Chapter- Two

SOCIAL AND LITERARY WORKS OF MOULANA MD. TAHIR

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During history, a cyclic view on various phenomena has been very common. Our Indo-European ancestors believed that history moves through the Yugas/eras, going from the Golden Age to the Iron Age, and then back to the Golden Age after some sort of cataclysm/final war. Civilizations have been viewed as living entities as well, going through the stages of birth, youth, senility and finally death. And the same perspective can be found in arts and literature, theology, political sociology, concerning the rise and fall, or birth and death, of elites. The area is interesting for two reasons: 1. Is the current elite on the final stage, and soon to die? 2. Have it lost all its virtues, both intellectual and moral? If we think so, and in that case it will soon be replaced by a new elite. And that will either be Muslim, or Nationalist.

We will discuss in this chapter about the works of Sylheti Islamic scholar Moulana Md. Tahir. Tahir is known for his use of the concept of "Islamic Constitution" and "group solidarity", and his description of cycles of conquest and decay. At first there were the bedouins/nomads,

with a strong group solidarity with puriry. These then conquer the weaker city-dwellers, and instate their own dynasty. But given time, the dynasty looses its group solidarity and is corrupted by power and luxury. And then a new wave of nomads conquers again.

It can easily be argued that the current West has lost group solidarity, both on a national, a pan-national and on a local level, and that this has enabled various strangers to invade and immigrate. It can also be argued however, that group solidarity is reborn among the "inner barbarians", the Nationalists. Who will replace the corrupted elite, Nationalists or Muslim new-comers, is an open question, to be decided by action.[1]

It has a definition on the concept of group solidarity– "the state of mind that makes individuals identify with a group and subordinate their own personal interests to the group interest. Without willingness to subordinate self to the group, peace and social development are not possible. Moulana Md. Tahir expects the sense of solidarity to be based originally and normally on kinship. A sense of solidarity can be powerfully supported by religion, and conversely no religion can make an impact unless its members have a strong sense of solidarity." Therefore, he worked hand-in hand with *Jamiet-Ulema Hind.*

Moulana Md. Tahir is one of those shining stars that contributed to the emancipation of humanity from brutal rulers like British government. Moreover he richly contributed to the understanding of Arabic language for Bengali speaking people of India and Bangladesh. In order for one to understand and appreciate his work, one must understand his time and life. He lived a life in search of stability and influence as at his time India was under severe pray of brutal British rule which undermined and suppressed the individual's rights, freedom and dignity. He came from a family of Islamic scholarships (like that of Moulana Abul Kalam Azad) and Islamic social reformers and he intended to live up to both expectations.[2] He would succeed in the field of Islamic Scholarship much more so than in any other field. During the student life he was engaged in revolutionary activities as he was not satisfied with treacherous policy of the British Government. One of the notable instances was come into vision when Sylhet Title Madrasa was set up in 1938, but slow infrastructural development of the Madrassa for apathy of the government led students of the said Madrassa to revolution where Moulana Tahir played a vibrant role.[3]

Tahir's Revolutionary Activities:

After the completion of his primary studies in his home state, his visits to various states of India including some neighbouring countries like Bangladesh, Pakistan and Afghanistan had a profound and decisive influence on Md. Tahir's political thinking. While abroad, he met a number of groups, the young Afghans, the Arab Nationalists and the prominent leaders of the pan-Islamic Movement who wanted to throw away the yoke of imperialism to free their respective countries.

He was influenced by the writing of Jamaluddin Afghani (1 837_97), a pan–Islamist modern reformer who regarded European countries as enemies of Islam. He also met the Indian revolutionaries fighting against the British autocracy and the followers of Abul Kalam Ghulam Muhiyuddin, better known as Maulana Abul Kalam Azad who was a renowned scholar, poet, freedom fighter and leader of the Indian National Congress in India's struggle for Independence. He was apprised of the programmes of the young Turks. These Indian, Arab, Turkish, Irani and Afghani revolutionaries vividly demonstrated their anti-imperial attitude to Moulana Md. Tahir. They lamented over Indian indifference to their struggle for freedom. All these experiences also motivated him in plunging into the political arena. He found a new world astir with ideas of liberty, progress and revolutionary Islam. He noticed that the Muslim world was facing various kinds of threats. The Balkan states were

determined to dismember Turkey. Morocco had yielded to French yoke and Russia threatened Iran. Turkey was encircled by Russia, England and France. These events deeply affected Moulana Md. Tahir.

