Chapter- Three

CONTRIBUTION OF MOULANA MD. TAHIR TOWARDS ISLAMIC (THEOLOGICAL) EDUCATION.

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Moulana Md. Tahir was a great educationist who dedicated his entire life for promoting Islamic theological education. It was seemed in him that he had been sent on earth with a single mission to defuse Islamic education to every house-hold, far and near especially in Bengali speaking regions of Asia. In the initial period of that great mission he called various religious meetings and congregation and preached people towards educating their children. During that transitional period he could not get any feed-back from the society as the system was much adverse. But being a great reformist and devotional personality, he did not leg behind. With passionate steps he gradually and steadily came forward to understand the situation of Muslims.[1]

Islamic scholars of the Indian sub-continent have a glorious legacy of service to the religion. Down the ages, they continued their missionary activities and propagated Islamic teachings and values to the common

masses. Moulana Tahir was one among all those revolutionary personalities who rendered significant services to Islam. It is the need of the hour to discover various dimensions of his contributions and evaluate them in the present context.

From the very onset of his working life Moulana Md. Tahir (R) played a prominent role in spreading Islamic education. He was associated with establishment as well as management of various *Madrassas* of Assam-Bengal region directly or indirectly. From the very beginning of his working life, Tahir Saheb was very much attentive to the spread of Arabic-Islamic education. He contributed to the establishment various *Madrassas* and *Maktabs*. He always inspired people to establish *Maktabs* and *Madrassas* in west Bengal and other Indian territories.[2]

The impulse for propagating education among Muslims was so high that one of his close disciple who is presently working as an assistant teacher of South 24 Porgona Madrassa, Moulana Rashidul Alom narrated that one day while Moulana Tahir was engaged in educational awareness programme, he explained the following Koranic version with having a sympathy towards children community in general and Muslims in specific.

" لا تقتلوا أولادكم خشية إملاق "

(*Don't kill your children for the fear of hunger*)

He elaborated the version with saying "if you do not impart education to your children, it would not be killing of them, but certainly would be like of killing their brains".[3] By this type of assertion we can understand his deepness of concern for promoting Islamic education. In fact he had a mission to promote education among Muslim community which was under the pray of superstitions and other illegal practices.

In this chapter efforts have been made to highlight the Contribution of Moulana Md. Tahir towards Islamic (Theological) Education with a special focus on the functioning as well as impact of various socio-religious services he rendered. I have sketched attention on his movement that how he was engaged his life for the service of the humanity by educating them and acquainting them with their creator. However, before going through a comprehensive study about the contribution of Tahir Shaheb in promoting Islamic theology, it is necessary to have a glance on the system that have been prevailing in the Islamic society. This would be certainly helpful to convey the destined work in a comprehensive manner and would reach the level of understanding for the common masses.

Education in Islam—Myths and Truths:

Issue of "Islam and Education— Myths and Truths," is unusually high turnout signals, no doubt, more than scholarly interest in the topic.

Noteworthy about these submissions was that many authors mentioned 9/11 directly or indirectly, that several dealt with the Madrassas in various parts of the Islamic world today, and that the overwhelming majority of manuscripts treated education in the modern and contemporary Islamic countries. It indicates that the interest in the topic is broad and has a sense of urgency related to the current political situation on the global level and in terms of the relationship between the Islamic world or the Muslim population and the West. Another feature of many of these submissions was the authors' sense that there was a great deal of inaccuracy or even sensationalism about Islamic education in the Western media and in the statements by policy makers and journalists. Thus, here it is wished, to set the record straight by providing accurate, documented information, based on the use of reliable, scientific methodologies.[4]

Any periodization, is risky for any study in any field. It is even riskier when one is dealing with enormously large geographical areas, whose peoples speak different languages, have innumerable cultures, and over the centuries have undergone varied historical experiences. However, the usefulness of periodization is unquestionable. In the particular case of education in Islam, the utility is increased, and periodization becomes an urgent exercise, due to the absence of a comprehensive study of this topic.

What will be proposed here, thus, represents a beginning and not by any means a final word on it.

