

Urdu Translation of *Shrimad Bhagwat Gita* by

Dr. Hasan Uddin Ahmed

Brief Introduction and Overview

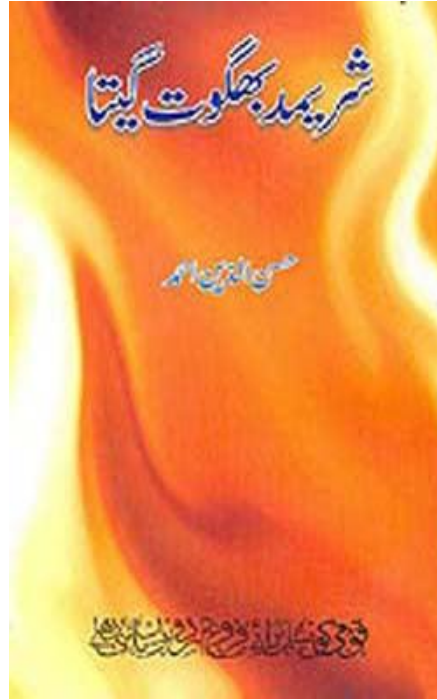
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In every religion, its fundamental and sacred books are of special importance because they provide the teachings and instructions to the followers of that religion. Thanks to these fundamental books, they are guided by the teachings and instructions. Humans usually determine the lines of their lives and in their light, they not only walk on the path of life, but also try to move forward with smoothness. Moreover, due to the substance of evil in their

nature, some people leave the path of guidance. They choose the path of misguidance and this process continues from eternity, that is why Allamah Iqbal has rightly said.

*satiza kar raha hai azal se ta imroz
charage mustafavi se sharare bu lahbi*

As according to the religion of Islam, various scriptures and holy books such as Torah, Zaboor, Injeel and Quran have been revealed. Similarly, the important books of Hinduism include Chaturveda, Upanishad, Bhagwat Gita and Agama and several other books.

A brief introduction and review of Shrimad Bhagwat Gita, an important translation of the Gita, translated by Dr. Hasan Uddin Ahmed is presented in this article.

There is no doubt that the Bhagavad-Gita being a holy book, various translations were made in almost every language. This book was first adapted into Persian verse by Abul Faiz Faizi. After that, others made numerous translations of this book. When research is done in Urdu, about fifty translations or more are found on this subject, some of which are as follows:

- 1) Shrimad Bhagwat Gita Rahiya (Bal Gangadha Tilakji Maharaj) Narayan Dutt Sehgal & Sons Lahore. 1920.
- (2) Bhagwat Gita by Muhammad Ajmal Khan. Idara-e- Nawasa-e- Ilahiya. Allahabad. 1935.
- (3) Bhagwat Gita composed by Tamanna Lakhnavi. Munshi Nawal Kishor, Lucknow. 1912.
- (4) Shri Bhagwat Gita aka Fakhran Gyan. pandit Parishad. Putr Narsingh Raj Kapur. 1997.
- (5) Shrimad Bhagwat Gita Manzooom. By Shri Jag Pal Chopra. 1983.
- (6) A systematic translation of the Bhagavad-gita. By Salah Chowdhury Published by Elim Odyssey. 2013.
- (7) Gyan Ganga i.e., Bhagavad Gita poem, by RaghuNandan Singh Sahir Dehlvi, Keshab Chandra Manzil Dan kara Building, Delhi, 1947.
- (8) Shrimad Bhagwat Gita by Rajendra Premi. Sigma Enterprises New Delhi, 2009.
- (9) Shrimad Bhagwat Gita by Dr. Ajay Malvi. Nagri Press, Allahpur, Allahabad UP. 2006.
- (10) Bhagavad Gita by Pandit Lakshmi Narayan Misra. Publisher Hari Kishan Mehtab Prime Minister Odisha with introduction Maulvi Abdul Haq Babai Urdu.

(11) Translation poem of Shrimad Bhagwat Gita by Pandit Ram Prasad. Secretary Noel Kishore Lucknow. 1906.

(12) Bhagavad Gita verse by Munawwar Lakhnavi aka Naseem Irfan. Shura Book Depot Delhi, 1961, Modern Edition

Bhagwat Gita Mosoma Naseem Irfan by Munawwar Lakhnavi Adarsh Kitab Ghar Dehlvi. 1955.

(13) Shrimad Bhagwat Gita means the repository of mysteries. Urdu translation by Pandit Dinanath Madan. Fourth edition. 1921.