Moulana Md. Tahir was greatly influenced by the writings and revolutionary activities of the great freedom fighter of India, Moulana Hussain Ahmad Madani who was also a pan–Islamist modern reformer who regarded the British Government as the brutal enemy of India. He was one of the most favoured disciples of Madani who encouraged him to join in Khilafat Movement. Md. Tahir also deeply engaged himself in the movement under the aegis Jamiet- Ulema Hind. In 1942, Moulana Tahir with his classmates Abdul Latif associated with other students and general public and indulged in Quit India movement with all the enthusiasm. Consequently, he was severally interrogated by the British Police and later on jailed by them.[4]

Moulana Md. Tahir was opposed to the partition of the country on the basis of the religion and believed the partition would create more problems than solving. His devotion to Indian National Movements was the result of the emergence of new issues in Indian political scenario. The first major turning point for Moulana Md. Tahir came when the issue of the partition of India into India and Pakistan came into vision. He rejected the mainstream of the Muslim middle class, which wanted

partition and considered the colonial government as its benefactor. Repudiating it, he associated himself with the anti British Movement.[5]

Contribution to Reformation:

As Moulana Md. Tahir was the great freedom fighter during the Indian struggle for independence, after attaining freedom he concentrated on nation building process by engaging himself with reformation of Indian Muslim society. Therefore, he was made the regional Secretary of *Jamiet-Ulema* in West Bengal after attaining Indian independence. Simultaneously, he was the member of All India *Jamiet-Ulema.* From the side of this organisation he was selected as the scholar of Islam in West Bengal. He was the member of Central Hajj Pilgrimage Committee for his devotional services to the community.[6]

In 1956, Moulana Tahir beautifully compiled the widely read "Taleemul Islam" which provides the basic knowledge of humanity and precious norms of Islam. The book has an immense importance for the Bengali Muslims of the country as the community was badly caught with the irrational superstitions existing in the country. His another reformatory contribution towards the community was the "Meditation and Constitution" *(Sadhana O Sangbidhan)* which has created a new understanding about social-economic and political norms and values of

society. The book thoroughly discusses about the way of clothing, feeding, and many other norms necessary for the community by which it can be clearly recognised. In the social life, the Islamic style of greetings, hands-shaking, polity in conversation, devotion, serving of humanity, uselessness of orthodox discourses, services to parents and guests and the like many other precious values of humanity have been beautifully described in the book.

In the economic aspect of life, it deals with the bad effects of steeling in weights and measurements, black marketing, playing cards, banking and interests and many other evil activities by which the society has been badly affected. He masterfully described on all these practices by which the whole society could feel a breeze of optimism for its bright future. In that important treatise, Moulana Md. Tahir, with clarity and in accordance with Islamic principles, explained each and everything that is needed in our day to day lives.

Attack on Maududi:

Moulana Md. Tahir's widely accepted books "*Notun Dharma*" (the New Religion) and "*Maududi Fitna*" (The Destructive Ideas of Maududi) have been written against the destructive and terrorising ideas of *Jamat-E-Islami* a revolutionary and violent Muslim segment in India and abroad.

The efforts of *Jamat-E-Islami* and its miss-explanation of Islam on the face Islam could annihilate the minds of Bengali Muslims in India if Md. Tahirdid not make his restless efforts to root out these evil ideas by washing the brains of Muslims in the Bengali speaking regions of India. Its effects would observe the entire Muslim community and its terrorising impression would be on the whole humanity in the broader sense. Thus, Md. Tahirhas accomplished great job in the service to mankind by criticising various evil efforts made by different segments within the Muslim community.[7]

The great scholars of Islam also were unaware about the fact that *Jamat-E-Islami* can make such an effort to derail the Muslim community by cleanly poisoning the holly ideas of Islam. But Moulana Md. Tahir made a determining effort by his pious lectures and writings which could lead the Muslims of Bengali speaking regions of India to save themselves from these sweet flavoured poisons. He attacked *Jamat-E-Islami* as the new religion within Islam and believers of 'new man made religion'. He openly criticised the wholesome ideas of *Jamat-E-Islami* in his aforementioned books.[8]

Misconception in Quadiyanism:

