

CHAPTER-III

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Characteristics of Tafsir al-Quran of Maulana

Abdul Hoque

According to Maulana Abdul Hoque the word سورة (Surah) means the wall of a city which distinguishes an area from another area. Just like this, the سورة (Surah) of the Holy Qur'an distinguishes a part from another part. The سورة (Surah) of the Holy Qur'an are can be compared with the chapter or the part of a book. In 114 Chapters of the Holy Qur'an, there are descriptions of the different topics, events and directions.³²

Maulana Abdul Hoque says that the prophet Muhammad (SAS) named the chapters depending upon on a certain description in a chapter. These names identify the chapters. The names of the chapter of the Holy Qur'an are dependent upon divine revelation. So, we can not name them according to our will.

Maulana Abdul Hoque has quoted every verse of the Holy Qur'an and translated into Assamese with simple, understandable and easy language. After translation he started interpretation of

32. Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb. 1988/ Oct. 2000 P.7

every verse. He explained the wide grammatical meaning of some words. Such as 'Rahman' (رحمن) and 'Raheem' (رحيم) 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'.

He has noted necessary interpretation with the translation of every verse. It is seen that in this task, he used some Arabic words instead of using direct Assamese word in his translation. In support of this he mentioned in the introduction that some Arabic words mentioned in the Holy Qur'an cannot express the complete meaning if they are translated into Assamese language. Such as the word 'Mumin' (مؤمن) cannot express its complete meaning if it is translated into Assamese as 'Biswashi'. That is why Maulana Abdul Hoque has not translated every word of the Holy Quran from Arabic into Assamese language; rather he uses some Arabic words in some sentences.

At the beginning of every chapter Maulana Abdul Hoque mentioned the place of revelation, the number of verses (آيات) and the number of rukus (ركوعات). 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 (حروف مقطعات) 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.

He explained in detail about the different castes and communities mentioned in the Holy Quran. The source of creation

of mankind in the earth began from Adam (أدم) and Hawa (حواء). The spreading of human being from offsprings of both of them. Many people inhabited in the earth increasing their dynasty between the periods from Adam (AS) to Hazrat Noah (AS). At the time of Hazrat Noah (AS) many people and animals except Noah, his followers, believers and some reserved animals were destroyed by the torrential flood due to their disobedience to Allah. So the offsprings of Adam (AS) again newly began to increase after Hazrat Noah (AS). Hazrat Noah had many sons but the history says about the dynasty of only three of them. They are Sham, Hem & Yafis. Just like that though Sham had many sons but the dynasties of 'Iram' and 'Arfakhsan' prevailed. The community 'Aad', 'Samood', 'Juham', 'Tusam', 'Judeid' and 'Abd' 'Jukham' are the descendants of Iram. These communities were lived in the valley of Arab and were abolished being punished due to disobedience to Allah.

Arfakhsad:

The descendants and dynasties of 'Arfakhsad' are divided into two branches namely Qahtani and Ibrahim. The dynasty of Ibrahim spread in the northern part of Arab island and the dynasty

of Qahtani in the southern part.³³ So the dynasty of Qahtani became eminent Arabs as the indigenous inhabitant of Arabia.

Aad:

After the destruction of Hazrat Noah (AS), a community by the name of Aad established largely their rehabilitation in Arab. As the name of their predecessor was Iram they are called as Iram in the Holy Qur'an. Allah the almighty says in the Qur'an there was no any influential community at that time like them. Their claim was- there is no one more powerful than us in the earth. They built their houses cutting down large stones and boulders. Hazrat Hood (AS) was sent to them to show them the right path but they denied Hazrat Hood (AS). As a result they were destroyed falling in the punishment of Allah except Hazrat Hood (AS) and some of his followers. It is mentioned in the Holy Qur'an that their inhabitation was in 'Ahkaf'. At the present time

33. Bir Mujahid Maulana Abdul Hoque (Rah) published by Editorial committee and

‘Ahkaf’ is meant as the desert part situated in between the east of Yemen and northern part of Hadramaut.³⁴

2nd Aad:

Hazrat Hood (AS) and his faithful followers were saved from the punishment be fallen upon the Aad community. Their descendants were known as ‘2nd Aad’. Their centre place was in between Hadramaut and Yemen. Some historians named them as ‘Moin’ community. There was a city by the name ‘Moin’ near Hadramaut. Its ruin remains are still now available. Hekim Lokman, the famous personality of Arab History and mention in the Quran was one of the said dynasties.

