

**DARUL-ULOOM DEOBAND: A CRITICAL ASSESSMENT
OF ITS APPROACH TO MODERN SUBJECTS, WITH
SPECIAL FOCUS ON ENGLISH LANGUAGE TEACHING**

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MASTER OF PHILOSOPHY

ABDUR RAHMAN

Supervisor

PROF. FAIZANULLAH FAROOQUI



**CENTRE OF ARABIC AND AFRICAN STUDIES
SCHOOL OF LANGUAGE, LITERATURE AND CULTURE STUDIES
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI-110067**

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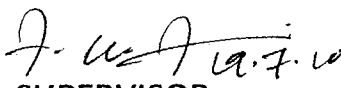
مركز الدراسات العربية و الإفريقية
Centre of Arabic and African Studies
School of Language, Literature and Culture Studies
Jawaharlal Nehru University, New Delhi – 110067
जवाहरलाल नेहरू विश्वविद्यालय, नई दिल्ली-110067


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DECLARATION

I declare that material in this dissertation entitled "*Darul-Uloom Deoband: A Critical Assessment of Its Approach to Modern Subjects with Special Focus on English Language Teaching*" submitted by me is an original research work and has not been previously submitted for any other degree of this or any other University partially or fully.


Abdur Rahman
(Research Scholar)


SUPERVISOR
Prof. F.U. Farooqui
CAAS/SLL&CS/JNU
Centre of Arabic & African Studies
SLL & CS
Jawaharlal Nehru University
New Delhi-110067


CHAIRPERSON
Prof. M. Aslam Islahi
CAAS/SLL&CS/JNU
Centre of Arabic & African Studies
School of Languages
Jawaharlal Nehru University
New Delhi-110067.

Dedicated to

My Illustrious

Paternal & Maternal Grandfathers

Maulana Mohd. Idris Ansari

(The Great Freedom Fighter)

&

Mohd. Manzoor Alam

(Retd. Custom Excise Inspector)

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Needless to say that none of them is responsible for the ideas and views presented in conclusion or interpretation of the fact in this Dissertation. If there is any error, it is from the researcher who can only say “May Allah forgive me my mistake”. And, if, on the other hand, it my serve any contribution to truer understanding of Ulama of Deboned, then to Him be the praise.

Abdur Rahman

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INTRODUCTION

Darul-Uloom at Deoband is today a renowned religious and academic centre in Islamic world. In the Indian subcontinent, it is the largest institution for the dissemination and propagation of Islam and biggest fountainhead of education in the Islamic sciences. It was established in May 30, 1867. It produced such exceptionally accomplished scholars in every period who, in accordance with the demands of religious needs of the time, have rendered valuable services in disseminating and spreading correct religious beliefs and religious sciences. There is no such institution anywhere in the world especially in the Indian subcontinent that has acquired so much importance in point of antiquity, resorting centrality and strength of students as the Darul-Uloom Deoband has.

Besides the great services of its alumnus in the revival of Islam, they promoted political consciousness among the Muslims and took a leading part in the struggle for freedom, as a result of which the countries of the subcontinent acquired independence.

Abdul Gaffer Khan, during his visit to India in 1969, paid a visit to Darul-Uloom at Deoband also and remarked:

“I have had relation with Darul-Uloom Deoband since the time Skaikhul-Hind Maulana Mahmood Hasan was alive. Sitting here we used to make plans for the independence movements as to how we might drive away the English from this country and how we could make India free from the yoke of slavery of the English. This institution has made great efforts for the freedom of this country”.

The Darul-Uloom Deoband was established to safeguard Muslim's identity and lead them in both religious and political fields. Therefore, it was not only an institution but a great movement of the time followed by the Sir Sayyid movement of Aligarh. The prodigious achievements of the Ulama of Deoband are worthy to be

proud of not only for the Muslims of the subcontinent but also for the entire Islamic world.

Though the Darul-Uloom Deoband's syllabus is based on the 17th century Indo-Islamic syllabus known as 'Dars-e-Nizami' giving emphasis on the teaching of Islamic sciences, but it has always made, from time to time, several modifications making the syllabus relevant to the requirement of the Muslim society. The current syllabus consists of four stages. The first three can be completed in a total of eight years; the final stage is a post-graduate stage where students specialize in a number of advanced topics such as the sciences of Hadith, Faqh (Islamic jurisprudence) and so on.

Generally, some people hold the view that Darul-Uloom Deoband imparts pure Islamic subjects for eight years and it does not teach English language and modern subjects, but rather considers it as unlawful. However, if we look deeply into the entire curriculum and differentiate between modern rather secular and religious subjects, we would definitely come to a conclusion that Darul-Uloom Deoband teaches secular subjects more than religious ones and nearly one third of the total subjects have nothing to do with religion, and they, somehow or the other, are included in modern institutions as well. The subjects taught here are fully Islamic, partly Islamic and partly modern since the contents these subjects include are widely believed and followed by people in the world at large without distinction between Muslims and non-Muslims. However, the misconception is created only because of the medium of instruction used in Darul-Uloom Deoband-- either Arabic, Urdu or Persian.

Darul-Uloom Deoband equips a scholar not for simple scholastic interpretation of the Holy Quran and the traditions of the prophet of Islam, but to cater to the changing needs of the Muslim society. Therefore, the entire system of Madrasas, particularly Darul-Uloom Deoband, has been a topic for hot discussion since the colonial regime. However, after the 9/11 incident, Darul-Uloom Deoband came into lime light since those responsible for the attacks on the World Trade Centre and Pentagon (USA) on 9th September 2001 were allegedly harbored by Taliban

regime in Afghanistan, though, none of the members of the Taliban government was educated at Darul-Uloom Deoband. Some of their forefathers were absolutely educated at Deoband when the borders were open for shuttling and they feel proud to attribute themselves to Darul-Uloom Deoband, the mother of Madrasas in the Indian subcontinent. Thereafter, international and national media started floating to Darul-Uloom Deoband and left no stone unturned to malign its image and called this great institution as a den of terrorism and breeding ground for extremism.

However, there was already a hot debated issue that Ulama of Deoband rejected and condemned teaching of English Language declaring it as unlawful and prohibited Muslim families to send their wards to schools to acquire modern sciences, and also they strongly opposed Sir Sayyid's Educational Movement which was mainly intended to elevate Muslims in modern sciences along with necessary knowledge of Islamic sciences. Ironically, this oft-repeated Fatwa was attributed to Maulana Qasim Nanautawi, the founder of Darul-Uloom at Deoband. This has resulted in the creation of misunderstanding in the minds of the common people especially in the last decade and opened a door for a new debate in the circle of Muslim scholars and intellectuals about modernizing Madrasa syllabus and adapt it to the requirement of the time which is really a genuine issue.

Nonetheless, the confusion about the Ulama of Deoband particularly the founder arises from this general perception that Darul-Uloom's syllabus does not consist of English Language {in upper primary level} and modern subjects. But there is a wide gap between the perceptions and reality about the approach of Darul-Uloom Deoband to modern subjects as well as the teaching of English language. Consequently, this collectively repeated lie of the mainly Muslim intellectuals has strengthened the view point of the people who considered Madrasas in general and especially Darul-Uloom Deoband as a breeding ground for extremism and orthodoxy.

Therefore, I have selected this topic for my M.Phil Dissertation with due consultation with my Teachers and Supervisor keeping in mind the dire need of the hour to reveal the truth, remove the misconception of people and make the difference between perceptions and reality, and chose English Language for writing this

Dissertation so that the message could reach easily to the common people. Interestingly, today's intellectuals from different classes who express their views and repeat this lie so that it become truth believing on baseless reports of media and hearsay might not have been even once in their lives to any Madrasa of India. As a product of Darul-Uloom Deoband, my responsibility has multiplied in this regard to bridge up the gape between the intelligentsia of Madras and that of outsiders so that the charge of mental stagnation leveled against Ulama of Deoband could not be believed to be true. If any body takes pain to go through the history of the dramatic changes that took place in the syllabus of Darul-Uloom Deboned and study the reforms in recent decades to enable their graduates to keep pace with the fast changing world and meet the requirements of the community at all stages would not fall in misconception. However, to reach this goal, I have divided the topic into three chapters with three sub- chapters for each except the fist one, followed by the conclusion, in which I have critically examined and expressed my views and suggestions that I came across after having cross fertilization of the ideas, as to what kind of changes should be brought about to modify Darul-Uloom's syllabus keeping its main purpose alive to make the syllabus more relevant to the fast changing world. While reaching for materials I have explored the books of Ulam of Deoband and writings of scholars and modern intellectuals. Apart from elaborating on the history of Madras in India, I have concentrated to discuss the matters that are most sought-after. Nonetheless, instead of imposing my own views I tried to pick up extracts from different places and finally expressed my own critical assessment.

The Dissertation presents in the first chapter briefly the history of Muslim education from the advent of Islam in India up to the revolt of 1857 highlighting the response of Muslim rulers towards Madrasa in pre-colonial India and condition of Muslim education long before 1857, and how new British Education policy caused the decline of Muslims in education and government sectors. It also deals briefly in the second chapter with the history of emergence of Darul-Uloom at Deoband with a brief introduction of Maulana Qasim Nanautawi, his social reforms and role in the revolt of 1857 that led to the establishment of Darul-Uloom at Deoband. In the third chapter, I have tried to compile all the facts in this Dissertation as far as we can about

Maulana Nanautawi's approach to modern subjects dealing with Ulama of Deoband's response to teach English language and modern sciences and how the gap widened between Ulama of Deoband and modern intellectuals of the time, with perception and reality. Last but not the least, the Dissertation also put special focus on the history of English language teaching at Darul-Uloom Deoband as well as the recent developments that took place to equip its graduates with modern trends of the world. The conclusion contains my own views and suggestions to that effect.

Chapter 1

A BRIEF HISTORY OF MUSLIM EDUCATION FROM ADVENT OF ISLAM IN INDIA TO THE REVOLT OF 1857

I. Brief Introduction of Advent of Islam in India

Islam received a significant check in India, but no integrated contemporary account exists to say how Islam spread in India. Medieval chroniclers very graphically describe the spread of Islam in India the achievement of Arab traders on the Malabar region in effecting conversions.

Arab Muslims first settled on the Malabar Coast about the end of the seventh century. These Arab traders who settled down in India's Coast between the seventh and the ninth centuries were treated with tolerance by the Hindus and so they grew in numbers. Muslim traders were welcomed in India and apparently facility were given to them to settle and acquire land and openly practice their religion¹ in course of time mosques were erected at eleven places on the Malabar Coast² But till the end of the tenth century their settlements were only too small. In short, while there can be no doubt about the presence of some Muslims in Sindh, Gujarat and on the western coast of India, as historians say their member till the end of the tenth century was almost microscopic.

Islam entered the Indian subcontinent soon after its appearance in Arabia, as attested by seventh century interactions between Arab traders then newly converted to

¹ Studies in Islamic Culture in the Indian Environment, by Aziz Ahmad (Oxford 1964). p.77.

² Influence of Islam on Indian culture (Allahabad 1946), p.34

Islam with their Indian business partners and wives across the Indian Ocean along the Malabar Coast.³

The spread of Islam in India has been described by different angles by the historians, but as far the main focus given to this is that, it has been divided into two kinds first on (1) “None political Islam” and the second one (2) “political Islam” and both got much emphasis by the historians. None political Islam come to India much before the Muslim traders landed in the coast of Malabar via sea route, On the other hand the eight century with the Arab invasion of Sindh brought political Islam to the northern part of the subcontinent.⁴

Trading works between the Indian subcontinent and other places have a long history. Mesopotamia (modern day Iraq) is know to have had contacts with the Indus Valley Civilization from about 3000 years BC. Ancient Egypt is also though to have opened trade routes to south India in the Ptolemaic period (4th century BC). These contact, further linked the markets of Asia to Rome and the Mediterranean.

Three Key Routes

Three routes were established by Roman times. The first over land connected the markets of the eastern Mediterranean with central Asia, India and China. The second, maritime, emerged from the Persian Gulf, hugging the shore line and following monsoons winds, connected mainly the South and the West of India to the markets, principally, it is thought of Alexandria.⁵

This trading activity is believed to have been dominated by the Nabateaens, an Arab people concentrated in Yemen and extending their influence up and along the west coast of the red sea.⁶

³ The language of political Islam in India p.1. By Muzaffar Alam.

⁴ The language of political Islam in India. P.1

⁵ Indian Muslims who are they abstract from p1 to 50. By K S Lal – published by voice of India New Delhi.

⁶ Indian Muslims who are they. By K S Lal P1 to 50.

Arab traders used these trade routes through the early place of the Muslims conquests, (between the 7th and 10th centuries) as lands and peoples in Iraq, Persia, Central Asia and parts of the subcontinent came under their political control. At the same time use of specific trade routes ebbed and flowed depending on the demand for products and political conditions in the region. Thus the sea route overland through central Asia in the main was disrupted by the Mongol incursions of the 13th century and was constantly vulnerable to similar incursions there-after they encouraged sea born trade with India, East Africa and beyond.⁷

Pepper was one of the first spices to be traded from India. India's importance was both as a source of products, often luxuries like black pepper and other spices and as a transit point for trade from further east. This trade from south East Asia to the Indian subcontinent was after dominated by Indian and Chimes merchants' interests. Products were then landed in south India or Sri Lanka and transferred to Arab vessels for onward transshipment.⁸

Arab traders thus provided a crucial link between eastern products and European markets, from which, of course they made handsome profits as Europeans were unable to compete with this monopoly. Indeed much of the prosperity of the Islamic world, particularly in the eastern Mediterranean was dependent on trade relations with India and the east on the one hand and with Europe on the other.⁹

Arab Traders Dominate the Trade Router

Arab dominance of trade router east of India became a reality in the 10th century. There were major settlements of Arab traders scattered along the west and south coast of India and Sri Lanka with similar facilities extending into the chain of islands extending into the South China Sea and the Philippines. Indeed so dominant

⁷ Ibid

⁸ Ibid

⁹ Ibid

and pervasive was Arab Traders' control of this trade route that European were driven to despair trying to work out how to carve out profitable routes for themselves.¹⁰

It was catastrophe in the east the fall of Constantinople in 1459 to the Seljuk Turks and a triumph in the West the final expulsion of the Moors from Spain in 1492 that set in Chain a process that was to completely destroy Arab control of international maritime trade, and begin a new age of European colonization.¹¹

Historians see on to have some opinion about entering non political Islam into Malabar via sea route. However they seem to be completely divided over introduction of political Islam in Indian subcontinent, Nonetheless we have tried our best to throw a light in this chapter on how Islam came to India keeping in mind both the negative and positive approach of the medieval historians.

The political Islam mainly entered Indian subcontinent via thee routes Kabul, Gujarat and finally Sindh by the Year 1000 of the Christian era the extreme north was term part of India, in the Trans Indus region had become introduced to Islam. As early as C.E 664, consequent upon an invasion of Kabul and its invasions (which the formed part of India) by Abdur Rahman a few thousand inhabitants are reported to have been connected to Islam¹² and the same happened during the period of Subuktagin. But all these events took place in the trans Indus region and we may therefore agree with Lanepool in saying that in C.E 1000 there were no Muslim in northern India east of the Indus.¹³

However, there were small settlements of Muslims in Sindh, Gujarat and Malabar Coast. Parts of Sindh were conquered by Mohammad bin Qasim Al-Saqafi in CE 712, whichever towns he took like, Alar, Nirun, Debul and Multan, in them he established mosques, appointed Muslim governors, and propagated the Muhammadan

¹⁰ Ibid

¹¹ Ibid

¹² Tarikh-e-Frishta, Nawal Kishor Press Lucknow 1865 Voll.p 16.

¹³ Stanley lane Poole: Medieval India under Mohammad rules London 1926 p.1.

religion.¹⁴ In Debul for instance many women and children converted to Islam and Mohammad bin Qasim Al-Saqafi appointed a contingent of 4000 soldiers to garrison the place¹⁵ in Multan about 6000 persons accepted Islam. Al-Biladuri narrative indicates that the people of Sawandari, Basmad, Kiraj and Alar converted in large number¹⁶ Caliph Umar wrote to some Indian rulers in CE 712 inviting them and their people in Sindh and Hind to Islam, According to Biladuri reported, in response to his appeal some people embraced Islam and took Arab names.¹⁷

Mohammad bin Qasim remained in Sindh for a little more than three years.¹⁸ After his recall not only the Arab power in Sindh declined rapidly, but also many neo-converts, returned to their former faith.

In brief because of the efforts of Mohammad Bin Qasim and Caliph Umar 11 C.E. 717-24 some Hindus in Sindh converted to Islam, but by the time of Caliph Hashim (724-43) When Tamim was the governor of Sindh many of these Sindhi converts had returned to Hinduism, those who continued to retain the new faith remained confined mostly to cities, particularly Multan.¹⁹ After Mamud of Gazni's attack on Multan their number seems to have gone up for, writing in the twelfth century. Al-Edrisi says: "The greater part of the population of Multan is Muslims, so also the judicial authority and civil administration."²⁰ However, up to C.E. 1000 there were very few Muslims in Sindh.²¹

¹⁴ H.M. Elliot and J. Dowson: History of India as told by its own historians, 8. Vols London 186 7-77 V. 1. p207.

¹⁵ Al- Biladuri: Futuhul Buldan trs. E and D, 1, P. 120.

¹⁶ Chachnama, 163, 164 Alo P. 205-6-7-8

¹⁷ Biladuri, Futuhul Buldan P 124-125

¹⁸ Elliots Appendix, E and D,1, P 439

¹⁹ Indian Muslims who are they by K S Lal p. 4

²⁰ Al-Idrisi P. 83

²¹ Elliot's Appendix, E and D, 1 P. 459.

Similar was the case of Gujarat; A military expedition was sent out in C.E. 636 from Oman to pillage the coast of India. It proceeded as far as Thane (near Bombay).²² About the same time expeditions were sent to Broach and Debul, but because of Caliph Hazzal Umar's opposition to hazardous voyages, the policy of armed interference by sea remained abeyance. Meanwhile commerce by sea continued²³ in the eight century. Arab fleets attacked Broach and part towns on the Kathiawar Coast.²⁴ Thus because of Muslims arrival in Gujrati basically through the channel of trade, foreign Muslims and indigenious converts began to be seen in the coastal towns of Gujarat. Ibn Hauqal (C.E. 968) observes that, from Kambaya to Saimur is the land of Balhara, it is a land of non-muslims but there are Muslims in its cities²⁵ Masudi, who visited India in 1916, found Muslims of Siraf, Oman, Baghdad and Basra at Saimur (modern Chaul) besides others who were children of Arabs born there. There were Jama Masjids at Famhal, Sindan, Saimur and Kambaya.²⁶ All these facts indicate the presence of some Muslims in Gujarat, but their number does not seem to have been large.

The one point where historians arrived at unanimously is that the numbers of Muslims in Indian subcontinent mainly consist of converted Muslims, but they are seemed to be divided over the cause of conversion, as to what was the reason behind conversion? Mainly non-muslim writers like K S Lal, Tarachand and so on, have been biased in their writings, where they clearly stated that, people in sindh were forcefully driven out of their houses and converted to Islam. Describing the distorted fact, Mr KS Lal writes : "Islam received a define check in India. In other words, while countries like Arabia, Persia, Mesopotamia and Syria succumbed to the onslaught of Islam and converted in Mass, the swords of Islam was blunted in India²⁷ on the other

²² Biladuri pp 115-16 also p415

²³ Indian Muslims who are they by K S Lal p.4.

²⁴ Influence of Islam on Indian culture by Tarachand pp 31-33 Allahabad 1946

²⁵ Kitabul, Aqalim by, Istakhris p 227, Ibn Hauqal Ashkalut Bilad Tasim E. p.334

²⁶ Ibn Hauqal P. 38.

²⁷ Indian Muslims who are they? K S Lal, p.3.

place he states: “In Debul, for instance he enslaved and converted some women and children, likewise in Multan about 6000 persons were made to accept Islam”.²⁸

These are some lines which show how realistic they are in describing the facts, leaving behind the reality behind conversion. Therefore, it is essential to through a light on the arrival of Mohammad bin Qasim Al-Saqafi to Sindh, had KS Lal had at least a birds eye view on the situation in which Mohammad bin Qasim Al-Saqafi conquered Sindh, would have not distorted the facts. Here is the fact.

