

## Historical Background of Quranic Translation into Bengali in Various Ages: Hindrances and Solutions

Dr. Md. Masudur Rahman\*

**Abstract:** Islam started its journey to enter into the Indian Sub-continent including Bengal through the sea route within one hundred years of its advent in Arabia, while through the land route, it began with the conquest of the Sind by *Muhammad Bin Qasim* in 712 A.D. From that time, the translation of the Holy Quran has been started vocally besides the spread of Islam into Bengali language. There was no remarkable written works and contributions on the Holy Quran in Bengali until before the 19<sup>th</sup> century. Behind this, there were enough social and religious obstacles and sightlessness. Though, from 12<sup>th</sup> to 18<sup>th</sup> century, we have seen a good number of literary contributions about the religion of Islam in Bengali language, but we could not see the translation and explanation of the Quran directly in Bengali except some *Surahs* or parts of the Quran. The reason may be the lack of awareness about the Muslim culture, dearth of education in the Muslim society of Bengal and the remaining superstitions in the contemporary Muslim society of India. Later, at the end of the 19<sup>th</sup> century, one of the Hindu scholars took initiative to translate the whole Quran at first; immediately, the Muslim scholars took initiative to render the whole Quran. Though before such initiatives, many Muslim scholars translated the verses of the Quran partly as poetry or lyrics. This translation brought a positive and a revolutionary change in the Bengali Muslim community and it had a far-reaching impact on the education of the Muslims in Bengal. In fact, the Bengali Muslims have started to get the original understanding of the Quran through their mother tongue after about 1000 years of the advent of Islam in the Sub-Continent.

---

\* Assistant Professor of Islamic Studies, CENURC, International Islamic University Chittagong, Chittagong-4203, Bangladesh, e-mail: masuddu\_08@yahoo.com

In this paper, the research focuses on how written translation of the Holy Quran has been started in Bengali and who have contributed much in the field.

### **Introduction:**

Many Islamic thinkers faced social negligence as the translators of the Quran into Urdu and Persian languages in this Sub-continent in previous time. Among them Shah Waliullah Mohaddis al-Dehlovi R. (1703-1762) faced social attack from many corner of the society, because of the translation of the Quran into Persian language. For the book of *Fathur Rahman* written by him, a group of Orthodox Muslim thinkers gave *Fatwa* (decree) and declared him as *Kafir* (Infidel) and made conspiracy to kill him. This is the common culture of the people of Indian Subcontinent that they cannot easily accept any reformation and modern explanation in Islam since ancient time. Bengali Muslims believed that the Quran could not be translated in any other languages. Handling or interfering in case of translation is a great sin. Observing such situation of the society, Bengali Muslim scholars could not proceed to translate the Quran into Bengali. But the Christians and the Hindus of that contemporary society took initiative to translate the Quran in the scope of indifference of Bengali Muslims. In the crisis moment of the Muslim society, the activities of the Christian Missionaries had been increased and they had spread propaganda against the religion of Islam and the Quran. They also tried to establish their communal and religious spirit in Islam. But they failed for the awareness of the contemporary Islamic thinkers of the Bengal. Among them, the leader of the Baptist Missionaries, oriental educationist William Cary was a misinterpreter of the Quran.

### **Necessity of the translation into Bengali:**

Following the development of Bengali language, vocal or oral translation of the Quran has created eagerness to the whole Bengali translation of the text of the Quran in the mind of Bengali educated Muslims. Demand of the Bengali translation of the Quran has been increased day by day. Many ancient poets and litterateurs emphasized on the importance of the study of Bengali translated Quran in their writings. For the interest of understanding the Quran, Bengali Islamic scholars advanced towards translating the Quran while the orthodox Muslims severely criticized and opposed the translation of the Quran into native languages like Bengali.

For praying, worshiping and pleasing Allah Muslims read the Quran at their houses in daily life. The Education board under the British rule in Bengal in Indian subcontinent

included the part of the Quran in school and college curriculum. Annual religious programme, Friday sermons and religious institutional educations inspired the general educated Muslims to study the Quran with the meaning of the mother tongue Bengali. In this way, the contemporary Muslim society has encouraged the learned Bengali Muslims to translate the Quran from many corners.

