GIRISH CHANDRA SEN AND HIS CONTRIBUTION TO ARABIC, PERSIAN AND ISLAMIC STUDIES.

CONTRIBUTION TO ARABIC

TRANSLATION OF ARABIC BOOKS IN BENGALI

TRANSLATION OF QURAN SHARIF AND HADITH SHARIF.

CHAPTER IV
GIRISH CHANDRA SEN AND HIS CONTRIBUTION
TO
ARABIC, PERSIAN AND ISLAMIC STUDIES

Girish Chandra Sen translated books from Arabic and Persian literature into Bengali. Bengalees thus felt and enjoyed hitherto unknown to them, the great beauty joy, peace and great lessons from those literature to put it briefly, he opened altogether new vistas flood gates of new thoughts; ideas etc. of Arabic and Persian literature to the Bengalees and for his this act, his great contribution lies.

(i) Translations of the Holy Quran, Hadith
(ii) Translations from the works of great Persian Sufi Poets.
(A) TRANSLATION OF QURAN SHARIF

Kitabun anzalnahu ilaiha mubarakun liyaddubbaru ayatillah a liyadadhakkara wo lul-albab. (38:29)

"This is the scripture that we have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may get guidance from it."

Sirish Ch. Sen has quoted in his Bengali translation Quran Sharif cover page the below quranic verse is bangali translation which hints the greatness of Allah and scanty knowledge of human beings.

He also has quoted "Kalema Tayaba" bangali meanings first.

La-Ilaha illallah-hu-mohammadur rasool-ullah"

This means no God except Allah, but Mohammad (S.M) is His representative.
Second he quoted the Bengali meaning of the 27 Ayat of Sura Luqman:

وُلِدَ أَنَّمَا يَذَرُّ الْاَرْضَ مِنْ كَثِيرٍ مِّنْ شَخْصٍ أَوْلَمْ نَلْيَهُمْ لِيُبْعَثَنَّهُمُ الرَّحْمَةَ ۚ وَلَيْسَ الْمَيْتُ ۚ وَلَسْنَا نَلْيَهُمْ لِيُبْخَتَنَّهُمُ الْعَذَابَ (۲۷)

"And if all the trees in the earth were pens, and the sea, with seven more seas to help it, were ink, the words of Allah could not be exhausted. Lo! Allah is mighty, wise." 31: 27

So any book of His Revelation would deal with matters which man can understand and use in his life; there are mysteries beyond mysteries that man can never fathom nor would any praise that we could write with infinite resources be adequate to describe His power, glory and wisdom. 1

"Arabic has been for long regarded as a God given language, unique in beauty and majesty, the best equipped and most eloquent of all languages for expressing thought and emotions." 2

The Quran is to be God's final revelation, preserving and protecting what was revealed to mankind through earlier Prophets, and completing and perfecting that guidance for the future. The people who are not familiar with the language of the Quran and are not initiated in Islamic tradition find it difficult to grasp its spirit and meaning merely by reading it in translation.

The Quran, the uncreated word of God was revealed through the medium of human language, namely Arabic and it is only by reading it in the original that one may feel and enjoy its real beauty and grandeur. Only then is one in communion with that inimitable sympathy the very sound of which moves men to tears and ecstasy. To what extent the Quran remains untranslatable, but that must not suggest that efforts should not be made to render its real meaning in another language. If rather increases the need, however difficult the task may be.

Girish Ch. Sen was a man of devoted soul. He was a staunch supporter and preacher of Brahmo Samaj. He was also advised to read and write the Muslim scriptures by his spiritual preceptor Keshab Chandra Sen. At the age of 42 (Fourty two) he went to Lucknow to learn the Arabic language. At his early and later age he read Persian literature. He also knew Sanskrit, Urdu and Hindi languages. Above literature and languages helped him to his literary activity. It is also mentioned in his literary activity portion.

3. Pickthall M.H., The meaning of the Glorious

4. P-18 Atma Katha (Atmaajilean)
Now I am discussing about his Bengali translation of the Holy Quran. He himself has confessed that his knowledge of Arabic is very scanty. Therefore, he has translated the Holy Quran from Secondary sources of Persian and Urdu languages Tafsiri-Hussaini and Tafsiri-Quadri respectively.

Then the Muslim population of Bengal was three million. Before that no Muslim learned man could not try to Bengali rendering Holy Quran for the Bengali Muslim. Though there were many vast learned men in Arabic and Persian present there. Yet they could not trace it.

Therefore, his Bengali rendering Holy Quran has given him great credit no doubt in those days and now-a-days also. Though he used many polytheistic words in his translation, it will be negligible in favour of his great literary works.

"Ishwara, Param-Ishwara, Khodeza Debi, Archana, Deb, Debi, Pranam, Badh, Puja, Dayata, Danab, Bairagya, Mandir, Balidan, Hatty, Purahit, Samgas, etc. Those days Bengali language was in polytheistic attachment. But his notion and aim was to serve the real meaning and feeling to the Bengali Hindu and Muslim. Mainly those who were Brahma believers. Therefore, he tried his best to follow his Preceptors advice.

5. Thid. p.83

\[ \text{Contd...} \]

\[ \text{1. Atma Bhasha p.84, 2. Ibid \#11} \]
Except the polytheistic words he has used Arabic, Persian and Urdu words also. Those words are given below:


There are 30 (thirty) Paras, 114 (One hundred fourteen) suras, 558 (five hundred fifty eight) rukhus, 6666 (six thousand six hundred sixty six) ayats, and 7 (seven) Manjil.

Quaran Sharif and Hadith Sharif of Girish Ch. Sen and other books also in connection with Islamic theology.

Para means a part of the Holy quran which fulfills the full unit of speech. Sure means chapter or portion of the Holy Quran. Some suras are long and same are short. Some a whole sura and sometime a portion of sura were revealed. Rukhu is a step or degree by which we can mount up. Ayat-each verse of the sura is called an ayat which means also sign. A verse of revelation is a sign of God's wisdom, goodness just as much as God's beneficial handiwork in material creation or His dealings in history are signs to us, if we understand. Some ayats are long and some short. The ayat is the true unit of the Holy Quran. Manjil-Hazrat Mohammad(31) read the Holy Quran from beginning to end with duration time of 7 days. Each day's reading is called Manjil. So they 7 days reading progress are divided into 7 parts or 7 manjils. See vide pp. 9-10 in INTRODUCTION of Maulana Mobarak Karim Jahar's Bengali tr. Quran Sharif. F.N. vide pp. 12-13 G.C. Sen Bengali tr. Quran Sharif's Introduction.
Each para(sipara) has a separate name which has counted from its first verse. So also each sura or unit has a separate name which has counted from its inner meaning and version.