During the reign of the great Umayyad Caliph Walid bin Abdul Mallik, Hajjaj bin Yousuf was appointed as the governor of the Eastern provinces. At that time Raja, Dahir, a Brahmin, ruled Sindh. However, the majority of the people living in the region were Shudders or Buddhist, Dahir treated members of there dominations inhumanly. They were not allowed to ride horses or to wear a turban or shoes. Sindhi pirates protected by Dahir, were active on the coastal areas, and whenever they got a chance, they plundered the ships passing by Daibul.²⁹

Diuring those time some Muslim traders living in Ceylon died and the ruler of Ceylon sent their widows and orphans back to Baghdad. They made their journey by sea. The king of Ceylon also sent many valuable presents for Walid and Hajjaj. As the eight-ship caravan passed by the seaport of Daibul, Sindi pirates looted it and took the women and children prisoner. When news of this attack reached Hajjaj, he demanded that Dahir return the Muslim captives and the looted items, he also demanded that the culprits be punished. Dahir replied that he had no control over the pirates and was, therefore powerless to rebuke them. On this Hajjaj decided to invade Sindh. Two small expeditions sent by him failed to accomplish their goal. Thus, in order to free the prisoners and punish the guilty party. Hajjaj decided to undertake a huge offensive against Dahir, who was patronizing the pirates. In 712 Hajjaj sent 6,000 selected Syrian and Iraqi soldiers, a camel corps of equal strength and a baggage train of 3000, camels to Sindh under the command of his newpew and son in-law Imaddin

²⁸ Ibid. p.4

²⁹ www.storyofpakistan.com/articletext.asp?artid=AOO2.p7

Mohammad bin Qasim Al-Saqafi, a young boy of just seventeen years. He also had a Minjaniq, or catapult, which was operated by 500 men and could throw large stones to a great distance. On his way the governor of Makran, who provided him with additional forces, joined him, also a good number of Jats and Meds, who had suffered at the hands of native rulers, joined the Arab forces.³⁰

Mohammad Bin Qasim first captured Daibul, he then returned towards Nirun, near Modern Hyderabad, where he easily overwhelmed the inhabitants. Dahir decided to oppose the Arabs al Roar. After a fierce struggle Dahir was overpowered and killed Roar fell into the hands of the Muslims. The Arab forces then occupied Alar and proceeded towards Multan. The Hindu ruler of Multan offered resistance for two month, after which overpowered and defeated. Prior to this Mohammad bin Qasim had taken Brahamanabad and a few other important towns of Sindhs. He was planning to proceed forward when the new Caliph Suleman bin Abdul Malik recalled him, after the departure of Mohammad bin Qasim, different Muslim generals declared their independence at different areas.³¹

Conversion to Islam

The Muslim conquest of Sindh brought peace and prosperity to the region. Law and order was restored. The sea pirates of Sindh, who was protected by Raja Dahir, were crushed. As a result of this sea trade flourished. The port of Daibul became a very busy and prosperous commercial centre.³² When Mohammad bin Qasim conquered Sindh the local people who had been living a life of misery breathed a sigh of relief. Qasim followed a lenient policy and treated the local population generously. Every one had full religious freedom; even the spiritual leaders of local religions were given salaries from the government fund. No changes were made in the local administration and local people were allowed to hold offices particularly in the revenue department. All taxes were abolished and Jizia was imposed, every one was

³⁰ Ibid p8

³¹ Ibid p8

³² Ibid p8

treated equally. Poor people, especially Buddhists were very impressed by his policies and many of them embraced Islam. A number of mosques and Madrasas were constructed in important towns. In a short period of time Sindh became a centre of Islamic learning. A number of religious scholars, writers and poets were emerged and they spread their knowledge. The Muslims learned Indian sciences like medicine, astronomy and mathematics. Sanskrit books on various subjects were translated into Arabic. During the reign of Haroon-Al-Rashed, a number of Hindu scholars were even invited to Baghdad.³³

The establishment of Muslim rule also paved way for future propagation of Islam in Sindh and the adjoining regions. Later Sindh also attracted Ismaili missionaries who were so successful that Sindh passed under Ismaili rule with the conquest of Lahore by Mahmud of Gazni, missionary activity began again under the aegis of Sufis who were the main agents in the Islamization of the entire region.³⁴

In the year CE 1000, the first attack of Mahmud of Gazni was delivered, the region of Mahmud's actively extended from Peshawar to Kanauj in the east and from Peshawar to Anhilwara in the south, in this, wherever he went people in large numbers converted to Islam. In his attack on Waihind near Peshawar in 1001-3 Mahmud Gaznavi is reported to have captured Jayapal and fifteen of his principle chiefs some of whom, Like Sukhpal converted to Islam. At Bhera the whole town is reported to accept Islam that is why the number of converts may have been quite large. At Multan too people converted in large numbers.³⁵

According to Nizamuddin Ahmad. Islam spread in this part of the country by the consent of the people.

³³ Ibid p9

³⁴ Ibid p10

³⁵ For conversions at various places during Mahmud's reign, see Kitab-e-Yamini, English translation of Utbis work by Jems Reynolds, (London) 1858-p 451-52-55-460- 623 63

Sultan Mahmood was well-versed in the Quran and was considered its eminent interpreter.³⁶ He greatly desired to play the role of a true Muslim monarch and a preacher of Islam. Tarikh E-Yamini, Rauzatus-safa and Tarikh-e-Frishta, besides many other works speak of construction of mosques and schools and appointment of preachers and teachers by Mahmood and his successor Masud.³⁷

The most important impact of Mahmood's expeditions was the conquest of Punjab for the first time by Muslims and the establishment of Muslim rule and society in the region. Along with Muslim warriors come Muslim saints and Sufis, who promulgated Islam in India. The most important among them was the Hajwari, popularly known as Data Ganj Baksh; He was a renowned Sufi who not only spread the message of Allah in Lahore but also in other parts of Punjab. His book in Persian titled "Kashful-Mahjub is considered as the first authentic book on Sufism."³⁸

The establishment of Muslim rule in Punjab is a significant event in the history of Islam in subcontinent. Muslim gained their first foothold in northern India. The conquest of Punjab also paved the way for other conquerer like Muhammad Ghauri. After the death of Mahmood Ghznavid dynasty lost much of its vigor, yet during the days of his son Masud and grand-son Mahmood, Lahore remained an important province of the Gaznavid Empire. Later the Gazanavi rulers moved their headquarters from Gazni to Punjab and ruled Peshawar, Lahore and Multan till the last half of the 12th century when Mohammad Ghazni defeated them.³⁹

Like Mohammad ibn Qasim Al Saqafi in Sindh Mohammad of Gazni was also criticized by medieval historian that Gazni attacked India only for economic reasons, destroyed the temples and forcefully converted Hindus to Islam. To remove this misconception a well known medieval writer Khaliq Ahmad Nizami goes on saying. "To say that Mahmud of Gazni attacked India for economic reason is correct but it is

³⁶ C.E. Bos Worth, The Garnavids (Edinburgh 1963 p 129)

³⁷ Frishta p.44

³⁸ Tarekhe Frishta P 59 – 60

³⁹ Ibid p 59-60

a distortion if the establishment ends here. One has to add that he destroyed Indian temples. But this also does not complete the pictures. It must be added that his contemporary Saint Abdul Hasan Bulani refused to accept gold from Somnath because he thought that the campaign was not in consonance with the teaching of the prophet. The picture of Mahmud will be complete only when it is also added that the famous Persian poet Sadi considered Mahmud avaricious and greedy and that his contemporary Alberuni remarked that Mahmud's invasions created bitterness against Islam in Indian mind. Any attempt to suppress any of these aspects would distort history and prevent correct assessment.⁴⁰ But it should always be kept in mind that Somnath was being used as political base rather than spiritual and prayer purpose by the opponent.

Establishment of Muslim Rule

Though Muslims entered the Asian-subcontinent with the conquest of Sindh by Mohammad bin Qasim and then with the annexation of Punjab by Mahmud Gaznavi and before this, via commercial route to Malabar Coast of Kerala. But the real credit of the establishment of Muslim rule in the region goes to Shahabuddin Mohammad Gauri.⁴¹

The Gaurids had a long history of differences with the Gaznavids, which ultimately resulted in the capture of Gazni at the hands of Gayasuddin Mohammad bin Sam, the ruler of Gaur in 1173. Gayasuddin handed over Gazni to his younger brother Mohammad Ghauri, and himself concentrated on the conquest of Khorasan. After taking charges of Gazni, Mohammad Ghauri spent most of his time in preparation for an attack on South Asia. In 1175, he invaded the sub-continent for the first time through the Gomal pass and occupied Multan and Uch and failed to occupy Gujarat. He again came through the Khaibar pass with the aim of attacking to

⁴⁰ State and Culture in Medieval India p 27 by Khaliq Ahmad Nizami.

⁴¹ Page from the History of the Indian subcontinent p. 10.

Gaznavid territories; he managed to capture Peshawar in 1179, Sialkot in 1185 and finally Lahore in 1186.⁴²

After taking over Gaznavid areas of Punjab Ghauri decided to fight against the Hindu Rajputs. In 1191 he conquered Bhatinda in the territory of Chauhans and then decided to go back to Gazni. On his way back he was told that Prithvi Raj had started marching towards Bhatinda in order to recapture the fort. Ghauri had to return to defend his conquest, Ghauri fainted during the war and Rajputs reclaimed Bhatinda. Back in Gazni, Ghauri spend a year in preparation and attacked the Rajputs again, they were defeated and Prithvi Raj was killed. After defeating many of the Rajputs clans and captured of Badaun and Oudh, Kanauj and Benaras were captured in 1194, and Bayana and Gwalior in 1195.⁴³

One of Ghauri's most trusted lieutenants, Qutubuddin Aibak moved forward and captured Delhi in 1196. Ghauri himself went back to Gazni but appointed, Aibak as his viceroy in the region and was keen to receive feedback on the political and social activities of Delhi. Aibak was the first Muslim governor of Delhi.⁴⁴

Mohammad Ghauri appointed another of his slaves, Bakhtiyar Khilji to look after the land of Oudh. With the revenue coming from the land, Khilji established a small force of horsemen and with their support captured Bengal and some parts of Assam. Ghauri appointed Khilji as the governor of Bengal.⁴⁵

Unlike Momood Gaznavi, Mohammad Ghauri, showed more interest in South Asia and established his permanent hold in the region. After his death his Turkish slaves ruled the region and left a great impact on history. The Muslim rule established by Mohammad Ghauri lasted for more than seven centuries.

⁴² www.storyofpakistan.com/articletext.asp?artid=A00Z. p. 8.

⁴³ Compiled by Perwaz Rahmani Hindustani Musliman pp 16-17 Dawat publications Jamia Nagar New Delhi 25

⁴⁴ Ibid pp 16-17

⁴⁵ Ibid

Sufis and the spread of Islam

The spread of Islam in the subcontinent is the story of untiring efforts of numerous saints and Sufis who dedicated their lives to the cause of service to humanity. By the time the Muslim empire was established at Delhi, Sufi fraternities had come into being and Sufi influence was far more than it was under the Arabs in Sindh.

The first Sufi centres in north India were built in the wake of Gaznavid rule over Punjab during the eleventh and twelfth centuries then with the establishment of the Delhi Sultanate at the beginning of the thirteenth century. Sufi orders began to expand, encouraging and promoting many beliefs held in common by Hindus and Muslims.⁴⁶

The two great fraternities that established themselves very early in Muslim India were the Suhrawardi and the Chishtiya. The first order was founded by Sheikh Abdal Najib Suhrawardi 1097-1162 and was introduced to Muslim India by Shaikh Bahauddin Zakariya (1182-1268), Hazrat Khawaja Moinuddin introduced the Chishtiya silsilah in the subcontinent.⁴⁷

Several Sufis interacted and had ideological discourses with Indian ascetics and saints (Yogi and Bhaktas) with a view to evolving a common base for their appreciation of conceptions of "ultimate reality" and existence. The famous Siddha treatise Amrita-Kunda on Hatha-Yoga principles were translated into Arabic and then into Persian as early as the thirteenth century.⁴⁸

Sufis got a foothold in the Indian subcontinent well before Sultan Shamsal-Din Iltutmish (1211-36) but during Iltutmish's reign they got good favour from Sultan, and Sultan also had an organic link with Sufis of his time, therefore Sufis have good time to spread their ideologies, and thoughts among the citizens and played a dynamic role, to

⁴⁶ The language of political Islam in India. By Muzaffar Alam p 83 Permanent Black 2004, New Delhi

⁴⁷ Ibid p 86, 87, 89.

⁴⁸ S.A.A Rizvi History of Sufism in India Vol 1, Delhi 1978

bring none Muslims closer to Islam and bridged up the gap between Muslims of that time and none Muslims, as a result, a countless people day by day embraced Islam.

Sufis unlike the political elite were not motivated by any overt ideology of personal material gain or glorification.⁴⁹

Therefore Sufis intervention was not merely in society and the social order, but equally in politics, as an attempt at defining political directions.⁵⁰ This is apart from their endeavour to spread Islam among non Muslims.

⁴⁹ The language of political Islam in India p. 113 P 335

⁵⁰ Ibid p. 111.

II. Muslim Rulers and Madrasas

History of Madrasas in India goes back to the advent of Islam and Muslims to the subcontinent. They played an important role in the eco-cultural life of the Muslim society. In the medieval India they used to provide with the manpower to the government to run its huge and vast machinery. A chain of these Madrasas were spread in the length and breadth of the country. They were instrumental in importing education to the masses. They were marked with secularism in nature. This including with other characteristics of the Madrasas attracted a good crowd of the children ever from the non-Muslim majority. This situation continued up till late 19th century luminaries like Raja Ram Mohan Roy, Dr. Rajendar Prasad and Dr. Sachanad Sinha and thousands of others got their elementary education in Madrasas.⁵¹

Throughout the ages this network of Madrasas was meant to function as the supply house which could cater to the religious needs of the Muslim community. So they started imparting God-oriented education, instead of job-oriented one from its beginning.

Some of the salient features of the Madrasas are as follows.

1. They are funded by public donations
2. They provide free education to all students.
3. They were/are opened in every possible village, bringing education at the doorstep of every house, resulting in the elimination of the intellectual gap between the masses and the elites, and have been playing important roles in every walk of life since their incipience throughout the history.

Before going into the detail of the Madrasas during Muslim rule in the subcontinent, it is essential to have at least brief knowledge of what Islam has given importance to the knowledge.

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⁵¹ Madrasas in India: A Historical perspective. By Arshad Amanullah on March 25, 2007. (google search)

How much importance teaching and learning had in the prophet (SA) eyes can be estimated from this incident that once has come to Masjid-e-Nabawi (the Prophet's mosque) he saw the noble companions sitting in two separate circles, people in one busy in reading the Quran and invocations and in the other they were engaged in teaching and learning the holy Quran, seeing this he said.

“Verily I have been ordained and sent as a teacher”⁵² saying this he joined the circle busy in the Quranic study.

Till the fourth century Hijri mosques were being utilized for the purpose of imparting education. During this period the founding of Madrasas (seminaries) and Maktabas (primary schools) side by side mosque was a general trend. It acquired such universal popularity that this system more or less, still continues in the mosques of not only in Islamic countries but also everywhere in the vicinity and areas of Muslim population around the world.

In Islam Madrasas have originated with the mosques. Adjacent to the Masjid – E- Nabawi (Prophet's Mosque) in Madina was a famous dais which is known as Suffa in history. Those of the noble companions who used to stay here were called “Ashab-e-Suffa” (companions of the dais). There were teachers appointed to teach them. Whenever a preacher had to be sent anywhere to preach Islam the same persons were sent.⁵³

The origin of the present type of regular Madrasas in Islam dates back to the fifth century Hijri, it is generally held that it was Nizamul Malik Tusi (d 485/1092) who in the world of Islam established the first Madrasa moved Madrasa.E.Nizamia, at Baghdad, But this view is not correct. The honour of this antecedence in fact was destined for the illustrious sovereign of Afghanistan, Sultan Mahmud Gaznavi (d 421/1030) in 410/1019 the Sultan built at his capital Gaznavi, a Jama Masjid, which because of its elegance and beauty was famous by the name “Uros-e-Flak” (the bride

⁵² Sunan-e-Ibn Maga, Faditalul Ulama

⁵³ Sirat al –Nabi VI P.215 1st and Nami press Kanpur

of the sky) the Sultan along with the mosque, had also constructed a building for a Madrasa. Attached to the Madrasah there was also a library full of rare books, and for the expences of the Madrasah the Sultan had endowed many villages.⁵⁴

As per the demands of the people follow the path of their kings, the nobles of the state began to view with one another in building mosques, Madrasas, inns and hospices.⁵⁵

Gazni in those days, by reason of its multitudinous population and cultural progress was competing with Baghdad, which was then the greatest cultural centre of the Islamic world and the capital of the Abbasid Caliphate. Men of learning and accomplishments, erudiate scholars and talented poets were being drawn to it from all over the world.⁵⁶

Sultan Mahmud Gaznavi's son Sultan Masud (422/1030-432/1040) also maintained the tradition of his illustrious father; accordingly he founded a number of Madrasas in his dominions. Frishta states.

In the beginning of his reign he built so many Madrasas and Mosques in his territories that the human tongue is helpless in stating their numbers.⁵⁷

1. **Madrasas during Muslim rule in India**

The Indian subcontinent was very close to Arabian Peninsula because of its trade and business relations. There were direct sea routes between the two nations beside the land route. The Arab traders with their clean characters, tasteful and mannered living attracted people to Islam, when pious Muslim personalities (Sufis) came to India and spread the truth along with the Muslim conquerors established their rule and introduced Islamic justice system in India. The credit to create education

⁵⁴ Sayyid Mahboob Rizvi: History of Darul-Uloom Deoband VI p. 50-51 with the reference of Abul Qasim Farishta.

⁵⁵ Tarikh-e-Farishta, VI, p. 30 Nawal Kishore Press Lucknow.

⁵⁶ History of Darul-Uloom Deoband P. 50

⁵⁷ Frishta, p.44

awareness in India goes to the Muslim rulers who broke the widely believed tradition that only the Brahmins have the privilege to study.⁵⁸

Education in India before the advent of Islam was considered to be the monopoly of Brahmins. The Indian society was divided into four categories of Varma, Brahmin, Chatri, Vaish and Shudra, only the Brahmins had right to get education even when their civilization was in full swing. Though there were mass revolt against the notion and later took the shape of Buddhism and Jainism, but soon these religions grew weaker the previous condition returned. None can deny the glory of Nalanda and Taxila Universities, but after all the fact is that the common people were always deprived of education in Hindu periods, when Islam came to India it had to fight the mindset that prevailed. Ultimately by the efforts of Muslim rulers, every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, had right to achieve knowledge.⁵⁹

The founding of independent Muslim rule in the middle of North India begins in the early seventh century Hiri from the period of Qutbuddin Aibak (602/1209-606/1209) in Multan, Nariuddin Qubacha who was ruler there built a Madarasa. The renowned scholar and outhar, Qazi Minhaj Siraj (d,658/1259) states that the management of this Madrasa was in his charge. He states in the month of Zilhijja (624-1226) the Madrasa-e-Firozi of Ucheha was given in my charge.⁶⁰

This was the early period of the great Sufi divine. Shaikh Bahauddin Zakariya Multan (578/1182-666/1267) he used to say his pre down prayers daily in this very Madrasa. Names of two more Madrasas of that period are found in history. There names were Madrasa-e-Muizzia and Madrasa-e-Nasiriya.⁶¹

⁵⁸ Madrasa Education its strength and weakness. By Muhammadullah Khalili Qasmi pp. 17-18.

⁵⁹ S.M. Jaffar (1984) Taleem Hindustan Key ahd-e-Hukumat mein pp17-18 Traqqi Urdu Bureau, New Delhi.

⁶⁰ History of Dorul-Uloom Deobanmd, p. 52, with the reference of Tabaqat-e-Nazim. p 124, Pub. Asiatic Society Calcutta.

