CHAPTER V

5.0: CONTRIBUTION OF WRITERS AND SCHOLARS OF THE VALLEY TO THE ARABIC STUDIES.

In our primary investigation it is found that a number of writers of the Brahmaputra Valley started writing in Arabic Language and contributed a lot in different fields of their interest during the second half of the Twentieth Century. We are not aware of any printed book or manuscript written in Arabic, during the first half. From this point of view, it is opined that the valley might have not been properly developed in the field of Arabic writings. But the writers and authors, who spared no pains to take pens and papers in this direction, whatever standard these may be, are not less important. In this regard, it is, therefore, essential to give an introduction to these Arabic writers and to throw light on their works here:

5.1: Moulavi Haidar Ali (1914 - 1962):

Moulavi Haidar Ali is well known to be the first man of the valley to have written in Arabic Language. He was born in the village Dargahpur of Bhella near Barpeta town. After completion of primary education from a local Maktab and Dhakuwa M E Madrasa of the then Barpeta Sub Division, Ali went to East Bengal in 1930 and studied in different Madrasas there. At last he acquired the degree of Fazil-e-Hadith in 1938 A D[1] from Sylhet and came to his place with profound knowledge of the Qur'ān, Hadith and Arabic Language. Moulavi Haidar Ali was

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Md. Qarrar Ali and Md. Gajanfar Ali, two of the three living sons of the Moulavi, stated to us in an interview at their residences at Dargahpur, Bhella, in Barpeta District, 03-08-2008.

appointed as Arabic Teacher at Barpeta Government High School in 1944 A D[2] and served up to 1962 when embraced an untimely death caused by a sudden heart attack. Ali was not only a successful teacher of Arabic Language but a prominent writer and good orator also. Moulavi Haidar Ali did not live long, but he did a lot for the next generations by his valuable writings in Arabo-Islamic line. It is popularly believed that the Moulavi was the first Assamese writers who wrote in Arabic Language. He wrote several books, four of which were published and approved as Text Books of Arabic in different schools of the Brahmaputra Valley. It is appropriate to discuss and evaluate these books as follows:

5.1.1. معراج الأدب : *Mi'rājul Adab* was written in three different parts which were taught and studied as Text books of Class IV to Class VI of Middle English Madrasas and schools of the State from 1957 to 1972. However, معراج الأدب part-I and II, the text books of Class IV and V were also approved for class VII and VIII of the high schools of the valley as well as of Assam as a whole.

The part-I of معراج الأدب contains the Arabic alphabet, its pronunciation, vocabulary of basic and common words of different categories with إسم (Noun), فعل (Verb) and حرف (Particles). In addition to show the uses of إضافة : *Idafah and* موصوف و صفة : *Mausuf-sifa* (Adjective and the Noun qualified), he presents some simple sentences. It may be put for example that, in إضافة : *Idafah,* he shows some popular expressions like: غلامُ زيد، أم خالدٍ , سيفُ الهندِ etc. In موصوف و صفة he used فاكحةٌ ناضجةٌ, كتابٌ جديدٌ, ولدٌ صالحٌ etc.

The part-II of معراج الأدب contains 20 lessons out of which there are 5 poems and 15 prose items. The writer prepares some small stories on the basis of folk tales. Besides, سيرة النبي : a short biography of the

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[2] It is stated by Md. Halim Ali (Alhaj), B A, BT, (b.1930), Retd. Head Master of Jania High School, Dist. Barpeta that he had been a student of Class VIII at Barpeta Govt. High School in 1944 when the Moulvi was appointed Arabic Teacher. Halim Sahab feels proud to express that he learnt Arabic near the Moulavi from 1944 to 1947. He was interviewed on 03-08-08 at his Residence.

Prophet Mohammad (SAS), ولدٌ صالحٌ، حكاية ادهم، الفيل، حفظ الصحة، صلحفاة و أرنب، etc. and two مكالمة were included from his own writings. He states a daily life of a good boy, right from the صلاة الفجر to صلاة العشاء, and how he performs his routine works every day. Again, he advises the readers, specially the students to follow the primary rules for maintaining a good health. He shows his poetical skill through the poem جمال العلم و الآدب in the poetry section, where he says:

إن الغنيّ هو الغنيّ بقلبهِ

ليس الغنيُّ هو الغنيُّ بمالهِ

ليس الجمال هو الجمال بثوبهِ

الجمال جمال العلم و آدبهِ[3]

The part-III of this book contains a few stories collected from نوادر القليوبي and the other writings have been brought out of his own composition. 'الشيلانك' (*Shillong*) is one of the remarkable writings through which he has depicted the scenic beauty of Shillong, the Capital of the then Assam and the most prominent hill station city in the North–East Region of India. In this writing, the author nicely attributes the city of hills along with the Pine trees, standing in fine rows beside the street of the city. Four poems are selected and collected from the *Diwans (*collections) of the Pre Islamic and Islamic poets. However, he has included, in this part, a beautiful poem تحصيل الآدب from his own composition, which shows his poetical skill and talent.

5.1.2. Assamiya Arabi Byakaran: It is an important book of Moulavi Haidar Ali, on Arabic Grammar, written in Assamese. It is remarkable to note that it was the first and only Arabic Grammar written in Assamese vernacular

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[3] Moulavi H. Ali, معراج الأدب, pt. II, Barpeta, p-13; The book was approved by the DPI, Assam for Class-Viii of High Schools and Class -V of the M E Madrasas in Assam vide Memo No. IT-7/56/1-400M. dated Shillong the 2nd January, 1957.

and published in 1955.[4] Moreover, this book was approved by the D P I, Assam and recommended by the G U for Matriculation[5] and was circulated as a Text Book of Arabic Grammar for the students from Class-IV to Class-X, for several decades. The book was prepared in four internal parts, like:-

١. علم الأملاء ٢. علم الصرف ٣. علم النحو ٤. علم العروض -

In علم الأملاء, the author has shown the Arabic alphabet, its classification, in respect of Vowel, Consonant and phonetic pronunciation. In علم الصرف, he describe the كلمة (speech) and its classification containing from that of Noun, Verb and Particles; where he shows the application of Verbs in Perfect and Imperfect tenses and also in Imperative sense, with the tables of conjugation in all respect. The part-III of this grammar is علم النحو which has been dealt with different kinds of sentences, Case and Analysis with necessary examples. Accordingly, he has given a fundamental idea of Prosody in the part-IV of علم العروض in his own style and design.

5.1.3. Assamiya Arabi Anubad Aru Rachana Siksha: It is a book of translation from Assamese to Arabic, which is helpful for the beginners to learn the Arabic Language through the composition of some simple sentences. He begins the book with some primary vocabularies that are alphabetically arranged from *Alif* to *Eya*. Then he includes some model expressions of إضافة and موصوف و صفة (i.e. Adjective and Noun qualified).

The book contains 28 lessons and 34 exercises in 190 pages. In every lesson, the author provides with a brief discussion on the grammatical rules of all chapters and model translation from Assamese into Arabic. It needs to mention that all kinds of مركّب are shown in lessons 4 to 8; where as the lesson 7 deals

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4 Moulavi H. Ali, *Assamiya Arabi Byakaran*, ed.I, Published by Charu Stores, Barpeta in 1955 and ed.X , Asomi Prakashan, Guwahati, 1995.

5 Please refer to Circular No.1 of 1995 and Memo No. C/U/C/55/904.1206., dt.05-02-1955.

with إسم العدد (Numerals). The uses of ضماءر (personal pronouns) and أسماء الإشارة (demonstrative pronouns) are shown in lessons 9 and 10 respectively. Similarly lessons 11 to 13 are prepared on the basis of فعل (verb) and its three kinds i.e. ماضى , مضارع and أمر and the lessons 16 to 19 deal with الأسماء المشتقة (the transformed nouns). On the other hands, the different kinds of حرف (particles) are applied in the lessons 20 to 25. Thus, the lessons 26 to 28 contain: الأسماءُ الجازمة , الأفعال الناقصة and الحال respectively. للمضارع

In addition to the systematic lessons on the basic grammar, the author brings forth some other essential items like: المحاورات الإصطلاحات (*phrases and idioms*) and الألفاظ المترادفة (*words of synonym*) containing the words related to food and drink, cooking and kitchen, dresses and apparels, domestic articles, crops and fruits. He adds some الأمثالُ العربية (*Arabic Proverbs*) which are commonly used in the Assamese Language also. There are 5 model conversations especially on إستفسارعن شخصية (*personal information*), السيرُ و السفرُ (*roaming and traveling*), الدرسُ و التدريسُ (Study and learning) [6], الأوقات (*times*) and البريدُ و الأخبار (*post and news*). This book was circulated from 1960 up to the closure of the Century among the students from Class-IV to Class-X in all Elementary and Secondary Schools and Madrasas of the Valley.

It is the first and only book in this line, published in several editions from 1960 onwards, which is most useful for the students of Assamese vernacular. Considering all the lessons and exercises, it may be concluded that it is a precious hand book for learning Arabic language, not only for the Students of Brahmaputra Valley but also of Assam as a whole.

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[6] Moulavi H. Ali, *Asamiya Arabi Anuvad Aru Rachana Siksha*, Islamiya Library, Barpeta, 1965.

5.1.4: معراج المصابيح : It is an unpublished manuscript, prepared by Late Moulavi Haidar Ali. The manuscript contains some stories collected from حكايات القليوبي and some are written by himself on the basis of the Qur'ānic tales. Some useful sayings of the Holy Prophet (SAS), short biographies of the Prophet and the four Orthodox Caliphs and some Arabic proverbs are also added there. In poetry section the author included six poems, out of which two were from his own composition. They are: إمام المرسلين and حبُّ الوطن . The other four poems were selected and collected from the works of prominent Arab poets: *Hatim at-Tai, Umaiyya bin Abis-Salat, Hassan bin Thabit* and *Abul Atahiyah.*

The manuscript was prepared in the standard of a Text Book for Classes IX and X of High School or High Madrasa in 1961-62. But it was not possible to have departmental approval or recommendation due to his untimely death in 1962 AD.[7] However, معراج المصابيح is, no doubt, a manuscript of standard book for those days when the Text books, recommended by Gauhati University and circulated also even up to 1974 for Classes IX and X, had been prepared by the University of Calcutta.

Maulvi Haidar Ali adopted his own technique and style of expressions in spite of having traditional method, in his works. Nevertheless, all of his works –both published and un published, are undoubtedly, considered as a valuable contribution to the teaching and learning of Arabic Language. It is believed that his name will be kept alive forever by this contribution to the field of Arabic Studies.

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[7] Md. Qarrar ali, the elder son of Late Mvi Haidar ali was kind enough to inform and provide us with the MS. for this discussion.

5.2: Prof. Syed Shamsul Huda[8] (1915-2006):

Prof. Syed Shamsul Huda was a great Arabic scholar and renowned educationist of Assam in general and Brahmaputra Valley in particular. He rendered a valuable contribution to the Arabic Studies and equally in field of Assamese literature. He was born on the 15th July, 1915 in the village Dabon, near Kakojan of Sibsagar District.[9]

After completion of Primary education from Kakojan Primary School in 1927 and got admitted into Kakojan M. E. Madrasa in 1928 and passed the Final Examination in First Division 1931.[10] Then he got admitted into Sibsagar Government High School for Secondary Education and passed the Entrance Examination, 1935 in First Division with 'Letter Marks' in Arabic and Mathematics.[11] He started the Higher studies at Cotton College Gauhati, the premier institution of Assam and passed the I.A. Examination in 1937 with First Division. Then he was willing to study Arabic as a special subject in the B. A. level, but there was no facility of Honours Course in Arabic at Cotton College in those days. Hence, he went to Sylhet in the present Bangladesh and got admitted into Murari Chand (Govt.) College, there. He passed the B.A. in First Class with Arabic Honours in 1939 and got admitted into the M.A. in Arabic at Aligarh Muslim University. By dint of his hard labour and profound knowledge in Arabic he passed the M. A. Examination in 1942 with First Class.[12]

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[8] Syed Shamsul Huda was popularly known as Professor (or Prof.) Shamsul Huda as he had worked as a Professor in in Arabic and Islamic Studies at at Murari Chand (Govt.) College, Sylhet with effect from 1942 . It was informed by Prof. Huda himself in an interview on 25-12-2005.