Another reformation effort was made by Moulana Md. Tahir against existing evils Quadiyani segment of Muslim society by writing "*Quadiyani Jaliyaat*" (Misconception of Quadiyanism). The first edition of this important book was published in 1989. In this particular book Md. Tahir explained about the Quadiyani faith on claimer of prophet-hood by Mirza Ghulam Ahmad Quadiyani after the last Prophet of Islam, Mohammad (SWS). He also pointed out their denial of Isah Maseeh's (AS) ability to make alive the dead which has been described by Holly Koran. By this book he highlighted the devastative effects of upholding Quadiyanism which has proved to be very beneficial for whole Bengali speaking Muslim community in India.[9]

Moulana Md. Tahir has made extra-ordinary efforts to the service of Indian society. In 1968 when India was facing severe communal riot that touched the wholesome country, he bravely engaged himself in social service and in Hindu-Muslim unity. He was so sympathetic towards the humanity that at those violent and strained times he served the injured peoples and made efforts to handing over the dead bodies in the communal riots without caring for his own children and property. He was always busy in relief programmes though his kiths and kens were endangered with communal violence.[10]

Leading of Religious Education Board:

As the secretary of Religious Education Board of West Bengal he engaged himself in publishing and propagating of religious books. It was only with his efficient and devotional efforts, thousands of *Maktabs* (Regious Pri Primary and Basic Education Centres) have been established in all the four Indian states of West Bengal, Tripura, Manipur and Assam. Thus, he made a very historical contribution to strengthen primary education of Islam. He established various levels of boards from grass-root to state level. The most important contribution of Md. Tahir's life was the establishment of Jamia Islamiah Madania Madrassa at Jamia Nagar in Kolkata. The foundation stone was laid by Asad Madani, the president of All India Jamiat-Ulema on 25th February, 1977. The Madrassa has now turned into Jamiah Islamia University.[11]

POLITY AND TREATMENT:

Moulana Md. Tahir had a deep love for humanity. When some disabled person asked him for some thing he used to donate him more than his need. Tahir made considerable efforts to mitigate the miserable conditions of Bengali Indians and specially the Muslim community which has been in miserable condition. He introduced *"Baitul-Maal"* (extra tax payment system) to uplift the backward section of the society and to establish social justice in the Assam-Bengal region. When he passed his final examination in Deobond he fest milk to all his classmates and others.

All these showed his extra-ordinary devotion and love for humanity. He was so involved in social service that he used to put forward warm water for his students for making ablution during the cold season. He also wrote a number of poems of love and wishes in different languages by which could make a number of happy. During his old age, he fall in long term illness he was unable to serve the humanity and so he was very sad. But whenever someone put forward water for his ablution he used to award him with best wishes and pious prayer.[12]

Services to Parents:

Moulana Md. Tahir heartily served his parents during their old age. That service was so deep that diffused far and wide many where. One day his father M. Hajim asked him to massage his feet. Accordingly he started massaging his father throughout the body. In the meantime M Hajim got slept and could not say him to stop massaging any more. Consequently, Moulana Md. Tahir continued his service of massaging through the whole night. When his father woke up for offering the Tahajjud prayer in the last part of night he found Md. Tahirhad been continuing the service of massaging his body according to the wish of his father. His father amazed and ordered him to go and sleep. Father made a lot of parayers for his able son. It is generally believed that it was due his his father's prayer Moulana Md. Tahir could shine so brightly in his later years of life by which he

could show the right path to a large number humanity who are indebted to him. He could achieve royal reverence due to is fathger's well wishes. Many of the highly reputed post holders, educated scholars, great businessmen and the like high ranked persons used to come to meet him and to serve him a little.[13]

Liberalism in M. Tahir:

For sometimes Md. Tahirused to show all the qualities of luxurious person. He was so liberal in spending of money in pious deeds that whatever the amount of money he might have it would be spent with a short period of time and became penniless. During the academic session of Deobond in 1945-46 he used to get money orders of twenty five rupees but the amount could not survive for more than a week. Rupees twenty-five had great value for that historical period but Tahir spent it out without caring for his future expenditure. Like a child of well-to-do family he used to take almond and milk for his daily breakfast. Observing his attitude in expenditure his father commented that if Tahir's necessary expanses is fulfilled with his earnings it would be sufficient. Once he returning from Kayasthagram to home Railway Station and called bearer (Coolie) to pick up his luggage and paid so high remuneration to him that whenever he reached there all cooleies surround him to offer services. He used to

provide high wages to the poor labourers and household workers. Therefore he could attain great favour from these poor classes of people.[14]

In Taltala of Calcutta:

Moulana Md. Tahir shifted along with his family in Taltala of Calcutta after passing away his seventh month of marriage. As he was appointed the professor of Hadith in Calcutta Madrassa on fourth april, 1949 he took his family to there. In the meantime the whole country faced a thug communal riot that badly affected Calcutta. The riot was so destructive that made the entire historical Calcutta city into a deadly blood-shading cave. From every corner of the city hue and cry of the injured people were heard. Dead bodies were fallen in each and every footpath, on the drain, in the bushes and in front of the public offices that made the entire city into deadly hellos. Everywhere useless sound of pains made all those alive persons prey of terror. In the same way Moulana Md. Tahir's family was badly afraid of the holocausts. There was no security of life and the violent mob can attack any person at any time. During that severe situation Moulana Md. Tahir was completely passionate and enthusiastically serving the injured persons irrespective of their religion, caste, creed and colour.

In order to maintain peace, security, unity and integrity of nation Moulana Md. Tahir made considerable efforts hand-in-hand with Jamiet-Ulema-Hind and some other governmental as well as non-governmental organisations. Providing different types of services to various kinds of injured persons and murderd people Moulana Md. Tahir performed great efforts of humanity. He used to visit to the hoses of the dead persons and wounded people to sympathy and co-operation. Meanwhile, he was seriously engaged in himself in the efforts of appeasements among the students in different hotels and outside hostels in the city. He had been appealing to the students to maintain peace and order and for the restoration of a co-operative and secure environment. All those great humanistic efforts made him a revered hero for the inhabitants of the Calcutta city. In that critical juncture his services to humanity was remarkable in the history of India. During his stay at Taltola of Calcutta in that disturbed period his first daughter Khadeja was born.[15]

Fifth Chapter of Love:

Moulana Md. Tahir's epoch making contribution to Bengali literature was "*Premer Pancha Wadhyae*" (Fifth Chapter of Love). The celebrated book was published in 1953-54. The book created a cyclonic feeling among the Bengali speaking population of India and especially Muslim segment of Indian Territory and the neighbouring Bangladesh.[16]

He initiated the book with some impressive words that can express his own leaning towards reformatory thoughts and acts. These are—"Praise be to Allah, the Lord of the world, the first and last, outwardly and inwardly, as many times as the number of His creations and equal to the measures of His words and to the weight of His throne, and to the extent of His own pleasure and to the number of all thins single and in pairs, and things that are wet and dry, and of all that our Lord has created and spread for ever, and in all its purity and blessedness. Praise be to Him, Who has created and then made complete and who has made thins according to their measure and guided them to their goal; to Him who cause death and gives life, who makes one laugh and weep; who gives food and drink; who gives one good and bad luck; by Whose command, the seven strong heavens stand and the mountains are fixed like pegs, and the spread out of the earth is staged and in Whose mercy no one can be disappointed and from Whose planning and enforcement of order and dignity and command, no one can escape, and to Whose service no one can be averse, and of Whose blessings no one can be devoid of."[17]

However, this widely read book has been proved how much effective and precious for Islamic as well as Bengali literature can be understood by the comments of "Paighaam" Magazine which has been very impressive weekly and accepted to most of the educated people of

west Bengal, Orissa, Tripura and the state of Assam. In the words of *Paighaam*---

> "In the Bengali literature, the contribution of scholastic knowledge about Islam and message of peace for humanity is very inconsiderable. This reality can not be denied that in Bengali language there has been a lack of satisfactory knowledge about Islam. The "Fifth Chapter of Love" is a successful effort to fulfil this lacking. There is no hesitation to express that the book has been proved as one of most precious property of Bengali literature as well as Islamic march for peace on earth."[18]

In the Search for Straight Line:

This widely read book is one of the most important masterpieces of Moulana Md. Tahir in the sphere of Islamic as well Bengali literature. In the writing of the book he introduced many of the new words in Bengali language most of which were borrowed from Arabic, Urdu and other non-Bengali languages. He has initiated a new approach of writing in Bengali language by mingling it with Arabic literature as it was necessary to bring it to the level of understanding of the common masses. There are certain words that should necessarily be written in Arabic and Urdu so that

Islamic philosophy can be presented in best way of comprehension. Thus Moulana Md. Tahir established an ideal for later generation of Islamic scholars whoever wishes to interpret Arabic books into Bengali language and have been engaged in service of humanity by diffusing peace march of Allah on earth.

