



## RESEARCH ARTICLE

### INTER-RELATIONSHIP BETWEEN HINDI AND BANGLA LITERATURE: A BRIEF ANALYSIS

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#### ABSTRACT

Hindi and Bangla language gradually emerging as two of the most prominent languages not only of the Indian sub-continent but also of the entire world. As per the data of the International Centre for Language studies (2025) Hindi is the fourth most spoken language of the world with 609 million speakers all over the world. On the other hand Bangla or Bengali language has emerged as the sixth most spoken language of the world with 273 million speakers worldwide. Both the languages have distinctive qualities and rich history. But they have the same root, both originated from Sanskrit language; belong to the Indo-Aryan branch of Indo-European family of language. Here in this paper, We would try to study the inter-relationship between Hindi and Bangla Language and literature. We would try to analyze how both the languages are inter connected and contributed in each other's growth. To precede the discussion descriptive and analytical studies would be done.

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#### INTRODUCTION

: As like any other major Indian languages, Hindi and Bangla both the languages are borne out of the Sanskrit Language. Both the languages belong to the Indo-Aryan branch of Indo-European family of languages. But if we want to discuss about the inter-relationship between the Hindi and Bangla Literature, the acceleration begins from the modern period. It is true that the renaissance in Indian Literature started in Bangla Literature, as the British expanded their empire from this very region. The western education had greatly shaped the psyche and mentality of the Bengali people, expanded their mental horizon hence led to the modernity of thoughts and ideas by leaving past all forms of backwardness like as superstitions, credulity, ill-traditions etc. Bankim Chandra Chetartjee's *Durgeshnandini* (1896), Rabindra Nath Tagore's *Geetanjali* (1911) etc magnum opus had paved the way of renaissance in Bengali Literature which also greatly influenced other Indian language and Literature. Bharatendyu- the pioneer of renaissance in Hindi Literature and his contemporaries were greatly influenced by Bangla Literature. Bharatendyu not only admitted the supremacy and ascendancy of Bangla Novels and Dramas but he also opined that it is necessary to take inspiration from Bangla Literature for the growth of Hindi counterpart.<sup>1</sup> This is all about the modern period. Let's discuss about the root of the inter-relationship between the Hindi and the Bangla literature. Actually the taproot of the

relationship between the Hindi and Bangla literature is very longevous and deep. If we consider geographically, both are vicinal languages as the state of the Bengal and the Hindi states or Hindi belts are close to each other. Most importantly all these states are inter-connected by the great Himalayan river the Ganges as a result the culture, customs and traditions are also somewhat similar. Not only this, the weather and environment of these regions are also same. The process of inter-weaving of Hindi and Bangla language is very old enough, it germinated during the Bhaktikaal. The Bhakti movement started by the saints of Hindi region such as Jnandev, Tukaram, Nanakdev, Kabirdas, Dadu Dayal, Tulsidas, Meerabai had not only cascaded the Hindi region but also its essence reached the Bengal too. On the other hand, the saint of Bengal such as Chandi Das and Chaityanya Dev etc. were so much swayed with the verses of Maithili Kavi Vidyapati that, they used to recite his hymns regularly, that's why people used to consider Vidyapati as Bangla poet too for quite some time. Actually the inter mingling between Mithila and Bengal started much earlier. The Bangla script borne out of the Maithili script. Renowned personality from Bengal Iswar Chandra Vidyasagar had simplified this 'Maithili' script from mass understanding and simplification of common people. As a result of this inter mingling of Maithili and Bangla script, there arose a new language 'Brajabuli'. Eminent Bengali writer Bhudev Chaudhori writes in this regard, "Brajaboi originated mainly from the mixing from Maithili and Bangla."<sup>2</sup> All the verses written by the great Vaishnavite saints