Quran Sharif is full of colloquial Arabic language of Koresh. Some aspects of it are different. The setting of the words and its construction are very beautiful. An unlettered man has always quoted that very verses fluently as a learned Imam cannot say and grasp it easily. There is no doubt that it is the wonder of the world.

Further wonder is that no man of that very age who called themselves wise and vast learned they also failed to supply the word like the Quran Sharif. It is one of the challenges of the Quran Sharif to the disbelievers and an authentic proof of a real religious book and Hazrat Mohammad(SAW) is the true Prophet.

Quran Sharif is a highly standard poetry but based with prose. Girish Chandra Sen himself wrote down in introduction of his Bengali translation of Quran Sharif are given below:

"The construction of Arabic language and Bengali language are completely different. So as Bengali writing begin from left side and Arabic writing begins from right side. Setting of person are also different. In Bengali language, nominative set first and finite verb set at last. But Arabic language most of the sentence begin by the finite verb and end by the nominative. Most of the places in Bengali language nominative is visible and finite verb is non-visible."
But Arabic language is completely different from the Bengali language. Nominal is non-visible and finite verb is visible only.

Finite verb always indicates the person, number, and gender of the nominative.

(P) CONTRIBUTION TO ARABIC LANGUAGE.

Arabic literature is a vast literature. Its knowledge is also vast. Holy Quran is the best and vast sources of history. Then Holy Hadith is the practical implementation of the Holy Quran.

Arabic has been for long regarded as a God-given language, unique in beauty and majesty, the best equipped and most eloquent of all languages for expressing thought and emotions.

The Quran is the foundation and the mainstay of Islamic life and culture. If ever a book transformed a people from a motley group of warring tribes into a civilised, international community, gave them a distinct identity, fashioned their historical personality and continued to be their main source of inspiration forever a millennium, it is the Quran. The impact of this book has not been confined to the Muslims and their culture accomplishments. It has influenced, in many ways, the main streams of human history and culture all over the world and has penetrated the thought and life styles of people belonging to different traditions.
The Quran is to be God's final revelation, preserving and protecting what was revealed to mankind through earlier Prophets, and completing and perfecting that guidance for the future. Those people who are not familiar with the language of the Quran and are not initiated in Islamic tradition find it difficult to grasp its spirit and meaning merely by reading it in translation. The Quran— the uncreated word of God— was revealed through the medium of a human language, namely Arabic, and it is only by reading it in the original that one may feel and enjoy its real beauty and grandeur only then is one in communion with that inimitable sympathy the very sound of which moves man to tears and ecstasy. To that extent the Quran remains untranslatable, but that must not suggest that efforts should not be made to render its real meaning in another language. It rather increases the need however difficult the task may be.

The Holy Quran is a glorious and presentation book to the world. This book contains socialism, politics, warfare, biology, botany, science, religion ship and the secret of creating, etc. Goethe, the greatest of German poets, speaking the Holy Quran, declared that "This book will go on exercising through all ages a most potent influence."
Sir William Mur, speaking the Holy Quran declared that "there is probably in the world no other book, which has remained twelve (but fourteen) centuries with so pure a text".

Quran is the best code of human life. Everything is disclosed. Every problems of human life will be solved by the touch of Qu'ranic knowledge.

Allah says....."Ar-r^haman-Al-IaEfial-Quran(LV : 1-2)
1. God is most gracious. 65 : 1-2
2. It is He who has taught the Quran (LV : 1-2)

The revelation comes from God most Gracious, and it is one of the greatest signs of His grace and favour. He is the greatest source of all light and His light diffused throughout the universe.

Allah says......"Tanjibul kitabi minal-lahil ajijil hadim" (XLV : 2)

3. The revelation of the Book:

The exalted in power,
Full in Wisdom.

Allah says...." In-na hihanu jaj-jal-naj-jikra wa in-na lahu la hafiju na"

we have,without doubt
Sent down the message
And we will assuredly
Guard it (from corruption)
The purity of the text of the Quran through thirteen
centuries and a half is foretaste of the eternal care with
which God's truth is guarded through all ages, all corruptions,
inventions and accretions pass away, but God's pure and
holy truth will never suffer an eclipse even though the
whole world mocked at it and were bent on destroying it.
The Holy Quran says:
"Bismilla he's raham-a-anir rahim.
Alif-lam-Ra-kitabun anjalna-hu alal-ka li-tukhri-jan
nasa minaj jubinati ilan-noor. Bi-ijni rab-ki
him ila sirr-al-ejil hamid."
"In the name of Allah, the most beneficent, the most
merciful."
"Alif-lam-Ra (This is) a scripture which we have revealed
unto thee (Muhammad) that thereby thou will bring forth
mankind from darkness unto light by the permission of
their Lord unto the path of the Mighty, the owner of the praise."
"Tabarakal laji naj jalal furkana ala abdihi liya-kuna lil ala mina nazira" (xxc : 1)(25 : 1)

"Blessed is He who hath revealed unto his slave the criterion (of the right and wrong) that he may be a warner to the people."

Again the Holy Quran says:

Kitabun anzainahi ifaini mubarakun liyaddabbaru ayati hi wa liyatedhakkaratul-ulu-alaab(39 : 29)

"This is a scripture that we have revealed unto thee, full of blessing, that they may ponder its revelations and that men of understanding may get guidance from it."

Meditate and reflect deeply over the meanings of the Holy Quran from this view point and try to grasp the realities and learn the wisdom contained in this book.

We should read the Holy Quran with full determination to adopt our life to the injunctions of this Holy Book and to reform the pattern of our life in the light of the guidance provided by it. Make constant endeavours to order our life in conformity with the Quranic injunctions and purge our life of all impurities. The Holy Quran like a mirror will clearly reflect each bolt and spot on your character. It is entirely our own responsibility to wash off these bolts and stains from our life.