### **Vocal or oral translation in various ages:**

It is known to us that the age of Bengali language is of approximately 1000 years. On the other hand, the preaching of Islam started vocally from the 9<sup>th</sup> century in Bengal (Haque, Vol.2, 1993, p.220). So, at the introductory stage of preaching Islam in Bengal, the translation of the Quran into Bengali also started vocally by the preachers who could try to motivate the people quoting references from the verses of the Quran. Primarily, the newly reverted Bengali Muslims could know the principles and code of the Quran regarding marriage, divorce, giving alms and keeping fast, etc. from the oral presentation of the preachers.

The preachers of Islam at that time had tried to translate daily and practical life related instructions from the Quran, like the importance of prayer, keeping fast, travelling for pilgrimages, slaughtering, marriage and divorce, etc. Besides this, the stories and episodes of Prophet Jesus, Moses and Yusuf (A.) were known to the Bengali people from the ancient time which had also been quoted from the Quran by the preachers. These were also partly oral translation of the Quran into Bengali.

### **Impact of Urdu and Persian translation:**

The Bengali Muslim scholars of the Indian subcontinent knew Persian and Urdu. Besides, during the time of Muslim rule both the Sultanate and Moghul in Bengal, the state language of this subcontinent was Persian. For this reason, many Bengali Islamic scholars (Ulema) learnt, translated and preached the Quranic spirit through Persian and Urdu languages. The availability of the translation of the Quran into Persian was one of the causes of late translation of the Quran into Bengali (Rahman, 2009, p.27). Because Bengali Muslim scholars believed that the Urdu and the Persian translation were fulfilling the need of the Bengali Muslims. But ordinary people did not know Persian and Urdu. At one stage Bengali Muslim scholars comprehended the demand of the mind of the ordinary Muslims. Later on, Bengali Muslim scholars who were skilled in Urdu and Persian languages started to explain the Quran into Bengali through verbal and written scripts.

### **Translation of the Quran from the middle age to 18<sup>th</sup> century in Bengali poetry:**

Some of the ancient poets and litterateurs wrote poetry and manuscripts about the inner meaning of the Quran, which were not textual translation of the Quran. Shah Muhammad Sagir (1389-1410) wrote 'Yusuf Julaikha poetry' which was the translation of Surah Yusuf of the Quran. In this way, Sayed Sultan (1503-1648), Poet Abdul Hakim (1620-1690), Golam Akbar Ali, Mir Wahid Ali, Nasir Uddin Ahmed, Kari Nasir and many unknown writers translated or wrote the inner meaning but not the text, some parts of the Quran before Girish Chandra Sen. Dr. Md. Mujibur Rahman mentioned about 200 names of the translators of the Quran. In this book who tried to translate the Quran in various ages. Among them, someone published books and someone wrote in the news papers. Now this research will discuss about the complete translation of the Quran. In this field, Girish Chandra is the pioneer in the history of the full Quran translation into Bengali.

### **Initiative of separate and brief translation of some parts of the Quran:**

Golam Akbar Ali, Amir Uddin Boshonia among the Muslims and Rajendra Nath Mitra, Girish Chandra Sen among the Hindus are the pioneers in the field of the translation of the Quran in Bengali. Golam Akbar Ali, who was the inhabitant of Patwar Bagan under Mirjapor of Kolkata, translated the 30<sup>th</sup> part of the Quran (amsy para) in 1275 Bengali year. This book has been preserved at Bangla Academy in Dhaka. This is the first Bengali translation in the history of the Quran translation in Bengali language. A group of Quran researchers mentioned the name of Amir Uddin Boshonia (birth place is unknown) as another first translator of the 30<sup>th</sup> part of the Quran; but at present, there is no copy of his writings in the public libraries (Khan, 1997, p.32). One of the Quran researchers Dr. Mofakhkhar Hussain Khan said that the translation copy of Amir Uddin Boshonia might have been published in any year after 1866. Another Quran researcher Prof. Dr. Muhammad Mujibur Rahman remarked that Amir Uddin Boshonia translated the 30<sup>th</sup> part of the Quran and published it; but it has no publishing date (Rahman, 2009, p.36). On the other hand, before three years of Girish Chandra Sen's work, Rajendra Nath Mitra translated and published the first part of the Quran in 1879 (Rahman, 2009, p.49).

