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Contribution of Maulana Abdul Hoque in the field of Tafsir Literature with Special reference to his 'Tafsir al-Quran'

Md. Abul Qasim
Asstt. Professor
Dept. of Arabic
Mangaldai College, Mangaldai

INTRODUCTION:

Maulana Abdul Hoque was a renowned Assamese Nationalist. He had performed an important role in national struggle and he had never tolerated anyone who looks the state of Assam in the eye of negligence. He always vehemently protested against this feeling towards the state of Assam. He always worked as a courageous soldier. He was a person of courage and strength personality among the minority leaders and able to reflect the situation regarding the state of Assam in various languages in due time.

Some people strived to translate the Holy Quran. Among them Late Maulana Syed Mahibul Hoque of Sibsagar effected to translate the Holy Quran with Arabic version and short notes in the year 1938-39. This was the first effort of

translation of the Holy Quran in Assamese language but remained incomplete. The 2nd effort of translation of the Holy Quran was done by Ataur Rahman but he is from Kadiani group, so his translation is not acceptable to all Muslims. Then Late Sader Ali published a full translation of the Holy Quran with some short notes. This is the first and complete translation of the Holy Quran. As he had no knowledge in Arabic language, he translated the Holy Quran into Assamese language from other translation. That's why there were many faults and defects in his translation. Besides these prof. Syed Shamsul Huda and Md. Mazid Ali of Guwahati, translated the Holy Quran into Assamese language from the translation and interpretation of Late Maulana Syed Abul-Ala-Al Mawdudi and they published it by the name "Quran

Boodh". This translation and interpretation is not beyond criticism. So, the people of Assam observed the paucity of a complete translated and interpreted Holy Quran for a long period of time. Hence to fulfill the need, Maulana Abdul Hoque efforted hard to compose the translation and interpretation of the Holy Quran into Assamese language and at last he succeeded in his valuable work. According to him the beginning of this effort was introduced with the translation and interpretation of the Holy Quran published in monthly magazine "Quran Jyoti".

LIFE AND WORKS OF MAULANA ABDUL HOQUE:

His Birth: Maulana Abdul Hoque was born on 25th April, 1929 at village Satghori in undivided Sylhet District under Patharkandi police station. After division of India; his residence has been included in the re-established Karimganj District. His father's name was Morhum Maulana Jilul Hoque and his mother's name was Morhuma Nazia Begum.

FAMILY BACKGROUND:

His father expired when he was of four years. After a few days his mother had also expired for which he had to pass

his life with deep distress along with his elder brother and sister. He had an elder brother and two younger brothers. His only younger sister is Anisun Nessa. After completion of his education, he had married with the daughter of Maulana Taher Ali at village Deoband, and he led his conjugal life with happiness for few days. But unfortunately his wife Fakhrun Nessa expired after one year of their marriage.

Maulana Hoque had left three sons and three daughters. His first son is Jahid Ahmed who is a Hafiz of Quran and Maulana. He is at present a well businessman. Second son Selim Ahmed is also a well businessman and his third son Kalim Ahmed is a Hafiz. After completion of Maulana degree, at present he is working as the i/c Principal of Garigaon Madrassa and also running his family business. Moreover he is also an active worker of Assam state Jamiat. Maulana Hoque Sahab's 1st daughter has been married to Moulana Osman sahab and his second daughter has been married with the well known social worker and politician of Assam, Maulana Badaruddin Ajmal and his third daughter has been married to Maulana Humayun

Kabir of Hojai.

His child life: His child life was not so pleasant. His parent's death had badly affected upon his life. Under the supervision of relatives and neighbours, he completed his primary school education. He had to be imprisoned at Karimganj Jail for participation in freedom movement of India when he was only 12/14 years Old. After that he completed his secondary and higher education at Asimia Alia Kharizia Madrassa. Again he got admitted at Sylhet Title Madrassa for higher education and then he went to historical madrassa, Darul Uloom, Deobond in the District of Saharanpur, Uttar Pradesh. His great perseverance talent, sharp intellectual mind and eagerness carried to him great success. **Working life:** After completion of religious education he returned to Assam and started his life as a teacher in Asimia Alia Kharijia Madrassa in the District of Karimganj. After that he worked at Badarpur Title Madrassa as a teacher. Then he had no any eagerness towards the govt. job realizing that he had many things to do for the nation. That is why he resigned the govt. job and actively joined in the social activity. For that purpose he

established Darul Uloom, Garigaon, Guwahati. Till the last moment of his life, he served as the founder Principal of that Madrassa. At present his third son namely Hafij Maulana Kalim Ahmed is the Principal of this institution.