Contd... 12
The Holy prophet (S.M) has stated: "Those who stated about his own knowledge or imagination though he stated true, but he had done wrong."

Badrat Abni Mahud (R.A) stated:

"If you acquire true knowledge, then you should think and search about the meaning of the Holy Quran." Because of the fact that there are all knowledge primary and final they are based on Holy Quran. Then you should strictly fulfill all the conditions and respects. If you want to translate the Holy Quran with the nominal knowledge of the word or without the knowledge of the words, mainly depends upon the translated works, is a baseless speech."

The great explainer has narrated 15 (fifteen) kinds of necessary knowledge for the translator and explainer. 1)

Short description are given below: By which we come to know that without those knowledge we are unable to grasp the real external and internal meanings and explanations of the Holy Quran.

1. Dictionary consultation- by the touch of the dictionary we come to know the real word and real meaning by its root.

2. I-lm-i-Nahu
- we should be experienced in Arabic Grammar. Zabar, Zer, and Pea change the meaning of the word. This knowledge depends upon Arabic Grammar.

3. I-lm-i-Sarf
- we should be experienced in the construction of the word. Because of the fact that defence of the construction of the word changes the meaning.

4. Istihak
- We should acquire knowledge of the root of the word. Defence root indicates different meaning.

5. Iml-Maani
- connection of the sentence we come to know in the touch of the meaning.

6. I-lm-i-Sayan
- by which we come to know distinct and indistinct sentence, comparison or similarity and hint or sign.

7. I-lm-i-Badi
- by which beauty of the sentence is revealing or manifested. The learning of the above three are called Balagat or Rhetoric. For translation and explanation above three learning are most useful. It has proved Holy Quran’s ‘Mozeja’.

2. I-lm-i-Nahu means a primary knowledge of Arabic Grammar by which we read the Holy Quran easily and systematic way.

3. I-lm-i-Sarf means construction of the word by which we read the correct word in systematic way.

4. Istihak means originality of the word by which come to know the difference of the meaning of the word.

5. Iml-Maani join of the sentence in connection of the meaning.

6. I-lm-i-Sayan-narrotiveness of the sentence. Balanced Distinct, indistinct, comparison and hint or sign are clearly visible.

7. I-lm-i-Badi-beauty of the sentence. I-lm-Naani, I-lm-i-Bayan and I-lm-Badi are called Balagat or Rhetoric.

Mozeja—miracle of the Holy Quran.
8. I-Im-i-Kirat - is a system of the reading of the Holy Quran. Meanings are changeable by the touch of reading system.

9. I-Im-i-Akayd - is a word which indicates the real meaning of the appropriate idea. Some words in Holy Quran are not indicate Allah. Such as Allah’s hands are upon the hands of them. Here hand is indicating power.

10. Ush-i-li-Fika - by which documents of the deeds are approved by law.

11. Sani-Mazul - what consequence the verse of the Holy Quran has revealed. Main meaning and idea of the Holy Quran we can easily grasp by it.

12. Mashek and Mansukh - add and alteration of the verse.

13. I-Im-i-Fika - full knowledge of the jurist.

14. Some well known Hadith which have revealed in connection of the short meaning of the Holy Quran. That knowledge will be helpful to the translation of the Holy Quran. It is a special favour of Allah. He bestowed them whatever he likes.

15. I-Im-i-Kirat - rule of the reading of the Holy Quran is called I-Im-i-Kirat.

16. I-Im-i-Akayd - real feeling of the word of Allah.

17. Ush-i-li-Fika - means knowledge of the lawful deeds.


19. Mashek and Mansukh - deference between verse add and alteration.

20. I-Im-i-Fika - knowledge of jurist.
Holy prophet (S.M.) said:

"Man amala Rima alama wa-ra-su-hu-l- lahu alma Ma- la am-yalam"

Those who reflect the knowledge in real action
Allah will give them the unknown knowledge.

Iman Gazzali in his famous book Kima-i-Sadat wrote that three men are unable to grasp the meaning of the Holy Quran. First, that man who is ignorant in Arabic education. Second, that man who is addicted in sin or idol worshipper. Because of the fact that his heart became dark by the touch of the sin and idol worship. By which he is unable to disclose the hidden truth of the Holy Quran. Third, that man who is the believer of the external affairs in connection of the Akayaed. Yet he hate the opposite order of the Holy Quran. He is too unable the divine knowledge of the Holy Quran.

26. I-1m-i-akayed-real feeling of the word of Allah.
27. p-29 Tabligi nasab, Fazaili Quran trans. Moulana Sakaut Ullah, published on 5.1.88 in Tabligi Kutub Khana, Chak Bazar, Dakka-II.

Contd.....16
Above those statements we will judge Sirish Ch. Sen and his literary activities to connection with Bengali rendering Holy Quran, Bengali rendering Holy Hadith and Bengali rendering famous religious Persian books, etc.

First Girish Chandra Sen had some knowledge in Arabic literature. Second he had no faith in idolatry and he was Brahma worshipper and preacher. His life was about sinless.

Third he most of the places did not agree or disagree the order of the Holy Quran. Appropriate Persian version are given below:

"Ak-ker nomd Danam-e-Ehkar nomd Danam"

But some places he disobeyed the Holy Quran's order, such as Holy Quran's version:

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal of the Prophets; and Allah is aware of all things.

23. p. 119 (Footnote-373) The Holy Quran by A. Yusuf Ali published Arena Corp, 1983. When a document is sealed it is complete and there can be no further addition. The holy prophet Muhammad closed the long line of Apostles. God's teachings is and will always be continuous, but there has been and will be no prophet after Muhammad. The later ages will want thinkers and reformers, not prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom for God has full knowledge of all Things.

....17
(But Girish Chandra Sen wilfully and deliberately distorted
the Quranic injunctions and mandate in placing our Holy Prophet (S.M)
at par. (Haus-billah) with ordinary religious preachers and thus
denied his prophethood. Besides he did not approve Mohammad (S.M.) as a
seal of Prophet. It is his great blunder.)

So he failed to grasp the divine knowledge of the
Holy Quran by his different descriptions against the order
of the Holy Quran in his different books. "Mahapurus
Mohammad-c-tat-Prabartita Islam Dharma" is one of the books
amongst them.