In a way, education could be envisioned as one of the cornerstone of Islamic civilization and its backbone, Islam. Although Islam emerged in a largely illiterate society on the Arabian Peninsula, the scripture that lay at its foundation, the Koran, called itself, among other things, "The Book," and its study was made incumbent upon Muslims. More generally, seeking knowledge was encouraged in the Koran and in numerous traditions (Hadiths) of the Prophet of Islam, Muhammad, as well as his actions. As Muslim society grew exponentially as a result of swift conquests and slow but steady conversion, the place of knowledge in that society also grew in a unique way.[5]

The result was the foundation of a diversified, vibrant civilization, that acted as an inspiration to a large sector of the inhabitants of the *oikoumene* then, and that made room for the efflorescence of the secular in the midst of the religious. Books, in manuscript form, travelled from Samarqand to Co´rdoba within months of their publication; whole markets of booksellers emerged in all urban centers; scholars travelled enormous distances and endured real hardships "in search of knowledge"; compilation was viewed almost as a form of worship; and litterateurs sang

the praises of books. By far the most widespread and important of them were the *Maktab*, the mosque, and the madrasa.[6]

In case of Indian sub-continent it is said that education has been being promoted since the time when Islam itself arrived in the western Indian parts. During the Mughal Empire special importance was given on the promotion and propagation of Islamic education. There are number references of establishing numerous educational institutions and other procedures of instructing education flourished under aegis of empire Akbar, Babar, Firoz-Shah, Aurongzeb. In order to make our research work more convenient, here it is inevitable to have a brief historical sketch on the education system under Mughal dynasty as that system was mostly borrowed and modified by the subsequent educationist in India.[7]

Before the advent of the Muslims in India, the Indian had already developed a system of education suited their genius. Education in that period was confined to small groups of people only. There were private individuals who set up educational institutions for the spread of education in a limited section of society, where no government, either Hindu or Muslim, considered it to be its duty to promote public education.[8]

Muslim Educational System in India:

The Muslim educational system in India has developed in the eighth century. It was introduced in India in that century and flourished into the Punjab in the twelfth century. The Islamic pattern of education was well developed before the Muslim rules developed in India. The Madrasahs occupied as the centers of orthodoxy, and they aimed at a stabilizing a body of beliefs and a discipline prescribed by these beliefs, which the entire social structure revolved. By the middle of thirteen century, the whole of the science and culture of the Islamic world was imported into India, where Delhi became the greatest centre of Muslim learning in the east. The pattern of education which found its culmination in *Ghazni* was adopted from where it spread all over the country.[9]

Muslim Education under the Mughals: Babur founded a Madrassa at Delhi that taught mathematics, astronomy, geography, and the theological courses. From the foundation of Muslim rule in India to the reign of Akbar, there were no changes in the Muslim educational system, either in the curriculum or in the method of teaching. There were mainly two drawbacks in this system of education.[10] Firstly, the existing curriculum was theological and many subjects outside the scope of Islamic Studies was neglected. Secondly, the method of teaching was difficult to understand and outdated.

However, Akbar introduced important reforms in this system challenging the whole educational pattern. In the existing curriculum, he included new subjects such as; Indian philosophy, ethics, arithmetic, domestic or home science, agriculture, mensuration, the study of government, physiognomy, astronomy, geometry and other physical sciences (tabi'i). The study of Sanskrit and Sanskrit literature was also introduced. The courses of this study included Nyaya (Indian logic), Vyakarana (Grammar), Yoga (Patanjala Yoga), and Vedanta (The Study of Upanishadic philosophy). The method of teaching was laid on training the mind of the student to understand the subject himself with little help from the teacher. The teacher was advised to pay a special attention to the following five things:

1. Knowledge of the letters
2. Meaning of words
3. The hemistich
4. The verse
5. The former lesson[11]

With a view to enabling the Muslims to get familiar with the Hindu religion and culture, to removing misunderstanding between the two communities, and to making both of the Muslim and the Hindus realize

their weakness and reform them. Akbar set up a translation bureau for translating into Persian the Sanskrit works on religion, philosophy, and literature. It was also intended to translate the Arabic works on religion, mysticism, and jurisprudence. All the translated works were deposited in the imperial library, and were read out to Akbar from time to time.