Socio-Political Service:

He strived to compromise between various leaders of communal violence; he took necessary steps against communal violence. He fought for reservation, for proper right of Muslims, demanded for various justice in favour of various small communities, compensation for the victims of communal violence, protection for Muslim personnel Law, against Union civil board ,Movement for protection of Mulk and Millat, protection of Waqf property, protection of Mosque and Madrassa, khanka, protective movement of Harmain Sharifain, protection of Palestain, Tahaffuz-e-Khatm-e-Nabuat, demanding for equal citizenship, justice for Assamese Muslim, ensure statistical right, programme for religious culture of Muslims, establishment of Muslim Funds institution, organization of Emarat-e-shariat, formation of Dini Ta'lim Board, to publish monthly magazine like Quran

jiyoti by Jamiat Ulema ,to perform some programme like educational and constructive Magazine by Dini Ta'lim board. He efforted for the innovation of western teaching Method in the Islamic atmosphere, to establish sobahi Moktab in hazards prone area, to serve for social reformation. He took necessary steps for the protection of Babri Masjid1 to strength the organizational system of Jamiat Ulema, to ensure the publication of religious books, various steps for unity and integration, to implement various programme against the terrorism, to strength and ensure the security of nation by organizing of political party, to ensure various programmes for solution of burning problems, various steps for Islamic literature, to organize democratic right movement. He took positive steps for the protection of human rights, established Darul Uloom, Garigaon, Guwahati, to construct hostel, Masjid etc., to pressurize the Govt. for construction of roads, Implement various programme for the organization of Minority Community, Minority fund, demanded soil-erosion as a national problem by the central Govt., various steps for adopting and existing the IMDT

Act, to connect the printing press with Garigaon Madrassa along with the state Jamiat's Head Office Nagaon, to pressurize the Govt. for the construction of Haji Musafir Khana etc. are some of the vital services performed by Hoque Sahab2.

SERVICE TO JAMIAT:

Hoque Sahab was a great leader of Jamiat. In 1957, the State committee of Jamiat was dissolved by the central authority due to lack of quorum in the conference held at Dalgaon in Darrang District. To re-construct the state committee of Jamiat, Maulana Abdul Hoque and other members formed an adhoc committee. In that adhoc committee Maulana Hoque was nominated as the secretary and Marhum Maulana Ahmed Ali as the president. Since then Maulana Hoque sahab executed as a Gen. Secretary of Jamiat till the year 20003.

RELIGIOUS WORK:

Preservation of Harem Sharif: From 1979, the Shea community of Iran had been trying to establish their power over the Hermain Sarifain, and for that purpose every year during the period of Hajj they had been introducing some of the

violence. But on the 6th Jilhajj, 1407 A.H / 13th July, 1987 1.5 lac Khomeini's followers tried to vanish the purity of Harem and affected upon every Muslim of the world. During that time Maulana Assad Madani (Rah) was in Arab and he commented against the activity of Khomeini. After returning from Arabia, on 8 November, 1987, he organized a central Jamiat conference at super house in New Delhi, which was inaugurated by Imam Hazrat Abdullah Sabil Sahab of Harem Sharif4.

Maulana Hoque Sahab also exhibited protection and took a resolution against the activity of Khomeini at Haji Musafirkhana, Guwahati by organizing three days conference of state Jamiat from 16th to 18th March, 1979. Hazrat Syed Asad Madani was attended on that conference as a chief guest. Maulana Abdul Hoque was the Chairperson of the Conference5.

DISTURBANCE OF KADIYANI:

Kadiyanis are the keen enemies of Islam. Kadiyan is a small city in the district of Punjab. Mirza Ghulam Ahmad Kadiyani was the resident of this city. Muslims and Ulemas were enemies of the British. For that purpose, the British

provided financial aid to him for demanding 'Nabuwat' to divide Islam, to create misunderstanding among Muslims and to vanish the unity among the Muslims. In 1888, Kadiyani declared that he is a messenger of Allah. Even almost forty people believed his declaration as a messenger of Islam in 23rd March, 1888 in Ludhiana. After that he declared that every Muslim must confirm their belief on him. Soon it created hue and cry all over India. Many people were co-operating to Kadiyani for their greedy nature. This matter turned into a critical situation. At last Mirza had died, but few of his followers even remain till now. It was vehemently protested all over the world. The Islamic country along with Saudi Arabia declared Fatwa against this.

Among them Dr. Jehirul Islam is the only follower who is getting help from British till today in the north eastern region of India6. He is a physician resides in Shillong. He has been misleading the common Muslims by translating the holy Quran in his own way. He declared that after Hazrat Mohammad (SAS), another messenger might come and he is Mirza Ghulam Ahmad. Maulana Hoque vehemently protested against this

declaration of Dr. Jahirul Islam and organized Tahaffuj-e- Khatm-e- Nabuwat conference, at Garigaon and many delegates came there from various states of India, and in this conference Dr. Jahirul Islam was declared as a kafir. In this regard Maulana Hoque published many books, journals on kadiyani's shameful background, his character, his relation with the British.

