'an and the dignity of the Qur'an which he has revealed, without counting or paying attention to the number of thawabs. It is not possible for human beings to imagine the dignity of Allah (saw) and His Qur'an, so there is no doubt that reciting this Qur'an will be an unimaginable reward. But a person cannot develop himself as a full-fledged Muslim by recitation alone, nor will he be able to attain nearness to Allah the Almighty. One can become a full-fledged Muslim by studying the Qur'an, following its rules, and making every effort to establish oneself in the society and country, and this is the most infallible way to attain nearness to Almighty Allah."[11]

4. Evaluation of the Introduction of Sayedee's Translation

If we look at the other translations of Al-Qur'an in Bengali, we find some examples of introductions like the translation of Delawar Hossain Sayedee. Similarly, translations published by Bangladesh Islamic Foundation, Al-Qur'an Academy London, and Bangladesh Al-Qur'an Society have also similar introductions. Each translator has translated in the light of his own outlook and has introduced some parts of his vision in the introduction. In the introduction, Sayedee distinguishes his translation from other translations. Sayedee did explanatory translations while others translated verses literally. As it is an explanatory translation, he expressed hope that readers of all walks of life who do not have tafsir at hand will be able to understand the meaning of the verses of the Qur'an by reading his translation. He expressed his feelings about the Qur'an, his limitations on translation, the prevailing views on some of the terms of the Qur'an and what his interpretation might be in that regard, and has carefully tried to absolve himself of his opinion saying that the real

11 Delawar Hossain Sayedee, *Quranul Karim: Shohojboddho Bonganubad* (Dhaka: Global Publishing Network, 2018), Introduction.

truth is known in the knowledge of Allah. He criticizes some superstitions of the subcontinent using the Qur'anic verses as the amulet based on some weak hadith. The knowledge of Al-Qur'an is the only accurate knowledge and all other knowledge should be justified in the light of Al-Qur'an.

5. Some Examples of the Translation of Delawar Hossain Sayedee

It has been selected some verses by studying different suras from Sayedee's explanatory translation to give some analogies. Since other translations usually rely on lexical translations, Sayedee's translation relies on commentary translation and some analogies can be given from any place. Even after that, in the case where the preceding words of the verse are not mentioned by others in some places, Sayedee mentions it so that it can be understood without the help of tafsir. The following are examples of the translation of the Holy Qur'an by Delawar Hossain Sayedee.

First example:

الٓمٓ ١ غُلِبَتِ ٱلرُّومُ ٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ٣ فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ [12]

"আলিফ লাম মীম। রোমানরা পরাজিত হয়েছে, নিকটস্থ ভুমিতে পারসিকদের কাছে, কিন্তু তারা তাদের পরাজয়ের পর খুব শীঘ্রই পারসিকদের উপর বিজয়ী হবে। পারসিকদের উপর রোমানরা বিজয়ী হবে তিন থেকে নয় বিজোড় বছরের মধ্যে, কোন কাজটি পূর্বে সংঘটিত হবে এবং কোন কাজটি পরে সংঘটিত হবে এ ফায়সালা মহান আল্লাহরই হাতে। একই বছরে রোমানদের উপর পারসিকদের বিজয় ও ইসলাম বিরোধীদের মোকাবেলায় বদরের প্রান্তরে মুসলিমদের বিজয়ে সেদিন মুমিনরা দ্বিগুণ আনন্দিত হবে।" [13]

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12 Ar-Rum 30/1-4.

13 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad,* 598.

Translation of Sayedee's Bengali into English: Alif Lam Meem. The Romans were defeated, by the Persians in the vicinity, but they would be victorious over the Persians soon after their defeat. The Romans will be victorious over the Persians in three to nine odd years, the decision of which work will take place earlier and which work will take place later is in the hands of Allah Almighty. In the same year, the believers will be doubly happy with the victory of the Persians over the Romans and the victory of the Muslims in the desert of Badr against the opponents of Islam.