After the conquest of Gujarat, the way to the centers of learning of Arabic such as Hijaz was opened up to the Muslims scholars of India. However, the training in the academic traditions of Arabia became helpful in raising the academic standards in Mughal India. Another important consequence of this was that the Indian scholars became the masters in the intensive study of the hadith in the eighteenth century.[12]

Muslim educational institutions were of two types- a *Maktab* or primary and secondary education and a Madrassas, or institution of higher learning. It seems that the Madrassas were endowed by the state or by some munificent noblemen, while primary education, imparted in the *Maktabs*, was left to private enterprise. The content of education given in these schools was not the same throughout the country. However, it was necessary for every Muslim boy at least to attend a Maktab and to learn the necessary portions of the Koran required for daily prayers. By the eleventh century C.E., the institutions of higher learning in the Muslim

countries, called Madrassas, had developed into centers of learning.[13] The system had impressed him a lot though he significantly changed their principles according to his own philosophy. Sufism was also promoted during the period which had a deep impact on the contemporary Muslim scholars including Tahir Saheb. However, he tried all these principles from the gross-root level.

Tahir's Establishments of Religious Institutions:

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* (Religious Pre- 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.[14] Here it is worth mentioning that the *Maktab* arose in the first Islamic century (or AH, corresponding to the seventh of the Common Era, or CE), providing elementary education in specific quarters outside the mosque, possibly adjacent to a mosque but also possibly in the open air or in a tent. The subjects taught at the *Maktab* varied from place to place but included memorization and recitation of the

Qur'an, reading, writing, spelling, accenting letters, arithmetic, and some basic religious duties, like the rules of ablutions and prayer.

The *Maktab* was run by a teacher, called in Arabic a *Mu'allim*. The *Mu'allim* taught all year round, except for holidays and special occasions. The ages of the pupils varied, since attendance was voluntary, and so a pupil might spend five years or more in a *Maktab*. The teacher normally agreed with the pupils' parents on a particular sum of money that would constitute his wages, and, if the number of pupils became large, the teacher might go into partnership with other teachers. The teacher's duties included examining the pupils' writing boards and calling their attention to any errors in them. On some evenings, the teacher tested the pupils' mastery of Kor'an memorization one by one, although he might test them in twos or threes if he deemed that appropriate. When the pupil had completed the recitation of the entire Kor'an, he was given an award. The weekly day of recess was Friday.

In the Maghreb (western Arabian countries), however, Thursday was also a holiday, whence its nickname *khamis al-talib* (the pupil's Thursday). Contrary to the scholars who taught at mosques, teachers of the *Maktab* were generally not accorded a high social status, although the usefulness of their profession was universally acknowledged. In modern

times, the need for *Maktabs* as a means for elementary education has been severely eclipsed by public and other schools. Many *Maktabs*, however, survived thanks to the generosity of philanthropists, the attempts at reforming the *Maktab's* curriculum and assets, or the desire by various groups to inculcate in the youth an anti-colonial spirit. The *Maktab* survived in the form of Koranic schools.[15]

Moulana Md. Tahir established various levels of boards from grass-root to state level. The most important contribution of M. Tahir's life was the establishment of *Jamia Islamiah Madania Madrassa* at Jamia Nagar in Kolkata. The foundation stone was laid by Maulana Asad Madani, the president of All India *Jamiat-Ulema* on 25th February, 1977.[16]

Torrents of Islam reached to the shore of Bengal by means of Arab Muslim traders who used to halt at coastal ports of Bengal while doing their trade with east and south-east Asia. Some of these trades turned to preachers of Islam and eventually settled down in the coastal areas permanently. They developed a good rapport with the native people which resulted into the latter's conversion to Islam. It was only in early 13th century that a Turkic military general. Ikhtiyaruddin Muhammad Bakhtiar Khilji conquered Nudiah, the then capital of Bengal (presently in Rajshahi district in Bangladesh). Lower caste Hindus and Buddhists

who were oppressed in the caste ridden society started converting to Islam in a large number.[17]

This trend of mass conversion continued for hundreds of years. Another aspect of the arrival and spread of Islam in Assam-Bengal region was the missionary activities of Sufi-saints have propagated Islam down the centuries. Saint Shah Jalal (death.1346 A.D.) is one among the chief propagator's of Islam in Bengal. This legendary Sufi went to Syleth (Bangladesh) from Delhi in 1303 A.D. with a group of 360 disciples undertaking a mission for propagating Islam. Shah Jalal became so famous that Moroccan tourist Ibn Batuta visited Syleth to meet him. Shah Jalal is the man behind propagation of Islam to north-east India.[18]