### **Primary initiative of the whole Quran translation:**

**Girish Chandra Sen (1834-1910), *Quran Sharif (Quran) 12<sup>th</sup> December' 1881***

Girish Chandra Sen (1834-1910) was born in the present Narsingdi district of Bangladesh. The names of his father and grandfather are Madhab Roy and Ram Mohon

Roy respectively. Out of six siblings he was the youngest boy (Rahman, 2009, p.51). He received primary literacy knowledge from his father. He learnt Sheikh Sadi's (1175-1295) well-known book '*Pande Nama*' from his father. After completing primary education from a local preceptor, Mr. Sen got admitted into a Sanskrit school of Mymensing. But from there he immediately came back to his birth place and appeared at a local normal exam and secured first position (Rahman, 2009, p.52). In his professional life, he joined as a junior teacher in Hardinge school of Pabna district. Later, he served as a teacher in Mymensing district school for a short time (Rahman, 2009, p.52). Besides his teaching life, he devoted himself in journalism and literary pursuit. He was an associate editor and in-charge of some fortnightly and monthly journals (Solov Somachar, Bongo Bondhu & Mashik Mohila etc. in 1302 Bengali year) (Islam, 2003, p.174). The time of Girish Chandra Sen was the golden age of disseminating and spreading of Brahman religion. Keshabchandra Sen<sup>1</sup> (Rahman, 2009, p.53) and his devotees arrived in Mymensing to spread and disseminate about the religion of Brahman in 1869. At that time Mr. Sen embraced the Brahman religion. By the inspiration and instruction of Keshab, Mr. Sen dedicated himself to render the Holy Quran into Bengali. In case of commentary and short notes, he took help from the book of 'Tafsir-e-Hossaini' (in Urdu) of Molla Waej Kashefi (d.1504) and from the book of Shah Abdul Kader (1753-1827) (Rahman, 2009, p.53). At the age of 42, Mr. Sen went to Lucknow of India to learn Arabic in 1876. He learnt Arabic language and grammar there from Mowlana Ehsan Ali. After returning to the mother land, he learnt Arabic literature, history and Tafsir from Mowlana Alim Uddin of Dhaka. (Rahman, 2009, p.52). Within six years (1881-1886), Girish Chandra Sen completed the translation of the Holy Quran in Bengali. From 1882, the translation by him started to be published partly. This Bengali translation brought mixed reaction in the contemporary Muslim society. One of the Muslims threatened him to kill due to rendering of the Quran into Bengali as a Non-Muslim translator. On the other hand, thousands of Muslims welcomed him for his brave and great work on the Quran. Abdul Ala and Abdul Aziz, who were the former professors of Calcutta Alia Madrasha, highly welcomed and recommended the contribution of Girish Chandra Sen on the Quran, on the 2<sup>nd</sup> march of

---

<sup>1</sup>. He was an intellectual and Brahman religious leader in 19<sup>th</sup> century who established a religious philosophy belonging to everyone in 1880 (common religion), named 'Naba Bidhan'. Mr. Keshob Sen built such a monk in 1869 in which it combined the archeological features of three religions. Like the Church, Mosque and Monk. See more, Shirajul Islam (Editor), Bangla Pedia, Vol. 2, Bangladesh Asiatic Society, Dhaka, 2003, p. 463

1882 and they wrote a letter of thanks to Mr. Sen which was published in the then newspapers. This letter had been included in the beginning of the translation of the Holy Quran by Mr. Sen (Rahman, 2009, p.57-58). This letter is:<sup>2</sup>