[9] Md. M. Ali, *Syed Shamsul Huda Sahebor Jeevanimulak Toka*, Syed Latifun Nisa (Sonmai) Trust, Darul Huda, Mother Teresa Road, Guwahati, 2006, p.2.

[10] Md. M. Ali, *Ibid.* p. 3.

[11] Prof. S. S. Huda, *kindly stated many incidents of his life, in a social visit* to his residence 'Darul Huda' on Sahab Tila, Mother Teresa Road, Near Zoo-Narengi Tiniali, Guwahati on 25-12-2005.

[12] Huda, *Ibid* and Md. M. Ali, *Op. cit.*, p.4.

According to the statement of Prof. Huda, it is found that he started his profession as a teacher, who joined a post of 'Professor' in Arabic and Islamic Studies at Murari Chand (Govt.) College, Sylhet in 1942.[13] Then he was appointed the Assistant Inspector of Schools or Islamic Education, created in 1946 for Assam. At the same time, the charge of Secretary, Assam State Madrasa Education Board was also entrusted upon him in 1947.[14] But his thirsty mind of learning could not be confined through the work load of Government Services. He left for Egypt and was enrolled as a student of جامعة الفؤاد الأول: *Jāmi'atul Fu'ād Al-Awal* in 1950 with a Scholarship from the Government of India. There, he carried out a research work on the 'Characteristics and Influence of Banu Tamim'. Due to 'unavoidable reasons' he could not complete the work, but he was conferred the Masters degree in Arabic again in 1953.[15]

On his return from Cairo with profound Knowledge in the Arabic Language and literature he joined the post of Interpreter in Indian Embassy in Jeddah and worked from 1954 to 1957 AD.[16] Then he resigned the post and resumed his earlier office of the Secretary, Assam State Madrasa Education Board in 1957 and served the Department of Education holding different posts, like: Inspector of Schools in Darrang, Lakhimpur, Kamrup etc. and the Deputy Director of Public Instruction, Assam in Shillong. Although Professor Huda was an educational administrator, the inner part of his heart always inclined towards the teaching of the language of the Holy Qur'ān and Hadith. So, at the last phase of the service life he joined the post of Lecturer in the Department of Arabic as a team mate of stalwart educationist and Professor M A Latif and served as the Head of the Department from 1973 up to the superannuation in 1978.

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[13] Md. M. Ali, *Ibid,* p.5.

[14] Found in the '*List of Secretaries of State Madrasa Education Board, Assam*', shown by the present Deputy Director and the Secretary Md. A Q Al-Aman on 10-10-2008.

[15] Md. M. Ali, *Op. cit.*, p.6 and Huda, in a social visit, 03-02-04

[16] Md. M. Ali, *Ibid,* p.7.

Prof. Huda was also a selfless social worker, who was closely associated with the foundation of a good number of educational institutions, specially at Tezpur, Nowgong, Nalbari, Rampur, and Howly. It is interesting to note that all the institutions, established under his guidance and patronage, are dealing with Arabic Studies.[17]

Prof. Syed Shamsul Huda was well known for his literary talent and spirit. As a well conversant Scholar of Arabic Language he wrote article on several topics in Arabic, while he had been in Cairo. In addition to preparing Text Books he translated the Holy Quran and a collection of Hadith. It is methodically necessary to give a brief introduction to his works as follows:

5.2.1. جولة فى الشرق الأوسطِ : It is a مقالة (an essay) on a tour to the Middle East, where he depicted pen picture of different countries of the Middle East in general and Egypt and Kingdom of Saudi Arabia in particular. He gave some glimpses of historical introduction of Egypt, especially from the conquest of Amar Ibnu al-As during the time of the Second Caliph Umar Ibne al-Khattab, in 639-642 A D. He says that Egypt was conquered by different nations and dynasties from time to time, such as: Sultan Salah ud-Din Ayouby in 1171 A D., the Mamelukes in 1248 and ruled up to 1517 when the Ottoman Turks conquered the country and ruled over till the arrival of Napoleon Bonaparte in 1778. Likewise, Mohammed Ali, an officer of the Ottoman Army ruled during the period from 1805 to 1849 A D. The author calls this period of administration as "فترة زاخرة بالأحداث في تأريخ مصر " (an Eventful Period in the History of Egypt) and the ruler Mohammed Ali as "أبو مصر العصرية" (the Father of modern Egypt).[18]

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[17] Md. M. Ali, *Op. cit.*, pp. 18-19.

[18] Prof. S S. Huda, جولة فى الشرق الأوسطِ , an un published Manuscript written in Arabic, 1953, p.4.

The author states in this essay that Egypt won its Independence as a result of a strong movement, and was declared a Republic on the 18th June, 1953 and Mohammed Naguib was elected the President of Egypt during his stay in the country. Prof. Huda expresses the feeling of his happiness for 'his good luck' to see two historic revolutions for freedom, from a close range; one in India and the other is in Egypt. The author says in his own words: "هذا مستحَقّ الذكر أنّني محظوظ جدا أن اشاهدَ حركتَي الإستقلال مِن مسافة قريبة - إحدَيْهما حركة الإستقلال في الهند و(أخرة) في مصر-"[19] He also gives a brief introduction to the historical monuments with special reference to the Pyramid from his own experience.[20]

The author states the occasion how he was selected for visiting الحَرَمَيْن of Mecca and Media in 1953. Side by side, he describes the attractive beauty of the two holy cities and the largest gathering of the Muslims in the World, along with his experience of performing the rites and rituals of pilgrimage.

He uses easy but modern words and simple expression to make the statement more clear and comprehensive. This is an important document in Arabic with literary values for the readers as well as for those who want to know about Egypt and some other Middle East countries. Due to lack of convenient scope and appropriate atmosphere, these writings did not reach the doorway of a press. The outer pages of the manuscript are affected by the paper insects (like-silver fish etc.), due to inadequate preservation; as a result, they are going to be illegible.

5.2.2: خاصياتُ بنى تميم وتأثيرُه : - This is also an un published manuscript prepared by Prof. Huda, in Arabic while he had been carrying out a research work at the جامعة الفؤاد الأول in Cairo in the year 1952-53. Only three chapters of the work are available, of which several pages have been eaten up by paper insects.

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[19] Prof. S S. Huda, *Ibid,* p.5.

[20] Prof. S S. Huda, *Ibid,* pp.7-8.

They are: مقدّمة (*Introduction*), بني تميم ومَسكنُه (*Banu Tamim and its Dwelling place*), نسبتها بالقباءل العربية في أيام الجاهلية وصدر الإسلام (*Its relation with the Arab tribes in the Pre Islamic and Islamic periods*) and خاصيةُ بني تميم (*Characteristics of Banu Tamim*).

In the مقدّمة he gives a general introduction of the whole work along with the Arabs and their various tribes and dynasties. The author states that Banu Tamim, Banu Hashim, Banu al-Muttalib, Banu Asad, and Banu Zohra are the leading tribes[21] among which, Banu Tamim is the most important and powerful tribe who has significant characteristics and remarkable influences on the whole of Arabian peninsula and its language and culture. It is mentioned that the descendents of the tribe are known as 'Al-Tamimi'. We think it appropriate to quote the following lines to show the specimen of his style of Arabic Language as follows:

" قد قسّمتُ كتابتى في استقرار أكثرهم خارج الجزيرة. ففي الفصل الأول أعطيتُ نبذة عن قبيتلتة بني تميم و منازلها - وفي الفصل الثاني تحدثتُ عن نسب هذه القبيلة بالتفصيل، فقد أفردتُ له مساحة واسعة للحديث حول أعلام بني تميم في الجاهلية وصدر الإسلام وقادة تحت ظلال الإسلام مع استعراض شامل لأبرز البطولات. وفي الفصل الثالث تحدثت عن أبطال بني تمتيم في التاريخ الإسلامي للحديث حول بعض الصحابة من بني تميم الأدب و الثقافة من بني تميم. الفصل الرابع....."[22]

In the Chapter-I, بني تميم ومَسكنُه the author highlighted the tribe stating that the Banu Tamim is a large powerful tribe of the Arabs. They settled in Najd, Central and Southern Iraq and the Iranian provinces of Khuzestan.[23] The tribe traces its lineage unto Adam (A S) and then unto the prophet Abraham

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21 Prof. S S. Huda, خاصياتُ بنى تميم وتأثيرُه , an un published Manuscript of a research work submitted to جامعة الفواد الأول , in 1952-53; p.6.

22 Prof. S S. Huda, *Ibid*, p.8.

23 Prof. S S. Huda, *Ibid*, p.13.

(A S) and his son Ismaeel (A S) through their progenitor Tamim ibn Murr. In the Pre Islamic period, the tribe was closely affiliated with the Quraish and they embraced Islam in the eighth year after Hijra.[24]

In the Chapter-II, نسبتها بالقباءل العربية في أيام الجاهلية و صدر الإسلام Prof. Huda states the relation of Banu Tamim with some other major tribes of the Arabian Peninsula and that of other places, during the Pre Islamic Period and in the Islamic period.[25]

In the Chapter-III, خاصيةُ بني تميم the author gives a clear picture of their characteristics quoting a remark of the prophet Mohammad (SAS) that Banu Tamim would be the most vigorous of his community in fighting for the cause of Islam.[26] They were well acquainted with reading, writing and reciting poems. A number of learned men came of the tribe who spread and developed Arabic Language. It is revealed that Jarir and Farazdaq, the two classical poets, Khabbab ibn al-Aratt, a companion of the Holy Prophet (SAS) and the Islamic reformer Muhammad ibn 'Abd al-Wahhab were the leading personalities of the Banu Tamim.[27] The author says:

" قيس بن عاصم وكنيته ابو علي وهو اول من وأد ابنه في الجاهليه ومن الذين حرموا على انفسهم الخمر قبل الاسلام.... - القعقاع بن عمرو من الابطال النوادر في الاسلام الذي ابلى بلاء حسن في القادسية و ارسله سيد نا عمر (رضي الله عنه) الى سعد- عندما طلب المدد وقال لايهزم جيش فيه مثل هذا او كما قال وكتب سعد عنه لعمر- فقال لم ارى مثل القعقاع حمل يوما ثلاثين غاره يقتل في كل غاره فارسا من فرسان الفرس المشهورين -"[28] However, both of these two manuscripts are considered to be the valuable contribution from a

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[24] Prof. S S. Huda, *Ibid*, p.15.

[25] Most of the pages of this Chapter are not in the state of reading clearly, as they are eaten up by insects.

[26] Prof. S S. Huda, Op. cit., p.28.

[27] Prof. S S. Huda, *Ibid*, p.31.

[28] Prof. S S. Huda, *Ibid*, p.33.

scholar of the Brahmaputra valley to the spacious field of the Arabic language and literature.

5.2.3. المنتخب من الأدب العربي: - It is a text book prepared by Prof. Syed Shamsul Huda in association with Maulana Islam-uddin and Maulana Mohammad Abdul Latif for class IX and X of the High Madrasas in Assam. The book has been presented in seven chapters. The first chapter of the book comprises سورة الفاتحة and the last 15 selected Chapters, from سورة العادية to سورة الناس of the Holy Qur'an. However, some fractions of ten selected سورات have also been included.

The second chapter, فصل الأحاديث النبوية includes 20 Hadiths, and the third chapter, فصل السير consists of four short biographies. Where as, the fourth chapter is فصل الحكاية, which contains stories written by القليوبي، إبن المقفع and some other Arab authors. It is important to note that one article, رحلتى إلى بلاد الشرق الأوسط prepared and compiled by Prof. Huda himself on the basis of his مقالة — جولة فى الشرق الأوسط prepared in 1953.

This is a travelogue of the writer written on the experience of visiting Lebanon, Syria, Jordan, Iraq etc. countries of the Middle East. Likewise, Prof. Huda has included "مهرجانات الأعياد الشعبية فى أسام" one of the eight إنشاء, in the fifth chapter, being his own contribution. It is a picturesque description of *'Bihu'*, the national festival of Assam. Similarly, the sixth chapter فصل المواعظ و الحكم is enriched with one useful article [29] أثر السنة في تهذيب نفوس and two محادثة (*Dialogues*) which are useful and interesting.

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[29] Prof S S. Huda, المنتخب من الأدب العربي, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1979, p.160.