⁶¹ ibid p 53

Qubacha had established another Madrasa in Multan on the occasion Maulana Qutbuddin Kashani's arrival from Transoxiana (Mawara al Nahar) and Maulana Kashani was engaged in teaching those for a long time.⁶²

By the eighth century Hijri the custom of establishing Islamic schools had become common in India. Accordingly, as per Allaama Magrizi's report, there were as many as one thousand Madrasas in Delhi alone during the reign of Sultan Mahmood Tughluq (725-1324-752-1351) salaries for teachers were fixed from the royal treasury along with religions sciences, the national sciences and mathematics were also taught.⁶³

Mohammad Tughlaq's successor Firoz Tughlaq (752/1351-790/1388) built Madrasa-e-Firozshahi at Delhi. For expenses royal grants was fixed. No other building in the capital-Delhi could match with it in beauty of construction and suitability of its location.⁶⁴

While Firoz Shah started new Madrasas he also renovated the old ones, issued stipends for the devine scholars and teachers from the royal treasury and endowed big fields for the Madrasas.⁶⁵

In the history of Islamic India, a very important features of the academic services rendered by Firoz Shah, that he paid special attention to the education and training of slaves and their children. According to a statement of Shams Siraj Afif as many as 1,80,000. Slaves acquired education and training in different arts, sciences and crafts.⁶⁶

⁶² Tarikh-e- Frishta V ii pp 292 and 408

⁶³ History of Darul-Uloom Deoband p 53 with the reference of Kitab al Khattat – By Allama Marnizi vii p 134

⁶⁴ Ibid p. 53 Tarikh Farishta p 569

⁶⁵ Ibid p 53, Tarikh-e- Farishta v I p 1541

⁶⁶ Tarikh Firoz Shahi by Shams Siraj Afif, pp 191-192

Firoz Shah is the first ruler of his time paid special attention to the girls' education and established separate schools for girls also. Ibn Batutah describing a place Hanar in South India "I saw thirteen schools for girls in the city".⁶⁷

The ruler of the Deccan, Sultan Mohammad Adil Shah (895/1489-916/1510) founded Madrasa in his domination and personally paid special attention to provide students with quality education besides hygienic food.⁶⁸

The Shurqi sultans were the rulers of Jaunpur, in eastern India. They built hundreds of Madrasas. The academic and educational superiority of Jaunpur lasted till the last period of the Lodi Sultanat. The building of the Madrasa attached to the Atala Mosque is extant to date. The famous and clever king of India, Sher Shah Suri, (877/1472-952/1454) had been the alumnus of this very mosque-seminary.⁶⁹

Sultan Sikandar Lodhi (894/1488-923/1517) built a number of travels, rest houses, madrasas and mosques during his reign, and it was during reign that the Hindus began to learn Persian Language.⁷⁰

During the reign of Himayun and Akbar (963/1555-1014/1605) also there was an unusual increase in the number of Madrasas in Delhi, in 969/561, Akbar's foster mother, Maham Begum started a Madrasa in Delhi the chrononammatic name of which was "Khayar al Manzil, the ruins of this Madrasa are still extent opposite to and near the old fort in old Delhi."⁷¹

Shaikh Abdul Haq Dehlavi (d. 1052/1642) has stated in his Akhbar-al-Akhyar regarding his own pursuit of studies, that after having acquired primary education, he

⁶⁷ Urdu translation, Safamama, E-Ibn Batuta, p 702, Nafees Academy , Karachi. The present name of Honor is Harner

⁶⁸ Bustanal Salatin referred to Hindustan one Musulmans Ka Nizam-e-Talim wa Tarbiat p 419 Nadratul Musammafin, Delhi.

⁶⁹ Jaupur Nama, p 4, 8 siyar al Mutakhinin Vol I , p 140

⁷⁰ Tarikh-e-Faristha Vol I, p187 (History of Darul-Uloom Deoband p 55. Rizwi)

⁷¹ History of Darul-Uloom Deoband p. 56 Rizwi

went to another Madrasa of which he name as stated by him, was Madrasa-e-Delhi. Later on the Shaikh himself graced the Masnad of teaching in this Madrasa.⁷²

The Fatehpuri mosque and the Akbarbadi mosque were built during Shah Jahan's regime (1037/1627-1068/1657). The Madrasa at the Fatehpuri mosque is the noble relic of the same period, The Akbarabadi mosque has however, fallen a victim to the ravage of time, it was this later mosque where Hazrat Shah Abdul Qadir Dehlavi once put up. Maulana Mohammad Ismail Shaheed (d. 1246/1830, and Maulana Fazle Haque Khairabadi (d 1278/1861) had acquired education in the same mosque.⁷³

In 1060/1649 Shah Jahan had built a magnificent Madrasa which he had named Darul-baqa, near the Jama Masjid in its Southern direction. This Madrasa had become defunct in the early 13th century Hijri. Mufti Sadruddin Azurda (d 1285/1868) in his time revived and took upon himself the responsibility of paying its expences; some of our elders have belonged to this Madrasa. Hazrat Maulana Qasim Nanautawi to had put up in this Madrasa.⁷⁴

During the Mughal regime the educational advancements of Aurangzeb Alamgiri's period (1068/1657 – 1118/1706) are generally well known. Besides big cities, Aurangzeb started Madrasas in towns and villages also, granted fiefs to scholars and teachers and stipends to students. Through his vigorous efforts the candles of knowledge were lighted in every province and in every city, even towns and villages.⁷⁵

In lucknow the great educational institution known as Madrasa-e-Nizamia, situated in Farongi Mahal, is a monument of the same period Aurangzeb in 1105/1698 granted Mulla Nizamuddin (the founder of Donze Nizami) (d 1161/1747) a

⁷² Akbar al-Akhyar p 492

⁷³ History of Darul-Uloom Deoband, p 57.

⁷⁴ Sawanceh-e-Qarmi, p 29 and Waqyat-e-Darul Hukumat Delhi vol ii p.113

⁷⁵ History of Darul-uloom Deoband, p 57 Rizwi

magnificent mansion which passed by the name of Farangi Mahal, it is the very same Madrasa-e-Nizania where the curriculum of Arabic studies was structured and which has been still current for nearly three centuries, in the Arabic Madrasas of India.⁷⁶

In Rampur there was Madrasa-e-Aliya which is still extant, the ruler of Rampur Nawab Faizullah Khan had invited Bahrul-uloom Maulana Abdul Ali Frangimahalli and appointed him as a teacher. Another devine scholar of the same frangionahjal, Mulla-Hasan also served in this Madrasa as teacher. On account of the educational benefits of these great scholars, knowledge continued to be in high demand in Rampur for a long time.⁷⁷

Gujarat also was well known for its Islamic culture and educational institutions, Sultan Ahmad Shah the founder of Ahmedabad city, who ruled there from 1411 AD to 1441 AD, established Maktabs and beautiful Madrasas. The famous Madrasas of Gujarat were Madrasa of Usmanpur, Madrasa Nahr Wala, Madrasa of Maulana Mohammad Tahir Pattam, Madrasa of Allama Wajeehuddin and Madrasa Shaikhul Islam.⁷⁸

The period of Mughal rule in India starts from Sultan Zahiruddin Babar. In 1526 AD, after he defeated Ibrahim Lodi in Patiala, he conquered Delhi and ruled over it, he was so dedicated for educational services, that only he exhorted people to learn, but also established various Madrasas and Colleges. The opening up of new educational institutions was an essential part of his official services; he was succeeded by his son Naseeruddin Himayun. He himself was a great scholar; therefore he was called as bookworm and had a good collection of books in his royal library. Then Sher Shah Soori drove Himayun away and took the power in his hand, though he ruled over Delhi only for four years, however, he did remarkable service for education and

⁷⁶ Ibid pp 57,58 with reference of Tarkirat Ulama-e- Farangianabad by Marloma Irayatullah Frangimahalli.

⁷⁷ Ibid- p- 59 Rizvi

⁷⁸ Taleem Hindustan ke Muslim Ahde Hukomat main-p-51

established various institutions, among the Sher Shah Madrasa was very famous in Narnal district of Patiala.⁷⁹

Akbar's period was known for peace and harmony; he also paid a great attention to education. Agra was considered to be the centre of knowledge. There was a very famous Madrasa for which Akbar himself called an Alim from Seeraz to teach the students, though the Madrasa does not exist today, but a Mohalla by the name of Mehallah Madrasa, exist there. Numerous Madrasa were established in Fatahpur Sikri that was inhabited by Akbar. A building was constructed in 1578 AD for the purpose of religious discussions. Scholar of different school of thoughts would assemble there to have discussions on varied subjects. Akbar had a deep interest in academic works; numerous books of history, philosophy and religion were written and translated under his supervision. He new that a nation can not progress without education. Muslim and Hindu students would get education together in one school. Muslims were taught the instructions of Islam whereas Hindus were taught Hinduism.⁸⁰

As it was stated that during the Mughal rule that educational advancement of Aurangzeb Alamgir's period are generally well known, besides establishing Madrasas in big cities, towns and villages. He established a Madrasa in Lucknow, Madrasa-e-Nizamia in Farangimahal, where Mulla Nizamuddin Sahalvi structured the curriculum of Arabic studies, which was later known as Dars-e-Nizami, got popularity in every nook and corner of the country, and was well received by the Ulema of every age.

Though it has undergone many changes, it is still called and known as Nizami Curriculum, in this seminary of Farangimahal were nurtured great illustrious Ulema, who have rendered momentous services to the cause of knowledge in India. After Mulla Nizamuddin, his successor such as Bahrul Uloom Maulana Abdul Ali, Maulana Abdul- Haleem, Mulla-Hasan and later on Maulana Abdul Hai etc, not only graced ther Masnads of teaching, but also through their books rendered invaluable academic

⁷⁹ Ibid, pp 61, 62

⁸⁰ Mohammad Sajid Qasani: Madrasa education framework p. 28 Taleem Hindustan Ke Muslim Ahe Hukumat Main. Pp 61, 62

services, the echoes of which still reverberate in the curriculum of the Arabic schools, Maulana Inayatullah in Tarkeratul Ulama-e- Frangimahal has argued with the Nizami curriculum in a concised way.

During Mughal rule especially Aurangzeb Alamgir Delhi was known as the city of Madrasas, some of the Madrasas of that time in Delhi got good name World Wide. The most famous of them were Madrasa Rahimia, Madrasa of Bazr-Khanam and Madrasa of Ajameri gate. Madrasa Rahimia was established by Maulana Shah Abdur Rahim after the death of Aurangzeb till 1857 A.D. hundered of students educated themselves from this Madrasa. The prominent scholars Shah Walicullah Dehlori, Qazi Sanaullah panipati, Sjhah Abdul Aziz, Shah Ishaque and Shah Abdul Qadir were educated from this Madaras. Rahimia of Delhi”⁸¹

⁸¹ Tarikh Masha'ikh-e-Chishtiya p 344.

III. Over view of Muslim Education Condition

Before the advent of the Muslims in India, they had already developed a system of education suited to their genius. By the eleventh century AD, the institutions of higher learning in the Muslim countries called Madrasas had developed into Centres of learning. In India these Madrasas were founded by Sultans, nobles and their influential ladies, besides religious education the main objective of those Madrasas was to train such Ulema as scholar who would become eligible for the civil service as well as performing duties as judge or Qadhi.⁸²

It is an undeniable fact that, as far as the condition of Muslim education is concerned before arrival of the British colony in India, Muslims were well educated more civilized and equipped with the modern trend of that time than any other community. Madrasas were considered to be the central point for learning for both Hindus and Muslims on some places as we have argued earlier. Therefore Madrasas of that time provide the students with every facility and the subjects that were included to the curriculum consist of

- Mantique (logic)
- Philosophy
- History
- Mathematics
- Art of Agriculture
- Akhlaqiyat (ethics)
- Economics
- Astronomy
- Geography
- Some religious books

⁸² Taleem Hindustan ke Muslim Ahde Hukomat Main PP. 64, 66, 67.

Muslims were taught the instruction of Islam and Hindus were taught Hinduism.

Delhi was known as the city for Madrasas, during the rule of Sultan Mohammad Tuglaque Delhi alone had one thousand Madrasas catering the educational needs of the Muslims.⁸³ Before British rule during the reign of Sultan Aalamgir Bengal had eighty 180000) thousand Madrasas. Thus on every four hundred population there was one Madrasa⁸⁴ captain Alexander Himelton writes “There were few hundred colleges in the Thatta city of Sindh for different subjects⁸⁵ Mr Hantar describes the condition of Muslims in the field of education and governance before the country fell in the British hands.

“Before the country came into our control Muslims were more powerful in politics and intelligent in the country. Their education system could provide them with good training and shape their thoughts and ideas, thus heir education system was for better than others in the country”.⁸⁶

In this regard Sir Thoms Raj, Statement is more clear than others, he described the condition of Muslims in India before British occupation.

“Indian’s agriculture system their ability in handcraft and manufacturing are unmatched, in every locality these is a Madrasa which Trains then in reading, writing and mathematics. Their aptitude of hosting quests and donaation, moreover their believe and respect for women and their chastity. These are all their features for which we cannot term them as uncivilized and less developed than European

⁸³ Tarikh e-Miqrizi with the reference of Taleemi Hind P. 3. Ulema.E.Haque ar Unke Mujahidana Kainame. By Maulana Mia Sahib. Vol I-p. 15.

⁸⁴ Musulaman ka Raushan Mustagbil p. 127. By Sayyed Tufail Ahmad Manglauri Aligh and Ulama-e-Haque vol 1- p-15.

⁸⁵ Ulama-e-Haque. P. 15. With the reference of Talimi Hind p. 3.

⁸⁶ Ibid, p. 15 (Musulonano ke iflas ka alaj on behalf of All India educational conference (1934).

people. If we exchange the civilization between India and Britain, I have firm believe that whatever imported from India would be more beneficial for the Britishers”.⁸⁷

After Britishers came into power they new that the Muslims are more educated and civilized population of this country and realized the future threat from them, therefore they did not leave any stone unturned to crush Muslims’ education system. However, notwithstanding company’s enmity against Muslims in every walks of life, their educational conditions till 1857 could easily be understood by the following statement of an officer of Bengal civil services.

“Muslims are far better than Hindus because of their enthusiastic in education and ability; moreover they are more capable for administrative works than Hindus.”⁸⁸

The first report of the education in Punjab was published in 1854-57. Mr Arnald was the official incharge of the education in Punjab, however; he described the Muslim’s status in the field of education in the following words.

“As a teacher Muslims are leading the field, countless number of Hindu students coming to their schools relying upon them to learn”- Just after three years the second report of education in Punjab was released in the supervision of Captain Filler the education director of Punjab. The report reads.

“The number of Muslim teachers taking training in these schools are obvious, 334 Muslim 111 Hindus teachers along with six teachers from other casts taking training in these schools”.⁸⁹

In the light of aforesaid excerpts it is easy to say that condition of Muslims in the field of education was on high stream. They were the developed community of that time, the Muslim rulers had done enough for them and translated almost all the

⁸⁷ Ibid, p. 15, Taleemi Hind p. 20.

⁸⁸ Ibid. p. 16- Raushan Mustaqbil p. 152.

⁸⁹ Ibid p-16. Raushan Mustaqbil pp. 140-141.

valuable scripts of Sanskrit into Persian, which really helped them greatly to enhance their knowledge, not only Muslims but other communities were also equipped with the knowledge as par with Muslims. Nonetheless, the country started going into the hands of east India company before the Plasi war in 1757 (The war for freedom) a century before 1857, which came here mainly for the trade purpose. In the disguise of trade the company's motive was to transfer the wealth from India to England, and did not feel their responsibility to educate Indians.⁹⁰

Maulana Husain Ahmad Madani the great freedom fighter and ex president of Jamiaful Ulama-e-Hind, describing the condition of Indians Muslims in India before colonial rule in his own biography, "Naqsh-Al-Hayat" goes on writing.

"The independence and prestige of Indians were always recognized all around the world like other independent communities, since, the subjects like Engineering, philosophy and Mathematics witnessed unmatched development in the country, through which all African and African countries were benefiting. This is because the Muslim rulers put their endeavour to develop industries, business, ethics and other studies, for this the Muslim rulers acquired the help of foreign experts on handsome salaries and spreaded the knowledge to every nook and corners of the country, therefore its business were flourishing in other countries with trade routes, and considered civilized, However, despite the governance being in the hands of Muslims and multiple religion in the country, there was no spaces for communal violence, though the Muslim rulers come from out of India, but they mingled with the Indian communities and adapted themselves to the Indian culture and society and almost parted their relationship with their other communities and became an integral part of Indian nation. They also made the Indians stakeholders in the governance like a family and community. The individual governance was left on the choice of the

⁹⁰ Ibid p. 16. Tarikh Taleem-e-Hind p. 20 by Justice Sayyed Mahomod. Also, Raushand Mustaqbil p. 128.

common masses. Because of the formation of Panchayat system generally people have their self governance system, and right to express the views was very much respected before the officials and the rulers”.⁹¹

After going through extensive reading about the condition of Muslim education and civilization during Muslim rule in India, we come to know that the medieval historian mainly concentrated on the wars and political achievements of the rulers touching flair academic and cultural achievements in some places accidentally. However the subject finds especial mention in the writings of some Islamic historians of later time. Like Hazrat Maulana Sayyid Mia Sahib, Qazi Athar Mubarakpuri, Maulana Munazir Hasan Gilani, Sayyed Tafail Ahmad Manglauri Alig, Maulana Husain Ahmad Madani while writing his own biography, Nagsh-e-Hayat. And last but not the least, Sir Sayyid Ahmad Khan in Asbab-e-Bagawat-Al-Hind.

Sayyid Mahboob Rizwi the compiler of History of Dasul-uloom Deoband has the same argument.

The attention of our own historians, writing in Persian, in the medieval period in India has been mainly centered on the wars and the political exploits of the kings, touching upon academic and cultural achievements here and there only incidentally. The interesting topic of the historical taste in that era consisted in the military and political achievements, and hence very little mention of the Muslim achievements in the academic field is met with in the medieval histories.⁹²

Sayyid Mahboob Rizwi has cited two valid reasons about why medieval historians have left out this important part of Muslim rulers' history in their Persian writings, with the reference of Hindustan ki Gadeem Islami Darsgahen by Abul Hasanat Nadvi.

⁹¹ Maulana Hussain Ahmad Madani-Naqsh Al-Hayat pp. 184-185.

⁹² Sayyid Mahboob Rizwi. Tarikh-e-Darul-uloom Deoband-English Translation. Vol-1-P. 59.

One reason for this can be also which, as the author of Hindustan ki Qadeem Islami Darsgahen (the old Islamic Institutions of India) in Answer to the Question. Why are explicative chapters on the past Madrasas of India not met with in the Old Persian histories? Has pointed out as under.

“The Muslims by Virtue of their religious propensity always look upon the function of imparting and receiving education, of teaching and learning, a religious occupation as an act of virtue. Help to students, dissemination of education, endowments for the supply of books and other educational materials, the funding and establishing Madrasas, service and support to the Ulema, etc, were considered by them to be a religious commandment, conducive to blessings (Brakah) and prosperity in both the worlds, here and in the hereafter. Hence these things too like other necessities of life had become a part and parcel of their lives. Since the daily routine actions of a man’s life are not considered worth mentioning importantly, they are rather mentioned cursorily in ordinary words along with other necessities of life the old historians do not describe in specific chapters and sections the outstanding achievements of Muslims in the old days in the field of education”.

Then proceeding further, another reason has been given as under.

“In older days there used to be no buildings for educational purposes. Mostly mosques were used for this purpose, all the mosques of those days used to serve as Madrasas: as such every old spacious mosques was a great educational institution also. This is the reason that you find spacious and splendid mosques at every step in the old Islamic cities of India. The magnificent mosques that were built and are still extant in the old Islamic state capitals like Delhi, Agra, Lahore, Jaunpur, Ahmadabad (Gujarat) etc. clearly indicate by their external form and appearance that a major portion of them was being used for teaching purposes. Some of those are still used for this purpose for instance.

The rooms that were constructed around the extensive courtyards of the Ftahpuri and Akbarabadi mosques, which were built in 1060/1649 in Delhi, were especially meant as hostels for the students. The hospices of old too were commonly used as teaching institutions, and usually, renowned Ulema used to teach at their own homes and in mosques⁹³ teaching has been an indispensable part of the lives of Scholars, whether they may be gracing ministerial chairs or the Masnads of judges and juris-consults or any other governmental posts. These occupations have never let them neglect their duty of imparting knowledge”.⁹⁴

This was not the case with Islam only, that the dissemination of education was served by hospices, private homes, open fields and especially mosques in India or anywhere in the Islamic world, like Jamia Azhar in Egypt and Jamia. Qazvin and Jamia Zaitunia in Mosocco are mosques of this very time and are being used to this day as teaching institutions, such as the Fatehpuri mosque in Delhi, Wazir Khan Mosque in Lahore and the Atala Mosque in Jaunpur, these mosques were in their time great teaching institutions as well. The Darul Uoom Deoband itself was in the first place established in a mosque where it passed the first ten years of its life. On the same pattern in Europe too the great educational centres generally have had their origin in religious and spiritual centres, churches and monasteries. The Cambridge and Oxford universities of England developed in Churches and monasteries only.⁹⁵

⁹³ Ibid, p. 60, also Hindustan Ki Qadeem Islami Darsgehen pp. 10-12.

⁹⁴ Ibid, p. 61.

⁹⁵ Ibid, p. 62, and the foot note below of the page.

IV. British Education Policy in India

To begin with the British education policy in India, it is imperative to have a glance on the history of establishment of East India Company in Indian soil.