In the year of 1956, "The Publication of Koran" *(Koraner Prochar)*, a high ranked magazine in the Indian State of West Bengal and Assam wisely commented on that book. Here it is worth mentioning that the magazine had been published by Moulana Rafiqul Islam and was considered one of the most reputed readers in Indian Bengali speaking regions above mentioned and also in abroad. The magazine commented—

> "Written by Moulana Md. Tahir, the Principal of Kolkata Madrassa, the noted writer in bengali regions Bengal and Assam, *Fzil –E Deobond*, *Farigh-E- Tafseer* from Lahore, Pakistan and *Farigh-E-Madrassa* from Indian state of Assam Board "In the Search for Straight Line" has comprehensively discussed about the need of embossing Islam attaining perpetual peace. Moulana Md. Tahir has beautifully analysed the requirement of accepting Islam for upholding peace in the hearts of humanity. Instead of having Hinduism, Christianity, Buddhism, Jainism and all other religious beliefs, Islam can

only bring about perpetual peace for humanity. We request to followers of all religious people of Bengali origin to go through the book "In the Search of Straight Line" (*Pother Shandhane*) to comprehend the scientific arguments made by Moulana Md. Tahir in this logical writing. Islam is the only religion for permanent salvation of humanity which is universal religion. The book has been authored for those who are followers of Hinduism Christianity or any other religion, but have an insight of understanding with reason and evidence. The book has already cached the attentions of millions irrespective caste, creed, colour, religion and sects. It has been only because of its praiseworthy character the book has been so widely accepted and welcomed by huge population that it has been published for several additions."[19]

A comprehensive analysis of the book reveals some precious advices to the humanity. Moulana Tahir has highlighted that a person having a rationalistic brain should always credit his creator for everything. He gave some reason for his being praiseworthy. He is praised, because He has been loving and is offered thanks, because he affords safety. He confers benefits on us, protects and keeps us safe, gives us life and keeps away from us all that injures and gives us trouble, and all these just out of

His mercy and compassion and as an act of absolute favour, and because of His will to give us standing protection in our expressions and actions both private and open and in our reticence and in our plight and in our pleasure.[20]

Tahir further has gone on saying that surely He is the Absolute Doer of whatever He likes and orders whatever He wills, and knows whatever is hidden, and is informed of all affairs and conditions, both of sins and errors as well as acts of obedience and states of nearness of Him, and I ears and accepts all prayers from whomsoever, He likes and wills, without any contentions and hesitation. His favours on his servants are in abundance and ceaselessly at all hours of nights and day and in all conditions, as He has said "If you enumerate the favours of Allah you will not be able to count them, And whatever of blessings is with you, it is from Allah." This type of reasonable explanation has made the book granted among various communities other than Muslims.

Inkelab:

During 1957-58, another revolutionary accomplishment was done by Moulana Md. Tahir Islamic Bengali literature as he wrote 'Inkelab'. The book has exemplary contribution to Islamic Bengali language and literature which can create a feeling of renaissance and patriotism among

the Bengali Muslims residing in India and abroad. The well-known magazine of Kolkata Koran Prochar comments---

> "Inkelab just has been published. The wise writer and Islamic scholar of Islam Moulana Md. Tahir has scientifically and systematically analysed many of the Islamic thoughts and philosophy. He has explained that Islamic procedure of works is only way to survive identity of human being. It would lead to all-round development human society if they follow it as it is. The book has created a revolutionary feeling among the Muslims as well as non-Muslims in their thoughts and deeds.[21]

In order to bring out the required reformation Tahir Saheb indicated that three things are indispensable for a believer in all conditions of life. He should:

1. Keep the commandments of Allah;
2. Abstain from forbidden things; and
3. Be pleased with the decree of Providence.

'A Muslim' he said, should follow faithfully, in the footsteps of the Prophet (peace be upon him) and should not create innovations and remain obedient to Allah and His Prophet (peace be upon him). He should not

ascribe any partner to Him nor ascribe any evil to Him but should maintain His truth without any doubt, and remain patient and firm without running away.

Apply to Allah for your needs, but do not feel annoyed; but wait. Be united in obedience and do not be disunited. Love on another and do not bear spite towards one another. Keep free from vices and do not be contaminated or defiled by them. Beautify yourself with obedience to your Lord. Do not keep away from the doors of Your Master and do not refrain from being attentive to Him. Do not delay your repentance but return to Him. Do not feel weary of seeking forgiveness from your creator at any time during day and night. If you do so, may be, mercy will be shown to you and you will have good luck and be kept away from hell fire. Be united with Allah and enjoy His blessings.