Contemporary Islamic scholars helped and supported the brave work of Mr. Sen. He said that “when I devoted myself in Arabic language, then many friends requested me to translate the Quran into Bengali. Some Muslim friends also requested me. The main objective of the study of Arabic language is to study the Holy Quran and the translation of it into Bengali. For the aspiration of my friends and my responsibility, I rendered the Quran now” (Rahman, 2009, p.62). In the contemporary time of the translation, he indicated to the merciless conditions of the Indian Muslims and the Quran. He opined that the Bible of the Christianity had been translated into all of the languages of the world. As a result, it is easy for anyone to read but the Quran is intact in Arabic. The Muslims do not sell the copy of the Quran to other nations. The other believers cannot touch the Quran. The practice of Arabic is rare to other nations. Some Muslims of India

---

<sup>2</sup>. “To the author of the Bengali translation of the Koran, Calcutta.

REVD. SIR

We the undersigned have most carefully and attentively read and compared with original of the first two parts of your valuable production. Viz the Bengali translation of the Koran and our curiosity is not less excited to find it to be such faithful and literary translation from a classic language as the Arabic which varies so widely in its construction from all other languages of the world. As we are Mohamedans by faith and birth, our best and hearty thanks are due to the author for disinterested and patriotic effort and the great trouble he has taken to diffuse the deep meaning of our Holy and sacred religious Book—the Koran—to the public.

The version of the Koran above quoted has been such a wonderful success that we would wish the author would publish his name to the public, to whom he has done such a valuable service, and thus gain a personal regard from the public.

Lastly, in our humble and poor opinion we think that the book may be useful, particularly to the Mohamedan, if style could be rendered a little easier so as to be understood by the less erudite.

We have honour to be

REVD. SIR.

Your most obedient servant

AHMUDULLAH, Late Arabic senior of the Calcutta Madrasha. Calcutta

ABDUL ALA

ABDUL AZIZ

The 2<sup>nd</sup> march 1882 (Rahman, 2009, p.58)”

can recite it but due to the lack of linguistic knowledge, most of the Muslims cannot comprehend the spirit and meaning of the Quran. (Rahman, 2009, p.62)

Many Muslim critics criticized about the authenticity of the translation of the Quran by Mr. Sen. Someone opined that Mr. Sen was more skilled in Urdu and Persian than Arabic. So, he had taken the theme from the Urdu and the Persian instead of the Arabic, though he tried utmost to maintain the original theme of the Quran in his translation. But he is the pioneer in the field of the complete translation of the Quran in Bengali. There was no translation which was to be compared to that of Mr. Sen. No Muslim had given full attention and devotion to the translation like him at that time. So, there is no doubt that the first and full translator of the Quran is Mr. Sen. This credit is only for Girish Chandra Sen, in the history of the Quran translation in Bengali language. Famous professor Dr. Muhammad Mujibur Rahman said that though there are some defaults and problems in the translation of Girish Chandra Sen, he is the pioneer in the field of the translation of the Quran in the history of Bengali literature. Before him, Muslim writers and scholars tried to translate the Quran partly as poetry but they could not complete the work like the simple translation of Mr. Sen. So, Mr. Sen contributed much on the Quran literature and the Muslim society. He attentively added the Islamic theme or the spirit with the Bengali literature. He tried heart and soul to succeed in this field. He arrived in such age when the Hindus were ignorant and unmindful about the Muslim culture and the Muslims were backward in education. In this turning point, it was too tough to proceed to translate the Quran as a Non-Muslim (Rahman, 2009, p.67). Another great journalist and litterateur in Bengali literature Mowlana Akram Khan (1867-1968) opined about the translation of Mr. Sen “the excellent contribution of Mr. Sen can be addressed or considered to be the 8<sup>th</sup> wonderful thing of the world” (Khan, 1936, p. Introduction).

Though the translation of Mr. Sen is centered with Sanskrit language, the meanings of few verses are incomprehensible; but from the sense of Bengali literature, it is a flawless contribution by him. In addition to that, Mr. Sen’s contribution inspired Muslim scholars to work in this field.