Other translators translate "Romans defeated", but Sayedee's translation of "Romans defeated, to the Persians" is considered more comprehensible by the general reader. It is difficult to fully understand the meaning of the first verses without looking at the interpretation of the first verses of Surah Rum. The defeat of the Romans at the hands of the Persians is foretold and the victory of the Romans over the Persians in the odd three to nine years is foretold in the verse. Sayedee's translation is somewhat explanatory, making it easy for the average reader to understand.

Second example:

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ٢٢٤أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍۢ يَهِيمُونَ ٢٢٥وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ [14]

"আল্লাহ ভীতিহীন বস্তুবাদী কবিরা ! এদেরকে তো পথভ্রষ্ট লোকজনই মর্যাদা দিয়ে অনুসরণ করে। তুমি কি দেখতে পাও না, আল্লাহভীতিহীন বস্তুবাদী কবিরা প্রত্যেক উপত্যকায় উদভ্রান্তের অনুরূপ বিচরণ করে? এ প্রকৃতির কবিরা এমন সব কথা দ্বারা ছন্দ, পঙক্তি রচনা ও বাক্য সজ্জিত করে যা তারা নিজেরা করে না"।[15]

Translation of Sayedee's Bengali into English: Materialist poets who are not afraid of Allah! They are followed by misguided people with dignity. Do you not see those materialist poets who are not afraid of Allah roaming in every valley like a wanderer? Poets of this nature decorate rhymes, verses, and sentences with words that they themselves do not.

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14 ash Shuara 26/224-226.

15 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad,* 556.

Although other translations translate the word “Shair” only "poets", Sayedee's translation of the phrase "materialist poets who are not afraid of Allah!" reveals that the poets of Islam, including Hassan bin Sabit, are not misguided, and it is easy for the general reader to understand.

Third example:

إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَـٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ [16]

উহুদের ময়দানে কোরআনের অনুসারী ও এর বিপরীত আদর্শের অনুসারী দুটি দল পরস্পরের মুখোমুখী হয়েছিল, আর মুসলিম বাহীনির অন্তর্ভুক্তদের মধ্য থেকে যারা প্রাণের ভয়ে পালিয়ে গিয়েছিলো, তাদের নিজেদেরই কোন কোন দুর্বলতার সুযোগ নিয়ে শয়তান তাদের পদস্খলন ঘটিয়েছিলো। দুর্বলতা প্রদর্শনকারী এসব লোক অনুশোচনা প্রকাশ করলে মহান আল্লাহ তাদের প্রতি ক্ষমাসুলভ দৃষ্টি দিলেন, কেননা নিশ্চিতভাবে আল্লাহ তাআলা অসীম ক্ষমাশীল ও পরম ধৈর্যের অধিকারী।[17]

Translation of Sayedee's Bengali into English: On the battle of Uhud, the followers of the Qur'an and those who followed the opposite ideology both of two groups clashed, and those among the Muslim forces who fled in fear of their lives were stumbled upon by Satan at the expense of their own weaknesses. When these people show regret, Allah the Almighty gives them a forgiving look, because surely Allah is infinitely forgiving and possesses absolute patience.

In verse 155of Surah Al-Imran, other translators, including the Islamic Foundation, have translated the passage "That day the two parties met." But Sayedee's translation would be easier for the reader to understand when referring to the ‘battle of Uhud’.

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16 al Imran- 3/155.

17 Sayedee, *Qur’anul Karim: Shohojboddho Bonganubad,* 119.

Fourth example:

ص ۚ وَالْقُرْآنِ ذِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ [18]

(সোয়াদ, উপদেশে পরিপূর্ণ কুরআনের শপথ, যা ভুলে যাওয়া শিক্ষা স্মরণ করিয়ে দেয়। বরং সত্য অস্বীকারকারী লোকজন ঔদ্ধত্য ও বিদ্বেষ প্রবন হয়ে বিরোধিতায় লিপ্ত রয়েছে।)[19]

Translation of Sayedee's Bengali into English: Saad, an oath of the Qur'an full of advice, reminiscent of forgotten teachings. On the contrary, those who deny the truth are prone to arrogance, and hatred and are engaged in opposition. (Sura Saad 1-2)

The same verses in the translation of the Islamic Foundation:

(সোয়াদ, শপথ উপদেশপূর্ণ কুরআনের! তুমি অবশ্যই সত্যবাদী। কিন্তু কাফিররা ঔদ্ধত্য ও বিরোধিতায় ডুবিয়া আছে।) [20]

Saad, swear by the admonishing the Qur'an, you must be truthful. But the disbelievers are drowning in arrogance and opposition.