The first thing which a man of intelligence should see is the condition and composition of his own self, and then of the other creations and inventions. Then he would infer from them the existence of their Creator and Originator, because, creation indicates the creator, and the underlying strong power is the pointer to the wise Actor behind it, because all things are in existence through Allah.

According to Moulana Md. Tahir in every thing there is an attribute from the attributes of Allah, and every name is a sign for one of His names. So surely you are between His names and His attributes and works, inwardly through His power and outwardly through His wisdom. He is manifest in His attributes and concealed in His person. His person is concealed in His attributes and His attributes are concealed in His works. And He had revealed His knowledge through His will and expressed His will in movements. And He has concealed His skill and His workmanship through His will. So He is hidden in His invisibility and He is manifest in His wisdom and power. There is nothing like a likeness of Him and He is bearing and seeing.

He advices the men to keep away from disobedience to Allah, the exalted, and the Glorious, with utmost effort, and cling to His door with truth. And apply all your power effort in obeying Him with apologies and entreaties, showing your readiness, in silence with down cast looks not looking at people nor following your animal desires, nor seeking any recompense, whether of this world or of the hereafter, nor yet any promotion to higher positions or honorable stations. And know it for certain that you are His servant, and all that the servant possesses belong to his Master, so that he cannot do any thing against Him.

Observe good manners and do not blame your Master. Every thing is in an appointed measure with Him. What he puts forward, no one can push back and whatever He keeps back, no one can push forward. Nothing keeps you off from the favour of Allah and His direct blessings, excepting your reliance on people, and means, and arts and crafts, and earnings. Thus people become a barrier to you. Thus, so long as you remain with people, that is, you yearn for their gifts and favours and solicit from them with expectations at their doors, you are then associating Allah's creation with Him.

Then, when you have renounced your hopes with the people and you're associating them with your Lord, you would have thrown away polytheism. If you have discarded your reliances on your earnings, ability, and power, then you testify Allah that He is the Giver of livelihood, and Creator of causes of care and of strength for earning and Giver of power over everything good.

Thus you turn towards Him and throw yourself before Him, the Mighty and the Glorious, when he lifts the veil that intervenes between you and His favour and opens the door of sustenance by His favour at every time of necessity, who is also a fried of the patient as a protection from Him, the Mighty and the Glorious in order to keep you clear from any

inclination towards what is besides Him. He thus pleases you by his favours. Thus, when he removes from your heart every purpose and every desire and every pleasure and every object, there remains nothing in your heart excepting His purpose.

Thus He wants to bring to you your allotted share which cannot escape from you and which is not meant for any one else from among his creation. He will create in you a desire for that share and will direct it to you, so it will reach you at the time of your need. Then He will give you strength to be grateful to him and he will direct it to you and give it to you as your sustenance so that you may be grateful to Him and may recognise and know it. Thus this will increase your desire for aloofness from people and distance from men and for emptiness of your heart from whatever is besides Him.

Then when your knowledge has been strengthened as also your certainty, and your heart has expanded and is illuminated, and your nearness to Allah and your position with Him, and your trustworthiness and worthiness in the matter of guarding His secrets have been increased thereby, you will be given knowledge before hand as to when your share will come to you as a sign in your favour, and as an exaltation of your dignity. This is a favour from Him and an act of kindness and guidance.

Allah the Exalted and Glorious says "Those who strive hard for Us, we will most certainly guide them in our ways.'[22]

And fear Allah and He will teach you then, He will invest you with the power of controlling the Universe, with a clear permission, which will have no obscurity in it and with clear signs which will be bright like the bright sun and with sweet words which will be sweeter than all sweet things, and with true revelation without any ambiguity and will be free from any evil suggestion of the animal self and from the promptings of the devil, the accursed.[23]

Moroner Pore:

On June 15, 1959, Moulana Md. Tahir's father Moulana Hajim went to Hajj pilgrimage for the forth time and he died there. Moulana Md. Tahir accompanied his beloved father during his last pilgrimage. During the funeral of his beloved father he felt the meaninglessness of worldly life of short span of time. He could understand that life of here is a minute one in comparison to the life of ever ending life of hereafter. Simultaneously, he could also realise that his father contribution in his education, direction, guidance and meditation was ever forgettable. He left the person in Mecca to whom he accompanied in Haj pilgrimage. This tragedy had a deep impact in his heart as he lost his guide father.