(14) Shrimad Bhagwat Gita by Sarwanand Kaul Premi. 1992.

(15) Shrimad Bhagwat Gita and Gita Budh by Mahatma Gandhi. Khuda Bakhsh Oriental Public Library Patna. 1991.

(16) Shrimad Bhagwat Gita Urdu by Hari Ram Bhargo Munshi Noel Kishore Lucknow.

(17) Shrimad Bhagwat Gita verse translated by Khwaja Dil Muhammad. Khawaja Book Depot. Mohanlal Road Lahore. 1944. This translation is also known as Dil Ki Gita. Its modern edition has been published in 2004 by the National Council for the Promotion of Urdu Language, New Delhi.

(18) Spiritual Song of Aishwarya Gyan i.e., Shrimad Bhagwat Gita. Lover Mohanlal Malik Chand Book Depot Delhi.

(19) Shrimad Bhagwat Gita with Urdu translation, by Sargoshi Babu Bhagavan Das Bhargopatna. Munshi Noel Kishore Lucknow, 1945.

(20) Kalam Rabbani by Yogi Raja Nazar Sohanvi. Chandrajit Press Delhi 1934.

(21) Om Shrimad Bhagwat Gita (Urdu translation of Persian verse) by Durga Das Ji Sharma. Sun Litho Press Pataudi House Delhi.

(22) Mahagita by Munshi Swami Dayal. Dayal Printing Press Hoshiarpur Punjab. 1867.

(23) Gita in Urdu Poetry (Song of Knowledge and Action) by Anwar Jalalpuri, a famous poet and famous speaker and moderator of the mushaira. Naumani Printing Press Lucknow 2013.

(24) President's Gita called Bhagwat Gita composed, by Munshi Lakshman Prasad. Adarsh Kitab Ghar Delhi 1910.

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(25) Gita Amrit aka God's song by Sat Pal Bhardwaj, 1976.

(26) Gita Prava Chana by Vinoba Urdu translation
by Khawaja Zakaria Fayyaz Advocate Bijnor. Deccan Law Reports Press
Jam Bagh Hyderabad Deccan. 1957.

(27) Bhagavata by Bhagwant Vyas Urdu translation Syed Razi Hasan English translation
S. Radhakrishnan.

(28) Shrimad Bhagwat Gita also known as Saral Gita translated by
San Paramarhi. Editor Martand and translator Mahabharat Martand Patakalia. Vegetable
Market Delhi.

(29) Gita Urdu poem by Maulana Syed Habib Lahori, editor of Politics, Lahore, 1944.

(30) Nagma-e-Uluhiyat i.e., Shrimad Bhagwat Gita Manzoom. Barkat Roy Gupta. National
Fine Printing Press. Hyderabad. 1982 The first article in this translation is written by Dr. Hasan
Uddin Ahmed.

(31) Man Ki Gita, i.e. Prose translation of Bhagavad Gita. by Mohanlal Chopra. Vijaya Office
Printers New Delhi 1988.

(32) Bhagwat Gita by Dr. Shanul Haqq Haqqi (Urdu-organized
translation) Anjuman Taraqqi Urdu-Hind, New Delhi. 1994.

The above Urdu translations of Bhagavad Gita are quite famous and popular. These translations include systematic translations and manifest translations. From this short list of Urdu translations of Bhagavad Gita given above, it is also clear that most of the translators are Hindu Pandits who have translated Bhagavad Gita well into Urdu. Some of these Pandits were also mature poets of Urdu and Persian. This is certainly a beautiful example of Urdu civilization. Apart from these, there are other translations of Bhagavad Gita in Urdu.

Among the list of these Urdu translations of Bhagavad-Gita is an important Urdu translation *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed. Here it seems appropriate to first give a brief introduction to Dr. Hasan Uddin Ahmed so that the essentials about his personality are brought out and then the Urdu translation of Shrimad Bhagwat Gita will be shed light on.



Dr. Hasan Uddin Ahmed (1923-2019)

Courtesy: https://www.goodreads.com/author/show/15038349.Hasanuddin_Ahmed

Dr. Hasan Uddin Ahmed served in the civil service of both Hyderabad State and Government of India. Thus, he has been a member of the Central Wakf Council of India, Chairman of the Waqf Board in undivided Andhra Pradesh and Chairman of the National Minority Commission of India. Dr. Hasan Uddin Ahmed of Hyderabad was an eminent seer of the Deccan. He belonged to the Nawait family. He was born on February 12, 1923. His grandfather was Nawab Aziz Jang Villa Hyderabad who was a great poet and scholar of Arabic, Persian and Urdu. He was gifted by nature with superior abilities in poetry, prose writing, historiography, narrative and administrative affairs. He was the author of several books, among which his main achievement is the compilation of Asif al-Lughat.