Within two years of the publication of Mr. Sen, Muslim scholar Naymuddin (1838-1908) advanced to translate the Quran. The translation of the first part by him was published in 1887. After that Mowlana Abbas Ali (1859-1932), Khan Bahador Taslim Uddin Ahmed (1852-1927) and Khandoker Abul Fajal Abdul Karim (1874-1947) maintained the continuity of the translation of the Quran. As a result, we got at least 30 translation copies of the Quran in Bengali language (Khan, 1997, p.15). Though Mr.

Sen sacrificed his life for spreading and disseminating Brahman religion, for his struggle of Brahman religion, Islam and Muslims have much been benefited. The first and the last translation copies of him were published in 1881 and 1886 respectively. Later on, the various publishers from West Bengal and Bangladesh published the full volume of the Quran in 1908, 1936, 1977 and 1979. The general public got enough benefit, reading the Bengali meaning of the Quran of Mr. Sen. Now I want to mention a few Muslim's contribution which will help us to get a broad idea about the article:

**Naymuddin (1838-1908), *Bonganobadita Quran Sharif* (26<sup>th</sup> September, 1891)**

The translation of Girish Chandra Sen broke the sleeping of the Muslims of Bengal. It brought tense and grievances in the mind of the Muslim scholars. Immediately after Mr. Sen, many Muslim scholars and patrons extended their hands to translate the Quran; among them was Naymuddin who was born at the village of Suruj under Tangail district of Bangladesh in 1838. He received literacy knowledge from his father. He left his house for the search of knowledge and travelled to Dhaka, Morsidabad, Jownpur, Agra and Delhi where he visited Islamic institutions and met scholars. For his outstanding contributions, he was rewarded the title 'Alimud Dahr' (scholar of the age). In his professional life, he served as a preceptor in a school of Bhawalia under Mymensing district of Bangladesh. He died in 1908 at Kortia in Tangail.

Among the Bengali Muslims, he translated major part of the Quran at first. Getting inspirations and patrons from the land lord of Tangail, Hafez Mahmud Ali Khan of the contemporary time, he succeeded to translate and published the Quran. Naymuddin started the work of translation in 1887. He spent 22 years for the translation of the Quran. In this time, he translated only 23 parts out of 30 parts of the Quran. He also translated partly from the 29<sup>th</sup> and 30<sup>th</sup> part of the Quran. The objective of his translation was to save Islam and the belief of Muslims from the conspiracy of the Christians and the Brahmans of that contemporary time and to establish Islamic belief in the original spirit of Islam. According to his opinion, few translators of the Hindus and the Christians diverted the original meaning and the spirit of the Quran. Before him, Rajendra Nath Mitra (1879), Priest Taracharan Banerjee (1882) and Girish Chandran Sen (1881-1886) translated the Quran into Bengali. The works of them were affected by intentional and unintentional mistakes and these were addressed as the derogatory initiative by the Non-Muslims (Khan, 1997, p.64). From this view, Mowlana Naymuddin advanced towards the translation of the Quran. He tried to translate the Quran, using Muslim cultivated words instead of Brahman or Sanskrit oriented words.



**Mowlana Abbas Ali (1859-1932), *Quran Majid Motorjam 'Quran' (18<sup>th</sup> February' 1908)***

Mowlana Abbas Ali (1859-1932) was born in 1859 at Boshirhat under 24 Porgona of India. He studied at least 15 years and took teaching as a profession in the same institution in Tangail, (the religious institute of the landlord of Tangail). As a first Muslim, he translated the whole Quran into Bengali in 1909 but this book is not available at the hands of the readers and public libraries at present. Once upon a time, it was very popular and much read translated copy to the people of this sub-continent. Beside the Arabic text of the Quran, he kept the translation of the verses. Before him, such kind of translation was not done by any one.

**Mowlana Mohammad Akram Khan (1868-1968), *Tafsirul Quran, Quran Sharif, 1905, 1924 & 1959***

Akram Khan was born at the village of Hakimpur of Boshirhat under 24 Porgona of West Bengal. His father was Abdul Bari Khan and mother was Rabeya Khatun. He was loyal to the sect of the Ahle Hadith (Rahman, 1995, p.2). He received primary knowledge from his parents. Unfortunately, when he was 11 years old, his parents died in the same day affected by diarrhea disease (Khan, 2007, p.28). He passed F.M. from Calcutta Alia Madrasa in 1900. Joining in journalism, he started his professional life but very soon he involved himself in politics.