The seventh chapter is the فصل النظم, which contains 17 poems of 12 poets as: Umaiya Ibn Abis Salat, Hassan Ibn Thabit, 'Ali Ibn Abi Talib, Al-Farazdaq, Mahmud Ahmad al-Ispahani, Ahmad Sawqi, 'Abbas bin Mirdas, Khudrawi, Abi Hajam bin Jahur, Safiuddin al-Hilli etc. It is worth mentioning that all the items of Prose and Poetry enhanced the standard of the text book which has still been running in the High Madrasas of the Brahmaputra Valley as well as in Assam for the last three decades.

5.2.4. His other works: It is found that Prof. Huda authored some other useful books which have also contributed a lot to the field of Arabic studies in the Valley. They are *'Arabi Byakaran Aru Rachana Paddatir Adi Pāth'* (an Arabic Grammar and Composition in Assamese vernacular), *Sandat Qurānor Bānee* (Assamese), *Keitamān Oti Lagatial Hadis* (Assamese), The Qurān on Women, and many others in Assamese and English.[30] But it is not possible to bring them into our discussion as these books are not available.

5.2.5. His Translation works: In the later part of his life, Prof. Huda translated two marvelous works: one is the Holy Qur'ān and the other is *'Zaad-e-Raah'*, a collection of selected Hadiths. He started the translation from 1980, completed it within 1999 and finally published on the 7th January, 2000. During this period of twenty years two volumes of the Qur'ān, i e. the first and the last ones were brought out in 1981 and 1997 respectively. Here, it is necessary to give an introduction to these valuable works:

5.2.5.1: Qur'ān Bodh: It is an Assamese translation of the Volume-I i.e. the *'Surah Al-Baqarah'* of the Qur'ān. The translator followed the *'Tarjama-e-Qur'ān Majid'* of Maulana Syed Abul A'la Maududi (R) as an original basic document for this Assamese Translation. It needs to mention that Md. Majid Ali was also a co-translator of this work.[31]

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[30] M M. Ali, Op. cit., pp. 25-26.

[31] Prof S S. Huda, and M M. Ali, *Qur'an Bodh* (Surah al Baqarah), vol.I, Asomia Islami Prakashan Samity, Hedayetpur, Gauhati, 1981.

5.2.5.2: Qur'ān Bodh (Ām Para): It is also an out come of the same process of translation of the Qur'ān into the Assamese Language. This is the 30th Volume of the Qur'ān, which has covered *Surah Al-Fātiha* and the last 36 Surahs of this Holy book. In this translation also, the translator followed the *'Tarjama-e-Qur'ān Majid'* of Maulana Syed Abul A'la Maududi (R) as the model work. In this volume also, Md. Majid Ali worked as a co-translator.[32]

5.2.5.3: Qur'ān Bodh: It is the complete translation of the meaning of the Holy Qur'ān in Assamese vernacular, which has covered all the Chapters from *Surah al Fātiha to Surah al-Naas*. The translator followed many other authentic translations in English, Urdu, and Bengali in addition to the *'Tarjama-e-Qur'ān Majid'* of Maulana Syed Abul A'la Maududi (R) as the 'main' translation.[33] This translation has also been done with the help of the co-translator Md. Majid Ali.

5.2.5.4: Hadis Sangraha: - It is an Assamese Translation of Urdu book 'Zaad-e-Raah' of Maulana Jalil Ahsan Nadvi, a collection of 450 Hadiths of the Holy Prophet (SAS). In translating this great book into Assamese vernacular, Prof. Huda was accompanied with a renowned Assamese writer Md. Piar and a socio-religious activist Md. Majid Ali.[34]

5.3: Prof. Md. Shahabuddin (1913-1980):

He was a renowned educationist and great Arabic scholar of Assam during Twentieth Century. He was born on the 14th January, 1913[35] and brought up in a well established business family of Goalpara town. His father Aman Ullah was a well established grocer of the town. After

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[32] Prof S S. Huda, and Md. M. Ali, *Qur'an Bodh* ('Ām Para), Asomia Islami Prakashan Samity, Hedayetpur, Gauhati, 1997.

[33] Prof S S. Huda, and Md. M. Ali, *Qur'an Bodh*, Asomia Islami Prakashan Samity, Hedayetpur, Gauhati, 2000.

[34] Prof S S. Huda, et.al. *Hadis Sangraha*, Asomia Islami Prakashan Samity, Hedayetpur, Gauhati, 1995.

[35] Mohammad Hasib Ahsan, the youngest son of Md. Shahabuddin, *a written information* about the life and works of this great scholar, in an appointed interview at his residence in Shillong, 20-10-2008.

completion of his primary education from Goalpara Maktab and Goalpara M E Madrasa he got admitted into the P R Government High School, Goalpara. After passing the Annual Examination of Class VIII he left for Dhaka in 1927 and studied there in the Government High School and passed the Matriculation Examination in 1929 in the First Division. Then he got admitted into Govt. College, Dhaka and passed the I A and subsequently the B A with Honours in Persian and Arabic in 1934. Then he got admitted into M A in Persian, Arabic and Islamic Studies. Within a period of three years he completed the Master's Degree, both in (i) Persian, and (ii) Arabic and Islamic Studies in 1936 and 1937 respectively with First Class in each subject[36].

Acquiring profound knowledge in Persian, Arabic and Islamic Studies Shahabuddin wanted to impart the knowledge he earned, to the students of educationally backward state like Assam and joined as a School Teacher at Dibrugarh some when in the year of 1938 itself.[37] Then he served in Goalpara P R Govt. High School for some years and was transferred to Nowgong Govt. Boys' High School where he worked for about three years. In 1950, Shahabuddin joined the Department of Islamic Studies, Cotton College Gauhati and served up to 1956. His merit and talent could not be confined in the four walls of the class rooms for a long time as he was appointed the Inspector of Schools and posted at Jorhat, the head quarters of Sibsagar District in that year. He served in different districts including Cachar and his home district Goalpara in this capacity. He also adorned the Office of the Secretary, Assam Middle School Board at Shillong, the then Capital of Assam, in the year 1958 and promoted to the post of Deputy Director of Public Instruction, Assam (including Meghalaya and Nagaland) in 1964. He served efficiently for a couple of years in this post and retired in September, 1968.

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[36] Mohammad Hasib Ahsan, *Ibid.* — P.

[37] M. H. Ahsan, *Ibid.* — P.

Being a distinguished scholar of Arabic and Islamic Studies, the valuable service of Prof. Shahabuddin was felt essential to the Department of Arabic, introduced newly in Gauhati University in 1969 and he was appointed as a Lecturer there.[38] He successfully taught Arabic Language and Literature, but left the department 'due to ill health' 1973. It needs to mention that he performed the Hajj pilgrimage in 1970 being deputed by the Government of Assam as the 'In charge of the Hajj Pilgrims from Assam'.[39] At last Alhajj Shahabuddin breathed his last on the 17th February, 1980.

His works: The only remarkable work of Prof. Shahabuddin is an 'Arabic-Assamese & Assamese-Arabic Dictionary' which is considered to be a precious contribution of a scholar, not only of Brahmaputra Valley but also of the North Eastern Region of our country, to the field of Arabic Studies. Because, it is the only Arabo-Assamese Dictionary, published so far in this area. The Dictionary has been got up in two parts. The part–I deals with the Arabic words with Assamese meaning and the part–II deals with Assamese words with Arabic synonymous terms.

The part –I of the Dictionary contains Ten Thousand words which have been arranged in alphabetical order from 'Alif' to 'Eya'. The author Mohammad Shahabuddin has given the Assamese meanings of every word in the Dictionary in his own style and method. This dictionary tastes a bit different from other Arabic Dictionaries except a few that it shows the meanings of a word without following the alphabetical order of its root word. The publication is very helpful for the beginners to consult any word, even without learning the root. It may be put for example that he shows the words beginning with ا '*Alif*' استعمالٌ (use), استقبالٌ (welcome), استأصلَ (to root out), اعتقادٌ (belief), امتحانٌ[40] (examination), أوّلٌ (first), أيّام (days) etc.

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38 Mrs. Safiqua (Sultana) Rahman, the second and ealdest daughter of Prof. Shahabuddin, *Written Information,* 20-10-2008 and Md. Burhan Ali, (Rtd. Principal i/c, M K College, Subha, Barpeta) a first batch student of M A in Arabic, G U of 1969-1971, who found Prof. M A Latif and Prof. Shahabuddin as his teachers in the Deptt., from the '*Previous*' year itself. — a telephonic interview, dated 20-02-2009.

39 Ahsan, *Ibid.*

40 M. Shahabuddin, *Arabic-Assamese & Assamese ... Dictionary*, Shillong, 1977, pp-7-11.

Similarly, in the words beginning with ب *'Bā'* he shows بابٌ (a door, chapter), بابورٌ (an engine), بارودٌ (gun powder)[41], برتقالٌ (an orange), بهيمة (an animal), بيتٌ (a home, house) etc.; in ت *'Tā'* there are تجارة (business, merchandise), تقدير (luck), تقريباً (almost, nearly), تقصير (shortening), تمرّدَ (to rebel), تنفّسٌ (breathing)[42] etc.; in ث *'Thā'* ثلّثَ (to triple), ثُلُثٌ (one third), ثالثٌ (third)[43], ثمانون (eighty), ثمين (valuable, costly), ثامِن (eighth);[44] in م *'Meem'* مسافرٌ (traveler), مساكينٌ (beggars, poor men), مسالكٌ (roads), مسجدٌ (a Mosque), مستحقٌ (worthy), مستقيمٌ (straight)[45] etc.

The vocabulary provided here is relatively small and fairly standardized; hence these are easily covered in the Dictionary. His method of presentastion of the words in serial order is not an unprecedented or obscure one. Modern Lebanese Lexicographer *Jubran Mas'ud* has also adopted the same method in his الرائدُ الصغير, an Arabic to Arabic Dictionary.[46] This Arab author has also arranged the words in serial alphabetical order without maintaining the serial order of the root words as shown in the examples cited above.

The part-II of the Arabic-Assamese & Assamese-Arabic Dictionary contains 2000 Assamese words having Arabic synonyms. In addition to these words of common uses, Shahabuddin includes the name of time or hours of a day, name of week days, seasons, name of the directions, numerals, Assamese phrases and idioms and a number of Assamese proverbs with Arabic terms and translations. Here, the author has adopted the common method of arranging the words as it is found in any Assamese

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41 M. Shahabuddin, *Ibid*, p-27.

42 M. Shahabuddin, *Ibid*, pp-57-59.

43 *Ibid*, pp-64-65.

44 *Ibid*, p-66.

45 *Ibid*, p-289.

46 Jubran Mas'ud, الرائد الصغير , دار العلم للملايين , بيروت ; 1993.

to Assamese '*Abhidhan*' (Dictionary) or Assamese to English Dictionary. Here, the method of serial order is nothing new but the common methods of serial order of Assamese alphabet has been adopted in this work.

The Arabic-Assamese & Assamese-Arabic Dictionary may be small in size, but its' use and utility are very essential to learn Arabic words and their Assamese synonyms. The comprehensiveness, reliability and presentation of the materials have made the dictionary a prime aid in the study of Arabic language. The author has spared no pains to see that words which had gained currency are included in this publication. It may, therefore, be assessed in brief that this Dictionary is handy and extremely useful tool for the persons of Assam, related to Arabic Studies in general and the learners and students of Arabic Language in particular.

In addition to this valuable work, it is informed that Prof. Shahabuddin had written two beginners' books in Urdu also viz. 'Urdu Primer' and 'Urdu Reader'[47] which were approved and prescribed as Text Books for the pupils of Middle English Schools by the School Board of Meghalay. However, this 'Arabic-Assamese & Assamese-Arabic Dictionary' may be **one,** but it is a unique and incomparable contribution to the field of Arabic Studies in the Brahmaputra valley, which could not be surpassed during the last thirty years.