Girish Chandra Sen's knowledge of Arabic is scanty.
Since the Quran is the word of Allah and the Holy Book of
Muslims he dared not to translate it from the original Arabic. He with
great respect translated the Holy Quran into Bengali language from the
Persian rendering of Tafsiri Hussaini and from the Urdu rendering of
Tafsiri Quadiri thus his translation of the Holy Quran is not from the
original source but from the secondary source.

27. Tafsiri Hussaini is a Persian translation of the Holy Quran.
Hussain translated it so by his name this trans. is called Tafsiri
Hussaini.

32. Tafsiri Quadiri is a Urdu trans. of the Holy Quran. Quadiri
translated it. So by his name this trans. is called Tafsiri
Quadiri.

contd...18
Then the Muslim population of Bengal was three million. Before that no Muslim learned men could not try to Bengali rendering Holy Quran for the Bengali Muslims. Though there were many vast learned men in Arabic and Persian present there yet they could not trace it.

So, it is the only word 'Allah' is the self-sufficient word in Holy Quran. No other similar language can fully serve the meaning of Allah.

The concept of Allah in Islam which the Muslims hold has no synonyms and parallel in any other language. Allah is omnipotent, omnipresent, omniscient. He is transcendant. He is immanent. He is beyond human expression to state about him. He is beyond the comprehension of the human knowledge. He used the Bengali synonyms which are not sanctioned in Islam. The words so used are polytheistic. Those few words are given below:

'Iswara, Param-Iswara, Khodeza, Debi, Archana, Deb, Debi, Pranam, Badh, Puja, Baitya, Danab, Bairagya, Mandir, Balidan, Hattya, Alim. (Purahit) Sannyas, etc. Those days Bengali language was in polytheistic attachment. But his notion and aim was to serve the real meaning and feeling to the Bengali Hindu and Muslim. Mainly those who were Brahma believers. So he tried his best to follow his preceptors advice.

Few words he used colloquial Arabic, Persian and Urdu languages in his Bengali translation of Holy Quran.
There are 30 (thirty) paras or sipara and 114 (One hundred fourteen) Suras Ruku 553 and Ayats 666. Each sipara has a separate name which has counted from its first verse. So also each suru or unit has a separate name which has counted from its inner meaning and version.

Publisher Abdul Ajj-Al-Alam of Haraf Praksari has delivered his opinion in Girish Chandra Sen's Bengali rendering Quran which he has reprinted after 85 years. "Real Girish Chandra Sen’s Bengali rendering Quran Sharif is the first and complete Quran Sharif. Though it is first translation, I am very happy and glad to see for his sincerity, devotion and scholarship at the time of reading of that very translation.

1. Para means a part of the Holy Quran which fulfills the full unit of the speech.
2. Sura each chapter or portion of the Holy Quran is called sura which means a degree or step by which we mount up. Sometimes whole suras were revealed and sometimes portion which were arranged together according to subject matter under the Apostle’s directions.
3. Each verse of the Sura is called an Ayat (plural Ayats) which means also a sign. A verse of revelation is a sign of God’s wisdom, goodness just as much as God’s beautiful handiwork in the material creation or his dealings in history are signs to us. If we understand. Some Ayats are long and some are short. The Ayat is the true unit of the Quran.

Contd.....20
He has translated it from various translated works of Arabic, Persian and Urdu languages. I am very grateful and reverence to him for his hard labour that he has given the Bengali readers the cream of the Holy Quran. I feel the Holy Quran is vast ocean and he was the only man who dared to translate it first for the Bengali learners. I have never read such translation before. Speciality of the translated work is when and what condition Ayat or verse has come, historical background and support an explanation of its support.

Each Sipara and each Sura has vividly showed his merits and scholarship. It teaches us the perfect prayer. Prayer is the heart of religion and faith.

1 Sura or Fatihah or the opening chapter.

He describes in Sura Fatiha:

"Allah-Ishwar, Param-Ishwar, and Karita-chi."

Though above two words are polytheistic yet his idea has indicated only 'Allah' not any polytheistic concept of Gods and Goddesses.

34. Publisher's opinion Abdul Ajij-Al-Alam of Karif Prakasani

Girish Chandra Sen's translated Quran Sharif reprinted after 85 years. Published at 1st Baisakh 1386 from 126 College St. Market, Calcutta-7.
Except above two words he has clearly expressed the full idea of the "Sura Fatiha".

Sura Fatiha has seven verses. The seven verses form a complete unit by themselves and are recited to every prayer and on many occasions. So those seven beautiful verses are the essence of the Quran.

The seven verses of the Fatiha have been compiled by themselves and are recited to every prayer and on many occasions. So those seven beautiful verses are the essence of the Quran.

First Sura revealed at Mecca.

Ruku-1 Ayat-7, word-25, letter-126. Subject matter: remembrance of Allah. Allah is our creator. His four favourite names Rahaman, Rahim, Bab and Malik. Descriptions of the future state of after life, the day of judgement, real feeling of the prayer and ideal path.

Baul Girish Chandra Sen has expressed the source of the Sura Fatiha and real meaning of Rahaman and Rahim. He has also expressed the day of judgement (السِّنَةُ) in footnote.

Surah is called a chapter or section.

Fatiha is an opening chapter. Fatiha is called um-mul Quran or mother of the Quran.
This Sura sums up in 286 verses and 40 Ruku1 the whole teaching of the holy Quran.

The light of Allah bestowed those who seek his shelter.

Faith is the main spring of it. Without faith no action can be granted. This is the longest Sura of the holy Quran (II : 282). The name of the Sura is from the story of the yellow beifer (II : 67-71) It is an early Medina Sura.

Alif - lam - min.

- Sura ii- - Revealed at Madina.
- Sura Baqara or the Cow.
- Ruku - 40 - 286
- word - 6212 - letter - 26792

Subject matter:

There is no doubt, the holy Quran is very word of Allah.

Descriptions of the deligent people, disbelievers, hypocrite and its instance, Farek or appared as believers but his heart as non-believer, prayer, masjid.