HIS DEATH:

On 19th May, 2008 he expired at his own residence, Garigaon, Guwahati at about 8:25p.m due to his old age. Maulana Hoque had been buried in Garigaon Madrassa Premises along with his wife's graveyard.

CONTRIBUTION:

Maulana Abdul Hoque had composed many articles in various journals, published books and developed Assamese language. Some of his books are well treated among the common people. Among them Tafsir al-Quran, the title based great book is a resource of nation.

Following are the remarkable literary contribution of Maulana Abdul Hoque:

1. Al - Hadith (Un published)
2. Haj Yatrir Path Pradarshika

3. Idul - Adhha aru Ahkam-e-Qurbani
4. Nabi Charit
5. Sahabar Maryada
6. Dhikrullah
7. Sahaj Sathik Bangla Quranar Uparat Eti Samikhya
8. Kadiani kaun?
9. Mirdha Ghulam Ahmed Kaun?
10. Du'a - E - Masura
11. Sahaj Hajj Pranali (Bangla)
12. Chamu Parichay "Darul Uloom, Deoband"
13. Vishwar Sarbashesh Nabi
14. Vishwa Muslimar Drishtit Ahmadiya (Kadiani) Jamat.
15. Arabi Asomiya Abhidhan. (Un Published)

A GLIMPSE ON THE TAFSIR AL-QUR'AN OF MAULANA ABDUL HOQUE:

Tafsirul Quran, the title based great book is a resource of nation which is well translated in Assamese language and inaugurated in "Assam Sahitya Sabha Special Conference" at Hojai, Assam. This tafsir of two volumes has been well treated by both Hindu and Muslim

Maulana Abdul Hoque has quoted every verse of the Holy Quran and translated into Assamese with simple, understable and easy language After

translation he started interpretation of every verse he explained the wide grammatical meaning of some words. Such as 'Rahman' and 'Raheem' are the intensive meaningful words. The meaning of 'Rahman' is wider than 'Raheem'. The blessings of Allah in the earth are plenteous. It falls upon both obedient-disobedient and believers-disbelievers equally. So, He is 'Rahman'. But in hereafter His blessings are only for the obedient and the believers. So, He is 'Raheem'.

At the beginning of every chapter Maulana Abdul Hoque mentioned the place of revelation, the number of verses and the number of rukus. Again he explained the significance and meaning of the name of every chapter and the background of revelation of every chapter. Regarding Huruf-e-Muqatta'at used in some places of the Holy Quran, he did not explain their significance and their meanings. He simply said that the meanings of these words are known to Allah and His messenger only. He also mentioned that the mystery of these words is not disclosed to anyone due to unknown reasons. He mentioned that the efforts of discovery of these mysteries by

some learned scholars are meaningless. He has given historical background and short description of certain communities of past whenever he had to translate and interpret the verses mentioned about. Then he has given the description about the places of occurrence of remarkable facts and events mentioned in some verses of the Holy Quran. Afterwards he has nicely stated the history of some prophets of past besides prophet Muhammad (SAS) whenever mentioned in the Holy Quran. Moreover in some cases he quoted some ahadith of Prophet Muhammad (SAS) in favour of interpretation of some verses of the Holy Quran.

CONCLUSION:

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 'Quran' in my own language. The Tafsir of Holy Quran done by Maulana Abdul Hoque is the first and complete interpretation in Assamese language- This book is widely spread and highly accepted in the social of Assam. For this task Moulana 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.

END NOTE:

1. Bir Mujahid Maulana Abdul Hoque (RAH) published by Editorial committee and edited by Maulana Fazlul Karim Qasimi, October/2009. (Page No. 119)
2. Ibid., P.119
3. Ibid., P.127
4. Ibid., P.121- 122
5. Ibid., P.120
6. Ibid., P.124

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2. Tafsir-e-Ma'ariful Qur'an (Bengali Translation of the Tafsir-e-Quran), of Mufti Mohammad Shafi, Bangla Islamic Academy, Deobond, UP, 1983
3. Al-Quran (Arabic Text, Bengali Translation with interpretations) by Maulana Mohammad Mohiuddin Khan, Bangla Islamic Academy, Deobond, UP, 1983
4. The Noble Quran (Arabic Text, English Translation with interpretations), by Dr. Mohammad Taqiuddin Al- Nilali & Dr. Mohammad Muhsin Khan, Maktaba Darul Quran.
5. Beer Mujahid Maulana Abdul Hoque (Rah): Editorial Committee, Garigaon, Guwahati
6. The Nationalist Movement by Leonard A. Gordon, 1979

Web Sites:

<http://www.quranmiracles.com>
<http://www.ummah.net>

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