Here, in the translation of the first verse of the surah Saad, Delawar Hossain Sayedee has translated the "an oath of the Qur'an full of advice" by adding a few more phrases "which reminds one of the forgotten teachings". Which may be more helpful in understanding for the general reader. The translation of the word "kafir" in the next verse has been done by the Islamic Foundation and other Bengali translations with the word "kafir" instead of the Bengali word. Although the word kafir is Arabic, due to its widespread use in Bengali, many have left out the original word rather than translating it. But Sayedee has translated the word 'kafir' as "people who deny the truth". As a result, it will be easier for the general reader to understand due to translation.

Fifth example:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ[21]

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18 Delawar Hossain Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad* (Dhaka: Global Publishing Network, 2018) as- Saad 38/ 1-2

19 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad*, 671.

20 Belayet Hossen vb.,, *Al-Qur'anul Karim* (Dhaka: Islamic Foundation, 2016), 739.

31 al- Mulk 67/22.

Sayedee's translation of this verse of Surah Mulk:

(তোমরা চিন্তা করে দেখো তো, যে ব্যক্তি অধোমুখী হয়ে জীবনের পথ চলতে চায়, সে ব্যক্তি সবথেকে নির্ভুল পথ পেয়েছে-নাকি সে ব্যক্তি সব থেকে নির্ভুল পথ পেয়েছে, যে ব্যক্তি মাথা উচু করে চতুর্দিকে দেখে সোজা অবস্থায় পথ চলে?)[22]

Translation of Sayedee's Bengali into English: Do you think that the person who wants to walk down the path of life has found the most perfect path - or the one who has found the most perfect path, the one who looks straight around and walks the straight path?

The translation of Islamic Foundation on the sameverse of sura Mulk:

(যে ব্যক্তি ঝুঁকিয়া মুখে ভর দিয়া চলে, সে-ই কি ঠিক পথে চলে, না কি সেই ব্যক্তি যে ঋজু হইয়া সরল পথে চলে?)[23]

Is the person who walks with a lean face going on the right path or the person who walks upright and straight?

Sixth example:

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ١٣٣ إِنَّ مَا تُوعَدُونَ لَـَٔاتٍ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ [24]

"হে রাসুল! আপনার পালনকর্তা মহান আল্লাহ সম্পূর্ণ অভাবমুক্ত ও পরম অনুগ্রহশীল, তিনি ইচ্ছে করলে তোমাদের বিদ্রোহের কারনে তোমাদেরকে এ জনপদ থেকে অপসারিত করতে পারেন এবং তোমাদের পরে যাকে চান তাদেরকেও জনপদের অধিবাসী হিসেবে স্থলাভিষিক্ত করতে পারেন, যেভাবে তিনি তোমাদেরকে নিয়ে

22 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad,*834.

23 Belayet Hossen vb., *Al Qur'anul Karim,* (Dhaka: Islamic Foundation Bangladesh, 2016), 940.

24 al Anam 6/133-134.

এসেছেন অন্য এক সম্প্রদায়ের বংশধর থেকে। আমার বিধান অমান্য করে জনপদসমূহে অশান্তি ও বিপর্যয় সৃষ্টি করলে আমার গযব তরান্বিত হবে, তোমাদের প্রতি এ সম্পর্কে যে ওয়াদা প্রদান করা হয় তা অবশ্যই বাস্তবায়িত হবে, আর তোমরা আমার ওয়াদা ব্যর্থ করে দিতে কখনোই সক্ষম নও। [25]

Translation of Sayedee's Bengali into English: O Messenger! Your Lord is the Most Generous, the Most Merciful,If He wills, He can remove you from this town because of your rebellion, And He may replace whomever He wills after you as a resident of the town, as He has brought you from the descendants of another people.If someone disobeys my command and causes disorder in the towns, my wrath will be hastened, The promise that has been made to you in this regard will be fulfilled, and you will never be able to break my promise."