Therefore, he became nervous and in that nervous situation he wrote his celebrated book "Moroner Pore" (life after death) to remember the situation after death which have to be passed by each every human being in the globe. Moulana Md. Tahir devoted the book in the name of his beloved father Moulana Mohammad Hajim.*24*

About the book "*Moroner Pore*" (Life After Death) the famous Magazine of Kolkata "Koran Prochar" has commented—

> "Moroner Pore" has been authored by the great writer Moulana Md. Tahir who has written the famous books 'Inkelab and "In the Search for Straight Line". Death is the pre-emptive information of the great destruction when world would be diminished. Therefore, it is impossible to comprehend whatever would be happened after that side of death. What a person would face after the death and what type of deadly things would be come into vision have been discussed with evidence in that book. According to Muslim theosophical treatise, the Holly Quran and the holly speeches of prophet Muhammad (PBUH) the book thoroughly described about the situations of grave and the Day of Judgement.[25]

Most of the things he discussed in the book are related to spiritual salvation of men on earth. He wants to send a messege to the humanity to be conscious about the commandments and forbidings of the creator to whom all persons should meet after death. He says that certainly Allah has forbidden you to pay attention to anything else but that, on which He has maintained you and has given you your provision of obedience, and has bestowed on you out of His all, otment provisions and favour. And He has warned you that whatever is besides possess a trait with which He has been trying them (others) and that your cheerful acceptance of your portion is better for you and purer and preferable. So let this be your way and resort; your objective and longing through which you will attain every object and reach every station to receive blessing, freshness and joy. Allah has said in the Holy Quran, '*No soul knows what is in store for them of that which will refresh the eyes, a reward for what they did.*' So there is no deed beyond the five prescribed ways of service, eschewing all sins. There is nothing greater and more honourable and more liked by and pleasing to Allah than what we have mentioned for you already.

Therefore, Moulana Md. Tahir advised the followers of Islam to cultivate patience and cheerful submission; to pay regard to the present and practice obscurity; to remain quiet, to be composed, and to be silent; Be aware; Make good your escape; Make haste, Fear Allah; And again fear Allah;

Cast down your looks; Turn away your eyes; Be modest; till the destined reaches its appointed time and you are taken by your hand and brought to the forefront.

Then will be removed from you all that you feel heavy, after which you will be made to plunge in an ocean of favours and kindness and mercy; and will be clothed with the robe of light and Divine secretes and rare knowledge. Then you will be made near and spoken to, and given gifts, and made free from need, and made courageous and exalted, and addressed with the words, 'Surely you are in our presence to day in *honourable and faithful one.' Then guess and appraise from the condition* of Yoosuf when he was addressed through the tongue of the king of Egypt, its chief. Apparently it was the tongue of the king that was speaking, but in fact, the speaker was Allah, who was speaking through the tongue of knowledge. To Yoosuf was given the material kingdom, namely the kingdom of knowledge both spiritual and intellectual, and of nearness to Allah, and of distinction and high position before Allah.

With regard to the kingdom of knowledge he says, 'This is what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah.' When you are thus addressed O truthful one, you are given an ample share of great knowledge and blessed with strength,

goodness, power and saintliness, and an order which affects the spiritual and non spiritual matters and are vested with the power of creation, with the permission of Allah, of things in this world even before the coming of the hereafter. Then in the hereafter, you will be in the abode of peace in Paradise. And the sight of the countenance of Allah will be an additional favour, which is an objective without limit or end.

It is a parting advice of mine that you should never complain about any mishap that may befall on you to any one either a friend or a foe. You should not blame your Lord for what He does to you, and for His test of you. You should rather give publicity to what good happens to be with you and to express your thankfulness on that account. Who is there that is devoid of the blessing of Allah? The mighty and Glorious says 'And if you count the blessings of Allah, you will not be able to enumerate them.' How many are the blessings with you, but you do not recognise them, you should look to no body else, because in nothing else is there harm of good or appropriation or renunciation or honour or dishonour or elevation or fall or poverty or affluence or movement or pause. Matter is the creation of Allah, and in the hand of Allah lays the source of its movement by His command and permission. It continues to exist up to a time fixed by Him. And every thing exists according to a measure so fixed by Him. Whatever He has made posterior can by any means be made anterior and whatever

He has made anterior can by any means be made posterior. If any harm is to befall you, no one can avert it excepting Him. And if any good is to accrue to you, no one can withhold His favour.

