

CONCLUSION:

After study, the interpretation of the Holy Qur'an done by Maulana Abdul Hoque, we can realize that this interpretation is the best and the foremost form of interpretation in Assamese language. Without any hesitation we can say that the Tafsir of Maulana Abdul Hoque possesses the first position among all the Tafsirs done in Assamese language. This book is widely spread and highly accepted in the social life of Assam. For this task Maulana Abdul Hoque is ever memorable to every Assamese people.

The Tafsir is incomparable in its style. In all kinds of expression and address such as encouragement, discussion, praise, censure, demonstration and explanation, the exposition of the Tafsir is of the highest degree. It has such sweetness and pleasure that no human tongue can resemble it. The Qur'an introduced a wide range of subjects related to various aspects of individual and collective life such as spiritual, ethical, social, economic, political, and legal etc.

Maulana Abdul Hoque has benefited the Assamese people by composing this Tafsir in Assamese language. Everyone likes to study and to acquire knowledge in his own language. Being an Assamese I am also proud of having *Tafsir of Qur'an* in my own language. The Tafsir of Holy Qur'an done by Maulana Abdul Hoque is the first and complete interpretation in Assamese language. For this task Maulana Abdul Hoque is ever memorable to every Assamese people.

At last we may summarize that Maulana Abdul Hoque was a great scholar and an intellectual person. He led very simple living; he was very popular among the people. He was a successful politician without involving in politics, a person having strong morality and nationality. This is a brief but comprehensive account of the contribution of Maulana Abdul Hoque to enrich the Arabic literature through Tafsir with all his literary activities so that the greatness and representation of the writer can be easily realized.

It is, therefore, the duty of every Muslim to read and understand it, and communicate its message to others according to his or her capacity. A translation of the Qur'an is certainly not equivalent to the Qur'an but it is indeed a means to approach its

message if we do not know Arabic. That is why its scholars have always been trying to render the message of the Qur'an into other languages and it has been translated into almost all major languages of the world. In English alone, there exist more than thirty translations of the Qur'an today, which have been done by Muslims as well as non-Muslims. In the words of Hamilton Gibb:

“As a literary monument, the Holy Qur'an thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but also of its style.”

The *Tafsir al- Qur'an*, the Islamic Holy Book, has been recognized by the scholars, Muslim and non-Muslim alike, as inimitable not only in its contents but also in its language and style. In this paper, an attempt has been made to underline some of the linguistic beauties of the Qur'an in the light of views and comments of some eminent Qur'anic scholars.

The Holy book is unique not only in its meaning, thought and message but also in its form, intonation and diction. It is undoubtedly a masterpiece of literature. The unmatched beauty and

power of its language, rhythm and cadences have inspired Muslim and non-Muslim scholars alike. This book has been universally recognized as an outstanding Contribution to Islamic thought and scholarship, to which students and scholars, as well as contemporary Islamic revivalist movements all over the world, owe a great deal. Now that it is available in English, it will continue to enlighten and inspire millions more. It will take its rightful place as an indispensable work of reference for a proper understanding of contemporary Islamic thinking.

From the above discussion, it is clear that ‘Ummul Qur’an’ by Muhhammad Toyabullah, Qur’an Boodh vol-1 and vol- II are the Qur’anic translations of selected chapters in the Assamese language and the other four are the complete works in this direction. Among all the translations, ‘Qura’n Boodh’ may be considered to be the best one in terms of its simple words, appropriate phrases and idioms and its popularity among the readers.

However, *Tafsir al- Qur’an* prepared by Maulana Abdul Hoque is an extraordinary work as the first book on Qur’anic commentary in Assamese. Indeed, this work may be considered to be a remarkable contribution of a scholar of Assam not only to the

field of Qur'anic study work, but also to the Assamese literature. However, all other works are also not less important to enrich the treasury of the Assamese literature in general and the Arabic literature in particular.