Firstly, he was the member of Congress and later Muslim League. He died on 18<sup>th</sup> August of 1968 in Dhaka (Jafor, 2007, p.28).

Among hundreds of contributions of Mowlana Akram Khan, *Tafsirul Quran* is famous. He translated the Quran with very sweet and standard Bengali language. He followed the logical sense in his translation and explanation but he did not follow ignorantly or emotionally any of the explanation of previous interpreter. Some interpreters of the Bengal quoted the references of the Jews and the Christians without justification. As a result, the misinterpretations were merged into the interpretations of the Quran. One of the characteristics of his interpretations is that he avoided illogical explanation and customs and gave logical notes and annotations. He criticized the hypothetical explanation of the Quran. He devoted himself to translate the Quran in 1905. He started the translation of the Quran with the translation of Surah Fatiha (the beginning Part of the Quran). Because of writing an article against British rule, he was detained and jailed in Alipor jail in 1921. Sitting in this prison, he wrote the interpretation of the 30<sup>th</sup> part of the Quran and named it 'Karagarer Sowgat' (the gift of jail) which was published in 1922. From that time, he continued to complete the translation and interpretations of

the Quran in his political and professional business until 1959. The last part of the translation by him was published in 1959. The feature of the Tafsir of Akram Khan is different from any other Tafsir. With the original text of the Quranic verses, he has given simple and straight meaning, for the complex and difficult words; he has given logical explanation which attracted the readers and Quran lovers. He also tried to solve existing social problems through the Quranic interpretations. He was a scholar in multiple languages like Arabic, English, Urdu, Persian and Bengali. Translation is a difficult work. It needs a skilled hand in the relevant field. He succeeded in this field. His translation got popularity with some criticisms.

In this way, Khan Bahadur Taslim uddin (1852-1927), Khandoker Abul Fajal Abdul Karim (1875-1947), Ruhul Amin (1892-1945), Abdul Hakim (1887-1957), Fajlur Rahim Chowdhury (1896-1929), Dr. Mohammed Qadrot-e-Khoda (1901-1977) wrote and submitted the translation of the Quran partly or fully at the end of the 19<sup>th</sup> century and in the beginning of the 20<sup>th</sup> century. On the other hand, the only state owned Islamic Academy of the East Pakistan in the period of Pakistan but at present Islamic Foundation of Bangladesh published easy and simple translation with the help of Islamic scholars. As a result, the closed door of the Quran was opened for all Bengali language oriented people.

### Some famous translations of the Quran:

Here, I would like to mention some famous and popular translations of the Quran (major parts) in Bengali which were translated between the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century, which will give us a clear idea about the contributors.

SL	Title of the book (Original)	Writer (Birth-Death)	Publisher & Publication date
1.	Quran	Rajendra Nath Mitra	Ayourbed Press, Calcutta, 1879
2.	Quran Sharif, First part, Translated from the text of the Quran	Girish Chandra Sen (1834-1910)	Deva Jantra, Calcutta, (1881-1886), 1889
3.	The translation of the Quran, first part	Noymoddin (1838-1908)	Kortia, Tangail, Mahmudia Jantra: Mir Atahar Ali, 1887
4.	Quran Sharif with various commen-	William Gold Shake (1861-1950)	Baptist Mission Press, 1908-1920