5.4: Prof. Nazimuddin Ahmed (1935-81):

Prof. Ahmed was a devoted teacher of Arabic and compiler and writer of several books relating to Arabic studies in the valley and the State as well. He was born in 1935 in a needy peasant family of village Alikakh, 8 K M away from the historic Dargah of 'Powa Macca' at Hajo.[48] Ahmed started his education in the village Primary School. Then he studied in the M E Madrasa and High School of Damdama of their locality, where from

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47 Ahsan, *Op. cit.*

48 Mohd. F. Ali, '*Adhyapak Nazimuddin Ahmed: Eti Chraddhanjalee*', pub. In the Journal of the Arabic and Persian Study Circle, Gauhati, '*Cottonian Shabnam*', 1st Issue, ed. H R M Hussain, Guwahati, 2008, p.49.

he passed the Matriculation Examination in 1951. He got admitted into Cotton College, Gauhati, and the premier institution of higher education in Assam and passed the I A Examination in 1953 in the Second Division and the B A with Persian Honours in1956. As an erudite student Ahmed got admitted into Calcutta University for his post graduate study and passed the M A Examination in Persian in 1959. After two years he went to Calcutta and studied Arabic in that University and obtained the M A degree again in 1963.[49]

After passing the B A, Ahmed joined the High School as a Teacher for the first time, where he had schooled and resumed the same post after passing the M A Examination. Later, he was appointed by the Government of Assam in the post of Arabic Teacher in Barpeta Government High School. But his merit and knowledge could be confined within the arena of the school classes. No sooner had he passed the M A in Arabic than he was appointed as a Lecturer in Islamic Studies at Cotton College, Gauhati where he joined in December, 1964. Being a devoted teacher he taught Arabic Language and Literature very effectively up to the 2nd May, 1981 when he embraced a premature death only at the age of 46 years.[50]

His works: Prof. Nazimuddin Ahmed himself was a real seeker of knowledge and a founder of a number of educational institutions. Alikakh Senior Madrasa and Damdama College are the best examples both of which had been established under his able president ship in 1975 and 1978 respectively. In his teaching life he felt that the students of Arabic and Persian had been suffering from the want of standard text books and he dreamt for fulfillment of this want. Although he could not translate his dream into reality, he was able to author and compile several books in this

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[49] Mohd. F. Ali, *Ibid*, p.50.

[50] Md. F Ali, *Ibid*, p. 50; Ataur Rahman, HoD, Islamic Studies, Cotton College, Gauhati, also informed us, who was interviewed on 12.10.08.

line, in the short tenure of his life. Among his publications— مفتاح الأدب، مختارات الأدب, *Sahaj Assamiya Arabi Byakaran* and Sahaj *Assamiya Parsi Byakaran* are worth mentioning.

5.4.1: مختارات الأدب :- It is a selection of Arabic Prose and Poetry compiled by the unique attempt of Prof. Ahmed in the standard of a text book for Class IX and X, which was also approved, recommended by the Board of Secondary Education, Assam for the High Schools of the State as a whole with effect from 1974.[51] The book contains 35 prose items collected from the stories of شهاب الدين القليوبى، إبن المقفّع، and some other collections of native writers. Besides, there are 8 biographical notes about some prominent Arabic writers, followed by two conversations.[52] In the Poetry section, there are 20 poems of different Pre Islamic, Mukhadrim and Post Islamic (Abbasid) poets like: حاتم الطائ، زهير إبن أبى سلمَى، نابغة ذوبيانى، المهلهل، إبن أبي حازم، الأرجانى، حسان إبن ثابت، علي إبن أبى طالب، بشار إبن برد، أبو العتاهية و حافظ إبراهيم. Most of the stories are interesting and the conversations are also useful to learn Arabic Language.

It needs mentioning that Prof. Ahmed took a marvelous step to compile the book in the days when Arabic Text Books had been prepared by the University of Calcutta, which were also not timely available in the local Book Stalls. The book is, therefore, considered to be his great contribution to the study of Arabic, which has still been running in the High Schools of Assam for more than thirty years without any substitute.

5.4.2: مفتاح الأدب : He prepared this book for the students of Class V to VII in the M E Schools, Madrasas and VIII in the High Schools of the State

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[51] Prof. N. Ahmed, مختارات الأدب, Oriental Book Company, Gauhati, 1974. The book was approved for Classes ix & x, vide Notification No. SEBA/EU/TXB/10/5132 dt. 31-05-74.

[52] Prof. N. Ahmed, *Ibid,* pp. 47-49.

respectively and also was approved by the Govt. of Assam as a text book parallel to معراج الأدب of Haidar Ali. The lessons of the book were arranged in the traditional method of teaching and learning Arabic language in Assam and the book was also circulated in many places of Kamrup and its neighboring districts for a couple of years.[53]

5.4.3: Sahaj Assamiya Arabi Byakaran: It is an Arabic Grammar written in Assamese vernacular, which is very useful for the students to learn the Arabic Language specially in the Secondary School level. The author divided the book into *three parts* in accordance with the method of presentation.

The *part I* of the book is علم الأملاء which deals with the Arabic alphabet, its classification and the uses of vowel points. The *part II* علم الصرف deals with الأفعال (the verbs) and its classification, الأبواب (the Measures) and its different kinds and characteristics, الإسم (the Noun) and its kinds, الجنس (the Gender), العدد (the Number), اسماء العدد (the Numerical Nouns), الحرف (the Particles) and their kinds and الخالة (the Cases) and their classification. The *part III* of the book علم النحو contains various chapters related to the additional parts and uses of إسم و فعل و حرف along with the classification of sentences, العوامل السماعية (the prescriptive governing powers), and التراكيب (Analysis of sentences).[54]

The author followed the trace of a Nineteenth Century Arabic grammar- 'A Grammar of Arabic Language' of Moulana Obaidullah-el-Obaidi Suhrawardy[55] in its arrangement and get up. However, Sahaj Assamiya Arabi Byakaran is a notable

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[53] Ataur Rahman, *Op cit.*; He reported that the book was first published by the Oriental Library, Panbazar, Gauhati in the beginning of 1972 and approved by the D P I, Assam around the same time.

[54] Prof. N. Ahmed, *Sahaj Assamiya Arabi Byakaran,* ed.I, Oriental Book Company (p) Ltd., *Gauhati, 1975.*

[55] Moulana O. O. Suhrawardy, *A Grammar of Arabic Language*, (New ed.), University of Calcutta, 1938.

contribution of Prof. N U Ahmed in the process of teaching and learning Arabic Language in the Brahmaputra Valley and Assam as well.

5.5: Dewan Abdul Qadir (b.1938):[56]*

He is a renowned writer in Arabo-Islamic Literature in the Brahmaputra Valley. After completion of Primary Education in his village Sukmanah, near Bhabanipur in the District of Barpeta, Dewan got admitted into Hilapakuri High Madrasa and passed the High Madrasa Final Examination in 1956 from that premier institution of Arabo-Islamic Studies in Barpeta District. He passed the I A and B A Examinations in 1961 and 1965 respectively from the Madhab Choudhury (M C) College, Barpeta and M A in Arabic in 1974 from Gauhati University.

Dewan started his teaching life in 1957 itself at Kayakuchi High School (presently H S School) as an Arabic Teacher and the following year he left the school and joined the same post at Sarupeta High School in 1958 and worked there until he joined the Department of Arabic as a Lecturer in B H College, Howly in November, 1977 and served up to his superannuation in April, 1998.[57] Being an educated person in Arabo-Islamic line, Dewan adopted always a religious mind. He is a habitual writer and the author of a number of Assamese books written in Islamic themes and subjects. Out of them تعليمُ الإسلام Part-I, II, III (1973-75), *Sankhipta Mishkatul Masābih* (1978), *Namajor Amantran* (1990), *Muslim Parichay* (1992), *Antim Nabi Hazrat Mohammad* (1996), *Muslim Jivanar Uddeshya Aru Lakshya* (1997), *Mrityur Paravarti Jagat* (2000) are worth mentioning.

Dewan prepared سـراجُ الأدب in the model and standard of a Text Book for Class-IV of M E Madrasas and Class-VII of High Schools. The book was published in 1971 at Sarupeta in Barpeta District, which is reported to have

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[56]* Dewan Abdul Qadir writes his name some times as '*Mohammad Abdul Qadir*', '*Alhajj Maolana Dewan Abdul Qadir*' and '*Prof. Dewan Abdul Qadir*' etc.

[57] Dewan Abdul Qadir, *Maru Path*, Howly, 2002, pp.76-77.

been prescribed and 'circulated in many institutions in the District of Barpeta for two or three years'.[58] This book سـراج الأدب contains Arabic Alphabet, classification of letters and structural lists of vocabulary of some easy words which are commonly used. The words were composed of nouns, verbs of different measures in the first four lessons, such as: (verbs) فَتَحَ دَخَلَ ضَرَبَ جَلَسَ نَصَرَ فَسَدَ نَزَلَ حَسِبَ لَعِبَ etc.[59] On the other hand, in the list of words comprising of noun he shows the name of relatives, domestic animals, and other common names, like: أبٌ أخٌ بنتٌ جدّ جدّةٌ بَيْتٌ خَبْزٌ جَبَلٌ بقرَةٌ دِيكٌ غنَمٌ رجُلٌ قلَمٌ عَينٌ etc.[60]

In four lessons, he shows the use of different kinds of مركّب and sentences. He includes one محادثة, one story based on folk tales, some expressions on Islamic belief and one poem العلم in the book. At last, he has added the سورة الفاتحة، 'أية الكرسى'سورة العصر، سورة الماعون، سورة الإخلاص، سورة الناس from the Holy Qur'ān.[61] However, سـراجُ الأدب was a good and standard book in those days. But due to lack of departmental approval and recommendation as a Text Book, it did not last long nor was it well circulated. However, the author has tried his best in bringing out this book to fulfill the growing demand of Arabic learners of the Valley.

It is informed that he wrote another book منهج العربية in 1998 and published in 2001 in the standard of a Text Book for Class-V.[62] However we did not get any copy of the book even from the custody of the author also.[63]

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58 Dewan Abdul Qadir himself informed us in an interview at his residence '*Taqwa Manjil*' at Howly on 03-08-2008.

59 Dewan Abdul Qadir, سـراجُ الأدب, Sarupeta, 1971, p.13.

60 Dewan Abdul Qadir, Ibid, pp. 16-18.

61 Dewan Abdul Qadir, Ibid, pp.62-66.

62 Dewan, Op *cit.*, *Maru Path*, p.78.

63 The author informed us when he was interviewed at his residence at Howly on 03-08-08.

Now the author Dewan Abdul Qadir has been recognized as an established litterateur and granted a Literary Pension by the Government of Assam for his contribution to the field of Arabo-Islamic literature.

5.6: Dr. Mohammad Yahya Tamizi (1940-2000):

Mmohammad Yahya was a famous educationist in Arabic and Islamic line. He was born in the village Sibnarayanpur of Cachar District on 30-04-1940. According to the interest of his father Maulana Nurul Hoque, young Yahya started his education in the Islamic line at the Cacutta Alia Madrasa and completed the course of 'Fazil-e-Hadith' and 'Mumtazul Muhaddisin' in 1955 and 1957 respectively. Without attending the classes of Secondary Education he passed the Matriculation Examination from Aligarh Muslim University (AMU) in 1958 and passed I A and B A, with Arabic Honours, as a regular student of the AMU itself, in 1960 and 1963 respectively.[64]

In the same year, he joined the post of Lecturer in Calcutta Madrasa College and privately appeared in the M A Examination in Arabic from the AMU and came out successfully in 1965. After a few years he was appointed Lecturer in the Department of Islamic Studies at Cotton College, Gauhati in 1969, where he taught Arabic Language and Literature for about 30 years and superannuated in1998.

He carried out a research work under the supervision of Dr. Maheswar Neog, an eminent scholar and Retired Professor of Gauhati University and was awarded with the degree of Ph D for his thesis on the 'Sufi Movements in Eastern India' in 1981. It is interesting to note that Prof. Tamizi was the first and only research guide in Arabic of Gauhati University during the last decade of the Twentieth Century.[65] A host of

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[64] Jahid Ahmed, M A (Ara), the younger son of Dr. Tamizi has given detail information in written format regarding the dates and events mentioned here, on 20-10-08.

[65] Dr. C. M. Ali, Principal, M K College, Subha, Barpeta, has kindly informed us that he had been the first Research Scholar who won the degree of Ph D in 1994, under the guidance of Dr. M. Y. Tamizi from the Department of Arabic in the G U. Dr. Ali was interviewed at his residence in Guwahati on 09-10-08.

scholars had carried out research works under his supervision and two of whom were awarded the Ph D.,[66] but he breathed his last at the age of 60 years just before completion of the research of many other Scholars.

His works: - The first and only literature of Prof. Tamizi on the 'Sufi Movements in Eastern India' was published in 1992.[67] He was associated with the compilation of Text Books for different standards of Secondary level; such as: دروس العربية, مجموعة من النثر و النظم العربي للمتوسطة and Sufi Movements in Eastern India.