Dr. Hasan Uddin Ahmed's father was Nawab Dinyar Jang, a high official and Nawab of Hyderabad State. His worthy son was Dr. Hasan Uddin Ahmed.

Dr. Hasan Uddin Ahmed was mainly versed in theology, Islamic studies, literature, inter-religious dialogue and socio-educational topics, translation, and research in translation. More than two dozen of his books cover these topics. Among them, a collection of 1100 approved Urdu translations of English poetry (1976), Saz-e-Mashriq Saz-e-Maghrib (a selection of Urdu translations of Arabic and Persian poetry and Sanskrit and poetry of the subcontinent) and research and criticism of Urdu translations of English poetry and critical study (research paper for Ph.D. published in 1984), etc., are very important. In the recent past, on 13th August 2019, Dr. Hasan Uddin Ahmed passed away. In 2003, he was also awarded the Makhdoom Award for his scholarly and academic services.

As stated earlier, Dr. Hasan Uddin Ahmad had a special interest in theology, Islam, and the study of various religions. He had a deep study in these subjects, that's why he wrote various books related to the Holy Quran in English and Urdu. He translated the Bhagavad Gita into

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Urdu under the name of *Shrimad Bhagavad Gita*. The first edition of this translation was published in 1975, the second edition in 1983 and the third edition in 1997 by the National Council for the Promotion of Urdu Language, New Delhi. Earlier this book was published by Azam Steam Press Hyderabad Deccan. His translation of the Bhagavad Gita into Urdu was also released by Mrs Gandhi in 1976.

When Dr. Hasan Uddin Ahmed first started studying the Bhagavad Gita in 1947, he was disappointed at that time. He could not find any translation that could be easily understood by studying it. In the beginning, he did not have a full understanding of the translations of Bhagavad Gita, so he included it in Mirza Barkat Roy's translation of "Nagmae Tawheed i.e., Shrimad Bhagwat Gita Manzoom". In his article "Ibtedai Baten", he clearly wrote that earlier he was not aware of the number of translations of Bhagavad Gita in Urdu, so he is written like this...

“My fascination with the Bhagavad Gita dates back a third of a century. When I thought of translating Shrimad Bhagwat Gita into Urdu in 1945 ... I was not aware of the abundance of Urdu translations at that time. Two or three translations that I could find included Rani Barkat Rai's verse translation. I have studied it with great interest (and have written further) that it is less known by Gita lovers and even by Urdu people that the number of translations of Shrimad Bhagwat Gita into Urdu has hardly been done in any other language. This matter is worthy of pride for the lovers of Gita and also for the people of Urdu.” (Naghame-taw heed, page no.13).

Regarding the abundance of Urdu translations of the Gita, Dr. Hasan Uddin Ahmed in the East (Part II) wrote in the above-mentioned line as follows:

“It will be shocking to many that the number of translations of Shrimad Bhagwat Gita in Urdu has hardly been done in any other language of the world. Obviously, this is a matter of pride for the people of Urdu”.
(Saz-e-Mashriq. Part II, page no. 9-10, Vila Academy, Hyderabad, 1980)

Despite the number of translations of the Gita, Dr. Hasan Uddin Ahmed, explaining the reason for translating the "Shrimad Bhagwat Gita" into Urdu, wrote:

“Despite searching, I did not succeed in getting any such Urdu translation which would have led to the purification of me, and countless other Urdu scholars like me. Feeling this deficiency acutely, I have translated the Bhagavad Gita in simplified Urdu in 1945 with the help of English translations.” (Shrimad Bhagwat Gita, Page no 10)

It is clear from this quote that Dr. Hasan Uddin Ahmed has done this translation for the simplicity of the Gita's demands and concepts and for the clarification of Urdu scholars and the

second thing is that this translation has been done in easy Urdu language. Before giving examples from this translation by Dr. Hasan Uddin Ahmad, it seems appropriate to list the chapters of the Gita that he has defined. Dr. Hasan Uddin Ahmed has established a total of 18 chapters in it which are as follows:

Chapter One: Arjuna's Sadness

Chapter Two: Philosophy of Knowledge

Chapter Three: Philosophy of Action

Chapter Four: The mysticism of action and the philosophy of abandoning the world

Chapter Five: The Philosophy of Renunciation of the Consequences of Actions

Chapter Six: The Philosophy of Self-Control

Chapter Seven: Philosophy of Knowledge and Irfan

Chapter Eight: The Philosophy of the Immortal Brahman

Chapter Nine: Philosophy of the Highest Knowledge and the Highest Secret

Chapter Ten: The Philosophy of God's Greatness

Chapter Eleven: The Philosophy of Omniscience

Chapter Twelve: The Philosophy of Devotion

Chapter Thirteen: The Philosophy of the Difference between Matter and Spirit

Chapter Fourteen: The Philosophy of the Distribution of the Three Properties

Chapter Fifteen: The Philosophy of Attainment of the Supreme Soul

Chapter Sixteen: The Philosophy of Division of Beneficent and Demonic Forces

Chapter Seventeen: The Philosophy of the Three Kinds of Devotion

After the end of the 17th chapter, Dr. Hasan Uddin Ahmed has written the Sanskrit words and terms with explanation and also written a brief comprehensive explanation of the names used in Bhagavad Gita and a genealogy and battle of Mahabharata. A map has also been added. Thus, even this last part will be of great benefit especially to the new readers of this holy book. This last part is indispensable for understanding the Gita. From its study, it is estimated that this translation was done by Dr. Hasan Uddin Ahmad with a lot of hard work, sweat and effort, and that is why Pandit Sundar Lal rightly wrote:

“Dr. Hasan Uddin Ahmad's translation has its own place and its own special importance. To the readers of Urdu, especially those who desire religious investigation and those who want to see the mutual understanding, love and harmony among the people of this country, Dr. Hasan Uddin Ahmed Sahib is very kind. Should and should be grateful. This is true service to both country and religion”. (*Shrimad Bhagwat Gita*, Page no. 7-8)

It is certainly true that in today's hate-filled environment, such translations and such efforts increase mutual communication and establish an atmosphere of peace and harmony between people of different religions and thereby increase reconciliation between different nations. Dr. Hasan Uddin Ahmed, in view of the delicacy of this work of translation, after completing the Urdu translation of Bhagavad Gita, showed it to Mr. Avendra Sharma, an expert in Sanskrit and Urdu language (President of the Department of

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Sanskrit, Osmania University, Hyderabad Deccan) for revision. He read the translation verbatim and gave useful advice and instructions regarding it.

Dr. Hasan Uddin Ahmed completed this translation by using the English and Urdu translations of the Bhagavad Gita due to his ignorance of Sanskrit language and he especially used the translations of MISS ANNIE BESANT and EDWIN ARNOLD in English. Did they find it easy to understand the demands of the Gita?

In the translation of Bhagavad Gita, Dr. Hasan Uddin Ahmad has adopted a lively style. Check out these caravan writing styles:

“Caste-specific customs and family traditions are erased by the evil actions of those who destroy the family and create confusion in the caste. O Janardan! And we have been hearing that the abode of such a man who destroys family traditions will be hell forever. You see, even though we have become wise, we are ready to kill ourselves in the greed of the government's luxury. How many big sins are being committed”?

(*Shrimad Bhagavad Gita*, Page no. 22-23)

Here's another example to see the lively style:

"The unsteady and unstable heart that wanders from place to place must be restrained and kept under its own control." (*Shrimad Bhagwat Gita*, page no. 49)

From these examples, it is clear that there is no difficulty in understanding the demand. It is quite a flowing style. Dr. Hasan Uddin Ahmed was basically an Urdu writer. From this point of view, his translation *Shrimad Bhagwat Gita* has the glory of creative translation, and the best use of idioms is found, and the taste of literary language is felt in this translation. In this context see especially the following quote:

“Oh Krishna! Seeing these relatives who have gathered here with the desire for war, my limbs are weakening, my mouth is drying up. My body is shaking and I am shivering. The bow is about to fall from my hand, my body is on fire, I cannot stand, and my mind is dizzy.” (28-30) (*Shrimad Bhagavad Gita*, page no. 21)

In this quote, the limbs become limp, the mouth dries, the body trembles, crawling, the body is on fire and the mind is dizzy, etc. There are Urdu verbs and idioms, the use of which shows the literary ability of Dr. Hasan Uddin Ahmed, his command of the language and his mastery of translation. This Urdu translation is decorated with many such features. Therefore, among all the Urdu translations of the Bhagavad Gita, this translation is the most distinguished and prominent in terms of its fluent style and general understanding.

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