	taries and short notes.		
5.	Bangla translated Quran Sharif with simple and brief meaning	Mowlovi Khandaker Abul Fajal Abdul Karim (1875-1947)	Deldoar, Tangail, Islamia Library, Dhaka, 1914
6.	Quran Sharif	Monshi Karim Bakhs	Torika-e-Islam Press, Jan Nagar, Calcutta, 1916
7.	Quran Sharif	Mohammed Abdul Hakim (1887-1957)	Mohammed Fajel & Sons, 1922
8.	Quran Sharif with details explain	Mohammed Akrom Khan	Dhaka, Jhinok Postika, 1382 Bangla year
9.	Quran Sharif	Fajlur Rahim Chowdhury	Borishal, Olania, Islamia Library, 1935
10.	Pobitra Quran	Osman Gani	Salda Ajapor, Bordhaman
11.	Tafsir-e-Ashrafi (Translated)	Mowlana Ashraf Ali Thanvi (1863-1943)	Dhaka, Amdadia, 1950
12.	Al Quranul Karim	A group of Scholars	Islamic Foundation Bangladesh, 1986

### Conclusion:

In fact, the written research works on the Quran in Bengali have started at the end of the 18<sup>th</sup> and in the beginning of the 19<sup>th</sup> century. At that time the social, religious, political and economic conditions of the Muslims of Bengal were in a critical juncture. Specially, the position of religion was in misunderstanding and confusion. People at that time worshiped in the mosque and the shrine. Impostors, in the name of the saint and religion, occupied the mind of the people. They worshiped saints instead of Almighty Allah. In this critical condition, Islamic scholars extended their kind hearts to translate the Quran into Bengali to remove the darkness about the religion of Islam from the society. Islamic scholars of Bengal believed that through the Bengali meaning of the Quran, the narrow minded Muslims may come back to their original belief and the spirit of Islam. But the Non-Muslim translators have worked to fulfill their own interests. For example, someone did it to get financial benefit; someone did it to strengthen his own religion and philosophy. But their works brought a revolutionary change in the Bengali Muslim society of India. Later, these translations influenced the people much to seek Islamic knowledge. The Muslims of the Bengal wrote many Islamic books,

quoting the verses from the Bengali version of the Quran after beginning of the translation of the Quran. The theme of the Arabic Quran and that of the translation in Bengali language are not same. Phonetics, idioms and phrases are also different. So, the translation did not bring the original meaning or the spirit of the Quran by the translators. On the other hand, the translators were not well skilled in both languages at a time. So, the translation works of them are different from each other. In case of the translation of the Quran, scholarly thought or experience is not enough. Rather, religious devotion, affection and spiritual training—all these are very much needed among the mind of the translators; but these were not present among the Bengali Non-Muslim translators. For this reason, most of the Muslims have avoided the translation works of the Non-Muslims in Bengal.

### References:

- Rahman, A.T.MA, 1995. *Banglar Rajnitete Mowlana Mohammad Akrom Khan (In the politics of Bengal, Mowlana Mohammad Akrom Khan)*, Dhaka: Bangla Academy.
- Jafor, A, 2007. *Mowlana Akrom Khan*, Dhaka: Islamic Foundation Bangladesh.
- Sen, GC, 1936. (Translated), *Quran Sharif*, 4<sup>th</sup> edition, Calcutta.
- Haque, ME, 1993. *Muhammad Enamul Haque Rahanavali: Volume II (Works of Muhammad Enamul Haque)*, Dhaka: Bangla Academy.
- Khan, MH, 1997. *Pabitra Quran Prochaarer Itihaas-o-Bangaanubaader Shatabarsha*, Dhaka: Bangla Academy.
- Marshman, J.C. , 1856, *Life and time of Cary*, London: marshman and ward,
- Hakim, MA & Hasan, A, 1938. *Quran Sharif*, Calcutta, India.
- Taher, M, *Al-Quran*, 1970, Calcutta. India.
- Mozoomdar, P.C., 1891. *The life and teaching of Keshabchandra Sen: 2<sup>nd</sup> edition*, Calcutta, India.
- Rahman, MM, 2009. *Bangla Bhashay Quran charcha (Study of the Holy Quran in Bangla language)*, Dhaka: Islamic Foundation.
- Islam, S, (Editor), 2003. *Bangla Pedia, Vol. 3*, Dhaka: Bangladesh Asiatic Society.
- Islam, S, (Editor), 2003. *Bangla Pedia, Vol. 2*, Dhaka: Bangladesh Asiatic Society.