Seventh example:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ [26]

হে ইমানদার জনগোষ্ঠী! তোমরা শয়তানের পদাঙ্ক এবং তার অনুপ্রেরণায় আবিষ্কৃত উদ্ভাবিত আদর্শ সমুহের অনুসরণ করো না। যে কেউ শয়তানের পদাঙ্ক ও তার দ্বারায় উদ্ভাবিত আদর্শের অনুসরণ করে, শয়তানের ও তার পদাঙ্কের অনুসারী লোকজন তাকে সৎচরিত্র গড়ার পরামর্শ না দিয়ে অশ্লীলতা ও মানব সমাজের জন্য ক্ষতিকর কর্ম করারই আদেশ দেবে। মহান আল্লাহ যদি তাঁর অনুগ্রহ ও রহমত দ্বারা সততা- স্বচ্ছতা, ন্যায়-অন্যায় ও শালীনতা অশালীনতার পার্থক্য

25 Sayedee, *Quranul Karim: Shohojboddho Bonganubad,*218.
26 an Nur 24/21.

শিক্ষা না দিতেন, তাহলে তোমাদের কেউই নিজেদের শক্তি-সামর্থ্যের কারনে পাপ-পঙ্কিলতা থেকে পরিশুদ্ধ হতে পারতে না, তবে মহান আল্লাহ যাকে ইচ্ছে করেন তাকেই পরিশুদ্ধ করেন, আল্লাহ তায়ালা সব কিছুই শোনেন ও সব কিছুই জানেন।[27]

Translation of Sayedee's Bengali into English: O people of faith! Do not follow the footsteps of Satan and the ideals invented by his inspiration. Whoever follows in the footsteps of Satan and the ideals he invents; the followers of Satan and his footsteps will order him to commit obscenities and harm to human society without advising him to build good character. If Allah Almighty, by His grace and mercy, had not taught the difference between honesty-transparency, justice-injustice and decency-immorality, then none of you could be cleansed from sin and filthiness by his own strength, but Allah Almighty purifies whom He wills, Allah hears and knows everything.

Eighth example:

فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَـٰلِبُونَ ٤٤ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ٤٥ فَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ٤٦ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ٤٧ رَبِّ مُوسَىٰ وَهَـٰرُونَ [28]

যাদুকরগন তাদের রশি এবং লাঠি ময়দানে নিক্ষেপ করলো ও তারা বললো ফেরাউনের মর্যাদার শপথ! নিশ্চয়ই আমরা বিজয়ী হবো। এরপর মুসা তাঁর লাঠি ময়দানে নিক্ষেপ করলো এবং তৎক্ষণাৎ তা বিশালাকারের অজগরে রূপ ধারন করে যাদুকরদের ছুড়ে দেয়া দৃষ্টিকে বিভ্রান্ত করার মতো অলীক সৃষ্টি গুলোকে গিলে ফেলতে লাগলো। এ দৃশ্য দেখে যাদুকরগণ তৎক্ষণাৎ উপলব্ধি করলো মুসার সাথে রয়েছে স্বয়ং আল্লাহতায়ালা, আর তারা যা করছে তা যাদু। এ জন্য যাদুকরগন সাথে সাথে মহান আল্লাহর উদ্দেশ্যে সাজদাবনত

27 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad*, 517.

28 ash-Shuara 26/ 44-48.