In the year 1600 Elizabeth 1, granted the East India Company (EIC) establish trade with India and thus opened the chapter of the British in India. Until the 1750s the EIC was a fairly normal trading company making vast profits from its major trading posts of Calcutta, Bombay and Madras. The hostilities between England and France soon made it necessary to make the EIC ready for fighting which was heavily backed by the British government. The French and the British fought for hegemony on the Indian sub continent and both paid Indian soldiers to fight for them. They supported rulers or successors to the throne of the princely states in order to gain trade privileges and served therefore as king makers. This was an expensive game and the company's costs were often higher than its profits. In 1772 the EIC was almost bankrupt.⁹⁶

Due to the war with France and Spain strategic consideration became increasingly important. A strong position in Indian was necessary to offset the power of France on the continent and to dissolve the tensions with local rulers. In addition to the increase of British Army's size in India the EIC heavily recruited Indian soldiers.⁹⁷

In 1793 the government put an end to the EIC's monopoly. The company was more and more dependent on taxes collected in India; consequently they had to expand the area they controlled. The reason for the success of the EIC was the British

⁹⁶ Kitchen, Martin (1996): *The British Empire and Commonwealth. A Short History*. London: Macmillan Press Ltd. pp. 6-9.

⁹⁷ *Ibid* pp. 11, 19.

army and their technical and military superiority. The “terror of our arms” as the officer Robert Clive has cited.⁹⁸

The war of conquest seemed to be more profitable than trade and with their money the leaders of the company bought their allies, were bought by others or enriched themselves. Common behavior in the EIC, in 1815 war fare proved to be more expensive than anticipated. The army of 150000, soldiers devoured three fourth of the annual budget and the company had debt, of 740 million, critics in London called the EIC dangerously overstretched.⁹⁹

The supremacy of the British in India was necessary for the domination of Asia, and Britain’s rule in India was normal for the people in Great Britain, in their eyes just the way it was done had flows. The British had a general feeling that they were ideally qualified to rule, that they had racial superiority, and that the white race had to fulfill its historic destiny concerning the lesser breeds.¹⁰⁰ Consequently they saw modern India as a result of their work.

Britain was economically highly dependent on India because of its market for British products, while Britain could not succeed in the European markets in seventeenth century. On the other hand a problem arose. How could a country with liberal traditions and deeply held convictions about personal liberty maintain an authoritarian empire, which ultimately rests on force?¹⁰¹

As a result, Britain altered its approach and tried to bring western enlightened ideas to India. This became one of the main aims in the nineteenth century. The

⁹⁸ Quoted in: James Lawrence (1994): *The Rise and Fall of The British Empire* London. Little, Brown and Company (UK) p. 127.

⁹⁹ *Ibid.* p. 134.

¹⁰⁰ James, *Empire*. Pp. 205-206.

¹⁰¹ *Ibid* p. 219.

Indians however felt more and more uncomfortable with the British attitude, one of their biggest fears was the Christianity might be imposed on the Indian people.¹⁰²

In short after the British ignored and hurt the religious sentiments of the Indian soldiers in the British army which caused the mutiny of 1857, thereafter the British government took control of the country. The dissolution of the EIC taken place in 1858 and then confirmed the British rule in India. They imposed the ideas they considered right and good, and thus planted the seed of independence.

Colonial education has been controversial and widely divergent interpretations have been offered from contrasting ideological perspective. British imperial education policy was highly contended during the colonial era and remains a contentious issue amongst many contemporary historians. The physical presence of the British in India was not significant. Yet for almost two centuries, the British were able to rule two third of the subcontinent directly and exercise considerable leverage over the princely states that accounted for the remaining one-third. While the strategy of divide and conquer was used most effectively. An important aspect of British rule in India was the psychological indoctrination of an elite layer within Indian society who were artfully tutored into becoming model British subjects.

The English educated layer of Indian society was craftily encouraged in absorbing values and notions about themselves and their land of birth that would be conducive to the British occupation of India, and furthering British goals of looting Indian's physical wealth and exploiting its labour.

All colonizing nations are sooner or later faced with the problem of the education of the natives, it is a grave, a difficult, one may say a distressing problem which cannot be evaded and which involves a conflict between interest and conscience,¹⁰³ as the Britishers faced in India.

¹⁰² Ibid. pp. 220,226.

¹⁰³ J. Chailley (trans. Sir William Myers) *Administrative Problems of British India* (London: Macmillan 1910) p. 478.

British education policy in India started in phase wise manner. First phase starts from 1758-1812. The British East India Company showed very little interest in the education of its subjects during this period, only the two minor exceptions being.

- (i) The Calcutta Madrasa set up by Warren Hastings in 1718 for the study and teaching of Muslim law and subjects.
- (ii) The Sanskrit college at Varansi by Jonathan Duncan in 1792 for the study of Hindu law and philosophy.

Both institutions were especially designed to provide a regular supply of qualified Indians to help the administration of law in the courts of EIC.¹⁰⁴

The second phase starts from 1813-1853 that is the most important phase in the history of British education policy in India, of course British did not come to India in the first instance to educate the Indians, but it is equally true that ultimately they ended up doing so. Initially education was a matter for East India Company, which ran India until the mutiny of 1857. Thereafter education became the responsibility of the Indian government based in Calcutta, which was in turn answerable to the Indian office in London. The EIC first become responsible for education policy in India with the passage of the Charter Act of 1813. The 13 resolution of which obliged the company to set aside an annual sum of not less than 100000 rupees for native education, the intention being to promote both oriental culture and western science, the same act also gave missionaries the right for the first time to go to India to preach the gospel and establish schools after having been rigorously excluded by the company for half a century for fear of infringing its policy of strict religious neutrality. The company was slow to respond to its new educational responsibility and a decade elapsed before a general committee of public instruction was created in Calcutta, in July 1823 to oversee educational matters.¹⁰⁵

¹⁰⁴ British Educational Policy and Growth of Modern Education. p. 1.

¹⁰⁵ The historiography of British Imperial Education Policy part-1 India, p. 318 by Clive Whitehead. The University of Western Australia.

The Christian missionaries become more and more influential on the EIC, which had permitted easier access to its land in 1813. Later the British government itself encouraged the process of establishing missionary schools, despite of the fears that Muslim community especially could be heavily disturbed by this project, since they felt it as their need, even as their destiny to Christianize the Indians. As it is quoted in “The making of India”, a historical survey.

“Providence has entrusted the extensive empire of Hindustan to England in order that the banner of Christ should wave triumphantly from one end of India to the other. Everyone must ever all his strength that there may be no dilatoriness on any account in continuing the grand work of making all Indians Christians”.¹⁰⁶

The main motive of the colonial education policy was the same everywhere Britishers ruled. The same policy was introduced in Africa with the same motive. Walter Rodney, who claimed that colonial schooling sought to instill a sense of deference towards all that was European and capitalist.

“Colonial education was education for subordination, exploitation, the creation of mental confusion and to serve the European capitalist class in its exploitation of Africa – with regard to colonial education policy one comes closet to finding the elements of conscious planning by a group of Europeans to control the destiny of millions of Africans”.¹⁰⁷

Samir Amin, likewise claimed that colonial education had two basic goals the destruction of traditional an indigenous culture and consciousness and the training of an elite of subordinate servants.¹⁰⁸ Martin Carnoy, a celebrated neo-Marxist critic in the 1970s, claimed that by definition colonialism amounted to the dominance of the

¹⁰⁶ Quoted in, Vohra Ranbir (2001). *The Making of India. A Historical Survey*, Second Edition New York. M.E- Sharpe, Inc. P. 71.

¹⁰⁷ W. Rodney- *How Europe Underdeveloped Africa* (London: Bogle L Overture Publications, 1972), pp. 264-5, 281.

¹⁰⁸ S. Amin: *What Education for What Development? Prospects 1975*, p. 51.

strong over the weak. It followed, therefore, that colonial education policy was designed to colonize or dominate the intellect of indigenous people.¹⁰⁹

Comments such as these highlight the controversial nature of colonial education policy and the widely divergent interpretations accorded to it by scholars from contrasting ideological backgrounds and the policy remains a contentious issue amongst many contemporary historians. For these reasons a critical review of the historiography of the British education policy in India and its adverse impact especially over the social, educational, and cultural devastation of Muslim society is long overdue. In the following lines we would try our best to through a light as to how this old vine in the new bottle destroyed the Muslim education systems as well as their independent religious character in the disguise of its education policy.

The British education policy was implemented in India in four phases, starting from 1758 to 1920. But the second phase which starting from 1813 to 1853 saw many ups and down in the history of education in India. Establishment of number of Christine missionary schools and imposing Christine ideas and belief in the disguise of modern education policy, replacing official language Persian by English and finally confiscating the fiefs and endowments of Madrasas, shattered the Muslim education system in India during this period, and strangled the Muslim educational institutions. Finally in 1921 the educational responsibility was handed over to Indians.

Death of a Language Death of a Nation

The death of a language means the passing of many things, a way of life, a cultural identity, a repository of indigenous knowledge. Language is not merely a mechanical means of communication but a medium that shapes the very way we think: As the Australian philosopher Ludwig Wittgenstein observed. The limits of one's language are the limits of one's world.¹¹⁰

¹⁰⁹ M. Carnoy: Education as Cultural Imperialism (New York Longman, 1974).

¹¹⁰ Editorial, The Hindu, Tuesday February 9-2010.

India came into contact with an emergent new Persian culture, sometime around the third quarter of the ninth century when Sindh was integrated into the Saffarid kingdom by Yaqub bin Abi Lais. Persian was still evolving at this time as a language of literary expression in the Islamic East. Later Persian came to flourish further east, in Delhi and beyond in the work of the Turkish conquest of north India. Akbar was the first among the Indo-Islamic kings of north India to formally declare Persian as the language of administration at all levels. The proclamation to the effect was issued by his famous Khatri Hindu revenue minister, Todmal. ¹¹¹

However it appears from the above mentioned lines that the official language of the Mughal rulers was Persian. Sometimes during the Sultanat period experts were called from Khurasan and Bukhara to train the students in the Madrasas in India, and the people educated with this medium were well received, holding key-posts in the government and given due respect by the rulers.

From the middle of the seventeenth century. The department of accountancy (Siyag), draftsmanship (Insha) and the office of revenue ministers (Diwan) (were working in Persian) and they were mostly filled by Hindu Munshis and Muharrirs. Harkaran Das Kambu of Multan is the first known Hindu Munshi whose writing was taken as models by later Munshis. ¹¹² It also shows the transparency and democratic mindset of the Muslim rulers in everything that they did, irrespective of the religion.

Nevertheless, after the passage of the charter act of 1813, two controversies about the nature of education arose during this phase. They were.

- (1) Whether to lay emphasis on the promotion of modern western studies or on the expansion of traditional Indian learning?
- (2) Whether to adopt Indian language or English as the medium of instruction in modern schools and colleges to spread western learning?

¹¹¹ Muzaffar Alam: *The Language of Political Islam in India* (Permanent Black) pp. 115-117, 128.

¹¹² Sayyed Tufail Ahmad Munglari Alig: *Muslims ka Raushan Mustaqbil*, pp. 170-171

These two controversies were settled in 1835 with Lord William Bentinck, with the support of Raja Ram Mohan Roy Lord Michelle applied English medium.

In 1823 RM Roy started his endeavour, that the medium of education should be English, a committee was formed in 1835 to solve out this matter, headed by Lord Michelle, the members of the committee was divided on the issue, RM Roy voted in favour of English language, However the number of supporters and oppositions become equal Lord Michelle went in favour of English language.¹¹³ Thus the Britisher sniped at the indigenous education system and Raja Ram Mohan Roy was the instrumental of the Britishers. In this regards the report submitted by Lord Michelle is a landmark in history of modern education in India. The report says.

“We have to form a group of people who will serve as interpreter between us and our thousand million subjects. This should be a group that in view of their blood and colour will be Indians but English in view of their understanding and opinion”.

However after this decision of Lord Michelle British education system started flourishing in the country, Until the central government issued advisory to the state governments in 1837, allowing them to declare English as official language of their respective states, and another resolution was issued in 1844 by Lord Harding giving preference to the English knowing people in government sectors.¹¹⁴

Nonetheless, just before the directive of 1837 the Macaulay's minute of 1835 that enshrined English as the principal medium for affecting the progressive, westernization of Indian cultures and subjectivities and after that Charles wood's dispatch of 1854 are generally held as the two major milestones of colonial educational policy. Wood's dispatch stressed the educational responsibility of the state and envisioned a complete and integrated system comprising primary, secondary and collegiate education. Oriental literature, it proposed, should not be neglected but

¹¹³ Ibid, p. 171 and Mr Basu. History of Education. p. 105.

¹¹⁴ Ibid., p. 172.

European language should be cultivated. English should be the medium of higher studies for the few, and the vernacular at a lower level for the many.¹¹⁵

It is now crystal clear that, British education policy in India was part of a strategy of cultural conquest, a deliberate attempt to change Indian life and thought to a western pattern, with no strong desire to change or to improve India. Prior to 1813, education was mainly parted for EIC people, but after the charter act of 1813 the company showed a little interested to educate Indians. Thus two types of educational institutions come into being first one was fully government funded institutions while the second one was schools under Christian missionaries that had full support of the government. In pre 1813 syllabus there seemed to be no part of the religion but in post 1813 syllabus, which was especially designed for India, Christianity got a significant part. Both education systems were very dangerous especially for Muslims. However, all most all the Hindus embraced this system while Muslims equally rejected this policy and did not compromise on the cost of their religion and faith, that resulted in their backwardness in education and government sectors, especially Ulema and religious clergy were dead against accepting this education policy not even that, but laid down complain among Muslim parents suggesting them not to send their wards to the missionary schools which was primarily aimed at indoctrinating Christianity in the hearts and minds of the innocent students, therefore Ulema had always been soft target of British government in India. The biggest challenge that Muslims faced in 19th century was Christian mission that were followed by Shuddhi movement to convert ignorant Muslims the missionaries were equipped with all materials barked by the government even sometimes policemen accompanied them. Sir Sayyid Ahmad Khan quoted in *Asbab-e-Bagawat. E. Hind.*

“All believed that the government will never force to convert to Christianity, but it will push them into poverty and ignorance that will

¹¹⁵ Anu Kumar, Article, “New Lamps for Old, Colonial Experiments with Vernacular Education. Pre and Post, 1857, Economic and Political Weekly, May 12-2007.

result into conversion because it has spread Christian's scriptures and preachers to tempt Muslims to accept their faith".¹¹⁶

Gustauliban a French writer, also shares the same ideas in Tamaddun-e-Arab (Civilization of Arab).

"Now a day India has populations of 50 million Muslims and they are increasing day by day. Though the British ruling over the country and have a good number of Fathers performing the Job of converting Muslims into Christianity. But so far there is no example in which the missionaries succeeded".¹¹⁷

In the disguise of Educating the Indians the Christian missionaries became so bold that they started giving Sermon on the step, of Jama Masjid Delhi and passing blasphemous remarks on Islam and the prophet (SAW). The following report will help to understand the enormity of Christians in the country.

According to on estimation at least 42 missions were established in India before 190 AD. The different sects of Christians divided different parts of India to preach heir ideology.¹¹⁸

Delhi College

The Britishers were no more serious about educating Muslims during their entire regime in India, except at one paint of time it really appeared that the government also felt ashamed on the dismal educational condition of Muslims, when it formed a general committee for public instruction in 1823, which asked the local committee in Agra, Delhi and other north Indian town to report on the condition of education within their province and to propose measures to raise standards. For Delhi the picture was dismal. The government sanctioned a grant of 600 per month for the

¹¹⁶ Maulana Sayyid M. Miyan, Ulama E-Hind Aur Unke Karname. P. 24.

¹¹⁷ Khalili Qasmi: Madrasa Education in India, P. 31 Translated into English From. Tamaddun-e-Arab P. 211 (Civilization of Arabs).

¹¹⁸ See the Report in Detail Tarikh-e-Nadwak, Vol.1, p, 41.

instructions of Mohammadan youth in Delhi, thus Delhi College began its existence, and commenced teaching in Gaziuddin Madrasa barely two years later. The medium of instruction in Delhi College was Urdu, which at the same time would continue the teaching of the Classical Arabic and Persian books and the stress was on mastering the languages, law and the principals of jurisprudence and a bit of Philosophy and logic.¹¹⁹

The establishment of Delhi college was in fact primarily to train Mohammadan youths for subordinate roles in government rather than to make them educated, therefore when the government felt that it is not realizing its dream, until the muting of 1857 reached Delhi in May, the college was attacked its rich collection of manuscripts burnt down and the principal was killed. A revival accord in 1864 and lasted till 1877 but it was short lived. Suspicions between the new rulers and Delhi's old, largely Muslim elites were too deep now to be ever bridged. Its merger with Lahore's government college in April 1877, brought to an end the dream of its founders, and a reputed institution of the government was dissolved. In Delhi college also Hindu students always constituted about two third of the student population, in 1854 it had 333 students of whom 112 were Muslims, where as the original aim in 1825 had been to assist Mohammadan Youths in their education.¹²⁰

Delhi College was closed despite the petition requesting Viceroy Lord Lytton to withdraw the government decision to close the college. But at the institutional level it pioneered the movement for new knowledge. It produced a galaxy of Muslim scholars and reformers, such as Sir Sayyed Ahmad Khan (1817-1898), Mohammad Zakaullah (1832-1911), Mohammad Husain Azad (1830-1910), Nazeer Ahmad (1831-1912), and many others, who were to contribute to Muslim awakening. However, the number of enlightened Muslims before 1857 was so small that it could not exert any appreciable influence upon the mind of the Muslim community;

¹¹⁹ Anu Kumar: New Lamps for old, Economic and Political Weekly.

¹²⁰ Ibid Also Maulvi Md Ishaque Jaless Nadri: Tarikh-e-Nadwatul Ulama vol. I, p. 38

However to build a grand Madrasa on the pattern of Delhi college continued to be cherished by Muslims.¹²¹

From dawn the British history in India they were no longer interested to educate Muslims. Opening up of Delhi college was mainly aimed to educate some Muslims for subordinate roles in government, which was obvious with their decision to close this reputed institution, when they felt that their purpose is not served, since, the afore mentioned personalities who were educated in Delhi college, were more nationalist, honest to their religion and faith rather than being instrumental in the hands of British rulers.

Apart from British education policy political factors were also responsible for the sordid condition of the Muslims, while the dissolution of the Muslim states the post of Qazi, Munshi, Mufti and such other posts were dissolved, the official language of the government Persian was replaced by English. As a result purely religious knowledge lost importance, a sizable number of Muslim who were educated with the medium of Persian language were reduced to as semi literate, a thinking started growing among a section of the Muslims that, learning of Fiqh, Hadith, and Islamic sciences in Persian and Arabic was useless and the imparting of English education can alone retrieve their lost position. This situation naturally led to a fresh introspection of thought and behaviour among a section of the Muslims, especially Ulema. It came to be acknowledged that the British owed their success not only to decent and fraud but also to their better institutions and innovations in sciences and technology. However the old values and thought still continued to dominate the minds of the people. Those who held such views believed that the legging behind of the Muslims was not because of Islam, rather because the commitment to it was lacking.¹²² Along with Christianity Hindu organizations were actively promoting their faith such as Grukul movement of Arya Samaj, Movement of Bharat Mahamandal of Sanaton Dharam and Dharam

¹²¹ Javeed Ali Khan: Muslim Education, Shibli Nomoni and Nadvatul Ulama Lucknow. P. 1, Net Edition Posted on Thursday 08-13-09.

¹²² Barbara Daly Metcalf: Islamic Revivalism in British India, Deobond (1860-1900). Prinecton University Press, New Jersey, 1982, p. 56.

Mahatsar, on the pattern of Christianity.¹²³ It was felt necessary to overcome the general despondency that prevailed among the Muslims, hence it was believed that a more strict adherence and commitment to Islamic values could revive the fortunes of the Muslims. All this found expressions in the opening up of a most famous Islamic Seminary of Indian subcontinent this time. “Darul-Uloom at Deoband” in 1867, by Hazrat Maulana Qasim Nanauwtavi, the founder of a new Islamic Education system in India.

¹²³ Javeed Ali Khan: Muslim Education, Shbli Nomani and Nadvatul Ulama Lucknow, p. 3. And Rudad-e-Nadvatul Ulama Calcutta (1901) December Maktaba Kanpur p.66.

Chapter 2

EMERGENCE OF DARUL-ULOOM DEOBAND

I. A Brief Introduction of Maulana Qasim Nanautawi and his Social Reforms

Maulana Qasim Nanautawi is amongst the last bearers of the legacy of Imam Shah Wali Allah of Delhi. None stands equal to him after Shah Wali Allah in Indian subcontinent due to his revival movement and his contribution to Islamic Sciences.