Samood:

After the destruction of Aad dynasty, a powerful dynasty came to their place, they are known as ‘Samood’. The descendants of ‘Samood’ community lived at ‘Wadi al-Qura’ in the North-western part of Arab Island. This place is now between Syria and Medina. And the ruin remains of their houses and buildings

34. Bir Mujahid Maulana Abdul Hoque (Rah) published by Editorial committee and Edited by Maulana Fazlul Karim Qasimi, Oct/2009 , P.311

scattered there bear the witness of their destruction. These are still now available near the road between Syria and Hijaz. Now a day this place is known as 'Madain-e- Salih'(مدائن صالح). Hazrat Saleh (AS) was sent to them as the Messenger but they denied. As a result the said Samood dynasty was destructed by the punishment of Allah.

Amalika:

The tribe 'Amalika' established themselves as a powerful tribe in Hijaz and they occupied some small states and established a large kingdom. 'Baytul Muqaddas' (بيت المقدس) was also under their control. Allah, the almighty ordered 'Bani Israil'(بنی اسرائیل) to fight for rescue Syria and Baitul Muqaddas. But after the death of Musa (AS) they fought and rescued Baitul Muqaddas from Amalika. Though there is no mention of the name of 'Amalika' in the Holy Qur'an but the occurrence is narrated indicating them.

The second chapter of the Holy Qur'an is named as sura Baqarah (سورة البقرة) from a description of a cow found in the chapter. The surah starts with الم the name of these letters is Huruf-e-Muqatta'at (حروف مقطعات). Nobody knows its real meaning

except Allah and his messenger. The Prophet (SAS) did not disclose its meaning to anybody due to unknown reasons.

Maulana Abdul Hoque translated the Second verse of the Surah as “there is no doubt in this book. This book is the guidance for the people who fear Allah.”

He has interpreted the verse “This book may be doubtful in explanation, assumption and realization by any one. It is due to lack of knowledge, wisdom and intelligence of the readers. This is the fault of the readers who causes to doubt. For this reason Allah Himself clarify at the beginning of this Surah that this is the book where there is no doubt. In another verse of the Qur’an, Allah says relating the probable doubt due to the fault of knowledge and intelligence. If you have any doubt upon what I have revealed upon my slave you yourself or with the help of others come with a Surah (Chapter) like this.”³⁵

To explain this verse Maulana Abdul Hoque brought some examples those fearful men tries to save him, he tries for safe journey, and the Holy Qur’an is the guidance for such fearful

35 . Tafsir al- Qur’an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 P.8.

person. The patient who has the desire for recovery, who has fear for death for him, there are treatment and medicine, but the patient, who has no fear for death, no desire for recovery, there is no any benefit for providing the treatment and medicine for him. Like this the Holy Qur'an is the guidance for those people who fear Allah. So the Holy Qur'an is said as the guidance for the efforters of self protection.

Interpreting the last verse of Surah Al-Baqarah Maulana Abdul Hoque says that it is impossible to understand whatever arises in the mind of the people. So, if any word of Sin arises in the heart and that is not executed, then Allah will not consider it sinful.³⁶

Maulana Abdul Hoque expressed his own view that we do not differentiate among the prophets. We admit all known and unknown prophets and believe them as the messengers of Allah. There is no idea among us to admit someone and to reject someone like the Jews and the Christians. We do not differentiate them like Islamic Jamat who considers the standard of truthfulness of Hazrat Muhammad (SAS) is not like the standard of

36. *Tafsir al-Qur'an*, vol.I, published by Markazul Ma'arif, Feb.1988/Oct.2000, p.176.

truthfulness of other prophets. We do not differentiate like this, because all prophets are equal as prophet. Though there is different dignity among them in respect of different characteristics. The Aquida (belief) mentioned in the constitution of Jamat-E-Islam is also against the Islam, Iman (Faith), the Qur'an and Hadith³⁷.