Propagation of Islam to the region of Bengal resulted into a simultaneous propagation of Arabic language in the region. Unless having memorizing a few verses of the holy Koran a Muslim cannot offer his daily prayer which is one among the five pillars of Islam. As a result, preachers of the religion of Islam emphasized on imparting the knowledge of basic Arabic to Muslims. To meet this requirement, mosques, *Maktabs* and Khanqas were established. These institutions have been instrumental in spread and propagation of Arabic to Bengal. These institutions have been instrumental in spread and propagation of Arabic

to Bengal. Due to confluence of their indo Arabic cultures, many Arabic words made their entry in to Bengali vocabulary and mixed up with the latter and got frequently used in such way that sometimes a lay man get confused of their Arabic originality. It has also been noticed that the coastal regions of in Assam-Bangal region have more Arab influence in their dialects than any other region due to their long and close proximity with the Arabs. Moreover, many Arabic words which are common in Persian entered into Bengali via Persian when the latter was the official language in Indian sub-continent.[19]

Beginning with the establishment of different Madrassas in different district, which is perhaps the first institution of Islamic learning in Bangal, a considerable numbers of Madrassas were established in Bengal from time to time. As per the estimate of indologist Max Muller, there were 80,000 Madrassas in east Bengal in the early 18th century. Establishment of Calcutta Alia Madrassa in 1970 (which is now Alia University, Kolkata) and subsequent establishment of other Madrassas are considered as a revival and restartar in the development of Arabic Islamic education. University of Dhaka was established in 1921 which contributed to the enrichment of Arabic-Islamic studies through its department of Arabic and Islamic studies. Following the independence of India in 1971, Islamic foundation of India was established in1975 which

publishes the variety of books on Islamic literature.[20] In 1978; Bangladesh Madrassa education board came in to existence to supervise the Madrassa education system in India.

Since, 12th century, scholars of Bengal contributed to the enrichment of Arabic-Islamic literature in terms of compilation and translation. Even non-Muslim scholars such as Raja Ram Mohan Roy (1774-1833), the father of modern India and Girish Chanra Sen (1835-1990) contributed to the enrichment of Arabic Islamic literature in 19th century Bengal. A considerable number of Arabic journals are published from Bangladesh. In 20th century people like Moulana Md. Tahir contributed to the enrichment of Arabic-Islamic literature by writing as many as 37 books.[21]

Assam-Bengal has two kinds of Madrassas- 1) Qaumi and 2) 'Alia. Qaumi madrassas teach religious subjects along with a few primary level secular subjects. They operate out of generous public donation. On the contrary, 'Alia Madrassa imparts education of both religious and secular subjects. 'Alia Madrassas are financed as well as administered under the supervision of government.

To face the challenges of modern age, it is necessary for a student to have a proper exposure to both traditional as well as modern education.

Keeping this in view, a new kind of Madrassas developed in Bengal in recent times. Madrassa Dar- al- Rashid in Mirpur, Dhaka offer's a five years course on Islamic studies only for the college graduates. Another such example is '*Kolkata Alia Madrassa*' where general subjects are taught in English and Islamic subjects are taught in Arabic medium. Graduates of these Madrassa's merge to the modern educational institutions and pursue higher studies.

Therefore, for many scholars of Islamic history, Moulana Md. Tahir was a religious leader, a versatile scholar as well as writer of 20th century. He continued his socio-religious services for more than half century. He was an ideal teacher who taught '*Hadith*' for long 44 years and engaged himself to the services of Koran throughout his life-span. He also taught at *Badarpur 'Title Madrassa* (Assam). Apart from his scholarship, Tahir was a great philanthropist. In 1972, he established an orphanage in his own house to take care and educate the poor orphans of West Bengal and its locality. This orphanage was later named as '*Tahiria Orphanage*'.[22]

Here it is worth mentioning that Moulana Md. Tahir had never favoured imparting the western style of school education for Muslims. In his opinion, the westernization might lead to the destruction of Indian

composite culture. Therefore, he favoured indigenous instruction of education which would be helpful to survive our constructive and tolerant civilization. Moreover, his primary intension was to promote Islamic education among Muslims so that they would not be submerged with the western culture. So he introduced basic science, English, Bengali, Arabic, Persian, and some other languages in the instruction of Madrassa education.