Maulana Qasim Nanawtari was born in 1248 AH/1832 CE¹ in the environs of an old village Nanawta under Saharanpr district the village was reputed for producing men of high caliber for long. Following the tradition, his family initially chose Khursheed Husain a historical name according to his date of birth. However Maulana Nanawtawi also mentioned this historical name in some of his writings, when for some security reasons Maulana wanted to hide his original name Mohammad Qasim, he would mention this historical name Khurshood Husain. It also denoted how the prestigious families of Nanowta would give importance to name the child with the historical name.²

Maulana received primary education at his native place after which he was sent to Deoband where he studied for some time in Maulavii Mahtab Ali's primary school, then he went away to his maternal grandfather at Saharanpur, where he laer was practicing as plader. In Saharanpur he studied the elementary books of Arabic grammer and syntax under the instruction of Maulavi Nawaz. At the end of 1259/1843, Maulana Mamluk Ali took him to Delhi, there he began Kafia and read

¹ Maulana Munazir Ahsan Gilani, Sawanet-e-Qasmi Vol.1, pp.146-147 Maktaba Darul uloom Deoband.

² Ibid p.147

other books. Thereafter he was admitted to the Delhi College, but he did not take the annual examination.³ Maulana Mohammad Yaqub Nanawtari the son of Maulana Mamluk Ali and contemporary of Maulana Qasim Nanawtawi states in the biography of Maulana Qasim Nanawtawi.

“My late father admitted Maulavi Sahib {Maula Qasim Nanawtawi} to the government Arabic Madrasa and said: See Oqlidus yourself and do exercise of arithmetic. After some days it was talked about that Maulavi Sahib had seen all the ordinary discourses and had completed the exercise of arithmetics, Munshi Zakaul-Allah brought some very difficult questions, after he solved the questions he become very popular, when the annual examination was round the corner, Maulvi Sahib did not appear for the annual examination and left the Madrasa. Every one in the Madrasa especially the head master who was the principal English teacher regarded him very much”.⁴

Before entering Delhi college, he had read books of logic, philosophy and scholastic theology, like Mir Zahid, Qazi Mubarak, Sadra, Shams Bazigah Under the instruction of Maulana Mamluk Ali at the letter's house. In the end he joined that study circle which then possessed a central position in the whole of India with regard to the teaching of the sciences of the Quran and Hadith. Hazrat Shah Abd-Al-Gani Mujaddid was then gracing the Masnad of knowledge of Shah Wali Allah. From him he acquired the science of Hadith, during his student days itself the fame of his success, knowledge and learning comprehension and discernment had become widespread.⁵

Hazrat Maulana Nanawtawi's illustrious contemporary, Sir Sayyid Ahmad Khan has expressed his impressions of the former's acuteness, knowledge and

³ Sayyid Mahboob Rizvi: History of Darululoom Deoband vol.I p. 77. Maktaba-e-Darul-Uloom Deoband.

⁴ Sawaneh-e-Qasmi, pp 223, 224 and History of Darul-Uloom Deoband Vol. 1 pp 77-78.

⁵ History of Darul-uloom Deoband. Vol. I. p. 78

learning, ascetism, piety, understanding and discernment during student days in the following wards.

“The people thought that after Maulavi Mohammad ishaq no man like him in all these qualities was to be born, but Maulavi Mohammad Qasim has proved by his consummate righteousness, religiosity, piety, abstinence and humility that, through the education and training of this city of Delhi, Allah has created another man a like of Maulavi Mohammad Ishaq, rather superior to him in certain things”.

“There are many people alive who have seen Maulavi Mohammad Qasim receiving education at Delhi at a very young age. He had studied all the books under the late Maulvi Mamluk Ali, from the very beginning the signs of piety, abstinence, virtuousness and devotion of God were apparent from his ways and manners, and Sir Sayyed resisted the following couplet, that was perfectly applicable to him”.

“Over his head through his intelligence was shining the starts of loftiness”.⁶

However, keeping aside the ideological differences between Sir Sayyed Ahmad Khan and Maulana Nanautawi. Sir Sayyed wrote a long article for Aligarh Institute Gazette dated 24 April 1886, on the demise of Maulana Qasim Nanautawi. The above mentioned lines were the abstract of his article, nonetheless, it is believed for long that the relationship between Sir Sayyed and Maulana Nanautawi was sour and Maulana was dead against his educational policy and establishment of Madrasatul-Uloom, which later became known as Muslim University at Aligarh. Despite going into the detail of this long debated issue, we can simply say that there is a huge gap between the perceptions of the intellectuals today and the reality. Maulana Qasim Nanautawi always regarded the endeavours of the father of the nation Sir Sayyed Ahmad Khan and his sincere efforts of equipping Muslim youths with the

⁶ Sawaneh-e-Qasmi, vol, III, p 173, also history of Darul-Uloom Deoband, p 79.

modern trend of the world, personally they were well known to each other, which appear with communications between them through writings via Munshi Mammad Arif, which were later published as “Tasfiyatul Aaqaid. Here we are mentioning a line from the letter of Sir Sayyed to his friend Munshi Mohammad Arif.

“If Maulavi Mohammad Qasim arrives, that would be my fortune and I would feel proud to carry his shoes”.⁷

Maulana Qasim Nanautawi also expressed the same feelings in response to this proposal of Sir Sayyed to his friend Munshi Mohammad Arif.

“Yes, undoubtedly I do believe whatever I have heard about Sir Sayyed, his determination, and compassion towards the Muslims, it would be appropriate if I show my love for him for that reason, but I am equally afflicted in mind and grieved, owing to what I have heard about his wrong believes”.⁸

Sir Sayyed Ahmad Khan too regarded establishment of Darul-Uloom at Deoband a useful step, he goes on saying in his article.

“Nevertheless, he (Maulana Qasim) was always anxious about the well-being of the Muslims. It was through his efforts that a very useful Madrasa for imparting the education of religious sciences was established at Deoband and a very fine mosque was also built. Besides this, through his effort and endeavor, Islamic Madrasas were established at other places too”.⁹

He further says about the ideological differences.

“As regards controversial questions some people were displeased with him (Maulana Qasim Nanautawi) and he too was displeased with

⁷ Sowaneh-e-Qasmi vol, III, p 172, and Tasfiyatul Aaqaid, p. 3 letter from Sir Sayyed to Munshi Mohammad Arif.

⁸ Ibid p. 173 – and Tasfiyatul Aaqaid, p. 6. letter from Maulana Qasim Nanautawi to Munshi Mohammad Arif.

⁹ Ibid p. 174. History of Darul-uloom Deoband, vol.1 pp 79-80

some, but as far as we understand, we can not impute any action of Maulavi Mohammad Qasim, whether it is of displeasure with any one or of pleasure, to egoism, obduracy and antagonism. All the works and deeds that he performed were purely for God's sake and with an eye on the recompense of the hereafter Qasim did not consider any man good or bad due to his personal relations, but because a man does bad works or speaks bad things, he considered him bad for the sake of God".¹⁰

The duration of education for Maulana Nanautawi consists of five six years.¹¹ However after the completion of his education Maulana Qasim Nanawtawi took up as a means of livelihood the work of editing at Maktaba-e-Ahmadi Delhi. (Ahmadi Printing Press).It was then owned by Maulana Ahmad Ali Mohaddis Saharanpuri, (he was born in 1810 in Saharanpur) Maulana Qasim Nanautawi also wrote a scholium on the last few portion of Sahih-Bukhari during his association with the Maktaba-e-Ahmadi at Maulana Ahmad Ali's instance.¹²

However after completion of his studies Maulana Nanautawi would do some job to meet his day to day needs during his stay in Delhi, but it is also a fact that Maulana Nanawtawi's association with different printing press in Delhi and Meerut like Ahmadi Printing Press, Mujtabai Printing Press in Delhi, the duration of association is spanning on almost forty years, but he never used teaching profession a mean for his livelihood as it is presumed by one of his biographers, Maulavi Rahman Ali.¹³

Maulana Gilani writes in Samanet-e-Qasmi. "This is the period when a Madrasa come into being in a small town of Saharanpur district, which is known as the mother of Madrasas in Indian subcontinent. Apart from this great gift to the Muslims in India especially he also landed some more unmatched services to the

¹⁰ Ibid

¹¹ Sawanah-e-Qasmi vol. I, p. 230

¹² Ibid., p. 530 – History of Daululoom Deoband, p. 80.

¹³ Ibid, pp 53, 535

Indian Muslims that need to be discussed, especially his participation in the battle of Shamli to get India freed by the clutches of Britishers, after the mutiny of 1859 erupted in every nook and corner of the country”.

“Hazrat Maulana Qasim Nanautawi is regarded the first “Education reformist” in the post colonial era. The greatest and most glorious achievement is the reverifying of an educational movement for the renaissance of the religious sciences in India and formulation of such guiding principles for the religious schools on which their survival depended from the very beginning so far. However, following guiding principles which Maulana Nanautawi laid down and formulated for Darul-Uloom at Deoband, many Madrasas for imparting religious sciences were established at different places in India, (after the establishment of Darul-Uloom in 1867) like Thana Bhavan in Muzaffarnagar, Gulathi in Buland Shahar, Kerana in Muzaffarnagar. Danpur in Buland Shehar and in many towns and villages of Moradabad and Meerut, most of them still exist and rendering educational and religious services in their vicinity”.¹⁴

As we have argued earlier that Christianity was rising in India in the disguise of British education policy. With the support and co-operation of the EIC a large number of Christian missionary schools and organizations were established throughout the length and breadth of the country. After the mutiny of 1857 this system received much emphasis and attention, and to give this conversion mission a further impetus and expansion a dangerous conspiracy hatched by the British government, was that it set the Hindus against the Muslims, which once had political importance and supremacy in India. The English now under their policy pushed up Hindus and brought down the Muslims. Consequently when these Hindus advanced in the economic and political fields, the government prompted them towards the path of religious superiority and prepared them against Muslims, so that the Hindu openly

¹⁴ History of Darululoom Deoband vol. I p. 88.

polemise with the Muslims. Consequently, to achieve this purpose. Padres and Pundits were together roaming the country, especially the areas where Muslims were rather religious and stick to their faith and giving open challenge to religions clergymen of the Muslims to have debate and polemic in public. Nevertheless, a number of polemics organized by Hindu Pundits and Padres with the support of the local administrations on different places in different dates to put a large section of the Muslims in a doubt about their own religion and faith. However, Ulema of that time took serious notice of this grave issue especially Hazrat Maulana Qasim Nanautawi was leading the group of Ulama and almost himself participated in every debate and polemic, thus the government's policy was not realized.

Herewith, without going into details of those polemics, we are just mentioning the name of some polemics which were chiefly participated by Maulana Qasim Nanautawi and won. That was really a great service of Hazrat Nanautawi towards Muslims to safe guard their religion and faith.

Fair for God-consciousness

On May 8, 1876 a very famous polemic was conducted on the topic "Fair for God-consciousness" at Chandapur village near Saharanpur (U.P.) under the auspices of the local Zamindar, Piyare Lal Kabir-Panthi under the management of Padre, "Knowles" and with the support and permission of the collector of Shahjahanpur, Mr Robert George. Representatives of all the three religions, Christian, Hindu and Muslim were invited through posters to attend and prove the truthfulness of their respective religions. In repudiation of the doctrine of trinity and polytheism, and on affirmation of divine unity (Monotheism) Maulana Nanautawi spoke so well that the audience both those who were against and those who were for him, were convinced.¹⁵ However, there is contradiction about the date of this Fair. Maulana Gilani stated in Sawanah-e-Qasmi with the reference of a book "Guftago-e-Mazhabi" (an Urdu text) that the Englistani Padri of Shahjahanpur and Munshi Piyare Lal Kabir Panth held this Fair of God consciousness at Shahjahanpur on 7 May 1876, while on the other hand

¹⁵ Ibid, p 89. For detail see, Sawanah-e-Qasmi vol, II page from 364 to 516.

Maulana Gilani mentioned May 7- 1875 referring it to a report “Mubahisa –E-Shahjahanpur” compiled by Maulana Fakrul Hasan Gangohi, the student of Maulana Qasim Nanautawi.¹⁶ Nevertheless, despite our endeavour we could not come to any text supporting the date May 8, 1876 by quoted by Sayyid Mahboob Rizwi in History of Darul-Uloom Deoband.

Polemic of Roorke

The Second polemic was held in 1877 in Roorke, after coming back from Haj pilgrim, Maulana Qasim Nanautawi received information from Roorke that Pundit Dayanandji had reached there and was leveling objections against Islam. Maulana Nanautawi despite his illness and weakness went to Roorkee and however he wished to have a debate with punditji in a public gathering the latter did not agree and left Roorke. Then, at Hazrat Nanawtawi’s instance, Maulana Fakhrul Hasan Gangahi and Maulana Mahmud Hasan Deobandi delivered lectures in public meetings and threw a challenge to Punditji. Hazrat Maulana Nanautawi gave replies to his objections in public meetings, and thereafter, wrote a treatise on “Istiqbal-e-Qibla” (The direction of the holy Kaba towards which Muslims turn their faces in prayer but do not actually worship).¹⁷

Thereafter Punditji reached Meerut and there too he adopted the same manner. At the request of the Muslims of Meerut Hazrat Nanautawi went to Meerut. There also Punditji did not agree to have a debate, so Hazrat Nanautawi gave replies to his objections in a forceful speed he delivered in a public meeting at Meerut.¹⁸

Movement for widow re-marriage

Hazrat Maulana Qasim Nanautawi’s biggest social and educational reforms were brought about after the establishment of Darul-Uloom at Deoband in 1866, the

¹⁶ Sawanah-e-Qasmi vol. II, pp 334, 335 and 368.

¹⁷ Maulana Qasim Nanawtawi: Intesarul-Islam pp 2-7 pub. Deoband 1952. Also, History of Darululoo, vol. I, p. 91

¹⁸ History o Darul-uloom Deoband, vol. I, p. 91

detail of this would come in the later chapter. However, Hazrat Nanautawi firmly believed in principles of Islam and Shariah. He was of the view that a solution of all the problems could be found in Shariah. Nonetheless after Maulana Nanautawi got the foot hold at Deoband, amongst most urgent problems before him, was to reform the Indian Society on different aspect. In those days, exploitation of women was very much prevalent in the Indian society.

Though, the ancient Indian history shows that women had been exploited since later Vedic period.¹⁹ Crime against the fair sex was on the peak in his days, inhuman treatment used to be meted out to women especially to widows, a widow was considered to be cause of all miseries and problems in home or society. Bringing into currency the remarriages of widows is a glorious social and reformative achievement of Maulana Nanautawi. He was a reformist with a perfect vision, his movement for widow remarriage coincided with the growing rigidity of the Indian society, dominated by outmoded traditions, inverted thinking and superstitions. Maulana Nanautawi however waged a battle against such evils without losing hope and confidence.

However, this movement was started long before Maulana Nanautawi, Hazrat Shah Waliullah Mohaddin-e-Dahlavi was considered to be pioneer in this regard, followed by Shah Ismael Shaheed, and gave new impetus to this movement by remarriaging his own widow sister to his close friend Maulana Abdul Hai, which was regarded as the first widow marriage in the Indian history.²⁰ Taking forward this legacy, Maulana Nanawtavi also remarried his own widow sister²¹ who was much older than Maulana Nanawtavi his sister's marriage also gave a lease of life to this movement, and become so successful that people gave up their age-old unfounded beliefs on the issue of widows and increasingly began to accept the concept of the remarriage of widows with full enthusiasm. Thus Maulana Nanautawi's mission

¹⁹ Farhat Tabassum: Deobnd Ulema's movement for the Freedom of India, p. 15. Manak publication New Delhi.

²⁰ Sawanah-e-Qasmi vol. II, p. 9.

²¹ Ibid p. 14

received a great success and broke up this disgraceful custom in such a way that now it appears, this had never been an issue in the past. However, before Maulana Qasim Nanautawi, some legendary Ulema who took up this movement by their laudable efforts are, Sayyed Ahmad Shaheed, Shah Ismail Shaheed, Maulana Momluk Ali Nanautawi, Maulana Muzaffar Hussain Kandhlavi and Maulana Mohammad Ahsan Nanautawi.²²

Implementing the principle of inheritance in Islam granted to daughters.

For Maulana Qasim Nanawtavi, without economic support, it was useless to talk about the social freedom of a women, Hazrat Nanawtavi insisted people to deliver justice to women by implementing the principle of inheritance in Islam which is granted to daughters.

Indian Muslims were very much aware of this Sharia rule but shying away from abiding by the rule, it was really a daunting task for Maulana Nanautawi to infuse its importance in the hearts and minds of the people. The Jalalabad episode had a land-mark event in this direction.

In Jalabad (a town in Muzaffar Nagar) women were deprived of the right of Tarka (inheritance) Maulana Nanautawi issued a Fatwa restricting people from purchasing immovable property in this town as it violated the principles of Sharia. Especially Rohilkhand, Muzaffar Nagar and Sharampur²³ these were the places where Maulana Nanautawi's movement evoked an overwhelming response. Subsequently, the widows of these places were given their due share in properties.²⁴

There were his greatest social reforms in the Indian Society which made a landmark history. Maulana Qasim Nanautawi passed away on Thursday 4th Jamadi-al-ula 1297/1880 at the age of 49 years.²⁵

²² History of Darul-uloom Deoband, vol.I, p. 91

²³ Sawanat-e-Qasmi, VOI II p. 17

²⁴ Ibid

²⁵ History of Darul-uloom Deoband vol. I, p. 92.

II. Maulana Qasim Nanautawi and His Role in Revolt of 1857

The revolt of May 1857 by the Sepoy's considered to be land mark struggle to emancipate the country from the clutches of the British Empire. However, while dealing with the cause of the revolt a sizable number of historians seem to be unanimous on one reason and that is the reports about mixing of bone dust in Atta and the introduction of the Infield rifle enhanced the Sepoy's growing disaffection with the government. The cartridges of the new rifle had to be bitten off before loading and the grease was reportedly made of beef and pig fat. Nonetheless the Sepoy discontent was not limited to this humiliation of their religion alone, yes, this could be the main cause leading to revolt in 1857, but of course this was not the lone reason. The Sepoy consisted of all Muslims and Hindus mainly from upper caste.

The unhappiness of the Sepoy first surfaced in 1824 when the 47th Regiment of Barrackpur was ordered to go to Burma. To the religious Hindu, crossing the sea meant loss of caste, the Sepoy therefore, refused to comply. The regiment was abandoned and those who led the opposition were hanged. The religious sensibilities of the Sepoy, who participated in the Afghan war were seriously affected. The rumours about the government's secret designs to promote conversions to Christianity further exasperated the Sepoy. The official missionary nexus gave credence to the rumours.²⁶

The Sepoy discontent was not limited to religion alone they were equally unhappy with emoluments. A Sepoy in the infantry got seven rupees a month. A sawar in the cavalry was paid Rs. 27. Out of which he had to pay for his own uniform, food and the upkeep of this mount and he was ultimately left with only a rupee or two. However, their humiliations were not confined to the religious and military matters. They reflected the general disenchantment with an opposition to British rule.²⁷

²⁶ Bipon Chandra – India's struggle for independence 1857–1947. p.33. (Penguin Books New Delhi)

²⁷ Ibid. p. -34

Nevertheless, these were their systematic and organized humiliation by the Britishers. Further more, the Sepoy discernment of the British government was fooled by the report about the mixing of bone dust in *Aata* and the grease that was used for cartridges before loading was reportedly made of beef and pig fat, sparked the sense of revolt in the hearts and minds of the Sepoy in 1857. Subsequently they took up arms and started killing the white people indiscriminately. Soon after, the revolt of Sepoy in Meerut in 1857 reached major part of India within a year short time.

Despite the Sepoy limitations and weakness, their effort to emancipate the country from foreign rule was a patriotic act and a progressive set-up. If the importance of a historical event is not limited to its immediate achievements, the revolt of 1857 was not a pure historical tragedy. Even in failure it served a grand purpose, a source of inspiration for the national liberation movement which later achieved what revolt could not.²⁸

The full flagged revolt took place in May 5, 1857 in Meerut Chhawni, according to the Hijri month it was 10th of Ramadhan. Soon after the fire of mutiny engulfed the adjacent districts of Meerut like, Muzffar Nagar and Saharanpur. However, Maulana Qasim Nanautawi was staying in his village Nanauta. Maulana Nanautawi first did thorough assessment of the situation and journeyed from Nanauta to Saharanpur where fight was going on, but he again come back to his native village Nanauta. In between, some people attacked Nanauta; Maulana stood up shoulder to shoulder with the villagers and actively participated in the struggle to defend his village. Maulana Gilani writes in *Sawanah-e-Qasmi*, about this attack.