1. of x-36
2. Ruku means stanza. Contd.. 23
Allah's favour paradise. Adam and descriptions another matter in connection of Adam, Eblish or Saitan or Devil, Faresta (angel) Earl, Feraun, Jibrail, Nekail, worship of calf, kill to the man, event of the slaughter or sacrifice of the cow. Hazrat Ibrahim (A.S.) - Sojeman (A.S.) Harut- Harut, Knowledge of magician or juggler, kaba house, Esmail, Mecca, prayer of the Ibrahim, appearance or arrival of the last prophet Hazrat Muhammad (S.A.W) unworldly or uncommon power of the Ibrahim (A.S.), owner of the divine scripture, Ibrahim (A.S.), Manrud, Talut and jalut, Daul, Yekub, Ishak, Musa, Harun, Ujayer, Samuel, etc.

Kebla, transfer of Kebla and its cause, real virtuous deeds, examination of the faith, punishment of the kill of the man, best debt, fast, joja (rest) and its characteristic, Hajj and its co-related matter, donation forbidden or prohibited mouth, jihad and Hijrat, there is no compulsion in religion. Previous Nabi's religious opinion and its results. Islam, Hazrat Esfa (J.A.S.) and his followers, Nabi and his disciples, purity and neatness, etc.

Rule and regulation and safety or security, social law, wine, gambling, bribe, trade and commerce, interest and its co-related other subjects, business of the mortgage, witness, marriage of the idol worshippers.

Contd.....24
Talaq or divorce, serve the helpless or orphan, donation secretly, donation and its real person, relation between husband and wife, unbearable habit of the wife and her punishment, Demshohar (Boster wealth to the wife at the time of marriage) and its descriptions.

Greatness of importance of the namaj (Prayer) Allah does not give burden, hardship to any body beyond his strength, release the men and women slaves and marriage, Esh-si, E-kudi and Sabai community.

Girish Chandra Sen in his translated works has expressed all the above facts clearly in Bengali language. In his descriptions he has used few prominent Arabic Persian and polytheistic words.

Those few words are given below:

Saitan, Archna, Deb, Paigambar, Jakat, Manna, Salwa, Pranam, Badh, Puja Fithwa, jibrail, Paitya, Kafer, Bairagya, Ra-ana, Ma-ena, Namaj, Mandir, Saitu-1-Mohandas, Kebla, Kaba, Hosjidul Haram, Hajj, Omra, Istawar, Ahram, Hamjan, Roja, Mosli, Sadka, Jabaha, jilkadha, Arafat, Labla Ik, Mohar, Ishwar Puja.

In his description or translation he has placed Bengali word bev, Dalapati, and Pranam in place of Arabic word ( and ) respectively.

Contd...
(i) 2:30 (٢٣٠) \(الله\). (Malaikatoon or Malaika) indicates in Bengali Feresta and English "Angel".

'Deb' indicates in Bengali 'Debata' Amar, Tradas, Sur, Thakur (God) Ishwar (God), Adhipati etc. Masculine Deb feminine Debi.
Feresta or Angel is common gender but Doot indicates in Bengali 'Sargya' (or Iswar Ferita Doot) (Angel).

So 'Deb-doot is the appropriate polytheistic Bengali word in place of Deb.

(ii) 2:30 (٢٣٠) \(الله\) (Khalifaton or Khalifa) indicates in Bengali (Pratinidhi) and English 'Representative' or vicegerent.

'Dal-pati' indicates in Bengali 'Dal-pati' 'Sardar' 'Dal' indicates 'Sarauha' 'Sampradya'.

'Pati' indicates 'Sardar' 'Sampradyar-neta'. So 'Protinidhi' is the appropriate Bengali word in place of 'Dal-pati'.

Here Girish Babu indicates 'Adam' is the father of Nation.

So he is the leader or (Dal-pati). He has avoided the word meaning of the Arabic. At the same time 'Adam' is a representative of Allah and the leader of human society.

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38. p-273 Bengali Dictionary Chalantika by Rajeshkar Bosu, 6th Ed n.1356
34. P 273 ibid.
iii) 2:34 (Sujudon or Sujud)

indicates in Bengali "Asta-Anga pronipat" it is a lower part of a

'Namaj' and English 'Bowdown' to Adam or 'Prostrate yourselves' before

Adam.

'Namaskar' indicates in Bengali 'Sam-man Pradarshan'

'Avarthana'

Girish Babu here refers honour to 'Adam' in his politheistic

word not in appropriate which is used in Arabic term. Appropriate

politheistic Bengali word should 'Asta-Anga pronipat' or 'Sastanga

Pronipat' in plane of 'Baskar'.

Most of the places he has used (Masjidoon or Masjid)

and (Deb, and Mandir against Arabic word

Malikatoon or Malika) and (Masjidoon or Masjid). Those two words are politheistic and

against Islamic belief or faith.

Brahmo believers were against the communalism. Mandir, Masjid or Mosque and Church are all equal sacred places for

worship. Brahmo Dharma seeks to blend all religions. Girish

Babu was a Brahmo believer preacher and writer, so his aim was to

circulate the view of the Brahmoism about all the scriptures.

Ref: 2:34 p-21 Bengali Tr. Quran Sharif by Moulana Mobarak Karim Jomar,


Q. Taqaa': p 15 n-2 and p-17n-26 'Taqaa' (1) The fear of God,

which according to Sura-1 and Ayat-7.

Contd...27
So he has used the politeheistic word which against the Islamic culture and faith on the other hand he used also Arabic words and its equivalent. He has well come all the religions in one stage in Brahmoism. So his thought-current reflected through the medium of Brahmoism, whether he was a writer of Islamic scripture, thought and culture, which helpful to the Brahmo believers, Islamic believer and all the believers of Allah.

"Dharmaviru" "Sairagy", "waxy Way" these word are equal meaning. It indicates main basis of the life of every religion. It indicates main basis of the life of every religion. Without it human life is baseless in the field of belief. This word 'Taqua' has repeated 28 (twenty eight) times in sura Baquara. The number of Ayats are given below respectively: 2, 21, 24, 41, 42, 66, 103, 123, 177, 178, 180, 183, 187, 194-(2), 197-(2), 203-(2), 206, 212, 223, 229, 231, 233, 237, 241, 278, 280, 282-(2), 283-(2) (twenty eight times) and 4 (four) Ayats this word has repeated double.