Here we can point out that Maulana Abdul Hoque has written the rest part of the explanation of the last verse after explaining his own view. It would be better, if he had written this remaining part before his own view and at the place where he has mentioned its explanation.

According to my opinion Maulana Abdul Hoque had not to bring here the view of the constitution of Jamat-E-Islam, because it is the translation and interpretation of the Holy Qur'an and not the place to criticise others.

Maulana Abdul Hoque translated the 2nd verse of the chapter 3rd that 'there is no any lord except Allah; He is the living, who defends all.'³⁸

37. Tafsir al-Qur'an, vol.I, published by Markazul Ma'arif, Feb.1988/Oct.2000, p.176

38. Ibid. p.177

He translated the word **إله** as **معبود**, which is an Arabic word which means Allah. He translated it having Assamese word as ‘Upashya’.

As the back ground of the Surah he expresses that a group of 60 people headed by Abdul Maseeh Akid from the Christian Community went to the prophet Muhammad (SAS) and discussed about the dissimilarities between Islam and Christianity. The first verse of the chapter was revealed for the incident.

According to the Aquida (belief) of the Christians, Jesus himself is the lord or the son of Allah or the best of the three God. This Aquida (belief) is a rejected and Allah is the only one. Both the sayings were established by the Holy verse of the Qur’an.

Maulana Abdul Hoque interpreted the verse No. 27 of the chapter 3rd of the Holy Qur’an in such a way that “The night enters into the day and the day enters into the night accordingly. Sometimes the day becomes long and sometimes the night becomes short and sometimes the night becomes long and sometimes the day becomes short; all these are in the hand of the Almighty Allah. Nothing can move except his intention”. “He causes the living from dead and he causes death from the living such as he causes chicken from egg and eggs from hen, he causes

virtuous from ignorant and from ignorant to virtuous". These are the mystery of the power of Allah. Just like that the provision of livelihood is in the hand of Allah. He makes poor whom he wishes and he bestows 'abundance' that he wishes.³⁹

In the above mentioned interpretation Maulana Abdul Hoque has used some Arabic words in Assamese letter instead of using Assamese word. Though there is no Paucity of the Assamese words. Such as 'Qudrat'(قدرة), 'Rijiq'(رزق) etc.

He has written the meaning of the word رحيم mentioned in the verse No. 30th of this chapter as 'Very Generous' but in the interpretation he has written the meaning of the said word as 'Very Meherbaan' which is mixed term of Assamese and Urdu language. By this Maulana Abdul Hoque has showed his weakness of knowledge in the Assamese language.

To explain the background of revelation of verse No. 24 of سورة الكهف, Maulana Abdul Hoque has depicted successfully the real fact that the Prophet Muhammad (SAS) faced the critical problem. One day some polytheists of Mecca went to the Prophet

39 . Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 P.189

Muhammad (SAS) and asked him about the ذوالقرنین (Ruh), (Dhul Qarnain) and أصحاب كهف (Ashab-e-kahf). Muhammad (SAS) said them to come next day for their answer. He thought that after consulting with Gebril (جبرائیل) (AS) he will answer their questions. But he forgot to say إن شاء الله (In-shaa-Allah). As a result he fell in problem that Gebril (AS) did not come for a long 15 days. So, he becomes annoyed. On the other hand the Polytheists began to rebuke him. After a period of 15 days Gebril (AS) came to him with the answers of questions and the directions of Allah was declared that don't say to do anything next day without saying إن شاء الله (In-shaa-Allah) (If Allah wishes). If you forgot sometimes you say it later when you remember it and say to the Polytheists that your joke and rebuke are in vain; by this my honour does not decrease. Rather I hope more honour near my lord.⁴⁰

Maulana Abdul Hoque has translated the verse No. 38 of the chapter No. 5 (i.e Surah-Mayida) of the Holy Quran as follows- “And cut down the hands of male and female thieves as

40. Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 p.1112-13.

the reward of their deed, they had done; this is the exemplary punishment from Allah; Allah is the Mightious and wise”.⁴¹

To explain the above verse he stated- In the above line after describing the punishment of thieves it is described as the example of punishment for thieves. The meaning of cutting down the hands is to cut down the hand upto small joint. This punishment is not instead of the wealth stolen, rather it is the punishment for the occupation of stealing, so, that any thief or other people may restrain from taking this occupation. The whole society will be saved from this curse if this punishment is executed in case of some people. If stealing is a despised crime then there is no way for protection from them after providing them light punishment in the name of humanity. In the countries where this law of Holy Qur'an is executed, its influence in the social life and in the protection of wealth is well spread there, that is the clear evidence of reality of exemplary punishment declared by the Holy Qur'an.

In Saudi Arabia not only the local rich people but pilgrims also were not saved from the thieves before the execution of this

41 Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 P.386-87

law. But after execution of this law stealing is about to abolish from that country. In the markets of Mecca, people set-up shop of money near the street. At the time of prayer, fooding, go away leaving their shops of money, gold, silver etc. covering with a picce of cloth. But nobody dare to put his hand there. This change has come after executing the law of Holy Qur'an in that country where before 30 years even pilgrims could not travel in safe. In the world the average less stealing is happened in Arab. In present time, in many countries the number of stealing has been increasing due to giving shelter to thieves which causes trouble to the social life. They should take lesson from the Holy Qur'an instead of mentioning the name of civilization.

To explain this verse Maulana Abdul Hoque brought some examples that fearful man tries to save himself, he tries for safe journey; the Holy Qur'an is the guidance for such fearful person. The patient who has the desire for recovery, who has fear for death for him, there are treatment and medicine. But the patient who has no fear for death, no desire for recovery, there is no any benefit for providing the treatment and medicine for him. Like this the Holy Qur'an is the guidance for those pcople who fear Allah.

So the Holy Qur'an is said as the guidance for the efforters of self protection.

SOME RELIABLE BOOKS OF TAFSIR

1. Tafsir Al-Tabari Jami al bayan fi tafsir al Qur'an (in 30 volumes) known as tafsir Al Tabari by Abu Jafar Muhammad ibn Jarir al Tabari (310/922) is a monumental work. This is a tafsir bil-riwayah and is based on the traditions as well as the reports from the companions and the tabi'een. It is amine of historical information, as the author was both a historian and a Muhaddis (traditionalist) This tafsir, however, suffers from the defect that it contains a large number of reports including isra'iliyat that are not authentic. This tafsir is reffered to by almost all later exegetes. No English translation of this commentary is available.

2. Bahr al- Ulum known as Tafsir al Samarqandi by Abu al Laith al Samarqandi (d. 373/983). The author has not quoted asnad for the reports from the companions and from the tabi'in.

3. Al kashf wal byan'an tafsir al Qur'an known as Tafsir al Tha'labi by Ahmed bin Ibrahim al Th'alabi al Neshapuri (d. 383/993). This tafsir contains some unreliable stories.

4. Mu'alim al tanzil known as tafsir al Baghwi by Hassan Mas'ud al Baghwi (d. 510/1116). This is an abridgement of tafsir al Tha'labi.

5. Al kashshaf by Abu al--Qasim Mahmud ibn 'Umar al Zamakhshari (d. 538/1144) is a scholarly work with emphasis on Arabic diction and grammar. It takes rational and ethical view belongs to the class of tafsir-bil-ray'. It's a standard work of mu'tazilite tafsir. It is full in the explanation of words and idioms. A number of commentaries have been written on this commentary.

6. Mufaith al Ghayb known as Tafsir kabir by Fakhruddin Muhammad Razi (d. 606/1209) this tafsir is very comprehensive, covering a wide range in the field of tafsir. Interpretations based on sound arguments are provided. It belongs to the class of tafsir bil-ray' Razi has taken care to counter the Mu'tazalite beliefs of Zamakhshari by providing additional material.