“It is unfortunate that no mean was left to know the detail of this attack, as to who those attackers were and why they were attacking Nanauta time and again”.²⁹

²⁸ Ibid – p. 40

²⁹ Maulana Gilani: *Sawanah Qasmi* Vol. II, pp. 105 – 106

Consequently, it is clear from these lines that the attackers targeted Nanawta more than one time. However, it is also learnt that Maulana Nanautawi's participation in the battle to defend his village Nanawta was the beginning of his armed struggle after the revolt of 1857.

After some months of the revolt of 1857 in Meerut Thana Bhawan a small town of Muzaffar Nagar district adjacent to Meerut and also the home town of Haji Imdadullah Sahib ³⁰ came under fire of revolt, when a member of a renowned family of Thana Bhawan Abdur Raheem the younger brother of Qazi Inayat Ali Khan (a prominent personality and also head of the families of Qazi in Thana Bhawan) went Saharanpur accompanied his friends to buy an elephant. However, the group stayed in a house of Abdur Raheem's friend in Saharanpur.³¹ As it was stated that Abdur Raheem's family was a renowned and land lord of Thana Bhawan, the family had some dispute with the inhabitants of Thana Bhawan, as a result when one of them come to know about Abdur Raheem's journey to Saharanpur to buy elephant, anonymous person, had personal enmity with Raheem's family planned to take revenge and informed British officer Mr Pankhi { who was appointed in Saharanpur to deal with the rebels }³² that Raheem arrived here with his friends to buy elephant to strengthen the rebels in Delhi where the revolt was on peak, and the rival group also spreaded this wrong notion everywhere in Saharanpur. Consequently, Abdur Raheem along with his friends was convicted of trying to revolt against the British government and all were hanged to death.³³

The killing of a member of a prominent family without any formal trial and investigation only on the bases of the information of a person, whose identity is still anonymous, created anxiety, resentment and a sense of revenge among the people in Thana Bhawan.

³⁰ Ibid – pp. 112., 113

³¹ Ibid – p. 115.

³² Maulana Aashiq Alahi: Tazkiratur Rasheed, p. 73

³³ Sawanah Qasmi, vol. II, p. 117

Nevertheless, despite the company's request received by Qazi Inayat Ali elder brother of slain Abdur Raheem, terming it a fault, the letter addressed.

“It was a human mistake, therefore do not revolt against EIC and keep patience, however if you do so, the company would appoint you the Nawab of Thana”.³⁴

This request did not bring any respite to the anger of Thana people, finally, people from different areas like Nanauta and Gangoh assembled in Thana Bhawan to decide the course of action against the government, among prominent personalities were, Haji Imdadullah Muhajir Makki, Hafiz Mohammad Zamin Shaheed, Maulana Qasim Nanautawi, Maulana Rasheed Ahmad Gangohi and Maulana Ashraf Ali Thanvi was also present in Thana Bhavan.³⁵ The differences cropped up among some Ulema, on the issue of Jihad against the British, Maulana Shaikh Mohammad Sahib Thanvi a member of the advisory board was of the opinion that the battle with the Britishers would be suicidal in this flare up circumstances, as he was fully aware of the strength of the enemy and incompetence of the Indian military. However, Hazrat Haji Imdadullah and Maulana Qasim Nanautawi opined in favour of the battle against foreign rulers. Hafiz Zamin shaheed also deserves a mention here, as he was a strong advocate of the battle against the foreign rulers.³⁶ Subsequently a Fatwa (call for Jihad) was issued that carried the signature of 34 Ulema, prominent of them were, Maulana Qasim Nanautawi the founder of Darul-Uloom Deoband, Maulana Rasheed Ahmed Gangohi and Hafiz Zamin Shaheed who fought the British army under the leadership of Haji Imdadullah at Shamli field.³⁷

An army was raised with Haji Imdadullah as the commander, Maulana Qasim Nanautawi commander in-chief, Maulana Munir and Hafiz Zamin Ahmed were given

³⁴ Tarkiratur Rasheed, p. 74

³⁵ Savanch Qasmi, vol. II, p 121.

³⁶ Maulana Hussain Ahmad Madani: Naqsh-e-Hayat, vol. II. Pp 56-57 Maktaba Darul-uloom Deoband.

³⁷ Burhanuddin Qasmi. Untold history of Darululoom Deoband a heroic struggle against the British tyranny. P. 7 MMERC Mumbai.

charges of the two battalions.³⁸ However, Maulana Shaikh Mohammad was doubtful of the strength of Indian Military, since it was nothing compared to the well equipped British army. Nonetheless, the Indian Army was ready to counter the British army.

Maulana Qasim Nanautawi succeeded in getting the support of the Delhi under Bahadurshah Zafar with the help of the Nawab Shabbir Ali who had good friendship with the Delhi ruler.³⁹ Subsequently, this entire struggle received national character because of the support of Bahadurshah Zafar. No doubt, the personalities like Maulana Qasim Nanautawi and Maulana Rasheed Ahmad Gangohi did play a key role in organizing the Indian Army, but the support of Bahadurshah gave a new impetus to these revolutionary groups to get India freed from the clutches of British rulers, by beginning the battle from Thane Bhawan to the liberation of Delhi.

Maulana Qasim Nanautawi did extensive preparation for the first phase of the attack which started from Thana Bhawan. The Indian Army received information about the shifting of Cannon from Saharanpur to Shamli, though, the Indian Army was a little bit worried. Since, they had old traditional rifles, while British army had the new ones and also they did not have the experience of facing cannon. However, the matter was taken up to Haji Imdadullah, he appointed 30 or 40 army under the command of Maulana Rasheed Ahmad Gangohi, he led the army and a plan was worked out to attack British troops passing along the Bage Sher Ali Road, the garden beside the road paved very helpful as a place of hiding for Maulana Rasheed Ahmad Gangohi and his troops when the British soldiers were passing through the road, Maulana Gangohi commanded his troops to attack unanimously, the British Army fled after receiving this unexpected attack leaving cannon behind. Maulana Gagohi dragged the cannon to the mosque of Haji Indadullah; local people were stunned watching this unbelievable achievement by Indian army.⁴⁰ In this battle Indian army did not receive any casualty, while one British soldier was killed.

³⁸ Nash-e-Hayat vol. II. P. 57

³⁹ Swanch, Qasmi, vol. II, pp. 136-137

⁴⁰ Maqsh-e-Hayat, vol. II, p. 58

As it was mentioned, that Maulana Qasim Nanautawi did extensive preparation for this attack, despite that, both Maulana Hussain Ahmad Madani and Maulana Munazdr Ahsan Gilani did not mention Maulana Nanautawi's name in Naqsh-e-Hayat and Sawanah Qasmi respectively while describing this attack. However, Maulana Gilani writes.

“Though it is not clear whether Maulana Nanautawi had actually participated in this attack or not, it needs not to mention that he was the main force behind this attack, and must have in fact participated in it”.⁴¹

However, the attack proved the bravery and valour of the Mujahideen, despite not having required weapons they achieved the goal they aimed for and this attack led as prelude to the battle of Shamli.

Nevertheless, before playing active role in revolutionary activities Maulana Nanautawi faced constant opposition from his family, especially from his father who later allowed him to participate in Jihad,⁴² but Maulana had full support of his mother, therefore whatever success he had achieved Maulana attribute it to his another.

After the battle of Bagh-e-Sher-Ali the injured British army did not take the things lay down and began preparations to curb Indian army finally. Nonetheless, as soon as the news of the incident of Bagh-e-Sher-Ali, arrived Muzaffar Nagar, the collector commanded the British army to counter attack Thana Bhawan.⁴³ It is also obvious from the statement of the collector of Muzaffar Nagar, that whatever happened in Thana Bhawan was the first event of the battle of Shamli. The British government had troops equipped with the advanced weapons, as their strategic plan they decided to surround Thana Bhawan to take revenge of their lose in Bagh-e-Sher-Ali incident, as the news spreaded in neighbouring areas of Thana Bhawan. Besides,

⁴¹ Vide, Sawanah Qasmi vol. II, p. 135 and Naqsh-e-Hayat,, Vol. II p 58.

⁴² Sawanah Qasmi, vol. II, p. 133.

⁴³ Ibid, pp.135-136.

news reached that the British army had attacked Shamli, The Mujahidden (revolutionaries) in tens of thousands moved towards Shamli.⁴⁴

It appears with the above statements that the attack on Shamli was by chance, but Maulana Gilani's writings indicate that it was a plan of an imperial design so that the Indian army could proceed towards Delhi and subsequently the Mujahideen (Indian army) could drive away Britishers from Delhi with the help of Delhi king Abuzafar Sirajuddin.⁴⁵

After the Mujahideen reached Shamli they took shelter in a small mosque which was the only place to take rest during battle, the revolutionaries used this mosque for multiple purpose, they also used it as a base and carried out attack on Shamli Garhi (the small fort) which was used as a camp for British army.⁴⁶ Finally, the Mujahideen conquered this fort after fierce battle,⁴⁷ which had no fencing wall, therefore the British army was firing unabatedly from all sides. In such grinding circumstances Maulana Qasim Nanautawi led the Indian troop from all front. He proved himself not only as a brave person, but also an intelligent soldier. He thought of a plan about attacking a canopy at the entrance of the front. Taking advantage of the closed entrance and sparse firing, Nanautawi climbed up the canopy and set it ablaze creating an access to the fort.⁴⁸

The revolutionaries entered the fort and valiantly fought the British troops inside. Until then the revolutionaries were unable to involve the British army in a combat fight. But once it started the British army could not stand before the

⁴⁴ Tazkiratur-Rasheed. p.73

⁴⁵ Sawanch-e-Qasmi, vol. II, pp. 134, 136.

⁴⁶ Ibid. p.141.

⁴⁷ Ibid. p.134.

⁴⁸ Farhat Tabassum: Deoband Ulema's Movement for the freedom of India, p. 19. Manak New Delhi, 92, Also, S. Qasmi, Vol. II, P. 147

determined revolutionaries, and finally, they were defeated and Shamli was conquered.⁴⁹

However it is not clear for how long the battle of Shamli continued⁵⁰, but the martyrdom of Hafiz Zamind Ahmad in this battle calmed down the revolutionaries' determination and left a big void. Since they had lost the one of the most intelligent and bravest commanders, soon after his martyrdom the situations turned upside down and ascending graph of the advancing revolutionaries towards their target stopped. Maulana Mahmood Deobandi while describing Hafiz Zamin Shaheed's sacrifice says.

“It seems as if all the events were combined just for the martyrdom of Hafiz Zamin,⁵¹ Maulana Gilani mentioned the feeling of Haji Imdadullah Sahib when the revolutionaries were taking his procession (Janaza) with pride, almost with the some words.”⁵²

However, the exact number and name of the revolutionaries were not known, nonetheless, it must be mentioned that Maulana Qasim Nanautawi, Maulana Rasheed Ahmad Gangohi, Hafiz Zamind Ahmad Shaheed and Maulana Muneer Ahmed Thanavi played a prominent role in the battle of Shamli.

After a fierce battle and especially Maulana Qarim Nanautawi's brave but intelligent strategy, initially, revolutionaries conquered Shamli, but soon after the martyrdom of Hafiz Zamin Ahmad Shaheed once again Shamli fell into the hands of British army followed by the conquest of Delhi. Subsequently, the revolutionaries including Maulana Nanautawi, Maulana Rasheed Ahmad Gangohi and their spiritual leader Haji Imdadullah disbursed in the country and Mecca Shareef. They hid themselves for the time being. However, when they saw, especially Maulana Qasim Nanautawi the ground beneath their feet going way for the survival of Muslims'

⁴⁹ Ibid.

⁵⁰ Sawanch-e-Qasmi Vol. II, p. 144

⁵¹ Naqsha-e-Hayat, p. vol. II, p. 59

⁵² Ibid p.158.

religion, identity in India, Maulana Nanautawi started a new movement from Deoband and establish a Madrasa, namely Darul-uloom in 1866 partly harvesting the revolutionaries to get India freed by the clutches of British empire and to safeguard Muslim's identity and Islam's independent characters.

III. Steps taken to Safeguard Muslims' Identity and its Independent Character

Revolt of 1857 brought about many changes in the history of Muslims in India. With the emergence of EIC and finally its rule started turning the Muslim's political, social, educational, cultural identity up side down, prior to the invasion of British, Muslims were the ruler of India and the country was known for its stupendous wealth and prosperity, but both EIC and British government after revolt of 1857 left no stone unturned to destroy Muslims on all the front. Indian Muslims little did realize that they would be shattered both economically and politically in their own country by foreign invaders, their independent characters would be sniped upon and their fellow citizens once integral part and principle component in the development and progress of this country would become hand in glove with the invaders to curb down Muslims in India. However, these are not the myth but reality that Muslims in India had suffered and have been suffering.

Nonetheless, the unsuccessful revolt of 1857 made Indians both Hindus and Muslims stronger than ever before. After the initial conquer, and later the fall of Shamli from the clutches of Mujahideen followed by the fall of Delhi in the hands of the British government, left Muslims in grilling circumstances. The void which was created by the martyrdom of Hafiz Zamin Shaheed put Indian army on back track, and they lost their zeal and confidence. The most hatred and wanted personalities for the British government, like Maulana Qasim Nanautawi, Maulana Rasheed Ahmad Gangohi, Haji Imdadullah Sahib, restricted their movement, they had no options either to keep themselves in hiding or migrate to Hijaz that was also the dangerous option, and lastly to face the trial and wait for the judgment, that happened with Maulana Rasheed Ahmad Gangohi and many others. The British forces launched a manhunt for the revolutionaries; warrants were issued, afore mentioned three imminent personalities were their main targets. The government announced prizes over their heads, it left no stone unturned to nab them but its efforts did not fructify.⁵³

⁵³ Farhat Tabassum: Deoband Ulema's Movement. P.20

However, the British army managed to calm the storm throughout the country. Since the Ulama were leading the group in Thana Bhawan and Shamli, they become the soft target of the British army a countless Ulama either were hanged to death or thrown behind bar that had even slightest link with revolution against Britishers.

In this situation the commanders of three wings of Indian army in Shamli, remaining Hafiz Zamian Shaheed (who embraced martyrdom in Shamli battle), Haji Imdadullah migrated hiding to Mekka. Maulana Nanautawi went into hiding and that too only for three days in Deoband, after that he started moving around and shuttling between Deoband and Thane Bhawan, while Maulana Rasheed Ahmad Gangohi was arrested from Gangoh and faced a trial and consequently acquitted.⁵⁴

Though the general amnesty was announced just after one year of revolt in 1858 by Queen Victoria but the atrocities on worriers especially Ulama were going on, it was really some respite for Maulana Qasim Nanautawi and his colleagues, when they saw the ground beneath the general Muslims going way even to safeguard their religious identity, they started looking for a suitable time to do something to make up the loss they faced.⁵⁵ There are clear indications that Maulana Qasim was in touch with his Ameer Haji Imdadullah as he kept on consulting other eminent persons of his area⁵⁶ regarding the establishing a Madrasa to safeguard Muslims identity and its independent characters.

Describing the background of establishing a Madrasa in Deoband, that was really a movement, Sayyed Mahboob Rizwi writes in History of Darul-Uloom Deoband in a concise and beautiful style.

“When Delhi was devastated in the bloody revolution of 1857 and its political set-up was upset and over thrown, its academic centrality too came to an end, and the caravan of knowledge and learning was

⁵⁴ Vide: Sawaneh – E- Qasmi vol. 2 p 203 to 207

⁵⁵ Mohammadullah Khalil: Madrasa Education its strength and weakness p. 41 Manak New Delhi.

⁵⁶ Ibid p. 41.

constrained to pack up its kit from there. The man of Allah of that time particularly those august man who had themselves passed through this ordeal of blood and iron and had witnessed the corpses of Muslims biting the dust and writhing in blood, were beset with this thought and anxiety as to where this caravan of knowledge and gnostic should be given on asylum and what ways and means should be adopted to take care of the faith and religion of the hapless and helpless Muslims of India. Call it what you may – luck and chance or divine destiny – that at that time the Chhatta Masjid in Deoband became the centre of discussions for this line of action. It is the very same mosque where Hujjaful Islam Maulana Mohammad Qasim Nanawtavi used to stay during his visit to Deoband”.⁵⁷

In those days Maulana Rafiuddin and Haji Mohammad Abid were staying in Chhatta Masjid. (Mosque) on account of these pious men Maulana Nanautawi too stayed in this mosque and developed very close friendship with both of them⁵⁸ Maulana Rizwi describes.

“The final view point that was settled at that time in order to keep the Muslims religious consciousness awake and to organize them as a national scale the establishment of a religious and academic institution was inevitable. In the light of this central thought Maulana Nanautawi and his confrères, Maulana Zulfaqqar Ali, Maulana Fazlur Rehman and Haji Abid decided that now this seminary ought to be located at Deoband rather than Delhi”.⁵⁹

The seminary ought to be located at Deoband rather than at Delhi. The last line indicates that initially Delhi might have emerged as the option for the

⁵⁷ Syyed Mahboob Rizwi: History of Darululoom Deoband vol. I pp.112, 113 Maktaba Darul-Uloom Deoband.

⁵⁸ Sawaneh-e-Qasimi, vol. 2 pp.231, 232.

⁵⁹ History of Darululoom Deoband vol. I. p.113.

establishment of seminary among them. However, later, Deoband was chosen unanimously as the location for seminary.

Refraining from the old tradition of relying Madrasas basically on endowments and fiefs, that had been confiscated by the British government with the result, the old foundation schools had been almost closed. Maulana Nanautawi adopted a new method as a permanent resource to keep the seminary alive in the hearts and minds of the people, and that would be of public donation, neither contaminated by financial grants from the government nor from the feudal landlords so as to keep this institution unencumbered from the meddlesome influence of the state.⁶⁰ Therefore, the eightfold principle of Maulana Nanautawi became the fundamental principles to run the seminary.

The first person who took initiative in the campaign for the collection of donation carrying wallet of handkerchief was Haji Abid Hussain along with Haji Fazle Haque. Haji Abid first put three rupees as donation from his pocket and went all alone from Chatta Masjid to call upon Maulana Mahtab Ali the elder brother of Maulana Zalfaqqar Ali, he also donated six rupees cheerfully with a lot of blessings and following these people Maulana Fazlur Rahman, Maulana Zulfaqqar Ali and Maulana Zalfaqqar Ali Thani donated cheerfully to establish the seminary, getting up from there these people together reached Mohallah Abul Brakat, thus a considerable amount was collected, Sayyed Mahmood Ali Rizwi writes, with the reference of Swanch-e-Qasmi. "It became the talk of the town and took air and it is well known the way it fructified. This thing happened on Friday 2nd Ziqade, A.H. 1282".⁶¹

Maulana Qasim Nanawtavi went for Haj Pilgrim in 1277/1860. However, after returning from Hijaz in 1861 he joined Maktaba-e-Mujtabai (Mujtabai printing press) in Meerut, as collator of Books and remained attached to this press till 1285/1868⁶² meanwhile he again proceeded for Haj and thereafter he joined Maktaba-e-Hashimi in

⁶⁰ Ibid. p.114.

⁶¹ Ibid pp.114-115.

⁶² Ibid p.87.

Meerut. Nevertheless, it appears from the above lines that Maulana Nanautawi would shuttle between Deoband and Nanauta (his native village) before 1860, but thereafter in 1861 after returning from Haj he joined Mujtabai printing press in Meerut. Nonetheless, the plan for establishing a Madrasa in Deoband had been discussed and agreed upon even well before 1860, Haji Aabid Sahib along with some other august people had been busy collecting donation and resources to establish the institution, when a considerable amount of 300 rupees were collected. Haji Aabid Sahib along with others made up plan, fixed a date for the inauguration of a historical institution and wrote a later to Maulana Nanautawi who was in Meerut that time. Maulana Nanautawi received later with happiness and joy and replied to Haji Aabid cheerfully, and appointed Maulana Mahmood Sahib as Arabic teacher on the pay scale of 15 rupees per month. Maulana Munazir Ahsan Gilani has quoted some lines of communications between Maulana Nanautawi and Haji Aabid with the reference to Tazkiratul Aabdeen in Sawaneh-e-Qasmi.

“The next very day Haji Sahib wrote a letter to Maulana Nanautawi who was in Meerut, addressing him. You come to Deoband to teach, I have collected the donations”.⁶³

Maulana Nanautawi replied to this letter in the following words.

“I am quite happy, wish you all the best and sending Maulavi Mulla Mahmood, fixing 15 rupees pay per month for him, he will teach there and I will be here keeping efforts in favour of the Madrasa mentioned”.⁶⁴ (In the form of collecting donations).