5.6.1: دروس العربية : *Dorus Al-Arabiya*, a text book for Class VIII of all High Schools of the State was prepared by him in association with Mohammad Ataur Rahman in 1992. This book was prepared in 26 lessons.

The first six lessons deal with Arabic alphabet along with the vocabulary using Nouns and Verbs. Lessons 7 to 12 deal with المركّبة والجُمل المختلفة of different categories. Lesson 13 to 15 are the stories, one of which has been prepared by the writers on a discussion of the Mughal Emperor Akbar and his courtier Birbal and the other have been collected from the writings of Haidar Ali[68] and Mohammad Musa. Similarly, the Lessons 16 to 18 are the poems collected from different books, one of which is from: الجزء الثالث - معراج الأدب.[69] The سورة الفاتحة and the three concluding chapters of the Qur'ān have been included in Lesson 19 to 22, where as the Lesson 23 is based

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[66] Dr. C. M. Ali and Dr. F. R. Laskar were the scholars who conducted Ph D research and submitted in 1994 and 2000 respectively under the supervision of Dr. M Y Tamizi; but Laskar was to obtain the guidance of Dr. (Mrs) R. K. Mazumdar, G U after the sudden demise of Dr. Tamizi.

[67] Dr. M Y. Tamizi, Sufi Movements in Eastern India, Idarah-i Adabiyat-i Dehli, Delhi, 1992. It is an edited and printed form of his Ph D. thesis.

[68] Ali, M M H., معراج الأدب - الجزء الثانى, Charu Stores, Barpeta, 1957, pp. 15-16.

[69] Ali, M M H., معراج الأدب - الجزء الثانى, Charu Stores, Barpeta, 1958, p.18.

on five pieces of Hadith. The lesson 24 is a المحادثة prepared on a current and local theme. After all, it is a good book having taste of all varieties.

5.6.2: مجموعة من النثر و النظم العربي للمتوسطة : Having requested by the Secretary Assam Higher Secondary Education Council[70] 'Arabic Prose and Poetry: an Anthology', the text book for Higher Secondary Classes, was compiled and annotated by Dr. Tamizi in association with Dr. Fayyazul Haqque, Mohammad Ataur Rahman and Bakshi Hazrat Ali Ahmed in 1998.[71] In the Prose section of the book, they included the Surah Luqmān and Surah As-Saff from the Holy Qur'ān, some pieces of Hadiths, from the *Mishkat al Masabih,* two stories from كليلة و دمنة, three from كتاب النوادر, two writings from الرشيدة القرأة and one from القرأة الراشدة of Syed Abul Hussain Ali al-Nadvi. In the Poetry section, one poem each of Qais Ibn al-Khatim, Umayya Ibn Abis-Salat, Hassan Ibn Thabit, Abul Atahiya, Abul Hazam Ibn Juhur, Ahmad al-Barayi, Safi ud-din al-Hilli, Abul Baqa Salih Ibn Sharif ar-Rindi, Hafiz Ibrāhim, A'bbas Mahmud al-A'qqād, Ahmad Sāfi an-Najafi, and Iliyā Abu Mādi has been include.[72] The book has been made very useful and helpful for the students by adding annotations on every lesson and short biographical notes on the respective writers and poets at the end of the book.

5.7: Syed Md. Habibul Haque (b. 1946—):

He is a well known educationist of Assam in general and Brahmaputra Valley in particular. He has contributed a lot by writing text books for different levels of Arabic Studies. He was born Kacharihat near

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[70] Vide Council's Letter No. AHSEC/ACA/TB/AR/96/002/23356—58. dt.07-07-97.

[71] Dr. M Y. Tamizi, Dr. F. Haque, Md. A. Rahman, and Bakshi H A. Ahmed, compiled, *Arabic Prose and Poetry : an Anthology*, Assam Higher Secondary Education Council, Bhagawati Prakashan, Guwahati, 1998.

[72] Dr. M Y. Tamizi, et.al.,*Ibid.*

Golaghat town in the erstwhile Sibsagar district on 10-01-1946.[73] As his father had been an Arabic Teacher of Dergaon High School he started his education at Gelabil Primary Maktab and Dergaon High School at Dergaon itself. After passing the Middle English (M E) Final Examination from that School he got admitted into the Hailakandi Senior Madrasa at the Hilakandi town of the Barak Valley and passed the Intermediate and F M Examinations in 1961 and 1963 respectively. As a brilliant student he appeared in the 'High Madrassa (Matriculation) Examination' of the State Madrassa Education Board, Assam in 1962 as a private candidate, while studying the F M Courses. Then he had moved forward to Rangia Arabic College in the Kamrup District of Brahmaputra Valley, where he studied the M M course as a day student and also the Pre University course of Gauhati University at Rangia College in the Night Shift. By dint of hard labour he completed both the courses and came out successfully in 1964 and 1965 respectively. Haque passed the B A examination of the G U from Darrang College, Tezpur in 1967 and went to Aligarh where he Studied and passed the M A examination in Arabic with 'First Class First position' in 1971.[74] It is needless to mention that he passed also the B T and L L B examinations of the Universities of Dibrugarh and Gauhati in 1973 and 1982 respectively.

Syed M H Haque started his profession as a teacher who taught Arabic at different institutions; such as: Tezpur Academy in 1965-69, Govt. Girls' H S & M P School, Dibrugarh in 1970 and at Govt Boys' H S & M P School, Jorhat in 1971-73. Later, he was appointed as Assistant Inspector of Schools for Muslim Education, Assam by the Govt. of Assam and then he joined this office the 21st June, 1973 and he was also given the charge of the Secretary, State Madrassa

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[73] S. M. H. Haque was kind enough to provide written information dated 18-11-2008, regarding the important dates and events of his life, and he was also interviewed at his Guwahati residence on 16-11-2008.

[74] Haque, *Ibid*, written information dated 18-11-2008.

Education Board, Assam.[75] Then he had been working as an Asstt. Inspector of Schools in different districts, and some times he was to hold the office of the Inspector of Schools and Deputy Director, Madrassa Education together. In April, 1990 he was promoted to the post of Deputy Director, Madrassa Education and Secretary, State Madrassa Education Board, Assam and superannuated on 31-01-2004.[76]

His works: In addition to contributing to the Arabic Studies as a Teacher for 7 years he wrote 7 Arabic text books along with a good number of books of different subjects and languages of multipurpose tastes and topics. It is felt necessary to give a brief introduction to his Arabic books here under:

5.7.1: Progressive Arabic Reader Part-I: It is a "Text book on the Arabic language for class V and VI of the Middle English and High Madrasa courses and class VII of the High and Higher Secondary School course of the SEBA", published by Assam State Text Book Production and Publication Corporation Ltd., Gauhati (Ist edition) 1977.

The writer provides the Arabic alphabet and its classification from lesson 1 to 9. They are followed by three lessons on the lexis and vocabulary related to Noun, Verb and Particle. The different kinds of Noun have also been shown in lessons 14 to 19. Similarly, the uses of Number along with some مركّب or small sentences and that of إضافة and المبتداء و الخبر are also shown in several lessons. The other lessons contain three محادثة, brief notes on the Qur'ān, Allah, الصلواة, Directions and Times. Two poems of Moulana Mubarak Karim Jauhar and Allama Wahiduz Zaman al-Kirnawi have been included, which are concluded with سورة الفاتحة from the Holy Qur'an.[77]

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[75] Haque, *Ibid,* written information, dated 18-11-2008.

[76] Haque, *Ibid.* dated 18-11-2008.

[77] S M H. Hoque, *Progressive Arabic Reader*, Part-I, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, ed. I, 1977.

5.7.2: Progressive Arabic Reader Part-II: - Progressive Arabic Reader Part-II was a text book for Class VII of all M E Schools and Madrasas in the State. The author comprised 29 lessons out of which there are 16 prose items, 3 poems. The prose items are 'بلادنا المسجد الحرام، أسام، الدراجة، الملابس، المساكن، باءع الحلوىَ، القطتان و القرد، 'الأختين فى الحديقة' (الأختان فى الحديقة)، الدجاجة و كتاكيتها، نظافة الجسم، عاصمة و فرخ العصفورة، الثعلب و الغراب، الأسرة، زيارة في حديقة الحيوانات، السمك، و المروحة الكهربيّة، where as the poems are دقّ الجرس، تحية العلم and العيد of different poets. Accordingly, the lessons II to VII deals with grammatical applications of الجنس، العدد، الإسم، الأسماء الظروفة، and الأسماء لإشارة، الأسماء الموصولة، which are followed by other 4 lessons of الصفة، التعليل، علم النحو and الكلمة.[78] This is a good combination of Arabic courses.

5.7.3: Progressive Arabic Reader Part-III: It is a text book 'for class VIII of all High Madrasas of Assam' and published by Assam State Text Book Production and Publication Corporation Ltd., Gauhati. The book has been prepared with 30 lessons, out of which there are 21 prose items, 6 poems and one lesson containing 7 Surahs from the Holy Qur'ān. The other lessons الدكاكين، الحديد و السوق، قاءد القوم (غاندي)، مولانا ازاد و نهرو، عادل و ابوه، بلاد الهند، تلميذ صالح، قصتا 'إبراهيم' و'نوح وإبنه'، are محبّة الوالدين and one poem عاقبة النزال، هجرة رسول الله صلّم، prepared by Syed M H Haque himself.[79] Nevertheless, it is a good attempt of the writer in this direction.

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[78] S M H. Hoque, *Progressive Arabic Reader*, Part-II, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1978.

[79] S M H. Hoque, *Progressive Arabic Reader*, Part-III, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1978.

5.7.4: مجموعة النثر: الجزء الأول : It is jointly prepared by Syed Mohammad Habibul Hoque, Maulana B Ahmad and Maulana S Husain, in the standard of text book for the Third and Fourth year classes of Senior Madrasa. The book contains 22 lessons in which there are 10 stories from that of Al-Qaliubi, 5 from the stories of Ahmad bin Muhammad al-Yameni, 3 Maqamah of Ahmad bin Husain al-Hamadani, 2 stories of Abdullah Ibnul Muqaffa' and 2 others are the literary articles of Al-Jahiz. The book is concluded with the short biographical notes of the respective authors.[80]

5.7.5: مجموعة النثر: الجزء الثانى : - This book has also been prepared in the same way by the same compilers for the Fifth, Sixth and Seventh year classes of Senior Madrasa and published by the same agency in 1994 as reported by S M Habibul Hoque.[81]

5.7.6: الديوان المنتخب : الجزء الأول : - It is also prepared jointly by S M Habibul Hoque, Maulana B Ahmad and Maulana S Husain, in the form of a text book for the Third and Fourth year of Senior Madrasa, as it has been reported by S M Habibul Hoque.[82]

5.7.7: الديوان المنتخب : الجزء الثانى has been prepared by the same compilers for the Fifth, Sixth and Seventh year classes of Senior Madrasa and Arabic Colleges of Assam. The book itself speaks – 'this also contains some pieces prescribed for Higher Secondary Examination of the A H.S.E Council and B A and M A Previous Examinations of Gauhati University'. The book is a good collection of Arabic poetry covering the Pre

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[80] S M H. Hoque, مجموعة النثر : الجزء الأول, State Madrasa education Board, Assam, Guwahati, 1993.

[81] S M H. Hoque, *Op. cit.*, written information, dated 18-11-2008. But we do not find any copy of the book for proper discussion.

[82] S M H. Hoque, *Ibid,* written information, dated 18-11-2008. But we do not find any copy of the book for proper discussion.

Islamic, Abbasid and Modern periods.[83] S M H Hoque spared no pains to make the book effective and useful for the students. In this way the writer served in the field of Arabic studies as a scholar of the Brahmaputra valley.

5.8: Abdul Qayyum Al-Aman (b.1955—):

He is an educational Administrator of the Government of Assam, closely related to the Development of Arabic Studies. He has prepared a valuable document related to the works of Najib Mahfuz, the winner of Novel Prize in Arabic Literature.

Al-Aman was born and brought up in the village Mohimari under Chhaygaon Police Station of Kamrup District on 13-04-1955. He passed the H S L C Examination in 1972 from Majortop High School of his locality. He studied in Cotton College, Gauhati and obtained his B A Degree with Arabic Honours in 1977 and got admitted into the P G Classes of Gauhati University in Arabic and passed the M A in 1981 with a First Class result. It needs to mention that Al-Aman simultaneously completed the courses of State Madrasa Education Board, Assam and obtained the M. M., the highest degree in this system in 1979. After a few years he got admitted into the Central Institute of English and Foreign Languages (CIEFL), Hyderabad and completed the PGDTA and M. Litt. in 1983 and 1984 respectively.