He was so devotional in promoting Islamic education that he never took any salary from his own Madrassa. His motive was to enshrine spiritual education among the hearts of Muslim community rather than simply educating them. He wanted to promote precious qualities of Islam in Muslims for which he even never cared for his government job. One such instance was that when he found that the students of Alia Madrassa were not caring for Islamic traditional cloths he warned them. When they denied obeying his guidance he resigned the service in Alia and established his own Madrassa at *Modoni Nogor, Bakda* in Calcutta. Moulana Md. Tahir used to pay rent for using the rooms of his own Madrassa. He never lent money from his Madrassa fund even in his serious need. He even noted his last will in his diary before death all his belongings should be handed over to the Madrassa when he would be no more in this material world.[23]

Tahir's Contribution to Islamic Theology

Ta`limul-Islam: (تعليم الإسلام)

Moulana Md. Tahir translated the basic book of Islam namely 'Talimul Islam' from Urdu to Bengali language. He accomplished this great task in the year 1956 and named it as "*Buniyadi Deeni Shiksha*" or "The Basic Knowledge of Religion". Its original version was written by renound Islamic scholar of Deoband, Mufti Kifayatullah, in which he compiled all the basic knowledge about Islamic *Shariah* (constitution) which is required for each and every Muslim. Although the book is essential for every Muslim child for having a primary understanding about Islamic life, yet it was only published in Urdu language. Tahir has done a great job by translating it into Bengali language by which millions of Bengali speaking school going Muslim children could be introduced with the essential rules of Islamic *Shariah*. The book has been so widely diffused that its copy can be found in each and every Muslim household throughout the Bengali speaking regions of India and neighbouring Bangladesh.[24]

In 1991, the great writer of Islam, Tahir Shaheb edited the book introducing with some more emerging issues and new rules that were not given importance in the earlier addition. The book has been proving itself

as one of the most effective hand source of basic Islam in the present era of information and communication technology. Now the book has been added in the syllabus of '*Maktabs*' (Islamic Pre-Primary and Primary schools of Education), not only in the state of West Bengal but also in the state of Assam, Manipur, Nagaland, Mizoram as well as Tripura. Recently the book has got appreciation in some other countries including U A E, Europe, Canada and some other African countries. People of Indo-Bangla origin study the book in these foreign countries.[25]

Recognised book Deeni Ta`lim:

In 1966, in accordance with the West Bengal Islamic Education Board, "*Deeni Ta`lim Ka Risala*" was translated into Bengali under the aegis of *Aljamiat Book Depot*. The first part was translated by Qazi Mohammad Mustafa and the second part was translated by Gausul Anas Khan who was also the editor of *Paigham* Magazine. Rest of the third, fourth fifth and sixth part were translated by Moulana Md. Tahir who was then the general secretary of West Bengal Islamic Education Board. He has done exemplary job in translating these books that reader can understand that these are some magical contribution to Islamic philosophy.

In the state of West Bengal Islamic Education these books had played impetus rule in socialising the children towards Islamic philosophy and

traditions. The Muslim pupils of West Bengal could strengthen their basic belief in Islam and could be aware of Islamic constitution along-with having certain sort of knowledge about brief Islamic history. These books have provided basic rules of personal and social lives of people, human rights and like subject. With the establishment of Maktabs these books have been accepted as textbooks of these institutes and the pupils could attain general knowledge about Islam. Its widely diffused effects have been found in every town and village of West Bengal.[26]

Meditation and Constitutions:

During the session 1960-61, another revolutionary work was accomplished by Moulana Md. Tahir that shacked the mind set-up of Muslim world. His celebrated book namely "*Sadhana O Sangbidhan*" (Meditation and Constitutions) that brought a breeze of optimism for educated Muslim segment of the country. The book has thoroughly dealt with the pious Islamic rules for an individual's life. It provided a brief outline about the rules and norms of social and economic aspect of life. Apart from these important aspects some other aspects of life have been comprehensively compiled by Tahir in that book. As far as the purity and cleanliness are concerned the book has so beautifully described that it could probably change the life style of a person if he or she go deep

through the book. Moreover, the book guides a person about truthfulness, dieting procedure, clothing and the like basic necessities of a person's life. All these essential rules have so attractively presented in the book that these guidelines would certainly enable an individual as a complete person.[27]

About social aspect of life, the real procedure of greeting, shaking of hands, polity in treating, using languages etc. have been ably guided by Moulana Md. Tahir in that celebrated book. The book has compiled the evil effects of most of the ill deeds like feeling of proud, commenting on others activities, breaking of sentences and the like. It stressed on attaining the qualities of devotion, purity of concentration on worshiping, services to the ill persons, giving up of irrational arguments, services to the parents, welcoming and hosting of guests etc.