However, it is crystal clear now that Maulana Nanawtawi was not present in the inauguration ceremony of Madrasa in Chhatta mosque at Deoband which later became known as “Darululoom the most famous Islamic seminary of Indian subcontinent, may be some unavoidable circumstances might have not permitted

⁶³ Sawaneh –E- Qasmi, vol. 2 p 250, also Tazkiratul Abideen p. 69 Dilli printing work Delhi

⁶⁴ Ibid, p. 252 also Tazkirah, p. 69

Maulana Qasim Nanawtavi to attend the inaugural ceremony. Despite that, when we call Maulana Nanawtavi the founder of Darul-Uloom, we mean the founder of the spirit of this institution that had been infused initially in the hearts and minds of these pious personalities like Haji Aabid Husain and Maulana Zulfaqqar Ali and others, long before its incipitance in Deoband in 15 Muharranul Haran 1283. Correspondent to May 30, 1866, it was undoubtedly, a step taken by these august men to safeguard Muslims identity and its independent characters in India.

Sayyed Mahboob Rizwi writes in History of Darul-uloom Deoband.

“The year 1283/1866 is that blessed and auspicious year for the Muslims of the subcontinent in which the renaissance of their religious, educational, communal and cultural life began in this old historical habitation. The inauguration of the Darul-Uloom took place on Thursday 15th Muharram, A.H. 1283/ May 30, 1866 in the open courtyard of the old Chhatta Mosque, under small pomegranate tree, with utter simplicity and without any customary ceremony. Maulana Mullah Mahmood Deobandi who was a high ranking divine in knowledge and learning was appointed a teacher, one young student named Mahmood Hasan who was later to become “Shaikhul Hind” was that enlist pupil who opened the book before his teacher. It is a strange coincidence that the name of both the teacher and the taught was Mahmood.⁶⁵ Interestingly, keeping aside the tradition, the formal announcement about this institution was published, after four days of its incipitance in Deoband on 19th Moharramul Haram A.H. 1283. The announcement reads”. (Excerpt from the announcement)

“Praise be to Allah and that a number of high minded men having gathered in Deoband collected some donation and an Arabic Madrasa

⁶⁵ History of Darul-uloom Deoband vol. I, pp. 117-118

was started on 15th Moharram. A.H. 1283, and Maulana Mahmood was for the present appointed on a salary of Rs 15/pm”.⁶⁶

Maulana Qasim Nanawtawi who was a driving force and moving spirit of this education movement has been rendering glorious and invaluable services to the Muslims of the subcontinent in educational, political and social fields. Maulana Nanawtawi also formulated some ruler to run this institution in contrast to the previous system of the period of Islamic rule, the institutions of that time would chiefly depend on endowments and fiefs, which were later confiscated by the British invaders in India. The constitution that Maulana formed known as Usul-e-Hashtgana (the eight principles) which is strictly followed by even today. Excerpt of eight principles are.

- (1) The madrasa men should always hunt for the ways to increase donation. Try yourself and ask others for the same. The well wishers of Madrasa should always keep this in mind.
- (2) They should always try to carry on giving food to students and increase their member.
- (3) The advisors should always look at the interest of the Madrasa and not to insist on their word, if such situation happens by the way, the Madrasa will start decreasing its importances, the advice be on time and not be delayed and advisers should always Keep the interest of the Madrasa on high and not to be impressed by any thing else, others should listen carefully with the intention if he is convinced will accept with no hesitation.
- (4) It is also quite necessary for teachers of Madrasa to have similar views and must not be egoist and jealous like todays people, if it occurs the Madras will perish.
- (5) The teaching materials proposed for a year should be completed, otherwise the Madrasa cannot flourish, and if flourishes it will be of no use.

⁶⁶ Vide: Ibid, pp 118, 119

- (6) Till the Madrasa does not have my certain source of income, it will go ahead with the trust in Allah. If it has some specific source of income like, industry or business or help from word-keeping affluent, then the asset of trust in Allah will go away. The help from Allah will stop and the Madrasa men will quarrel each other. In short the certain means of income should not be kept.
- (7) The share of government and the rich also seems dangerous.
- (8) The donations of those who do not wish name and fame are blissful. After all good- intentions of the Donners are a cause of establishment for Madrasa.⁶⁷

However, as regards donations it has been principle of the Darul-uloom from its very beginning that there shall neither be any fixed amount of donation nor any particularization of any religion and community. Therefore, the history of this institution tells us that, there were numerous non Muslims donating this institution. We find a lot of complements from the authorities of the Madrasa about those non Muslims who were well-wishers of the institution. Maulana Gilani narrated excerpt of the report issued in 1294 after first meeting of the advisory board of Daruloom conducted under the presidency of Maulana Nanawtavi. The report says.

“We the members of advisory board of this institution thank from the bottom of our hearts, Janab Munshi Naval Kishor, the owner of Audh newspaper Lucknow and Janab Amar Singh, the proprietor of Safeer news paper Bodhana, that despite their being from Hindu community they extend their valuable support to this institution by sending their news papers free of cost.

Not even that but further also report says.

“We pray to Allah for them and their news paper that may Allah give success to the news papers and their industry, and Allah preserve their strength and freedom”.⁶⁸

⁶⁷ Vide: Ibid, pp 116-17. Mohammadullah Khalil: Madrasa education in India, pp. 42-43.

⁶⁸ Sawaneh-e-Qasmi, vol. 2, p. 316

We also find a particular clause in ancient report of Maulana Nanawtavi's period about donation under the separate title of "The Instruction of collecting donation the actual words are as follow.

"No particular amount of donation has been fixed nor is there any peculiarity of religion and community and with that report also mentioned some names of the Hindu fellow citizens who were regularly donating the institution as par with some Muslim donaters, like Munshi Tulsi Ram, Ram Sahai, Munshi Harduarilal, Lala Baijnath, Pundit Sri Ram, Munshi Motilal, Ramlal and Seva Ram and other. However these names have been randomly selected otherwise, there are a lot of Hindu names who were regularly donating the institution".⁶⁹

It clearly throws a light, that how far those august people gave importance to the help they received from Hindu citizens of this country, while on the other hand they were dead against the Britishers and instructed the authorities of the Madrasa so shun government aid of the time whatsoever may be, and it also shows the egalitarian ambiance of the Hindus and Muslims as well as their closeness with each other.

The establishment of Darul-Uloom was really a reflection of the uncertain social, political religious and economic situation that prevailed in the post mutiny period, the institution focused not only on addressing the problem of education and shaping the character, but also on giving equal importance to the state and society. The institution along with imparting religious sciences, gave due attention, to the Muslims issues from time to time, and helped them come out from troubling moment whenever they felt themselves in. In such an grueling circumstances as we discussed earlier Maulana Nanawtavi mustered his courage against the British rulers and laid the foundation of Darul-Uloom at Deoband, the place that itself had suffered many ups and down with Mughal decline and in Mutiny it had suffered again, thirty four men of the town were hanged and many were given substantial jail sentences, in the period of

⁶⁹ Ibid, p. 317

post Mutiny repression. Three neighbouring villages of Deoband were burned to the ground and the holdings of many landed families were confiscated.⁷⁰ Through all its vicissitudes, Deoband remained a centre of Muslim culture and religion, many of its leading families had responded to the reformist movement of Sayyid Ahmad Barelvi. Shaikh Nihal Ahmad (from Deoband) for example, had entertained Sayyed Ahmad Shaheed several times.⁷¹ However, that could be the reason behind selecting Deoband for the establishment of this institution, rather beginning of a renaissance for the revival of Islamic sciences. The main purpose of its founders was to counter the two prolonged problems that the Muslims were facing, the ignorance of Muslims and onslaught of Christianity, besides starting movement to get India freed from the clutches of Britishers. Therefore, it was not the beginning of a Madrasa but a movement as well. Hazrat Shaukhul Hind Maulana Mahmood Hasan Deobandi would say.

“Did Maulana Nanawtavi establish this Madrasa to learn and teach only? The Madrasa was inaugurated before my eyes. As I know the institution was established after the defeat of 1859 to produce some people to cover the loss of 1857”.⁷²

Mufti Shafi Usmani another luminary of Darul-Uloom Deoband and founder of Darul-Uloom in Karachi Pakistan, has the same view.

“The key purpose of Darul-Uloom was to foil the attempts made by Lord Macaulay education system and to produce a Bench of gallant Ulama, who not only can perform the duty of saving religion in its true form but also can deliver it to the succeeding generations, so that any time when Muslim can get freedom from the colonial rule they can find the Islamic sciences as in its true and original form”.⁷³

⁷⁰ Barbara Daly Met-calf: Islamic revival in British India Deoband. 1860-1900-p. 91 – Oxford India.

⁷¹ Maulana Mohammad Miyan; Ulma-e-Hind ka Shandar Mazi, pp 67-68

⁷² Sawanaeh –E - Qasmi vol 2 p 226 Darul-Uloom Deoband

⁷³ Mufti shafi Usmani Majali –E- Muti-e-Asam P 557 Pakistan

Chapter 3

ULAMA-E-DEOBAND AND THEIR APPROACH TO MODERN SUBJECTS WITH ESPECIAL FOCUS ON ENGLISH LANGUAGE TEACHING

I. Maulana Qasim Nanautawi and His Approach to Modern Subjects

Hazrat Maulana Qasim Nanautari is considered to be the most glorious personality, who played a key-role in revivifying of an educational movement for the renaissance of religious sciences in Indian sub-continent and became the torch bearer of Shah-Wali-Allah educational movement up-routng the back custom of Indian society, not to re-marriage the widow which was prevalent in every families irrespective of religion through his social reformative movement. These were Maulana Nanautawi's achievements we have discussed in the previous chapter, therefore it would be appropriate to say that Maulana Nanautawi is the only reformist in both pre and post colonial era in Indian subcontinent, who was supremely successful to bring reforms in both the religious and social fields of Indian Muslims. However, the modern intellectuals of modern time tried to understood Maulana Nanautawi and his new educational set up (Madrassa system) in the light of his written debate with Sir Sayyed Ahmad Khan the founder of Aligarh Movement, the debate which was primarily related to Sir Sayyed Ahmad's religious thoughts and ideologies, Sir Sayyed's followers linked it to the rejection of his educational movement, even some scholars did not feet necessary to find out the truth out of these fast spared bad news attributed to Ulama especially Maulana Nanautawi, they used such ambiguous sentences that held no water and came to a conclusion that Ulama particularly Maulana Nanautawi was against acquiring modern sciences for Muslims, it is general perception of the intelligentsias of other than Madrasas, that too about a personality who had never considered acquiring education whether it was religious or modern as prerogative of a particular section of the Indian Muslims. On the contrary, Maulana

Nanautawi strongly advocated acquiring modern sciences for Muslims, not even that but encouraged Madrasa graduates to join universities for modern education, notwithstanding all these written facts, the intellectuals of present time ignored these believing on this repeated lie about Maulana Nanautawi. As Gobbler's proverb "repeat lie so much that it becomes true" a lot of people spreaded this idea into the hearts and minds of the common people, thus presumably it become a lie agreed upon that Maulana Nanutari the founder of Darul-Uloom at Deoband prohibited Muslims to acquire modern sciences.

However, one should also keep in mind the situation in which Maulana Nanautawi established a new educational movement; both the situation and the movement were unprecedented in the entire Muslim history. Unlike the Madrasas in Muslim rule in India, the administration and the financial system of Darul-Uloom Deoband were left completely in the hands of common people. Hence Maulana Nanautawi was the pinier in this regard.

Nonetheless the confusion about Maulana Nanautawi arose from this general perception that Darul Uloom's syllabus did not consist of modern subjects since its inciptance. To remove this misconception. One should know that the institution was not simply aimed at producing some degree holders, but it was determined to train a team of Ulama well equipped with Islamic sciences who can cater to the religious needs of the Muslim society, dedicate themselves to face the threats and dangers posed by introducing new British Education Policy under Christian missionary schools, later joined by some Hindu organizations.

Thus the need of the hour was to safeguard religious identity of Muslims. Sayyed Tufail Ahmad (Manglori describes (while quoting the excerpt of the Essays Sir Sayyed received after he held an Essay Competition in 1870 to know the causes of decline of Muslims in Education and not availing the facilities provided by the British government).

- (1) The reasons for which Muslims were not sending their wards to join government schools, some of them were invalid while most of them were valid.
- (2) If the government brought about some changes in the syllabus for the sake of Muslims, that too could not fulfill the needs of the Muslims.
- (3) There were no options left for Muslims to safeguard Islamic sciences, to benefit from Modern Sciences and to equip their children with education that could realize their needs, except by establishing institutions of their choice.¹

Nonetheless, these were some reasons for Muslims not joining British Schools, and these were also the conclusion of the 25 Essays Sir Sayyed received by the then well known personalities like, Nawab Mohsin-al-Malik, Nawab Waqar-al-Malik and others,² even Sir Sayyed himself was not satisfied with the British education system, for Muslims, despite being lenient towards British government, not even a single statement or writing of his found that could support the British education system for Muslims.³

As it was elaborated time and again that earlier education was prerogative of the EIC, they did not feel their responsibility to educate Indians, but when India fell completely into the hands of the Britishers after Mutiny of 1857, the government opened some new schools and colleges which were mainly intended to generate subordinates that too out of the Indian elite society to bridge up the gap between government and its thousands millions of subjects. Christian Missionary Schools were propagating their faith among innocent Muslims, Ulama of that time especially felt the gravity of the situation and need of the hour to establish institutions to disseminate religious education and Islamic sciences, and their ideas were also supported by the modern intellectuals of that time as it appeared by the above mentioned report that came about three years later in 1870, after the commencement of a Madrasa at

¹ Sayyed Tufail Ahmad Manglori Alig: *Musulmanu Ka Raushan Mustaqbil*. p.223.

² *Ibid.*, p.232.

³ *Ibid.*, p.232.

Deoband in 1867. However, the beginning of this new era from Deoband by Maulana Nanautawi did not indicate in any way that Maulana Nanautawi was dead against acquiring modern sciences for Muslims, as no one could dare to say that Sir Sayyed Ahmad Khan was against learning Islamic sciences in a complete Islamic environment with the establishment of Madrasatul Uloom at Aligarh. The allegations of the intellectuals of this time about Maulana Qasim Nanautawi held no water, rather they were intended to discredit Ulama especially Maulana Nanautawi.

Describing the situation in which Darul-Uloom was established at Deoband, Mohammadullah Khalili writes.

“It was the same situation that Muslims underwent in Spain in 1492 when local Christians overthrew Muslim rulers and occupied the throne. Then the Spanish Muslim were subjugated, killed and forced to convert, consequently, they lost their identity and mingled in the people there. The India’s situation in 1857 differs from that of Spain’s in 1492, because India witnessed some powerful and energetic educational movements that helped the remaining seeds to flourish and blossom”.⁴

However to understand Maulana Nanautawi’s approach to modern subjects we would like to present some excerpt out of his concise speech Maulana Nanautawi delivered in the Prize Distribution ceremony of Darul-Uloom, conducted after its completion of successful six years in Deoband in. The ceremony was held in 19th Zilqada A.H. 1290 in Jama Masjid of Deoband where Darul Uloom had been shifted. It was attended by the well wishers of Darul Uloom from different parts of the country. Maulana Nanautawi delivered a very crucial and key momentous address, throwing a light on the necessities and significance of the establishment of the institution and he also comprehensively discussed the curriculum of Darul-Uloom with its objectives as well as benefits. Maulana Nanautawi also discussed the much debated issue of this time about why the modern subjects did not got especial

⁴ Mohammadullah Khalili: Madrasa Education its strength and weakness, p.34. Manak Delhi: 2005.

inclusion in the Nisab (curriculum) of Darul-Uloom and cited two valid reasons, clearing his view and approach to the modern subjects of the time, some excerpt from his key note are as below.

“Now we also point out this thing so that it may be known that inspite of requirement why this special method was proposed and why the modern subjects were not included in the curriculum. The main reason for this is that whether training is general or especial, the aspect should be borne in mind and attention be directed to it. So it is clear for every intellectuals that these days education in modern subjects is making such progress due to the out numbering government run schools that the old subjects must not have achieved such progress, even during the regime of the old rulers. Of course, the traditional sciences declined, so much so that such decline must never have occurred in any establishment. In such circumstances the people considered it an exercise in futility to found schools for the modern sciences, and hence it was considered advisable to spend for the traditional sciences, as also for these disciplines which certainly develop ability for the current sciences as well as for the modern sciences”.⁵

“Secondly, the simultaneous acquisition of numerous sciences is detrimental to ability in respect of all the sciences. Yes, after acquiring the arts of intelligence which have been prescribed especially for the development of ability, if the old and modern arts too are acquired, the span of time for their acquirement will, of course, remain equal. The objective will be achieved well enough through this antecedence and subsequence, as also ability in each sciences, and hence the reason-developing sciences were also introduced along with the traditional sciences in the curriculum. If the students of this Madrasa subsequently enter government schools to study the modern subjects, this study

⁵ Sayyed Mahbood Rizvi: History of Darul-Uloom, Deoband, Vol.I, p.132. Maktaba-e-Darul Uloom Deoband.

would more shore up their accomplishment. Would that the government of India too abolish the age-limit for new students in the interest of the public weal, and it may also know what true ability is. In short this Madrasa is a store house of good and a treasure house of knowledge, urbanity and ability and through it the lord glorious has shown this day that some students by receiving education have, acquired perfect competence and developing reasonable acquaintance in every art and appropriate ability in every science distinguished themselves amongst their contemporaries and coevals".⁶

These two paragraphs would surely be enough for like-minded people to understand Maulana Qasim Nanautawi's farsightedness and his view about getting modern education for Muslim youths. When Maulana was having such modern view about the Madrasa graduates, how could he prevent Muslim youths from getting themselves equipped with the modern trend of the time. Yes, Maulana Nanautawi asked the Muslim families not to send their wards to the government sponsored and missionary schools and laid a systematic campaign for that. Since, the syllabus was designed and the daily routine tasks were carrying such dangerous materials, directly or indirectly attacking the basic tenant of Islamic faith. Otherwise, Maulana Nanautawi was completely aware of the importance of the modern sciences for Muslims, and somewhat it appeared with the syllabus of that time as well, which Maulana designed for Darul-Uloom, but one thing which was repeatedly said that Maulana Nanautawi along with other Ulama, despite knowing in the heart of their hearts that the Muslim community would lag-behind others in every sectors, they did not compromise on the cost of Eman (faith) and Islamic identity.

However, since the founder of this institution had taken up arms against the English along with other Ulama and common Muslims in the revolt of 1857, the English government was very much antagonist to the Muslims, especially, Ulama's activities and movements were being kept under strict surveillance, therefore a series

⁶ Ibid., p.132.

of investigations secret or open continued about Darul-Uloom for long time. As a part of the government investigation the then governor of UP, Sir John Strachey, sent his trusted spy Mr. John Palmer in 1875 (just after passing nine years of Darul-Uloom's establishment at Deoband) to report about the objectives, thoughts and activities that Ulama were engaged in under the cover of this institution, Mr. John Palmer's observations that he wrote in a later to his friend.⁷ The comprehensive report comparing the educational condition of Darul-Uloom with the English Universities helped a good deal in understanding the productivity and how relevance the curriculum was for the requirement of the time, and that too from a person had had adverse view point about Darul-Uloom, here is some lines from the text of his letter. Mr. John Palmer writes.

“The results of my investigations are that the people of this place are educated, well-behaved and very gentle. There is no necessary subject which is not taught here. The work that is being done in big colleges at the expense of thousands of rupees is being done here by a Maulavi for forty rupees. There cannot be a better teaching institution than this for the Muslims, and I can even go to the extent of saying that if even a non-Muslim takes education here, it will not be without benefit. I had heard about the existence of a school for a blind in England, but there I saw with my own eyes two blind men prove mathematical figures on their palms in the way it should be. I regret of that Sir William Muir is not present to day otherwise he would have inspected this Madrasa with great zest and eagerness and would have given prize to the students”.⁸

⁷ Despite our endeavour we could not find his friend's name.

⁸ History of Darul- Uloom Deoband. Vol.I pp.137-39.

II. Ulama-e-Deoband and English Language

English language like other languages created by God is a systematic means of communication by the use of sounds or conventional symbols. The latest and the most advanced discoveries and innovations in science and technology are being made in universities across the world using English language as a means of scientific discourse. The historical circumstances of India (having been ruled by the British for over two centuries) given Indians an easy access to adopt English language. However, initially Indians especially Muslims were very much reluctant to learn English for some valid reasons which were cited in the previous chapter, later, of course, they mastered in English and made innumerable advancement in the field of sciences and technology, therefore it does not require any further argument to establish the advantage English language has brought to us at the international level. It is the language of the latest business management in the world. In India people going from North to South for education or business, English language works as a link language for them. Keeping this in mind, the parliament also recognized English as an official language in addition to Hindi. All the facts of history and developments in present day India underline the continued importance of learning English in addition to vernaculars.