Al-Aman used to teach Arabic Language etc. in different educational institutions. At first he worked as the Superintendent of Mohimari Senior Madrasa in 1978, where he had started his Madrasa education. Then he joined the Department. of Arabic at Madhya Kamrup College, Subha in Barpeta District, as a Lecturer in 1981. After completion of the M. Lit. in 1984, he involved himself in the welfare of his society till his joining the Department of Islamic Studies in Cotton College, Gauhati in 1989. After a few years he had been appointed as the

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[83] S M H. Hoque, الديوان المنتخب : الجزء الثانى, Book House, Kahilipara, Guwahati, 1994.

Deputy Director of Madrasa Education, Assam which he joined on 21-04-95.[84] As an educated person in Arabic and Islamic Sciences, Al-Aman spared no pains for the development of Madrasa Education in general and Arabic Studies in particular.

His Works: Al-Aman is a well known and proficient Arabic scholar of the Brahmaputra Valley. He has prepared a dissertation in Arabic on "دراسةُ الموضوعاتِ في رواياتِ نجيب محفوظ" and submitted for the award of Master of Letters in Arabic (Literature) to the CIEFL, Hyderabad, under the able supervision of Dr. Ismat Mehdi, a Lecturer in the Department of Arabic. He has divided the work into *four* chapters, a brief introduction to which is given here:

The Chapter-I deals with an introduction to the development of Arabic Novels in Egypt. Here the writer states that Arabic Novels originated in the middle of the nineteenth century and started its gradual development with the writings of Mohammad Husain Haikal, Mohammad Taimur, Mahmud Taimur, Mahmud Taher, Taha Husain, Ibrahim Abdul Qādir al-Mazini, Abbas Mahmud al-Aqqād, Taufiq al-Hakim,and florished in the middle of twentieth century specially with the writings of Najib Mahfuz, Sulaiman al-I'sā, etc.

The Chapter-II contains the life of Najib Mahfuz, his literary production in different themes; such as: Historical Romantic, Social Realistic, Partly Spiritual and Creative Drama. The author throws special light on the Dramas and the Screen Plays written by Najib Mahfuz, who says: " بدأ نجيب محفوظ يكتب للسينما من عام ١٩٤٥م و كان أولُ أفلامِه 'مغامرات عنترة و عبلة' و بعده كتب سيناريو فيلم 'المنتقم'..... و نجيب

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[84] The information has been given by Abdul Qayyum Al-Aman himself in a written format of Bio data in an special interview at his residence on 12-10-2008.

It is محفوظ أولُ مَن كتب القصّة السينماعية باعتبارها عملا فنّيا مستقلا ."[85] found from the statement made by the author; Najib Mahfuz was the best Screen writer, and the first Scenarist in Arabic Literature.

In Chapter-III, the author has attempted to discuss the political writings of Najib Mahfuz along with the influences of revolution of 1919 on the formation of his literary personality. The world famous novelist has produced a good number of novels in political theme having influence of patriotic nationalism; such as: مصر للمصريين، باب الحديد، الثلاثية، القاهرة الجديدة، ثرثرة فوق النيل، الحبّ تحت المطر، إمام العرش and so on. Al-Aman states about the literary talent of Nagib Mahfuz in the following line of his elaborate discourse: " تحصيل الحاصل أن نجيب محفوظ ليس كاتبا سياسيا فحسب، و إنّه مؤرّخ سياسي كذلك. هو يُؤرّخ لثورة مصر القديمة فى مراحلِها المختلفة و يُعالج القضايا و المشاكل الإجتماعية والسياسية و الوطنية مِن جميع أنوعها." The Chapter-IV is the crown chapter of the work. It deals with the novels of Historical Romantic and Social Realistic themes. The author has critically discussed the three historical novels of Najib Mahfuz i.e: عبث الإ قدار ، راد وبيس and كفاح طيبة along with the other ones having Social and Political themes. In this context Al-Aman says: "و بالإضافة إلى الموضوعات التاريخية نرأى بعض الموضوعات الأخرَى الثانوية فيها، التى تزين الرواية التاريخية وتتمكّنها و جديرة بتجسيل الرواية كالرواية التاريخية. سنتناول الأن هذه الموضوعات الثانوية بالبحث..... فهى 'العبودية التقليدية' و الشجاعة و البسالة' وحبّ

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[85] A Q Al-Aman, دراسةُ الموضوعاتِ في رواياتِ نجيب محفوظ, an u.p. dissertation submitted to the C I E F L, Hyderabad, 1984, p.55.

الوطن و الحبّ و الحرب."[86] At last the author has criticised the four novels of this eminent novelist, bearing the Social Realistic theme. They are: القاهر الجديدة، خان خليلي و زقاق المدق، بداية و نهاية an الثلاثية. All these novels reveal the sense and situation of poverty and immorality, war and revolution and love with comic and tragic end.

In conclusion, Al-Aman confirms that Najib Mahfuz has succeeded a grand success in assimilating his thoughts and views through his works of various themes and tastes. As a result, the novelist has been able to occupy a unique position among the outstanding authors of creative writings, who attached a productive, prosperous and wealthy attachment to Arabic literature.

Al-Aman uses simple sentances and easy but ornamented words and phrases to make his expression more comprehensive and attributive. Although, his Arabic writing is limited in **one**, its qualitative value is so immense that it may, undoubtedly be considered as a remarkable contribution of a scholar of Brahmaputra Valley to the treasury of Arabic literature in general and Arabic Studies in the Valley, in particular. It is believed that the manuscript will occupy a high position among any other Arabic books, if it is brought out in a printed form.

5.9: Some other Scholars:

In addition to the above, some other writers and authors have also contributed to the field of Arabic studies by compiling text books, jointly, for different classes and standards from Elementary to College level. In this regard, it is worth mentioning that Moulana Islamuddin, (*discussed in 3.3.7 above*) formerly Principal of Rangia Arabic College, who obtained the M A degree from '*Jāmi'atu Fu'ād Al-Awal*' in 1952-53 and Moulana Mohammad Abdul Latif, formerly Lecturer in Islamic Studies of Cotton College, Gauhati and

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[86] Al-Aman, *Ibid*, p.68.

Lecturer in Arabic of Gauhati University, have also a good contribution. They had jointly prepared المنتخب من الأدب العربي , a text book for Class IX and X of High Madrasas, in association with Prof. S S Huda, which was published by Assam State Text Book Production and Publication Corporation Ltd., Gauhati in 1979.

Secondly, Dr. Afzal Ahmad, HoD, Arabic, Rangia College was the unique compiler of انوار الأدب , a text book for Pre University classes of Gauhati University, which was published by Modern Arabic Language Society, Rangia in 1972. Again, Dr. Ahmad prepared two separate text books on Arabic Prose and Poetry for the '*Three year Degree Course*' of the G U in association with Dr. Fayyazul Haqq of the same college, which were published by the same agency in 1990.

Thirdly, A B A Matin, Dr. Fayyazul Haque, Dr. Rupchand Ali, the three Readers in Arabic, G U collectively co-operated with Prof. Syed Shamsul Huda and Dr. Mohammad Yahya Tamizi in preparation of '*Arabic Prose and Poetry: an Anthology*'[87] for the Two year Higher Secondary Classes. This was the first text book in Arabic published by Assam Higher Secondary Education Council, Gauhati in 1990.

Fourthly, Moulana B. Ahmad and Moulana S Hussain have also rendered their services in compilation of,مجموعة النثر الجزء both الأول و الثانى in association with Syed Mohammad Habibul Hoque, which was published by the State Madrassa Education Board, Assam in 1993 and الديوان المنتخب: الجزء الأول و الثانى published by Book House, Kahilipara, Guwahati in 1994.[88] These were the text books F M Classes under the Board.

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[87] Please refer to Para 5.2.3 above.

[88] Please refer to Foot note 79—82 or Para 5.7.4 to 5.7.7 above.

Fifthly, Md. Ataur Rahman, Lecturer in Islamic Studies, Cotton College, Gauhati worked with his senior and stalwart colleague Dr. Mohammad Yahya Tamizi, as a co-compiler of دروس العربية, a text book for Class VIII of High Schools, which was published by Assam State Text Book Production and Publication Corporation Ltd., Gauhati in 1992.

Sixthly, Bakshi Hazrat Ali Ahmed, Lecturer in Arabic of Abhayapuri College, in association with Dr. Md. Yahya Tamizi, Dr. Fayyazul Haque and Md. Ataur Rahman, has also implemented his service in preparation of *'Arabic Prose and Poetry : An Anthology'* for the H S Classes. This book was published by Bhagawati Prakashan, Guwahati on behalf of the Assam Higher Secondary Education Council in 1998.[89]

Similarly, some other scholars of the Brahmaputra Valley, with or without learning Arabic Language have contributed to Arabic Studies by their translation works. It is found in our study that a considerable number of scholars have translated the Holy Qur'ān and some selected Hadiṯh in different times of Twentieth Century.

5.10: Classification of writings:

It is revealed from our humble study that different authors, writers, compilers and translators have rendered valuable services to Arabic Studies through their writings of various types and tastes. In this regard, their works may be classified summarily in four different categories; such as: (1) Creative Writings in Arabic, (2) Text Books including Grammars, (3) Lexicon and (4) Translation works.

5.10.1: Creative Writings in Arabic: It is found that two renowned scholars of Brahmaputra Valley have contributed a lot by their creative writings in Arabic Language. The first of them is Prof. Syed Shamsul Huda who authored several essays and dissertation in Arabic, out of which رحلتي إلى بلاد

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[89] Please refer to Para 5.6.2 and Foot Note 70 for مجموعة من النثر و النظم العربي للمتوسطة

أثر and مهرجانات الأعياد الشعبية فى أسام (a part), الشرق الأوسط السنّة في تهذيب نفوس have been included in the text book of High Madrasa which has been published by ASTBPPC,[90] Guwahati but بنى تميم وتأثيرُه and خاصياتُ جولة فى الشرق الأوسطِ are the two un published Manuscripts. The other scholar is Md. Abdul Qayyum Al-Aman, the Deputy Director, Assam Madrassa Education, who prepared a valuable research paper with the title of دراسةُ الموضوعاتِ في رواياتِ نجيب محفوظ, which was submitted to the CIEFL, Hyderabad for the degree of M. Litt. in 1984.[91]

5.10.2: Text Books and Grammars: - It has come to our knowledge that a large number Arabic scholars have contributed to the field of Arabic Study since the beginning of second half of Twentieth Century. They are Moulavi Haidar Ali, the compiler of معراج الأدب, معراج المصابيح , *Assamiya Arabi Byakaran, Assamiya Arabi Anubad Aru Rachana Siksha*; Prof. Nazimuddin Ahmed, compiler of مختارات الأدب , مفتاح الأدب and *Sahaj Assamiya Arabi Byakaran*; Prof. S S Huda, Moulana Islamuddin, Moulana M A Latif, Dr. Afzal Ahmad, Dr. M Y Tamizi, S M Habibul Hoque, Dr. F Haque, Moulana B Ahmad, Moulana S Hussain, A B A Matin, Dr. R Ali, Dewan A Qadir, Md. A Rahman and Bakshi H A Ahmed.

5.10.3: Lexicon: We have surveyed the field of Arabic Studies in the Brahmaputra Valley, as thoroughly as possible, in search of Arabic Dictionaries, either published or unpublished. Accordingly, it is revealed that Prof. Mohammad Shahabuddin, a Retired Deputy Director of Public Instruction, Assam, was the author of an '*Assamese-Arabic & Arabic-Assamese Dictionary*', published so far in 1977.[92] This Dictionary may be

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[90] ASTBPPC Ltd.

[91] The author of the Manuscript was awarded with the M. Litt. by the institute in 1984. Please refer to Para- 5.8 above.

[92] Please refer to Para-5.3 above.

considered to be an outstanding contribution of a scholar of the Valley to extend the area of the Arabic Studies. It is worth mentioning that the preparation of an Arabic-Assamese Dictionary (incomplete) by Moulana M A Samad Mian, a Retired Arabic Teacher of Kamandanga High Madrasa in Kokrajhar District, is also remarkable step in this direction. The author has arranged the Arabic words and terms in the systematic way, but the volume of work and his physical health have not enabled him to get it ready for printing up to the last decade of twentieth Century.