হয়ে গেলো এবং তারা ঘোষণা দিয়ে বললো, ফেরাউন রব নয়, আমরা সেই প্রকৃত রব-এর প্রতি বিশ্বাস স্থাপন করলাম, যিনি সমগ্র সৃষ্টি জগতসমুহের রব। অনুগত হলাম তাঁর প্রতি, যিনি মুসা ও হারুনের রব।[29]

The sorcerers threw their ropes and sticks on the ground and they said, the oath of Pharaoh's honour! Surely, we will be the winners. Then, Moses threw his staff on the ground and immediately it swallowed up the illusory creations that would confuse the eyes cast by the magicians. Seeing this, the sorcerers immediately realized that Allah himself is with Moses and that what they were doing was magic. For this, the sorcerers immediately bowed down to Allah, the Exalted, and proclaimed, "We believe in the true Lord, not the Lord of Pharaoh, who is the Lord of all the worlds." Loyal to the Lord of Moses and Haron.

Ninth example:

"Apni,", "Tomi", and "Toi" (means "you") These three types of customs are available in the greeting style in the language and culture of Bangladesh. These words are used in accordance with the age and dignity of the person being addressed. When the person being addressed is older or more respected in age or status, he or she is addressed as "apni" you. The person addressed is greeted with the word "tomi" in the case of peers, close or friendly relationships. If the person being addressed is younger in age or status, he is usually addressed with the word "toi". Exceptions are also seen. In the case of translation of the Qur'an into Bengali, the translators are also seen to be influenced by this salutation.

Allah, in the case of addressing the messengers or when the messengers go to pray to Allah, when translating those verses, translators usually translate them with the word "tomi". What is not considered sinful, has a closer meaning to Allah and emerges from here.

But in the translation of Delawar Hossain Sayedee, the word "Apni" is used as a more respectful salutation. Although the word "tomi" in the translation of salutation is common, the use of the word "apni" can be considered as an expression and courtesy of showing more respect between Allah and the servant. Some examples of which are given below.

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29 Sayedee, *Qur'anul Karim: Shohojboddho Bonganubad*, 543.

وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِيٓ إِلَيْهِمْۖ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ [30]

হে রাসুল! ওদের কথায় *আপনি* কষ্ট পাবেন না, কেননা *আপনার* পূর্বে আমি মানুষকেই নবী রাসুল মনোনীত করে জনপদের লোকদের কাছে প্রেরণ করেছি। *আপনি* তাদেরকে বলুন, নবী রাসুলদেরকে মানুষের মধ্য থেকেই প্রেরণ করা হয়, এ বিষয়টি তোমাদের যদি জানা না থেকে তাহলে ইতোপূর্বে যাদেরকে কিতাব দেয়া হয়েছে তাদেরকে জিজ্ঞেস করে প্রকৃত সত্য জেনে নাও।[31]

O Messenger! You will not be bothered by their words, because I have sent people before you as prophets and messengers to the people of the town. Tell them: Prophets are sent from among men, but if you do not know this, then ask those to whom the Book has already been given and find out the truth.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ[32]

জ্ঞান, বিবেক, বোধ-বুদ্ধি ও প্রজ্ঞাসম্পন্ন লোকজন স্বীয় মালিক আল্লাহর কাছে এভাবে দোয়া করে, হে আমাদের পালনকর্তা মহান আল্লাহ! *আপনি* যখন আমাদের সত্য পথ প্রদর্শন করেছেন তখন *আপনি* আমাদের চিন্তা-চেতনার জগতকে সত্য পথ থেকে বিচ্যুত হতে দিয়েন না এবং আমরা যেন সত্যের উপর আমৃত্যু দন্ডায়মান থাকতে সক্ষম হই, এ জন্য *আপনার* পক্ষ থেকে আমাদের প্রতি অনুগ্রহ বর্ষণ করুণ, কেননা *আপনিই* হচ্ছেন সর্বশ্রেষ্ঠ মহানদাতা।[33]

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30 Al-Ambiya 21/7

31 Sayedee, *Quranul Karim: Shohojboddho Bonganubad,* 473.

32 Al-Imran 3/8

33 Sayedee, *Quranul Karim: Shohojboddho Bonganubad,* 91.

Translation of Sayedee's Bengali: People with knowledge, conscience, intellect, and wisdom pray to their Lord Allah in this way, O our great Lord Allah! When you have shown us the true path, do not let our world of thoughts deviate from the true path and show us grace so that we may be able to stand on the truth till the death, for you are the greatest benefactor.