(2) This is the Book:

1. In it is guidance sure, without doubt, to those who fear God.

(2) This is the scripture where of there is no doubt, a guidance unto those who ward off (evil) (Pilkhall M.M.,)

41. Signify: p-15m-2 and p-17-26 'Taqua' (1) The fear of God, which according to Sura-1 and Ayat-7.
In the name of Allah, the Beneficent the Merciful. All praise is due to Allah, the Lord of the World always.

1.1 Girish Ch. Sen in place of Allah always has used the word Ishwar or Parameeshwary. This word is pejorative and anti-Islamic. Because of the fact that Ishwar has feminine Ishwari. But the word Allah has neither feminine nor plural. Allah to any of their numerous idols. M.H. Pikthall has really selected the word Allah in his English translation Holy Quran. I mentioned the Footnote of the M.H. Pikthall's English translation of Holy Quran. "I have retained the word Allah throughout because there is no corresponding word in English. The word Allah (the stress is on the last syllable has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme being. I use the word "God" only where the corresponding word Allah is found in the Arabic.

Thee do we serve and thee do we beseech for help.

"Archana" Bengali word is not appropriate in Arabic word

"Abadad", "Worship" English word is also not applicable in place of Arabic word "Abadad", "Serve" English word should be applicable here.
Here writer has retained three letters of the Arabic alphabet. These letters are untranslated. There are 29 chapters are covered first line in the sentence. These letters are called "Kusa Alkatib".

2.2 This is the scripture whereof there is no doubt a guidance unto these who ward of evil.

Bengali word "Dharmavrnu" is appropriate in English word of evil in place of Arabic word "Taqwa" 2:14....but when they go apart to their devils.

Bengali word 'Satan' is a correct selection of the writer in place of Arabic word 'Saitan' 3. 2:30 And when thy Lord said unto the angels Lo! I am about to place a viceroy in the earth..

Bengali word 'Debgan' in place of Arabic word 'Ma-laka' is wrong. Because of the fact that real bengali word is 'Fereesta' or Deb-doot. So also Bengali word Dalapati is wrong in place of Arabic word 'Khalifa'. The correct word in Bengali is 'Raj pratidhii'. English word vice-roy is correct in place of Arabic word Khalifa. So also English word Angel in place of Arabic Maleika is correct.

Host of the places of his Bengali translation he has used both two words variously. It is his great blunder.

KorAnul Karim, Dr Md. Ali p6.
Bengali tran. of Quran by G.C. Sen p-2
W.M. Fikth Hall - The Holy Quran p.5.
Ibid p-4 Ibid p-8

Contd....30
We said to the angels 'Bow down to Adam'....

Bengali word 'Pram' in place of Arabic word 'Sajada' is wrong. 'Pram' means 'Namaskar'. It is performed by clapping two hands together and touched it in forehead. This is called pranam.

But in the Muslim prayer the 'Sujud' is performed by placing one's forehead with both hands and knees on the ground. Therefore eight parts of the body should be touched on earth. The names of the above body are given below:

Two legs, two hands, two knees, and nose and forehead.

Here Girish Ch. Sen has selected real Bengali word 'Nikristha Mulla' in place of Arabic word 'Nasrani Kalilan'. It is his great credit. Most of the places he used correct Bengali words in his translated works. English word 'small price' in place of Arabic word 'Samaran Kalilan' is correct. Its inner meaning is do not neglect religion in the love of the world. Because of the fact, art is long and life is short.

Bengali word 'Dayata' in place of Arabic word 'Saitan' is wrong. So also Bengali word 'Debata' in place of arabic word 'Maliakha' is also wrong. Correct word should be in Bengali 'Saitan' and 'Maliakha'. Correct English word 'devil' and 'angel' in place of Arabic word 'Saitan' and 'Malaijha' respectively.

References:
1, 2, 4: A. Y. A. Holy Quran P-27, 2. G. C. Sen's Bengali tran. of Holy Quran P-6, Sen's Bengali tran. of Quran Sharif, 31.
2:110. And keep up prayer and pay the poor rate........

'Namaj' is a persian word and it is well known word to muslim and non-muslim. So Griish Ch.Sen has used the word in Bengal
'Salat' is an Arabic word. Some place he has used Bengali word
'Archea' in place of Arabic word 'Abadat'. In place of 'Salat'
he has used persian word 'Namaj'. 'Zakat' is an Arabic word
which has come in Bengali language. So he has used both well
known word 'Namaj' and 'Zakat' in his Bengali Translation. It
is his great credit.

Bengali word "Mandir" in place of Arabic word 'Masjid'
is not just. Well known Arabic word 'Masjid' has come in
Bengali language. He neglected this word and put here Mandir.
Because of the fact that his aim is all the prayer hall are equal.
It is his broadness of mind. It is the main spirit of his religion.
All religion are equal in the face of Brahmo believers. So he
called Mosque, Mandir, But Masjid, Mandir and Church are the
prayer hall of the different section of religion.

2:142. What has turned them from the 'Quiblah' which they had?

'Quiblah' is a Arabic word. Writer here put the Arabic word
in Bengali. He did not try to set another Bengali word in place
of Arabic word 'Quiblah'. It is also his credit. 'Quiblah'
is sacred placed to the Muslim. It is mentioned 'Kaba' house at
Mecca.
'Roja' is a Persian word and well known word both to Muslims and non-Muslims. Therefore he used the such word in Bengali to enroach the Bengali language.

2: 187 ..but be at your devotions in the mosque...

Here Girish Chandra Sen have used 'Masjid' in Bengali word. But in his translation he used also Mandir in place of Arabic word 'Masjid'.

2: 196.....To continue the 'umra' on the hajj.......

'Umra' and hajj are the Arabic words. Author here has used both the prominent and familiar word both the Muslims and the non-Muslims. It is his great credit.

2: 197 But the best of the provisions is right conduct......

At the time of the Hajj two things are required one pure wealth which is essential for his journey in earth and another thing is his righteous conduct.

Here the writer explains the Arabic word 'Taqwa' in Bengal, word 'Sansar Biraj'. In English word it is called 'righteous conduct'.

52. G.C. Sen's Beng. trans. of the Holy Quran p-15
55. Ibid p.79 (A.I.A.)

Contd.... 33
2: 254 ...Thou art one of the apostles. 54

Here Arabic word 'Mursalin' is translated into English Apostles. 'Mursalin' is plural of Arabic word 'Rashul'.