7. Ruh-al-ma'ani by Shihab al-Din Muhammad al-Alusi al Baghdadi (d. 669/1270). It can be the best of tafsir bil-ray'. Al Alusi criticises earlier exegetes who belong to the class of tafsir bil-riwayah and with cogent arguments expose the unsound reports used by them.

8. Anwar al tanzil by Qadhi Nasiruddin 'Abd Allah bin Umar al Baidhawi (d. 685/1286). It is almost a summary of Zamakhshari. He has

also drawn from the Mufaradat and tafsir kabir. It belongs to the class of tafsir bil-ray’.

9. Tafsir al Qur’an al- azim (In 8 Volumes) known as tafsir which by Abul Fida Isma’il ibn Kathir al Dimashqi (d. 774/1372). This is a voluminous work. The author has given more emphasis on soundness of reports. It has great authority among the scholars. The commentator has rejected the Isra’iliyat. This tafsir belongs to the class of tafsir Qur’an bil Qur’an.

10. One eminent scholar Sabuni has abridged tafsir ibn kathir which is known as Mukhtasar. This is a valuable contribution to Qur’anic literature. English translation of this tafsir is not available.

11. Itqan fi ulumi Qur’an by Jalaluddin Suyuti (d. 911/1505). It is an introduction to his book Majma’ul Bahrain and covers a comprehensive study of the science of the Qur’an.

12. Al-durr-al-manthur fi al-tafsir bil-mathur known as tafsir al suyuti also by Jalaluddin Suyuti.

13. Tafsir-Jalalain by Jalal al Din al Mahalli (d. 864/1459) and Jalaluddin Suyuti. It is a combined contribution of two scholars having ‘jalal’ (dual- Jalalain) as common name hence the tafsir is named ‘Jalalain’. It is a concise and meritorious commentary on which many

commentaries have been written. It contains short but useful notes on various passages of the Qur'an.

14. Shah Wali Allah (1115/1703-1176/1762) can be regarded as precursor of modern Qur'anic interpretation. The commentary of Tantawi jawhari (d. 1359/1940) can be considered as a departure from the usual course of commentary. It can be considered as a manual on the physical and biological science for the general public.

15. Tafsir-al-Qur'an Wahu-wa-furqan (Urdu) by Syed Ahmed Khan (1232/1817-1316/1898). Sir Syed was the founder of the Aligarh movement in India. He was the first Muslim who felt the need of a fresh orientation of Islam and ardently worked for it. One may differ from his views but there can be no denying the fact that he was almost the first to react to the modern age. He was firm in his conviction that the Qur'an would be demonstrable at all times.

"Sayyid was first and last a religious man. It was the broad concept of religion he had and its true spirit that instigated him to undertake the work for the community and to exalt the knowledge of the public good".

His commentary, (in six Vols.) covers the first seventeen Surahs. It was published at least twenty years ahead of the commentary of Muhammad Abduh. It belongs to the class of tafsir bil-ray. The approach

was greatly opposed by the orthodox Muslims who even procured religious sanction against the author that he was a ‘murtid’. Syed Ahmed Khan’s approach however, is scientific. He differed from the earlier exegetes and their approach wherein they saw supernatural element in simple and down-to-earth teachings of Islam. He refuted many notions as having no authority from the Qur’an. His approach is diametrically opposed to that of the tafsir bil-riwayah.

‘No body intent upon understanding the phenomenon of ideological change so called medieval to modern Islam in the nineteenth century can afford to ignore the religious thought of the Indian Muslim Sayyid Ahmed Khan’.

16. Mohd. Abduh (1295/1849-1323/1905) like Syed Ahmed Khan he endeavoured to uplift his contemporary Muslims through better understanding of the Qur’an. He might be called the Egyptian counterpart of Syed Ahmed Khan. He made sincere effort to evaluate qur’anic teaching by re-interpretinh them. In the beginning of 1898 his disciple Muhammad Rashid Rida urged him to write a tafsir, he agreed.