Thus if you complain against Him while you are in comfort enjoying some of his blessings in your desire for an increase of them, shutting your eyes to what has been bestowed upon you as very poor you will offend Allah. He will remove them from you and make your own false complaint real and double your misery and intensify His chastisement and anger and displeasure for you. He will make you fall off from His sight. Therefore, beware of complaint, even if your flesh is cut into pieces by means of scissors. Save yourself, Fear Allah, Fear Allah, Fear Allah.

Moulana Md. Tahir has done a similar job as it was done by Thomas St. Aquinas in the eleventh century in Europe while he wrote about Christianity and could germinate a spiritual feeling among the Christian of Europe.[26] He also can be compared with Ibn-Khaldun of Egypt who contributed in Arabic philosophy during the fourteenth century.[27]

Services to Sister:

As it has been mentioned in the above some paragraphs Moulana Md. Tahir' father was died while he was in Hajj pilgrimage and he was accompanying his father. In the meanwhile his father willed him to serve his sister like a brother and let her to stay at his own home. Moulana Md. Tahir did in accordance of his father's will and provided her shelter, cloths and all the requisites whichever she needed.

Moulana Md. Tahir always took care of his friends, teachers, known people as well as kiths and keens more than their expectations. He was always busy in meting different types though he was a severe prey of chronic asthma and weakness. His sister Merriam admitted that she was taken care of by her bother like her father and husband.[28]

Tahir's Efforts in Restoration of Peace in Tripura:

In 1959, when communal riot broke out in various parts of India and the people of Tripura were busy in selling theirs lands and belongings and leaving to Pakistan, Moulana Md. Tahir accompanied by Asad Madani went there to appease them. He visited various villages, arranged a number of meetings and preached the people of Tripura to be patient and should not sell their lands, graveyards of their own and to stay in India.[29] He has created a feeling of love for their Masjids and other religious places. His efforts to restore peace and security had so deep

impact that most of the Muslims in Tripura decided to stay there. In same way in 1962, again communal riot broke out in Tripura. At that time also Moulana Md. Tahir along with his some others went there and could able to restore peace in the same way. His rational speeches made them understand that their stay in India would be more beneficial than leaving it.[30]

Summery:

In a nutshell, Moulana Tahir is one of the forgotten heroes in Indian society who have sacrificed their lives for the sake of Indian freedom and emancipation of Indian society from the orthodox superstitions. He invented various techniques and methodologies to educate Indian Muslims and strived to bring them out from various religious dogmas and miss-beliefs. He established a number of educational institutions among which one Jamia Islamia has achieved the status of university. Therefore, it is highly imperative to study about a person like Moulana Md. Tahir to whom Indian society has been indebted.

The Post-structuralism of Moulana Md. Tahir: Not unlike many of his 'modern' counterparts, Moulana Md. Tahir is an excessively eclectic thinker who grappled with various issues of wide-ranging nature. Accordingly, he has been described as a sociologist, a philosopher, an

economist, a historian and a Islamic constitutional expert. One can also add, even after reading the "Sadhana O Sangbidhan" ("Meditation and Constitutions) and "*Buniyadi Deeni Shiksha*" (Primary Islamic Literature) alone, that Moulana Md. Tahir was a philosopher, an economist, a historian and a Islamic constitutional expert and so forth. And he was all of these at the same time. But even a more fascinating quality of this versatile thinker must perhaps relate to the methodological affinity between his perspective and those of today's most innovative scholars. But apart from their approaches, the substantive issues considered worth tackling by them exhibit some similarity. Coming across the following excerpt as isolated passage, for instance, it would not be out of bounds to think that it was taken from a text authored in the past few years on the structure-agency debate: As a rule, man is able only to comprehend the causes that are natural and obvious and that present themselves to our perception in an orderly and well-arranged manner the way in which causes exercise their influence upon the majority of things caused is unknown. The perspective represents one of the most abstract, and yet crucial, meta-theoretical issues in contemporary Islamic theology.

In a similarly poststructuralist tone, Moulana Md. Tahir went on to argue: Man should not trust the suggestion his mind makes, that it is able to comprehend all existing things and their causes, and to know all the

details of existence. Such a suggestion of the mind should be dismissed as stupid. One knows that a deaf person feels that the whole of existence is comprised in the perceptions of his four senses and his intellect. The whole group of audible things constitutes no part of existence for him. Post-structuralism is anti-essentialist. So is Moulana Md. Tahir's paradigm. Similarly, Moulana Md. Tahir shuns the intellectual tendency of essentializing contingencies, and asserts: "No action resulting from choice is a natural one"

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