of Bengal are preserved and spread through this Brajabuli language. The Vaishnavite movement in Bengal was very much effective; it spread through three centuries i.e from 16<sup>th</sup> to 18<sup>th</sup> century. One can see clear influence of Hindi Bhakti verse in Bangla Bhakti verse. These bhakti verses were profuse not only with spiritual thoughts but also with social, cultural etc. all aspects. The Bangla bhakti saints are focused on social upliftment too. The way Ramananda, Kabir, Nanakdev etc saints had influenced the society of Hindi belt, likewise the Vaishnavite saints too influenced the Bengal region through Vaishnavite literature. Though the Vaishnavite literature of Bangla language was influenced by its Hindi counterpart, yet it has its own identity and uniqueness. Humayun Kabir in his book 'Bangla Kavya Ki Bhumika' has mentioned in this regard-"The history of the development and transformation of Bangla verses is well reflected in the Northern and Western part of India."<sup>3</sup> The Vaishnav Sahajiyā Sampradai (Chandidas), Gaudiya Vaishnav Sampradai (Chaitanyadev) as well as Baul (Ilan Fakir) had played a significant role in spreading spiritual movement in Bengal. Among these communities the influence of Hindi was more prominent in the Baul community. The Baul is a heterogeneous group with many sects but most prominently Hindu and Muslim. One of the most prominent Baul of bygone era was Nasir Mohammad. So, Baul is the polyphony of Vaishnavite Hindu and Sufism. The love and compassion for human which is reflected in 'Jnanmargi and Premmargi Kavyadhara' in Hindi literature was well reflected in the Baul sangeet too. The influence of Hindi Bhakti kavya can clearly be seen in the modern poets of Bangla literature. For example, one can notice the influence of Kabirdas in Rabindranath Tagore's magnum opus "Geetanai" and "Geetali."

The literary flow and in-flow between the Hindi and Bangla continued whereas simultaneously the successive era of 'Vaishnav Yug' of Bangla literature if termed as 'Biporjoi yug' at the same time in Hindi literature too, Ritikal started just after the Bhaktikal where where 'Sringar Bhawana' gets more prominence. Yet from creative viewpoint, the literary creation during the ritikal can be placed higher among the other periods of Hindi literature. Eminent Hindi litterateur Dr. Brahmananda had mentioned in this regard, "The Mohmmadan invasion and territory expansion had paved a new impetus to Indian literature. It led to the assimilation of Hindi and Bangla language and literature. At first Mohmmadan empire was established in Hindi region, later on it expanded to Bengal, hence we can see its effect in Bangal literature too."<sup>4</sup> We can see the impact of Hindi love ballads in the works of eminent bangla poets like Sayed Alaol or Daulat Kazi too. Bangla poet Alaol has written 'Padmawat' from the influence of famous Hindi poet Jaishi's 'Padmawat'. Eminent Bangla litterateur Dr. Sukumar Sen has rated "Padmawat" of Jaishi as the one of the greatest creation not only of Magadhi language but also of the all modern Indian languages. He had confirmed about the transcreation of Jaishi's 'Padmawat' in Bangla language in the following words, "During the mid-seventeenth century, Jaishi's 'Padmawat' was translated into Bangla by Sayed Alaol."<sup>5</sup> Besides this, Sayed Alaol had written 'Sayfulmuluk Badiujamal', Daulat kazi had written 'Lur Chandrani' where we can see the influence of love and sufisim prevalent in the Hindi literature of that time. In the words of Dr. Sukumar Sen, "Daulat Kazi had started writing verse at the request of Asraf Khan, the ruler of Rosang by imitating Hindi or Bhojpuri counterpart."<sup>6</sup> Another Hindi poet Sadhan had written a ballad 'Moinamat' which was transcreated into Bangla by Daulat

Kazi as "Sati Moinamati". Apart from Hindi poet Jaishi we can also see the influence of love hymns of Kuttuban and Majhan in Bangla literature. At the time of translation of Majhan's 'Madhumalti' into bangla, the Bengali litterateurs have given much importance on folk medium. The whole Bengal region was waved in colour through the transcreation Madumalti by various Bengali writer of different period such as Mahammad Kabir (1544), Sayed Hamzar (18<sup>th</sup> century), Shahkar (18<sup>th</sup> Century), Gopinath Das (19<sup>th</sup> Century). Apart from Majhan's 'Madhumalti', Kutuban's 'Mrigawati' too transformed or transcreated into Bangla by different writer and different name. Bangla poet Dwij Pashupati had transcreated it as Chandrawali (18<sup>th</sup> Century), Dwij Ram as Mrigawati Charit (19<sup>th</sup> Century), Mahammad Khatar as Mrigawati Jamini Bhanu (19<sup>th</sup> Century). Here, only the narration and name of the characters were changed. It is assumed that the modern period of Bangla literature had started from the 1800 AD. A lot of super talented personality had emerged during this period in every field, be it political, cultural, social or literary field. The renaissance in Indian society had started from Bengal, this could be noticed in the field of literature too. On the other hand, it is said that the modern period of Hindi literature had started from the era of Bhartendy Harishchand (1900 AD). By evaluating literary works of Bhartendy era, eminent critic of Hindi literature Dr. Ramvilas Sharma had remarked, "That was the beginning of modern period. So, we cannot see that much artistic philosophy in the poems of that era."<sup>7</sup> At the same time, one can notice the influence of Bangla literature in the Hindi counterpart. It is to be mentioned that due to the Bengali writers and novelists, the Hindi writers had got the inspiration of social reformation and national awakening. In Bhartendy's play 'Bharat Janani', one can notice the influence of Bengali play 'Bharatmata' by Kiranchandra Bondupadhyay. At this time a large number of notable Bengali novels had been translated into Hindi such as Bankim Chandra Chaterjee's "Durgeshnandini (1865)", Indira (1873), Radharani (1875), Yugalangurio (1874), Rameshchandra Dutta's Bangabijeta (1874), Damodar Mukhopadhyai's Mrinmoyi (1874) etc. One of the most popular Bengali writer Michael Madhusudhan Dutta's Padmawati, Sharmistha, Krishnamurari etc works had also been translated into Hindi.