So far as the economic aspect of an individual's life is concerned Moulana Md. Tahir highly condemned the existing evil practices in this book. These activities are illegal system of weights made by sellers and shopkeepers, earning of black money, playing tramp cards, giving and taking of interest, money control and the like un-Islamic practices prevailing in the Muslim society. In the light of Islam, he also discussed the norms of establishing and managing of companies and industries of

small and large categories. He sketched a line on mining procedure under the insight of Islamic *Shariah*. As the name of the book he has formed a constitution for the Bengali speaking Muslim nation spread over Asia Pacific countries. Later on the book was sold among the Bengali speaking Muslims residing in far Europe, Russia and America.[28]

Therefore, there is no doubt that modernist scholar of Islam, Moulana Md. Tahir has considerably contributed in articulating Islamic books in the literary viewpoint. He pioneered the following generations of writers who were intended to pen down to do something for providing insight to the Bengali speaking Muslims to know about Islamic rules and norms in every aspect of life. The able writer Tahir Shaheb aptly described that with sincerely upholding Islamic constitutional norms and values an individual can attain perpetual peace. He proved with evidence that only Islam can enable a human being as the representative of the creator " خليفة الله " (*Khalifa-tullah*) on earth. This *Khalifa* (Caliph) would eventually create a peaceful environment by ruling the common masses with his divine insight. On the basis of Islamic constitution (*Shariah*) it would be certainly possible to attain Allah's bless and expected position in the life of here-after in paradise which in his word is 'ever-ending goodness'.

Tahir Shaheb had the strong faith that the best way of getting rid of modern threats like global terrorism and other means of violence by socialisation of Islamic norms, customs, traditions and precious values. If the religion is properly enshrined in the hearts of humanity all these evil practices will wither away un-deliberately and unconsciously from the human society. These problems have a grave concern of present human society and Islam can only make a vent in the constant constraints and restless exertion if people irrespective of caste, creed, colour and religion adopt it. These types of philosophies lead us to understand that Moulana Md. Tahir had some sort of foresight with which he could indicate about the forthcoming crises. He was very much cautious about those problems and therefore, he prescribed for the probable remedies in order to tackle them. Thus, his philosophical ideas have a deep impression in the present generation of Muslim scholars.

Tahir Shaheb ruled out the contemporary concept of development and developmental issues. He believed that pre-requisites for development do not always lead to peace and prosperity rather many a times they conspire people towards hunger, war, mutual rift and suspicion. Therefore, the real development is not the material well being that makes others hungry, unhappy and poor. But the real development is the up gradation of human quality of spirit. When human psychology is encouraged by

spiritual satisfaction then only development can be possible. That development would lead to the ever-ending peace and prosperity. Islam has efficiently presented the ideal for each and every aspect human survival with certain its precious constitutional rules. Observation of self-sufficiency is a very effective means to attain great human quality is explained in the book "Meditation and Constitutions".

Moulana Md. Tahir has emphasised on the real means for development, truthfulness and speeches and deeds in his book "Meditation and Constitutions". He stressed on the system of money control system which has been prevailing in the society and its worse effects on the social being. Tahir also has given his light of insight Islamic procedure of providing rent on houses, shops, flats and lands which has been proved essential for the followers of Islam as well as others. He was also cautious about various conflicting matters of ownership and so he sketched the attention of general masses by writing separate chapter on ownerships and landlordism. By this type of instruction he tried to rectify the Muslim society that has been sent to the world as a model to the humanity. This reform movement had a very fruitful effect on the Muslim community which is still continued in Assam-Bengal regions.

Being a modern writer, Moulana Md. Tahir clearly discussed about the banking system which has provided a new hope for the Muslim community throughout the globe to purify their money from misuse. Likewise, he discussed on more than hundred items in that famous handbook for guiding Bengali Muslim community residing in various regions of the earth. He compiled all these matters in the book with reasonable explanation. In the present day some of these principles have been being implemented in some parts of India and abroad under the Islamic banking system. However, these principles have been analysed by Tahir Shaheb before almost half a century.