5.10.4: Translation Works: The trend of translation from Arabic to Assamese Language is not highly developed. Besides, we have not found any Assamese book to have been translated into the Arabic language so far. However, it is worth mentioning that the Holy Qur'ān has been translated, either partly or completely, by different translators into the Assamese language, which have also been published by different agencies. On the other hand, some selected Hadiths of the Holy Prophet (SAS) have been translated into Assamese language and brought out in a book form '*Hadis Sangrah*'[93] in 1995. Apart from the Holy Qur'ān and this Hadis Sangrah, we are not aware of any remarkable translation of any Arabic book into the Assamese language. Nevertheless, it is necessitated for a systematic discussion in this regard.

5.10.4.1: The Holy Qur'ān: The Holy Qur'ān is the Divine Book of the Islamic belief. This Book is known with 55 names, such as: '*Qur'ānul Majid, Qur'ānul Hakim, Qur'ān Sharif, Al-Qur'ān*' etc.[94] According to the Islamic faith, the contents of the Qur'ān is the sayings of Allah, the most Exalted and most Gracious, The holy Verses of the Qur'ān were revealed piece-meal on the Prophet Mohammad (SAS) through the Angel Gabriel or '*Jibrāeel*' (A S), during a long period, extending over twenty

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[93] Prof. S S Huda, and et.al., *Hadis Sangraha, Op. cit.*, ed.II, Asomia Islamic Sahitya Prakashan Samity, Hedyatpur, Guwahati, 1995.

[94] M. Taher, *Viswakos*: Encylopaedia in Assamese, vol.v, ed. Dr. B Datta, Assam Sahitya Sabha, Jorhat, 2003.

three/years from 610 A D to 632 A D. Every Verse of the Qur'ān was well preserved by the followers and Companions of the Prophet, by committing to memory and writing on the leafless plum branches or stone slates or on the pieces of leather at the time when It was revealed. All the Verses or fragments there of, preserved by different companions of the Prophet Mohammad (SAS) at different places and times, were systematically collected, arranged into Chapters and compiled in the present book form since during the life time of the Holy Prophet (SAS).[95] It is also found in other sources that the pieces and fragments were collected again by a Committee under the patronage of Zaid bin Thabit, a companion and recorder of the Prophet, and made nine copies after proper ascertainment and verification by the order of the third Caliph Uthman Ibn 'Affan (R A)[96] in 650 A D and the printed form of that copies have been made available for centuries together and translated into various languages till date.

It is the best reading book in the world both among the Muslims and Non Muslims. The Qur'ān has now been translated, partly or completely, in 114 languages in the World out of which completely in 50 languages.[97] Likewise, It has been made available in 15 Indian languages in addition to English. It is a significant matter that some Assamese Scholars have also endeavoured to translate this Holy Book into Assamese or more other languages. It is found in our humble investigation that eight species of translation, as a whole or a part, of the Holy Qur'ān was published during the Twentieth Century. It is appropriate to enumerate these translations with a brief introduction here under:

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[95] Maulvi M. Ali, *The Holy Qur-an*, Ahmadiyya Anjuman-i-Ishaat-i-Islam, Lahore, Punjab, 1935, p. xliii.

[96] هيلاكندى, الطبعة الثالثة , تاريخ العلوم العربية , مولانا م. ط. الرحمن , 1992 and K A. Fariq, *History of Arabic Literature*, Vikas Publications, Delhi, 1972, p.101.

[97] www.africa.upenn.edu/Publications/Quran_Translated_13255.html

1. Ummul Qur'ān (selected Surahs) by Md. Toyabullah, 1957,
2. Pavitra Quoraan by Md. Sader Ali, 1962, 1970,
3. Koran Bodh (vol.1) by Syed Shamsul Huda and Md. Majid Ali, 1981,
4. Koran Bodh (Vol.30) by Syed Shamsul Huda and Md. Majid Ali, 1997,
5. Koran Bodh (Complete) by Syed Shamsul Huda and Md. Majid Ali, 2000,
6. Tafsirul Qur'an (in 2 volumes) by Md. Abdul Hoque, 1988,
7. Pavitra Qur-an by Khan Bahadur A Rahman Khan,1990,
8. Al-Qur'an: Assamiya Anubad by Dr. Zohurul Hoque, 1993.

5.10.4.1.1: *Ummul Qur'ān*: It is the first effort of Assamese translation of the Holy Qur'ān done by Toyabullah in 1957 A D.[98] The translator had selected 27 *Surahs* of his own choice and translated them into Assamese vernacular. These *Surahs* are: *1. Fātiha, 2. Al-Baqarah, 3. Āl-i-'Imrān, 4. An-Nisāa, 5. Al-Māīdah, 6. Al-An'ām, 8. Al-Anfāl, 9. At-Tauba, 17. Al-Isrāa, 21. Al-Anbiyāa, 22. Al-Hajj, 30. Ar-Rūm, 36. Yā-Sīn, 42. Ash-Shūra, 48. Al-Fat-h, 57. Al-Hadīd, 60. Al-Mumtahana, 61. As-Saff, 93. Adh-Dhuhā, 95. At-Tīn, 97. Al-Qadr, 102. At-Takāthur, 109. Al-Kāfirūn, 110. An-Nasr, 112. Al-Ikhalās, 113. Al-Falaq, and 114. An-Nās.*

Md. Toyabullah also took a special care to provide the Assamese transliteration of Arabic text of the Qur'ān, side by side of the Assamese translation, along with some short explanations in this book containing only 200+7 pages. The translator may be considered to be successful to convey the message of the Qur'ān to those who are lacking the knowledge of the Arabic Language for sharing this priceless gift of Allah.

5.10.4.1.2: *Pavitra Quoraan*: It is a well circulated complete meaning and brief explanation of the Qur'ānic translation, done by an

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[98] Toyabullah, Ummul Qur'ān, Assamese tran. of 27 selected chapters of the Qur'an, Lawyers' Book Stall, Gauhati, 1957.

Assamese writer Md. Sader Ali and published by Lawyers' Book Stall, Gauhati in 1962 and 1970. The book contains xii+978+2 printed pages. The translator did not obtain any University degree with the Arabic Language nor did he learn Arabic Language from any type of traditional Madrasa. He was an Arts graduate working as a state government officer who had acquired a vast knowledge in the contents of this Holy Book through Its English and Bengali translations only. Both the editions presented only the Assamese translation of the Qur'ānic meaning of the complete volume and short explanatory notes, side by side, where necessary. His language is simple but suitable and application of particular words and phrases to represent the meaning of the original sense and theme, are also found appropriate. Accordingly, all section of readers, having no knowledge of Arabic Language, are also able to understand the meaning of the Holy Book through this Translation. However his contribution in this direction may be considered to be valuable.

5.10.4.1.3: *Koran Bodh*: It is a complete translation and interpretation of the Holy Qur'ān, ventured by Syed Shamsul Huda, a distinguished Arabic scholar[99] of the Valley and Md. Majiid Ali, an Assamese writer and a Socio-religious activist[100] of the area. At first, they produced the translation of two volumes of the Qur'ān, containing the *Surah Al-Baqarah* (in Vol. I) and the other volume i.e. the '*Am Para*' from *Surah A*n-Nabā to *Surah An-Nās* including *Surah Al-Fātiha* in the beginning. Both the volumes were published by Asomia Islami Sahitya Prakashan Samity, Guwahati in 1981 and 1987 respectively. At last, the translation of all the Chapters of the Qur'ān was completed and it was published in 2000 by the same publisher.

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[99] A short biography of Prof. S S Huda has been provided along with an introduction to his works in 5.2 above.

[100] Md. M. Ali, is a resident of Ambari, Satgaon, Guwahati who is actively associated with different socio-religious agencies like: *Asamia Islami Sahitya Prakashan Samity*, Guwahati; *Assam Jakat Fund, Assam Falah Society, Students' Islamic Trust*, Assam; *Central Hilal Committee*, Assam; and so on. He worked very sincerely with Prof. S S Huda in preparation of '*Koran Bodh*' and '*Hadis Sangraha*'. He was interviewed on 09-10-08 at the residence of Late Prof. S S Huda.

In the Preface of the book, the translators have strictly mentioned that Koran Bodh is not a translation of the Holy Qur'ān but a translation of 'Tarjama-e-Qur'ān Majid' of Maulana Syed Abul A'la Maududi (R). They have also followed a number of works of some famous translators like: Maulana Ashraf Ali Thanwi (R), Sheikul Hind Maulana Mahmudul Hassan (R), Allama Yusuf (R) and the Translations of the Meaning and Commentary of the Holy Qur'ān published by the Custodian of the Two Holy Mosques, of the Kingdom of Saudi Arabia. In all these three works, the translators have given the Arabic text of the Holy Qur'ān side by side of their meaning or translation along with the explanation or interpretation as footer in every page. This approach is meant to enable the readers possessing an elementary knowledge of Arabic to follow the meaning of the Arabic text of the Qur'ān.

As a well conversant scholar of the Arabic Language, the main translator Prof. S S Huda[101] has left no stone unturned in making the translation accurate and correct with Arabic text of the Holy Qur'ān. The Translation is coordinated with the original One, in terms of arrangement and of phrases and idioms. Prof. Huda has showed his skill and scholarship in presenting simple and commonly used words of the Assamese language in all these three works. In brief, it may be remarked that the translators have been successfully able to reach their goal.

5.10.4.1.4: *Tafsirul Qur'an*: It is a strenuous attempt of Md. Abdul Hoque who prepared a Translation and Commentary of the Holy Qur'ān in two standard volumes of 2493 printed pages, which has been published by *Markazul Maarif*, Hojai, Nagaon, in 1988. Md. Abdul Hoque was a renowned learned man in Islamic line, who was better, recognised as a '*Haqqani a'lim*'[102] and the '*Mufti of Garhigaon*', Guwahati.

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[101] Prof. S S Huda was a distinguished scholar having profound Knowledge and fluency of Arabic language. The co-translator Md. M Ali is also a scholar in the studies of the Qur'ān and Islamic literature through the translation works only. We got this information from Janab Ali himself in an interview at the residence of Prof. Huda, on 10-10-2008.

[102] Kazi S. A. Kabir, '*Fore Words*', *Tafsirul Qur'an*, Hojai, 10-02-88, p. f.

According to news item on the death of this scholar, published in the 'Sadiniya Jamiyat'[103] he was born in 1920 at the village Satghari near Asimganj in erstwhile Cachar District and brought up there. He was educated in Darul Uloom, Deoband, the most prestigious centre of Arabo-Islamic Education, where he completed the course of *'Ifta'*. During the 50s, he was elected the General Secretary for Assam State of *Jamiyat-e-Ulama-e-Hind*, under the President ship of Shaikh Moulana Ahmad Ali (R) of Banshkandi and took over the charges of the President also in 2000 at the latter's death. From this National platform, he rendered a valuable contribution to the social life of the Muslims in Assam. He was a great lover of Islamic knowledge, who was associated with the foundation of several Islamic Madrasas. In 1968 he established the Darul Uloom, Garigaon, Guwahati, where he had been the Principal[104] for about forty years. He authored a number of books in the Assamese language. However, the '*Tafsirul Qur'an*' is his outstanding contribution.

It is a remarkable point to note that Moulana Haque Saheb is the first and only scholar to prepare a تفسير : *Tafsir* (Commentary) of the Holy Qur'ān in Assamese. The مفسّر : *Mufassir* (Commentator) has provided every Verse in Arabic text which is followed by an illustrative commentary. The commentator did not mention the name or title of any helping تفسير in this work; however there is an indirect influence of different commentaries like: تفسير الجلالين, تفسير البيضاوى and the Holy Qur'ān published by the authority of the two Holy Mosques, Kingdom of Saudi Arabia. The language applied in the تفسير is very simple and expressive. In spite of using proverbial and ornamental Assamese language, the translation and commentary is very easy to comprehend and the *Index* is descriptive and elaborate. It is a significant

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[103] A J Ragibi, ed. '*Sadiniya Jamiyat*', Hoybargaon, Nagaon, 22— 28th May, 2008.

[104] A J Ragibi, *Ibid.*

point that the translation is literal; particularly the commentary does not show allegiance to any group or any particular school of religious thought. Indeed, this work may be considered to be a tremendous contribution of a scholar of the Brahmaputra Valley not only to the field of Arabic Study but to Assamese literature also.