My writer has used that very Arabic word in Persian Familiar term 'Pygambar'. This word is most appropriate and right setting in his translation. 55

2: 254 ...Those who reject faith, they are the wrongdoers.

My writer has used the Arabic word 'Kafir' in Bengali term. So it is his best credit. Because of the fact Muslim heart is well known about that very word. 56

2: 257 Here my writer has divided this verse into two parts. But it may be printers' mistake. Then 2: 261 verse also has written twice. 57

2: 267 ...And know that God is free of all wants.... and worthy of praise.

'Elsam' Bengali word in place of Arabic word 'Gani' is not appropriate. Here should be 'Abhayamukta'. So he is free from all wants. 'Prasansita' is a appropriate word in place of Arabic word 'Hamid'. 58

54 Ibid P-79 (A.Y.A.)
55 Ibid P-100 (A.Y.A) P-39 (G.C.Sen)
57 Ibid P-49 & pp 41-42 (G.C.Sen)
58 Ibid P-109 (A.Y.A.), P-43 (G.C.Sen)

Contr. 34.
Each one (of them) believeth in God, His angels, His books and His apostles.

Bengali word 'Debgar' in place of Arabic word 'Malaika' is not appropriate. It is fully wrong. Here should be Bengali word 'Faresta' or 'Deb-doot' in place of Malaika.

English word 'angel' is appropriate and just.

Bengali words 'Pustak-Sakal' and 'Preritagan' are correct in place of Arabic words 'Kutubhi' and 'Rasimilihi'.

SURA MULK

There are miss-setting among the verses from 3 to 9 in the Sura Mulk.

68 : 8 But made no reservation. ("If it be God's will")

Only once my writer has used the Arabic word 'Insia-Allah.'

69 : 1 The Sure Reality!

My writer here put an original Arabic word and term in Bengali language - 'Keamut' in place of Arabic word - 'Al-haqq', the sure truth. Some places in his translated work he has used Arabic and Persian words and has enriched the Bengali Language.
First surah suratul Fatiha and second sura Suratul-Bagara are stated vividly about my merits and demerits. Then I noticed few suras of last part of the Quran Sharif to fulfill my attempt.

The translator has published a huge number of letters from several Maulvis certifying to the correctness of the version and describing it as more faithful than any other translation of the Koran existing in any language. Yet there are few mistakes. Few examples are given below.

1. 112:2 "Suratul Iklaash" - Ayat-2(two) Chirish Babu has written in his Bengali version "মহিসার" (Misam) in place of Arabic word "سَمَّ" (Samad).

   The real meaning of the Arabic word "سَمَّ" (Samad) in Bengali version should be "মহিসার" & "ইপ্প-সিটার-সালতা". "সর্ব-শীর্ষ-বিন্দু" and "আমুলক-পেক্কি".

   So also in English translation of the Arabic word(سَمَّ) Samad should be God, the eternal, absolute or Allah the eternally besought of all. In urdu version is (سَمَّ).

(3. Bengali Library catalogue of books 1882 Vol.II.P-5-6. Contd...36.)
(ii) 87: 16 Suratul Ala, Ayat-16 (Sixteen) Girish Babu has written in Bengal version 'মনুষ্যের স্বপ্ন মুক্তি হবে' (Adhikar karitecha) in place of Arabic word 'مَرَاضِي فِي النَّارِ' (Tasiruna).

The real meaning of the Arabic words 'مَرَاضِي فِي النَّارِ' (Tasiruna) in Bengali version should be 'সুন্দর নারীর সাথে সদয়তার আত্মার সংযোগ' (Pradhanna Ditecha, 'Pachanda Jariitecho') or 'সে সেই নয় হাতে করিতে চেয়ে' (Sreya Mone Karite-cha) So also in English version of the Arabic word 'مَرَاضِي فِي النَّارِ' (Tasiruna) should be 'Prefer'.

In Urdu version is 'جِبَالِی قُرْنِی' (Ayt-lal-af-a-dath) (Tata laul-al-af-a-dath)

(iii) 104: 7 Suratul Munajj, Ayat-7 (Seven)

My writer has expressed in Bengali version 'স্বপ্ন অন্তর প্রবল হবে' (Jaha Antare Probal Baibe) in place of Arabic sentence. 'أَلْلَهُ يَتَّقَلِعُ عَلَى الْأَبْقَارِ' (Tata laul-al-af-a-dath) The real Bengali version should be 'জিহাদের ধূলি বদলে দিবেন' (Zahaharidakhe Gash kara). The English version should be 'which leapteth up over the heads of men'. The Urdu version is 'جِبَالِی قُرْنِی' (Ayt-lal-af-a-dath) In commentary Girish Babu declared that 'Hell' always remain in heart. The concept of 'Hell' in men's heart is an off-shoot of Brahmo doctrinaire approach. He failed to distinguish between separate external existence of heaven and hell and felt that 'hell burns in man's heart'. Although in that very place he confessed the separate external existence of eight stages of heaven and seven stages of hell.

63. Ibid p-665 (G.C.Sen), P-368 (MHZ Beng.Tr.Q.), P-1725 (A.Y.A.), P-673 (attached Urdu tr.)
65. Ibid pp 677 (G.C.Sen Beng.Tr.Q.), P-373 (MHZ Tr.Q.), P-692 (M.Pikthall Eng.Tr.Q.), P-692 (attached M.Pikthall Urdu Tr.Q.)
113—114 Suratul Falaq and Suratul Nas is revealed at Mecca but my writer has put its name in the period of Al-Madina.

114 6 Suratul Nas, Ayat-6 (Six) My writer has put the word 'Danab' in place of Arabic word 'Jin-natun'.

But all the Bengali, English and Urdu writer has put the original Arabic word 'Jin'. Because of the fact there is no Bengali English and Urdu equivalent word in place of Arabic Word 'Jin'.

83 21 & 28 Those nearest (to God)

Both the places of the Ayat 21 and Ayat 28 Girish Babu has written "Saunihita Debgan" are not appropriate in place of Arabic word 'Haqur-ra-bun'. An article was published in weekly 'Alie Hadith' from Calcutta in 1929 Oct, page 9 which was printed in the second year as a mark of protest against flaws and defects of Girish Babu's Bengali translation of Quran Sharif.