17. Tafsir al-Qur’an al-hakim known as tafsir al-manar by Muhammad Rashid Rida (d. 1354/1935). It is known as tafsir al-

manar since a considerable portion of his work was published in instalments in the Egyptian periodical al-manar. Al-manar promoted an ideology which is known as the 'Manar School of Thought'. Its main stand was that the teachings of the Qur'an are quite different from Western approach. While accepting the modern science which exposed truth the adherents of the school opposed western philosophies.

18. Fi Zilal al- Qur'an (in the shade of the Qur'an) by Sayid Qutub (d. 1386/1966). He was closely associated with the movement known as Ikhwan al Muslimun (إخوان المسلمون), which invited the Muslims to join for the reestablishment of Islam. This monumental work was mostly written during imprisonment of the author (1954-64). He was executed by the Egyptian Government in 1964.

19 Tafhim al Qur'an (Urdu) by Abul A'la Mawdudi (d. 1400/1979) the author was the founder of Jama'at-i-Islami. This tafsir which completed over a period of 30 years in 1973 places great emphasis on the Qur'anic concepts. In Tafhim al Qur'an Mawlana Mawdudi has, in the first instance, furnished the Urdu rendering passage by passage and then explained in the exegetic

notes. Tafhim al Qur'an was translated into English and edited by Zafar Ishaq Ansari.

20. Tarjuman al Qur'an (Urdu)

The commentary of Maulana Abul Kalam Azad (1305/1888-1378/1958), Tarjuman al Qur'an is a monumental work. It is however, incomplete. It is a sad reflection how the political career adversely affected the magnum opus of a great commentator. This commentary covers only 18 paras (ajza). Mawlana Azad started this work in 1915. It was programmed to complete the work by 1916. Mawlana Azad during this period was actively associated with the Indian Freedom Movement. In March 1915 he was arrested and all his papers were confiscated by the British Government in India. While the manuscripts of the Tarjuman al Qur'an was in Government custody. A portion of the office of the police commissioner caught fire. In 1927 the Mawlana again started the work. Two volumes of the book covering the elaborate commentary of Surah Al fatiha and 18 paras were published during his life time. The third volume could not be published during his life time. After the demise of Mawlana Azad in 1958 the third volume could not be traced. On the request of Mawlana Azad Dr. Ayed Abdul Latif rendered the completed portion of the

Tarjuman al Qur'an into English. The First volume was published in 1962, the second in 1967 and the Third after the demise of Dr. Latif in 1978.

21. Mafhum al Qur'an:

Mafhum al Qur'an by Gulam Ahmed Parvez (1321/1903-1405/1985) was published in Urdu in 1961. It was the ardent desire of Allama Parvez and of all those influenced by his unique interpretation of the Qur'an to render Mafhum into English. This urge and demand increased, particularly after the publication of his book Islam-A challenge to Religion. It was in 1983 that G.A. Parvez undertook the project of rendering Mafhum al Qur'an into English. He could only complete upto Surah Al-Kahaf (18) slightly more than half the text of the Qur'an, when illness overtook him. He breathed his last on February 24, 1985. After his demise the Tolu-e-Islam Trust took up the editing of the work and its publication. The English rendering was published in 1996 under the title Exposition of the Holy Qur'an.

22. Al Muntakhab fi Tafsir al Qur'an:

The language of the Qur'an became the standard of Arabic and because of the last fourteen hundred years. When Arabic speaking

people were divided into more than small states national feelings (which is against the basic concept of Islam) were encouraged. Under this policy of the West colloquial languages were given undue importance and artificial difference between regional Arabic and the language of the Qur'an (which is still the standard Arabic) were created. This difference has given rise to elaborate translation like paraphrases of the text of the Qur'an in regional Arabic. 'Al Muntakhib fi Tafsir al Qur'an' published by the Supreme Council of Islamic Affairs is the best examples of such effort.

Tafsir Literature in English:

There is a dearth tafsir literature in English readers have to contend mostly with the foot notes provided by the following translators”

1. Abdullah Yusuf Ali.
2. Maulana Muhammad Ali of Lahore.
3. Maulana Abdul Majid Daryabadi.
4. Muhammad Asad and
5. English Version of Tafhimul Qur'an translated edited by Zafar Is-haq Ansari.