5.10.4.1.5: *Pavitra Qur-an*: It is an Assamese translation of the Holy Qur'an with Arabic text, prepared by Khan Bahadur Ataur Rahman Khan.[105] It is found that he was born and brought up in a village of Karimganj Subdivision in erstwhile Cachar District in or around the first decade of Twentieth Century. Some when before the Independence of India, Rahman had been a Deputy Director of Public Instruction of Assam and was posted at Shillong where he lived[106] for a couple of years and might have learnt the Assamese Language. His work *Pavitra Qur-an* was 'published under the auspices of Hazrat Mirza Tahir Ahmad, the fourth successor of the Head of the Ahmadiyyah Movement in Islam'. It is mentioned in the title page of the book itself that the translation is made from English, not from the Arabic Text. But the title of the original work, which has been translated into Assamese has not been exhibited in the translation.[107] However, the translation is incorporated with the original text of the Holy Qur'an, although the translator is not found to have been careful in using Assamese words and phrases.[108] The Translation is found so dictionarical that some times the translator differs from the meaning of some particular words, shown in the English Translations of the Holy Qur'ān, made by the Presidency of Islamic Researches, IFTA or other Translations. It may be put for example that the translator gives the meaning of 'رَكَعَ - يَرْكَعُ' as

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[105] Khan Bahadur A R. Khan, *Pavitra Qur-an*, Islam International Publications Ltd., Islamabad and Tilford, Surrey, U.K. 1990.

[106] Moulana Abdul Haq, '*Mirza Golam Ahmad Kadyani Koun*', Assamese, Prachar Bibhag, Darul Ulum, Guwahati, d.n., pp. 17-18.

[107] Khan Bahadur A R. Khan, *Op. cit*,.

[108] Khan Bahadur A R. Khan, *Ibid*, 2:4, 2:5, 5:56, 8:4, 9:71.

'to kneel down' in the Holy Verse: O وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ..., (Assamese Tran: '... and you kneel down with those who kneel down')[109] which is actually meant 'to bow down ones head (in prayer)'[110] as like: '... and bow down your heads with those who bow down (in worship)'.[111]

5.10.4.1.6: *Al-Quran: Assamiya Anubad*: It is a notable work of Dr. Zohurul Hoque who is the only person to translate the meaning of the Holy Qur'ān into Bengali, Assamese and English. He was born on 11th October, 1926 at Pathar Kandi in the Karimganj Sub-Division of the then Cachar District. According to an on line information, he studied a programme of 'Public Health and Medicine' at the University of Calcutta and the University of Michigan, Ann Arbor of the United States.[112] It is found from the same source of information that, being a Public Health expert, Dr. Hoque served as a Director of Health Services of Assam and as a National Consultant to World Health Organization (WHO). 'His deep-rooted Islamic values and ideologies guided him constantly in his pursuit of spiritual knowledge'.[113]

Dr. Hoque devoted himself to study the Qur'ān through different translations of reputed scholars like: Abdullah Yusuf Ali, Muhammad Ali, Farooq Malik etc. He tried to translate the meaning of the Holy Qur'ān into Bengali and completed the work in 1986 in the title of *'Al-Quran : Bangla Anubad'* (Sahaj Sathik Bangla Quran). After eight years, Dr. Hoque was able to bring out *'Al-Quran : Assamiya Anubad'*, an Assamese translation of the Qur'ān in three volumes in 1993.

His translation of the meaning of the Holy Qur'ān into Assamese is a notable work for a student of Health and Medicine. In addition to the translation,

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[109] Khan Bahadur A R. Khan, *Ibid*, 2:44.

[110] Cowan, M J., *A Dictionary of Modern Written Arabic*, New York, 1976, p.358.

[111] *The Holy Qur'an*, The English Translation of the meanings and Commentary, of the Holy Qur-ān, IFTA, King Fahd Complex, Al-Madina Al-Munawarah, 2:43.

[112] http://www.qurantoday.com, dated 12-11-2008.

[113] www.qurantoday.com. *Ibid,*

explanation of each verse is given at the bottom of every page. The explanation is within parenthesis along with the translation. Although, his Bengali translation of the Qur'ān had to face a serious controversy for his alleged advocacy for Ahmadiya Mission,[114] any major points of disagreement are not found in the Assamese translation available through Internet, except a few. For example, Dr. Hoque has also translated the verb— 'رَكَعَ - يَرْكَعُ', to perform 'ruku' in stead of 'bow down (in prayer)'[115] in the holy Verse 2:44.

5.10.4.2: *Hadis Sangraha*: It is a fabulous collection of selected Hadiths, translated into Assamese by Prof. S S Huda, Mohd. Piar and Md. M Ali. This book was originally 'Zaad-e-Raah' a collection of Prophetic Hadiths translated into Urdu. Hadis Sangraha contains 450 Hadiths which are most commonly relevant and essential in daily social and religious life of the Muslims. These Hadiths have been arranged in 16 chapters in accordance with their subject matters. They are: (1) Purity of Niat (intention), (2) Matters related to faith, (3) Belief in the books and Sunnats, (4) Matter related to Prayers, (5) Social Rights , (6) Economic behaviour, (7) Nature and Conduct, (8) Miscellaneous Hadiths, (9) Invitation to Islam, (10) Establishment of Islam, (11) Right and Duties of one who believes, (12) Various Supplications, (13) Instances of the Prophet, (14) Instances of the Companions, (15) Society and social behaviour, and (16) Thinking about the Days Hereafter.[116]

The translators Prof. Huda, Md. Piar and Md. M Ali have been found sincere in application of accurate Assamese words and terms to mean the Arabic words and terms used by the holy Prophet (SAS). They use simple words,

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[114] Moulana M A Ali, *Deoband Madrasar Fatowa*, Uttar-pub Bharat Imarate Shariyah, Hoybargaon, Nagaon, 1991.

[115] Hoque, Dr. Z., *Al-Qur'an: Assamiya Anubad*, Vol-I, II, III; on line, *www. Qurantoday.com.* also refer to 5.10.4.1.6 above.

[116] Prof. Huda, and et.al., *Hadis Sangraha, Op. cit.*, ed.II, Asomia Islamic Sahitya Prakashan Samity, Guwahati, 1995.

phrases and sentences so as to make their expression very clear and meaningful. They have provided explanations of some Hadiths, whenever and wherever it was felt necessary. It is worth mentioning that the first edition of Hadis Sangraha, published in 1990 could not meet up the demand of the readers so the second edition was also brought out in 1995. It may be concluded that the translators are successful to convey the message of the Prophet to the Assamese speaking readers who have not been able to learn Arabic Language.

5.10.5: *Research Works*: The field of Research work in Arabic was not properly developed in the Valley. This facility was made available in the Department of Arabic of the G U, with effect from 1991, when Dr. M Y Tamizi had been authorized to supervise the Research works leading to a degree of Ph D. Prior to this time, the Research Scholars of Arabic were to carry out their works under the supervision of Research Guides of some other faculties having mastery in respective fields. In this system, Mohammad Yahya Tamizi, Lecturer in Islamic Studies, Cotton College, Gauhati had been the first to carry out his Research work on 'Sufi Movements in Eastern India' under the guidance of Prof. Maheswar Neog, an outstanding Assamese litterateur and was awarded with the degree of Ph D by the G U in 1981. Md. Fayyazul Haqq, Lecturer in Arabic of Rangia College did his work under the guidance of Dr. A Q Jafry of the Persian Department of the same University and was awarded with the Ph D. in 1984.

I*n the same way*, Mr. Abdul Musabbir Bhuiya, Lecturer and H o D, Arabic, Cachar College, Silchar under took a strenuous project on '*Jālālāvādi Nagri: A Unique Script & Literature of Sylheti Bangla*' under the supervision of Dr. Usha Ranjan Bhattacharjee of Bengali Department of the G U and bagged the degree of Ph D in 1988. Following the system of the scholars noted above, Md. Rupchand Ali, Lecturer in Arabic of Gauhati University had also completed his research work under Prof. P K

Kutty of Philosophy Department of this University and was awarded with the Ph D in 1991. However, it is worth mentioning that Md. C M Ali was the first to carry out such a research under the supervision of an Arabic Scholar Dr. Mohammad Yahya Tamizi, of Cotton College on 'A Study of Arabic Language and Literature in the Madrasahs of Assam' and was conferred the degree of Ph D in 1996.

It is interesting to note that the thesis of Dr. Tamizi and that of Dr. A M Bhuiya was brought out in a printed form in 1992 A D[117] and 2000 A D[118] respectively. Both the works have been well received by the readers and treated to be important contributions in the realm of regional study. Hence these works along with the other un-published dissertations may be considered to be valuable documents in the Arabic Studies of Assam in general and the Brahmaputra Valley in particular.

5.11: Conclusion:

The thorough discussion has made it clear that all the scholars, writers, compilers, translators and a lexicon played a vital role in the field of Arabic Studies in the Valley. They have prepared Text books and Grammars for different categories of institutions, compiled dictionary and authored creative writings in Arabic Language. It is further noted that the translation works of different translators of the valley are not also less important. In this direction, 'Ummul Qur'ān', an Assamese translation of 27 Qur'ānic Chapters is considered to be a noteworthy work of the translator Md. Toyabullah from the point that it is the First Book of Qur'ānic translation or a part there of, in the Assamese Language published in 1957 A D.[119]

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[117] Dr. M Y. Tamizi, *Op. cit.* Please refer to Para-5.6 above.

[118] Dr. M A M. Bhuiya, *'Jālālāvādi Nagri: A Unique Script & Literature of Sylheti Bangla'*, National Publisher, Badarpur, 2000.

[119] Please refer to Para-5.10.4.1.1 above and Foot Note -97.

It is revealed from our investigation that only five species of Assamese translation of the complete meaning of the Qur'ān was brought out up to the end of Twentieth Century. Among them, 'Pavitra Quoraan' translated by Md. Sader Ali, is the most famous and popular one. Secondly, 'Qur'an Bodh' is the Assamese Version of 'Tarjama-e-Qur'ān Majid', jointly done by Prof. S S Huda and Md. M Ali. As a great scholar of the Arabic Language, Prof. Huda has been found very much successful in conveying the message of this Urdu Version in the light of original Sayings of Allah. Likewise, '*Tafsirul Qur'ān*', a Translation and *Tafsir* (commentary) of the Qur'ān done by (Mufti) Md. Abdul Haque, is definitely a reliable and authentic work in the Assamese Language. More over, our study reveals that it is the first Qur'ānic Commentary produced in the Assamese language so far.

On the other hand, the two other translations of Khan Bahadur Ataur Rahman Khan (Pavitra Qur-an) and Dr. Zohurul Hoque (Al-Quran: Assamiya Anubad) are a source of controversy for showing allegiance to a particular school of religious thought. It needs to be mentioned that Khan Bahadur has been found a vocal pleader of '*Ahmadiyyah Renaissance*' propagated by Mirza Ghulam Ahmad Kadiyani in 1889 AD.[120] It needs to mention that Dr. Hoque faced a massive objection for his Qur'ānic translation '*Sahaj Sathik Bangla Quran*' raised by '*Imarat-e-Shariyah*' of North East India which was supported by the '*Ulama*' of Darul Uloom, Deoband[121] during the last decade of the Century. In accordance with this point of view, '*Al-Quran: Assamiya Anubad*' of Dr. Hoque and '*Pavitra Qur-an*' of this Khan Bahadur have not been received, properly by the readers of the Valley except the followers of the contentious '*Ahmadiyyah Movement in Islam*'.

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[120] Khan Bahadur A R. Khan, *Introduction, Pavitra Qur-an*, 1990.

[121] Moulana M A. Ali, *Deoband Madrasar Fatowa*, Uttar-pub Bhara Imarate Shariyah, Hoybargaon, Nagaon, 1991.

We have come to the conclusion that the works of all these scholars, writers, compilers, translators and a lexicographer have encouraged the Arabic Studies to a great extent. Specially, the translations of the Holy Qur'ān and Hadith or the Qur'ānic Commentary have also done a lot to enrich the field of Arabic Studies not only in the Brahmaputra Valley but also in Assam as a whole. Hence, the role played by these scholars, writers, compilers, translators and commentator and a lexicographer may be considered to be the valuable contributions to the Arabic Studies of the Valley during Twentieth Century.

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