## CONCLUSION

To discuss about the inter-relationship between Hindi and Bangla literature, it would be incomplete if we don't talk about the periodicals and journal of that time. It is to be noted that the beginning of Hindi magazine germinated only from Kolkata. The very first Hindi newspaper Udanta Martand was published from Kolkata in the year of 30<sup>th</sup> May, 1826, Pandit Yugalkishore was its founder editor. Besides this, Bangadut (1829), Prajmitra (1848), Martand (1846), Samyadand (1852) etc. notable Hindi newspapers and periodicals were also published from Kolkata. The second half of modern Hindi literature is termed as Dwibedi era, as Acharya Mahavir Prasad Tribedi spearheaded the literary movement of this period. He had immensely contributed to Hindi literature through his original literary creation as well as through translation. At the same time he also played the leadership role through the acclaimed and reputed literary journal "Saraswati" where he gave platform and inspiration to the novice writers. It is to be mentioned that the influence of acclaimed Bangla writer and novelist Michael Madhusudhan Dutta can be noticed not only in Hindi literature but in the entire Indian literature too. By

mentioning about the Bangla translation of plays, eminent literary critic and historian Dr Nagendra had said, "In all the translated dramas, the soul of the original one is not reflected properly."<sup>8</sup> During this period, there could be noticed some noteworthy translations from the works of Damodar Mukharjee, Bankim Chandra Chetargee, Ramesh Chandra Dutta, Paskari Dey, Rabindranath Tagore etc. acclaimed scholars and writers in Hindi. It is not that only Hindi literature was influenced by Bangla counterpart, but in reality the Bangla literature also influenced by Hindi. It was vice versa, two way traffic. For instance, one can see the influence of Hindi in the works of Rabindranath Tagore. He was very much influenced by Brajabuli and Hindustani language. Being overwhelmed by the verses of eminent Maithili poet Vidyapati's 'Padawali' Tagore too wrote 'Bhanusingh Thakurer Padawali' in Brajabuli language. Along with Vidyapati, Tagore wrote poems on the saints such as Surdas and Kabirdas. The third stage of Modern Hindi period is termed as 'Chayavad' era. By shedding light on the impact of Bangla literature on the literary works of 'Chayavadi yug' acclaimed Hindi writer Ramswarup Chaturvedi in his book 'Hindi Sahitya Aur Sangvedana Ka Vikash' has mentioned, ".....the noteworthy thing is that by taking inspiration from the eminent scholars of Bangla renaissance period such as Ramkrishna Paramsankh, Swami Vivekananda, Rabindranath Tagore, Nirala has created so much literary works where he deviated from the 'Guru Parampara' that he followed. Bengal- the land of Durga puja, not much is written on Shakti-worship, as much as in Ram ki Puja."<sup>9</sup> During the later period of Chayavad, famous Hindi novelist Vishnu Prabhakar has written his book 'Awara Masiha' on the life of renowned bangla writer Sharatchandra Chaterjee.

Now Hindi has become the official language of India and it has spread to the each breath and corner of the country. This pan India identity of Hindi has become the representative of Indian socio-culture and ethos.

Not only Bangla, all the notable works of major Indian languages have been translated into Hindi. Most of the works are translated into Hindi, then into any other Indian languages. Of the Bangla literature, most of the works of eminent writers such as Ashapura Devi, Jibananda Dasgupta, Budhadeb Basu, Mahasweta Devi, Sunil Gangopadhyay, Bimal Mishra have been translated into Hindi or are being translated. In this regard, a comparative study is very much necessary.

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