In these verses, what Allah has addressed the Prophet Mohammad (SAW), and what prayed to Allah, Sayedee translated him with the word "apni" the most respectful addressing in Bengali.

Conclusion and Evaluation

Leaving the British from Pakistan and India, which is called a great victory after a long struggle against British colonialism in the Indian Sub-continent, resulted in the creation of two separate states based on Muslim and Hindu Nationalism.

During the Pakistani period, there have been great developments in translations of the Holy Qur'an in Bengali. Efforts were made in this period, as in other periods, to translate the Qur'an into Bengali and make it easy to read for such a dense Muslim community. A total of 18 translations of the Qur'an, which were completed and incomplete, from the beginning to the end of the British colonial period, were found. It is known that during the Pakistani period, there were 16 translations of the Qur'an in Bangla, two translations from western Bengal and 14 translations from Bangladesh. Ten of them are full translations and the others are partial translations.[34]

After Bangladesh gained its independence, the use of Bengali, which is the official language, has increased in educational studies. Bengali studies have become more usable in universities, colleges, madrasahs, and religious schools. 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 sciences such as Hadith, Fiqh and Usûl. It is known that there are translations that are not recorded as much as the translations recorded in the Qur'an translation studies, since they are the last period, and are still being studied.

Among them, Delawar Hossain Sayedee is one of the reliable translators according to the Bangladeshi Islamic scholars in Bangladesh because of some points of view. He is in favour of applying the Qur'an, which is the life

34 Rahman, *Bengalce Kur'an-ı Kerim Çeviri Çalışmaları,* 129.

guidance of humankind, as a divine book that concerns the individual, family, society and state or worldly life. Delawar Hossain Sayedee, who made efforts to read, recite, understand, explain and apply the Holy Qur'an in personal and public life, is recognized as a rare scholar of Bangladesh in the right sense. Sayedee, who speaks publicly to society against shirk[35] and bid'ah[36] in places such as Bangladesh, where superstitions are common, traveled to various places in the world throughout his life.

The translation of Delawar Hossain is different from other Bengali translations. While the other translators traditionally translate the Qur'an. Sayedee translated it a little more descriptively with its Arabic text. Sayedee's translation is more acceptable to the general reader and even to the experts as it can be understood without the help of tafsir. However, in some places the explanatory translation may seem a bit exaggerated to the experts or those who differ from Sayedee on the point of view of thought.

Another major difference between Sayedee and other translators is that Sayedee is the only translator in Bangladesh who has recently translated the Holy Qur'an while in prison. Delawar Hossain Sayedee, who was sentenced to life imprisonment by the controversial war crimes tribunal, spent his time in jail. Prison life is difficult for any human being. The author of this article has oneyear of experience in prison life and had the opportunity to meet with Sayedee a few times while he was in Dhaka central jail in 2013. But Sayedee had been living in prison for 12 long years and continues to write and translate Qur'anic commentaries, turning the hardships of captivity into opportunities. Throughout his life he went to different parts of the world, including Bangladesh, to explain the Qur'an to Bengali-speaking people.

As a result, the spreading of the Qur'anic message among the people has gained more momentum. Unlike other translators or scholars who preached Islam, they did not face as many trials as Delawar Hossain. On the one hand, it has become easier for people to understand the Qur'an because it is known as a way of life rather than just translating or interpreting it as a religious text. The maximum devout people of Bangladesh think about the verdicts of the tribunal that, despite living a non-political life of Sayedee in 1971, he has been victimized by political falsehood. Sayedee and his family have repeatedly

35 Association of others with Allah.

36 Bid'ah: Innovation, refers to any innovated act that is introduced into religion as part of the religion.

denied any wrongdoing and have pleaded not guilty to the charges. Although the court did not accept Sayedee's claim, according to the reaction of vest people against the verdict of the war crime tribunal the people of Bangladesh believed that Sayedee's claim was true.

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