The name of the author is Maulana Mohammed Israil Sahib.

Following the author of the article, Girish Chandra Sen totally failed to understand the concept of Zebrail and Shaitan and in this he totally ignored many verses of the Holy Quran which give their descriptions and thus he was sadly mistaken. To quote the words of the author of the article, Maulana Israil that he "omitted venomur in their descriptions."

Girish Chandra Sen's translation of the Holy Quran

66 P 9. Alie Hadith 1929, Maulana Israil was the Arabic Teacher of Bahaursa Madrasha in Hyderabad.
is not mere translation. He wrote also Shams Nazal and historical
background for proper understanding of the verses and that redounds
his credit par excellence.

Above statement we come to know that Girish Babu's 30 (thirty)
paras fullest Bengali translation Quran Sharif is the first Bengali
translation Quran Sharif. Though there are some defects about it.
Although few Muslim writer tried his best to translate the Holy
Quran but they did not complete the whole. Some parts of the Holy
Quran they completed, but they were all not prose. They were
translating the Holy Quran as poetry. Therefore, Girish Chandra Sen,
had done the prose translation of the Holy Quran.

He whole heartedly with great zeal and sincerity, and patience
had worked out the Arabic literature to Bengali literature, that
is his great credit no doubt Maulana Akram Khan, who was the
greatest journalist (1867–1888) comment about Girish Chandra Sen "This
great work and great success is the 8th wonder of the world. 67

Islamic literature and Bengali translation Quran Sharif, with
all the compiled about 30 (thirty) books. Those books are covered
the human mind all along. 68

Foot Note: He was the Arabic teacher of Benazir Madrasah in the
district of Hooghly. 67 Mr. Akram Khan, 1st Nov, 1926. Until...
4th edition Bengali translation Quran Sharif of Alif
Printed and published by 
Rahaman Islamic Foundation of Bangladesh.
The feelings of his books now-a-days also reflected the human soul. When Hindu community had no knowledge about the Islam religion and Muslim community and the Muslim Society were backward in education and culture and divided in various section and neglected from other society. They were helpless and sad in those days. The position of the Muslim were very negligible. In that period Girish Babu had travelled the very inaccessible path of Arabic literature. It was a very difficult task for Girish Babu, no doubt. But he was the only one Bengalee Brahmo tried his best to disclose the Arabic knowledge and its beauty to Bengalee Muslim people. He not only translate Bengali Quran Sharif but also a Quranic literature named 'BACHANA BOLI OF QURAN' Really his research of knowledge of Islamic relation and thoughts is admirable.

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Book-Note: Mohammad Akram Khan 1st November, 1976
fourth edition of Girish Chandra Sert's Bengali Translation Quran Sharif's introduction.

CHAPTER IV

(b) Translation of Hadith Sharif:

(Kiafeatul Mashavi)- First half and first Part

This book covers 775 pages and has 12 (Twelve) Chapters:

The first chapter-deals with faith. It is divided into 5 (five) parts. Great sin and hypocrisy, indulgence to sin, faith in fate, punishment in grace, scripture, procedure to be followed in religion.

The second chapter deals with knowledge.

The third chapter deals with purification by Ablution and its procedure. Bathe, principle relating to washing after nature's call, cleanliness, principles to be followed on water, ablution by dust.

The fourth Chapter: Namaj(Prayer), its fixed timing, punctuality in prayer, greatness of prayer, Ajan, its greatness, words about Ajan, Mosque, and position of prayer, cloths, distance, a detail account of prayer, Takber, Rukhu, Sejda, Taash-hood, position in standing of Namaj, prayer during Ramjan, Salat Namaj, loyalty, solattuth Tasbhi, Khotba and Namaj, Prayer in Idd, Korbani when unlaful.

The fifth chapter: Zanaja.

The sixth chapter: Detail procedure before creameation and cremation of Zakat, Sada, and who should not want.

The Seventh Chapter: Fasting, Ramjan, various matters related to fasting, Broke of Roja, lilatul Quader, meditation in isolation etc.

The Ninth Chapter: Monajat(Prayer) remembering Allah and to attend close proximity.

The Tenth Chapter: Names of Allah, Taubhi, Tahamid, Taha'il and Takbir and their results.

The Eleventh Chapter: entry in Mecca, and circumbulation, exit from arafat, and Mawmum Mozadelsa, animal sacrifice for Korbani, shaving the head the person in aheram prohibited from suffer things love and affection the end of Hajj etc.

The Twelfth Chapter: Buying and selling, earning and getting the legalized articles, hording of crops, poverty and patience, payment of wages, giving life to the dead land, giving water etc, and epilogue.

Second half-first part.

The first part mainly deals with muslim personal law, marriage and divorce and status of unborn child and emancipation of slaves, promise and determination. How the marriage is to be performed with what relation marriage will be prohibited, recitation Khotba after marriage, marriage fist conjugal life, divorce, counting of the period of Iddot and determination of parentage of the ward unborn, maintenance of the ward and status of the ward attaining boyhood.
all these had been elaborately stated in 78 (Seventy eight) pages.

**Second half—Second part.**

Determination, exchange, payment made for injury other than murder, swearing by both side, chopping of hands for theft, limit of safayet, and request for losses physical teacher, no curse on the convict, retaliation, description of wine and punishment for wine, to have maintenance and benefit as a matter of right from Bytulmal.

**SECOND HALF—THIRD PART.**

Presence of both parties for disposal of the matter, concept of Zahad, necessity of Weapons, sending letters to the Kafer and calling then conversion to Islam, war between themselves, rules regulation for treating the captives, Zijia, treaty expulsion of Jews from Arabia, taking of property against persons who rebel against Islam.

**SECOND HALF—FOURTH PART.**

Hunting and Zabehe (slaughter) or sacrifice) foods, clothes; All the four parts in the Second half cover 320 pages.

This book is most authentic and prominent prominent. Girish Chandra Sen whole heartedly devoted this work. Though this work is very hard to the Arabic knowing Muslim people too. But he spent his valuable time of 6 (six years from (1892-98) and completed the first half and second half of the Miskatul Mashavé in Bengali language.