Universalisation and generalisation are the two primary characteristics of the book "Meditation and Constitutions" with which the later generations of Islamic writers can be led towards scientific and rational writings. The book is more beneficial than general masses. The sociological, economical, cultural-anthropological and the like aspects of life in accordance with Islamic divinely established rules were not known even to educated Muslims. People can have command after going through the book. Moulana Md. Tahir has amazingly explained the meaning of word بركة "Barkah" (increase and development with satisfaction in accordance with Islamic belief). According to the Islamic philosophy, procedure of fooding and clothing has been described very rationally with

strong evidence in the book. These evidences might be mentioned more than hundreds of times in the most authentic religious scriptures of Islam i.e., *Koran* and *Hadiths*, but it pleased thousands of Muslim scholars as it beautifully accumulated and wisely articulated all these evidences in a single hand-book. By observing these rational explanations the forthcoming generation of the pupils of Islamic thought can achieve an insight for further writing about Islam and show right path for perpetual salvation.[29]

Al-Koran; *Tarjumah wa Tafseer*:

Al-Koran; *Tarjumah wa Tafseer* is one of the most important contributions of Moulana Tahir in the way of comprehending the basic and the constitutional revelation of Almighty for the humanity. In the opinion of Siddiqullah who is son in low of Taher Shaheb, "There may be many other Tafsirul Koran, but the explanation of *Al-Koran; Tarjumah wa Tafseer,* is the simplest explanation of Al-Koran and it is easily understandable. The explanation of *Al-Koran; Tarjumah wa Tafseer* seems that the author is much near to Prophet Muhammad at the period of revelation."

Moulana Tahir systematized the explanation of *Koran* in a scientific and realistic way by which some section of non Arabian intellectuals knew

the actual meaning and explanation of *Al-Koran*. In *Al-Koran*, he has provided a brief outline before going to start each and every chapter. In *Surah- Fateha*, almighty has given his introduction, praise, manivolance, grace, power, justice, consequence of his worship, procedure for getting his help, and a brief introduction of the history of people, present condition of people and ever ending situation of future.

He introduced the second chapter with some brief outline that almighty has described about the importance and necessity of *Koran*; for whom it has been revealed, significance of those who fear almighty and all types of physical, mental and economic worshiping of Allah. Signs of dis-believers (كافر), hypocrites (منافق) and the severe consequences of those people. Almighty never favour the share-holders of power with his might. It is worthwhile to mention here that in this chapter i.e . سورة البقرة He described about the creation of human being, residence, living, fooding and housing. The extra-ordinance of *Koran* and challenges of *Koran* to the non-believers and anti-Islamic scholars of Jews and Christians have been beautifully described in the book. The chapter further goes with describing about the Haven and the residence of paradise that would be in the perpetual peace. In this way Tahir brought out abstracts of the chapter which are very helpful for every readers of Koran.

The determination of almighty about the creation of ruler (Khalifah) and the argument of angels are enclosed in this chapter. Eventual creation Adam exposing Knowledge of Adam in comparison to angels; admitting ignorance by the angels proudly attitude of devil,(ابلیس) his entry into the earth for committing blunder mistake and eventual granting of pardon in favour of Adam has been beautifully described by almighty in the second chapter of Koran. Some important stories of Israelites and Forerun have been narrated along with Musa (peace be upon him). Many constitutional rules of Islam have also been described in this chapter. Tahir arranged all these matters along with chapterisation.

For instance, in explaining very first word of Koran " الم " He described that there are many decisions in the Holy Quaran such type of wards are used in the initiation of Surah (chapter). Its real meaning is not known to human being. For some unknown reason, Allah and his messenger have not exposed their meanings to humanity. Although many scholars have been describing these alphabets from different angles, there are merely their speech, understanding and their actual meaning can not be explored with have our limited knowledge.[30]

He explained the reason of disbelievers with saying that due to their self – germinated pessimistic thought towards the prophecy of

Muhammad, they were graved in suspicion. Therefore, almighty also assisted in the increase of suspicion. Moulana Tahir comprehended that the person who has a feeling of getting remise from illness he would certainly try to take medicine regularly, but the person never wants to get rid of disease he can not be forced to take medicine. In the same way those people will never get straight line that are not conscious about the day of judgment and they never care for achieving the blessing of almighty. Moulna's this understanding leads us to comprehend a new philosophy of Islamic theological thought.

In another instance, Moulana Md. Tahir systematically explained the version

" وإذا قيل لهم لا تفسدوا في الأرض – قالوا إنا معكم – إنما نحن مصلحون – ألا إنهم هم المفسدون ولكن لا يشعرون "

[when it is said to them; "make not mischief on the earth, they say; "why, we only want make peace" of a surety, they are the ones who make mischief, but they realise (it) not.][31]

With saying:

"From here is version of holy Koran reads the situation of hypocrites; they have faith in their words and not with deeds, their hearts were not ready to

embrace Islam. They acted with..... being omnipresent almighty knows about the policies of hypocrates, he described about their signs. But the hypocrates belived that their hierocracy was not known to Hazrat Muhammad (p.b.u.h). they laughed at Allah and his messenger, but actually Allah laughed at them as he had prepared perpetual power for them"

" و إذا لقواالّذين آمنوا قالوا أمنا – وإذا خلوا إلى شياطينهم - قالوا إنّا معكم - إنّما نحن مستهزئون – الله يستهزئ بهم ويمدّهم في طغيانهم يعمهون "

{ when they meet those who believe, they say; "we believe; "but when they are alone with their evil once, they say; 'we are really with you; we (were) only jesting'. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).[32]

Moulana Md. Tahir explained the response of almighty against the suspicious thought about Koran that if the disbelievers were not content with Koranic version it was their own fault. He further said that if a mirror is zigzag and the face is seen early, it means that the mirror is not fine. He illustrated Almighty's challenges to remove suspicion from their minds in this way

" وإن كنتم في ريب مما نزّلنا على عبدنا فأتوا بسورة من مثله – وادعوا شهدآنكم من دون الله

إن كنتم صادقين- "

{and if ye are in doubt as to what We have revealed from time to time to Our servent, then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides allah, if your (doubts) are true.}[33]

"if you feel that Koran is not Allah's own wards, rather the words of human being then you show us a single *Surah* (chapter) of only three sentence; you may take the help of any other creation except almighty; you are granted the permission to get sentence from any other creation like men, ghost or Gods. If you are unable to do so, if all your powers, strengths and meditation failed to achieve success then you must recognize your loose. Now you must be obedient to Allah as you have known the fact that Koran is supreme not only over you but also over other men women Gods and Goddes. It is only a gift of almighty to show right path for the all human beings and other creation"

Moulana Md. Tahir was absolutely right in that illustration as we find that till today many of the enemy of has been coming and passing away, many of the scholars, academicians, politicians, scientists and like people come into vision but no one could change a single version of it. Similarly, they are unable to challenge the Koranic version with their all strengths with full of its innate proud it has been upholding its miracle

existence since fifteen hundred years. No other books like Koran serving the whole creation for so long throughout history of humanity.

While Moulana Md. Tahir was explaining

" قالوا أتجعل فيها من يفسد فيها و يسفك الدمآء- ونحن نسبح بحمدك ونقدس لك – قال إني أعلم ما لا تعلمون "

{they said; "wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate thy praises and glorify thy holly (name)?" he said; "I know what ye know not."[34]

he wrote that importance of knowledge is more than worship. He comprehends that the versions and concerning events are clear signs of this thesis. Actually, worship is the expression of the quality of creation; on the other hand knowledge is the expression of the highest quality of Almighty's creator. Thus in accordance of the high quality of the creator quality to him (i.e. Knowledge is more important than quality of creator.

In reality, thousands of years ago, there was reign of ghosts on earth. Their regime was so powerful that they used to visit the seven Heavens. When their mischievous and coercive behaviour was vehemently increased, with the commandment of Allah, the angel chased them towards hills and jungles. Devil was a great scholar and among them. As

the angels could be informed about his innocence they forgave them and kept him with themselves in the Heaven. With a hope of getting more assurance from Allah to rule the world in near future; he engaged himself more in worship of Allah.

Conclusion:

In a nutshell, Moulana Tahir has sacrificed his life for the sake of promoting Islamic education in Indian society and brought out them 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 Madania Islamiah* is a very important. Apart from that he introduced a new system of managing pre-primary institutions of Arabic languge and literature.

He started collecting '*Muthi*' (a small amount of rice extracted from daily foods) in order to manage those pre-primary institutions of Arabic languge. By this type of initiative he propounded a new thought among the people. The act has germinated a thurst of learning Arabic language among the Muslims of west Bengal in particular and it's surrounding states in general. The system has been effective still in these regions. It was only because of his pioneering efforts these people are learning Arabic Literature and now they mustering in this subject. Therefore, it is

highly imperative to study about a person like Moulana Md. Tahir to whom Indian society has been indebted.

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