Keeping all these facts in mind how could Ulama-e-Deoban ignore its importance? However, it has been widely debated hot issue that Ulama mainly from Deoband opposed learning of English language, specifically new born Muslim intellectuals of 20th century have written much on the issue, directly or indirectly targeting Ulama-e-Deoband and holding them responsible for the backwardness of Muslims in the field of education.

Nonetheless, we would like to discuss the oft repeated Fatwa that Ulama prohibited Muslims to learn English. We have already discussed the educational view of Maulana Qasim Nanautawi. However, we could not find even a single written proof about any Ulama in the history of pre and past colonial India that could back

this claim. On the contrary we came across so many Fatwas and sayings supporting learning of English language.

Many people still believed and quoted now and then that Ulama-e-Deoband asked Muslims to shun English language and modern sciences. Sayyed Gauhar Ali, a member of "Khaksar Movement has stated in his pamphlet that Ulama were neat impediment to Muslim educational advancement. He writes.

"It is known to all how this so called sacred group, Ulama, behaved with Sir Sayyed Ahman Khan when he determined to introduce English education among Muslims since it was a crying need and an immediate acquirement of the time to acquire English education. However, he enjoyed success and those who opposed him cut a sorry figure. Owing to this conflict, Muslims were left behind for almost fifty years in the field of modern developments and suffered a lot due to their backwardness. It is they who are responsible for alienating Muslims from their religion, because they were bent on discarding modern education. Had the Ulama co-operated with Sir Sayyed to promote English and reform the lacunas of the English education system (as in Sayyed dedicated himself to teach the language of the rulers), things would have come to such a pass. Muslims are ultimately Muslims, so they returned back to the Islamic fold."⁹

Interestingly, in the above cited paragraph the last sentence "Muslims are ultimately Muslims so they returned back to the Islamic fold, made us easy to understand the Muslim's commitment towards his faith and religion, they would never accept any lucrative proposals that were harming their basic tenant of Eman (Faith), that was what Ulama of that time felt that Muslims are Ultimately Muslims, and laid systematic campaign to make innocent Muslims aware of the danger of British education policy subsequently targeting the religion.

⁹ Pamphlet, pp 2-3. *Jadid Taleem aur Ulema ka Jurm Azim*, p. 2 Abdul Hafiz Balyawi, Al. Furqan Breily, 1940.

Dr Asgar Ali Engineer one of the well known Muslim scholars also alleged that Maulana Mahmood Hasan Deobandi opposed modern education, owing to it as a British imperial system.

“This Madrasa had come into existence during period of great crisis for north Indian Muslims when Muslims were facing British wrath and Ulama were in the for front of anti-British struggle much before Indian National Congress come into existence and national freedom movement started. These Ulema remained steadfast in their struggle for freedom and also become allies of the congress and firmly opposed two nation theory and partition of the country. These Ulama led by Maulana Mahmood Al-Hasan opposed modern education, not so much because it was modern and secular but more so as it was British Imperial System.¹⁰

The main confusion behind this doctrine about Ulama-e-Deoband, as we feel, was created by K M Ashraf’s writing which was translated in Urdu language and later followed by many Urdu as well as English writers. Mr Ashraf while describing the incident of Shamli and subsequent defeat of Muslim army followed by establishment of a Madrasa at Deoband, he writes.

“But since the resistance movement collapsed soon afterwards and the provisional government and Delhi fell the leaders of the Shamli rising migrated to Arabia. However, Mohammad Qasim, one of the participants in the Shamli engagement who founded the Deoband Darul-Uoom or religious seminary and in that connection laid down the fundamental rules of the institution, forbade his followers to accept any government aid and baned the teaching of English”.¹¹

¹⁰ Asgar Ali Engineer (2001), Muslims and Education, Secular perspective, 1 to 15 August

¹¹ P.C. Joshi, Rebellion 1857, p 92 People’s Publishing House, 1957

These lines of Professor K M Ashraf of Delhi University mentioned in Rebellion of 1857 (a symposium) under the title of “Muslim revivalists and the revolt of 1857” were quoted with the reference of Sawaneh-e-Qasmi Vol 2 p 22 by Maulana Munazir Ahsan Gilani. The book Rebellion of 1857 consists of articles of thirteen different writers, edited by the renowned personality of that time Professor P.C. Joshi. Therefore, the book got a significant accreditation among the readers. We personally followed up the major source from where the writer has claimed to have extracted the lines. Having repeatedly covered all the pages of Vol. 2 of Sawaneh-e-Qasmi. We could not find even a single word supporting this idea.

On the contrary we came across the speech of Maulana Nanautawi in the same book that clearly throws a light on the moderation of his thoughts and farsightedness. He says.

“Having completed the course of Darul-Uloom Deoband if the students go to acquire the knowledge of modern sciences it will help them to be perfect”.¹²

However, we should not forget that modern sciences in colleges are taught through English. Not only he allowed students to learn English and modern education but also once he expressed his hearty desire to learn English during his pilgrimage to Makka. Maulana Yaqub Nanautawi, the first head teacher of Darul-Uloom Deoband, who accompanied Maulan Nanautawi in the journey, narrated the story in his short biography, [published by Maktaba-e-Darul-Uloom Deoband in 1373}. He says that Maulana Nanautawi happened to meet an English person and talked to him through an interpreter on some Islamic matters. Having completed the discourse he expressed his intention to learn English.¹³

Nonetheless, now it become crystal clear that Maulana Nanauawi did not issue any instruction to band teaching of English language. Therefore, it is quite unjust to

¹² Sawaneh-e-Qasmi, Vol. 2 p 281

¹³ Tarjaman-e-Darululoom, Editorial, January 200, p. 6 Delhi.

attribute any thing to a person he is not responsible for. Yes, Maulana Nanautawi did not include English language in the syllabus (as a subject) that was especially designed for the students of Darul-Uloom for some valid reasons which were discussed in the previous chapter.

The role of the K M Ashraf's writing in creating confusion in the minds of millions of people about Ulama-e-Deoband that maligned their image in the history books, is not over. The rebellion 1857 was translated in Urdu as well, after having a comparative study of main text of Rebellion and translated Urdu version, one would obviously term it as political translation rather than Urdu translation.

The Urdu version "Ahya-e-Islam Ke Hami aur 1857 ka Inquilab" published by National Council for promotion of Urdu language New Delhi, left no stone unturned to present the distorted face of Ulama-e-Deoband. Even though the reference given by K M Ashraf is absolutely wrong the word "Band" of his writing has been translated as "Haram" in Urdu which is a blunder. The later Urdu translation was followed by many writers, even some writers in English translated the word "Haram" of Urdu as Unlawful in English (which is undoubtedly correct) attributing this to Rebellion 1857 edited by P.C. Joshi. Mohammadullah Khalili, the author of Madrasa Education its strength and weakness also followed the Urdu version and brought the equal word of "Haram" in Urdu as unlawful in English. He translated.

"Mohammad Qasim, who predicated Shamli's campaign, founded a religious institution named as Darul-Uloom Deoband. He formulated some principles and asked his followers to shun government aids, and regarded learning English as Unlawful".¹⁴

Though the reference of the main source where band was used itself is not true, However, Mr Khalili rightly translated the word Haram as unlawful. But subsequently question arises, whether it is proper to translate band in English as Haram in Urdu (as it was done in "Ahya-e-Islam, Hami ovr 1857 ka Inquilab" the

¹⁴ Mohammadullah Khalili Qasmi, Madrasa Education, its strength and weakness, p.124, manak, New Delhi.

Urdu version of revolt of 1857. Consequently, anyone who has even slightest knowledge of Urdu and English would surely not approve this translation. However, all these arguments are possible when the reference of the main source is found.

In short the Rebellion, 1857 the English version edited by P.C Joshi exchanged hands of the modern educated section of the Muslim society, while Urdu version. “Ahya-e-Islam Ke Hami over 1857 ka Enqilab” was well received by Urdu knowing section of the Muslim society, not even that, but both sections used these two versions as a main source in their writings, that widely created misconception in the minds of the common people about Ulama-e-Deoband and their approach to learn English language. These are just few examples which we come across; otherwise there are plenty of such statements attributed to Ulama-e-Deoband with clear intention to malign their image.

However, to have clear understanding of the fact about Ulama-e-Deoband in this regard, it is imperative to discuss the Fatawas and views of Ulama of Deoband, we would also discuss the Fatawas of their contemporaries, so that it could be easy to reach to the final conclusion that these kind of allegations and accusations labeled against any Alim from any school of thought do not hold water. Even the Ulama who issued Fatwa of Jihad against the English they never prohibited people from learning English it was of course their farsightedness and broadmindedness that they never shut down their eyes from the developments that were taking place in European countries.

Shah Abdul Aziz (1746-1823) son of shah waliallah and leader of all Ulama of his age said “go and learn English it is allowed. Sir Sayyed himself quoted this sentence in his book – Asbab-e-Bagwat-e-Hind.¹⁵

Sayyed Mahboob Rizvi the author of history of Darul-Uloom Deaband, while describing this view about Ulama and misunderstanding he writes.

¹⁵ Ibid. p 126.

“It is an atrocious misunderstanding in respect of the Ulama. English education was never called impermissible and illegitimate. The Ulama were opposed rather to that culture only, which was correlated with the English education and which alone was being considered the singular means of advancement. It will be opposite here to see by pondering over this blame in the light of historical facts what its reality is. Exactly at the time which coincided with the beginning of the late Sir Sayyed Ahmad Khan’s educational movement, a matchless divine of the time, Maulana Abd-al-Hayy Lakhnawi, who belonged to the old educational center of Hanafite jurisprudence at Farangimahal Lucknow, had issued the following Fatwa regarding the English education.¹⁶

To study the English language or learn to write English is prohibited if it be for the sake of resemblance, but if the purpose be this we may be able to read letters written in English or know the contents of their books, then it matters little. It says in the Mishkat Sharif that the Holy Prophet (SAW) ordered Hazrat Zaid bin Thabit to learn the Jews script (Hebrew) and he learnt it in a few days”.¹⁷

Maulana Abdur Rahim who was the contemporary and class-mate of Shah Ismail Shaheed, took education from Shah Abdul Aziz Mohaddis-e-Dehlavi. After completion of his studies, he was widely advocating the importance of modern sciences and English language. Maulana Abul Kalam Azad writes.

“There were many Muslim Ulama in the past worked for the development of the English language and modern sciences. However, Maulavi Abdur Rahim was in the forefront of them”.¹⁸

¹⁶ Sayyed Mahboo Rizvi: Histor of Darul-uloom Deoband vol 2 p 231.

¹⁷ Ibid: Majmaua-e-Fatawa by Maulana Abd-Al-Hai vol. 3 p 20.

¹⁸ Maulana Azad: Aazad ki Kahani Khud Aazad ki Zabani, p 370

Maulana Amin Ahsan Nanautawi, he was not only the expert of Islamic Sciences, but had good command over English language and literature, even some of his writings were also found in English language. Maulana was born in 1825. After completion of his studies, before he was appointed teacher in Delhi College, he learnt English language even much before 1847. Professor Ayyub Qadri writes.

“Maulana Mohammad Ahsan Nanautawi studied English in Delhi college. Some of his writings in English language were also found. However, on the request of Sir Sayyed Ahmad Khan Maulana Ahsan Nanautawi translated the book of Goff Free Honk from English into Urdu”.¹⁹

Hazrat Maulana Rahmatullah kairanavi a well known Islamic debater of his time, who had several polemic with great Padri Funder who had been serving for the cause of Christianity in India and converted thousands of innocent civilians into Christianity consequently, Maulana Kairanavi defeated Padari Funder on different occasions and did not rest until Maulana dragged him out of the country and followed him to England. Maulana Kairanavi was well equipped with English language and studied English even well before the beginning of the educational movement of Sir Sayyed Ahmad Khan and established several Madrasas for the teaching of English language and modern sciences.²⁰

Maulana Qadir Murtaza the lone son of Maulana Safiuddin Mohammad Nasir, was one of the most famous Madrasa teachers of his time, Maulana Qadir was not only aware of English language, but would considered to be the strong advocate of teaching English to Muslim children. Maulana Yousuf Kokan Umari describes.

“Maulana Qadir Murtaza was the only person among the Madrasa teachers not only aware of English language, but would considered to be the strong advocate of teaching English to Muslim children. Ulama

¹⁹ Professor Ayyub Qadri: Maulana Md Ahsan Nanautawi, p 25.

²⁰ Maulana Abdul Hai Al-Hasani: Nuzhatul Khawatir, vol. 8, p 148

as well as wealthy personalities of Indian Muslims supported English language teachings to Muslim children when Sir Sayyed Ahmad Khan was still to take initiative in this regard.”²¹

Hazrat Maulana Rasheed Ahmad Gangohi, the Key player of the battle of Bag-e-Sheer Ali, in which a British army was killed and sizable arms and ammunitions fell in the hands of revolutionaries, later he also participated in Shamli Battle. However, Maulana Gangohi in his Fatwa in reply to a query regarding the learning and teaching of English language writes.

“It is correct to learn the English language, provided one does not commit a sin and there may be no impairment in religion”.²²

Likewise Maulana Mahmood Hasand Deobandi, the first graduate of Darul-Uloom Deoband, not to speak about his accepting the British rule in India, he never legitimized the British existence in the country. Therefore, the governor of UP Sir Jams Alston would say, “if Mahmoodal Hasan were burnt alive, his ashes too would not scatter through the street where any British lived”.²³ Though Hazrat Shaikul Hind (Maulana Mahmood Hasan Deobandi) hated the Britishers in India to the least, however despite his long illness Maulana graced the opening ceremony of Muslim National University at Aligarh and laid down his foundation in 1920, which was later shifted to Delhi and known as Jamia Millia Islamia for modern education. In his presidential speech (which was read out by Allama Shabbir Ahmad Uthmani Deobandi) he asserted that the scholars know that our forefathers had not given Fatwa of infidelity on learning foreign languages, sciences and arts.²⁴

²¹ Maulana Yousuf Kokan Umari: Khanawada-e-Qazi Budruddolah pp 534-535.

²² Fatawa Rashidia, vol. I, p 64, History of Darul uloom Deoband vol. II p 231

²³ Maulana Munazir Ahsan Gilani: Sawaneh-e-Qasmi, vol. II, p 84

²⁴ Maulana Husain Ahmad Madani: Naqsh-e-Hayat, vol II, p 257

Hazrat Maulana Ashraf Ali Thanavi the author of more than a thousand book studied Islamic sciences from Shakhul Hind at Darul-Uloom Deoband issued a Fatwa keeping all the positive and negative aspects in mind. The Fatwa reads.

“English as well as Hindi along with other languages is a language and any language in itself is not bad, but it is a born from Allah Almighty, as the glorious Quran says in chapter 30 verses 22. The prophet himself talked to Abu-Hurairah (RA) in Persian that was the language of Zoroastrians as narrated it Ibne Maja in his book. But some time a good thing becomes bad, owing to some factors that accompany. Yes if there is any religious interest, like to compete the Christians or Hindus, or there is any material use like earning money, then it is allowed to learn”.²⁵

Nevertheless, the million dollar question arises here, as to what were the reasons behind Muslims not sending their wards to the government funded or owned schools? Secondly, why this misconception created about Ulama-e-Deoband that they declared teaching of English as unlawful in the later Muslim generations' hearts and minds? However, for the first, we have discussed the circumstances and main motive of the British sponsored educational policy in India in previous chapter. Maulana Fazl Haq Khairabadi, who had been sentenced for life imprisonment and shifted to Andaman Nicobar Islands for the guilt of issuing a Fatwa of Jihad of 1857, while writing his detailed Fatwa he also elaborated the motives of government's establishing schools in the towns and villages. Here is the excerpt.

“To teach small children and the ignorant and to inculcate their language and religion, they (British government) established schools in towns and villages and made an all out effort to wipe out the old sciences and academic attainments”.²⁶

²⁵ Khalil Madrasa education p 127 Maulana Ashraf Ali Thanavi Fatawa Imdadia Vol. 4 pp 190-191

²⁶ History of Darul-Uloom Deoband p 23e3. Al Saurah-Al-Hindia, pp 356-359.

In short, in the Muslim avoidance of the modern education, there was indeed some interference of the will and intention of English politics so that the Muslims might not remain able to rule and secondly, the Muslims themselves, for fear of irreligious, hesitated in admitting their children to schools.

Citing the reason about why the mistrust and misconceptions were created in the minds of the modern intellectuals about Ulema-e-Deoband especially. Mohammadullah Khalili Qasmi perfectly assessed the circumstances in which all these happened. He writes.

“It seems it originated when Sir Sayyed started his mission he was opposed by some scholars. But interestingly all those who opposed Sir Sayyed and his educational movement were modern educated and employees of the British government. Ironically, they prepared a question and send it to some Ulama asking, whether a man having these beliefs may be a Muslim. Consequently, the Ulama answered, without naming any one, that one who believed in such things could not be a Muslim. This Fatwa was used by the opponents of Sir Sayyed as weapon against him. After all Ulama never were in field to oppose Sir Sayyed. Due to this conflict many people did not send their children to Sir Sayyed’s school. But later when it was clear that he would not implement his thoughts in his school people began to educate their children at Aligarh”.²⁷

This is the reality of that blame which kept the Muslims away from the English education. In fact aversion to English education was the result of the Muslim’s national sense of honour and psychological reaction, and the Ulama too were included among them. However, the Ulama recognized the spirit of the age and with full insight and foresight never avoided issuing Fatwa for the legitimacy of acquiring modern sciences and English language. Therefore, given all these facts,

²⁷ Khalili Qasmi: Madrasa Education p 128.

Ulama should not be held responsible for Muslims' backwardness in education and government sectors compared to others.

III. Especial Focus of Darul-Uloom Deoband on English Language Teaching

Darul-uloom Deoband's syllabus is based on the 17th century into-Islamic syllabus known as Dars-e-Nizari. The core curriculum focuses on Islamic law, Sharia, Islamic jurisprudence (Fiqh), as well as several other fields of Islamic study.

The current syllabus consists of four stages. The first three can be completed in a total of eight years the final stage is a post graduate stage where students specialize in a number of advanced topics, such as the sciences of Hadith, Faqh and so on. However, we will have comparative studies of the present syllabus and the syllabus which was running in 70s. Here we would like to through a light how Darul-Uloom Deoband gave especial focus on English long teaching and under which circumstances.

Many believe that Darul-Uloom Deoband has expanded its activities and started new departments only during the last decades in view of the great challenges of the world. But equally, people are not aware of the fact that Darul-Uloom started a new department for its graduates about 44 years back in 1966, when they received demands from South Africa of such Ulama equipped with the modern trend of the world (English). The 3 years course was designed especially for the students had completed Fazilat from there. Initially, the number of students was eight, and they were being trained under the supervision of two well qualified teachers appointed by Darululoom itself; Dr. Ejazuddin the retired principal of Jamia Millia Islamia School, and another teacher was Maulana Azir Ahmad Qasmi B.A. These two teachers had absolute command over English language and literature, Dr. Ejazuddin had also received education from England, however, after his retirement from Jamia School he wanted to teach English to the Madrasa graduates and share with them his experience. He found opportunity at Darul-Uloom Deoband to bring his dream into reality, therefore, he was teaching the students so enthusiastically and in a well planned way that just after the completion of three or four months students started holding their

monthly program and issuing wall magazine in English language consisting articles of the students on different political and religious topics. Maulana Shamsul Huda Qasmi one of the most genius student of this department would be the editor of the wall magazine titled as “New Life” Maulana Shamsul Huda Qasmi during interview said, that Magazine was so popular and beautifully designed that no visitors knowing English language would miss chance to read out all its articles at one go, he further said, that “New Life” was competing with the wall magazine of African national students who were also issuing the magazine in English language. Nonetheless, this new born Department received good complements from the alders, since the students were bound to concentrate only on listening, reading, writing, and speaking of English language, they were not even allowed to take part in activities and exams outside Darul-Uloom Deoband. Nevertheless, the situation was completely different that time, students mainly from poor family back ground were joining Madrasa education, therefore, it had been very difficult for them to stay three years more to complete English course, as a result, out of total eight students only two students Maulana Shamsul Huda Qasmi from Darbhanga Bihar and Maulana Mushtaque Ahmad Qasmi from Champaran Bihar were fortune enough to complete three years course. However, after completion of three years the department was closed.

In response to a question, whether the department was shut down forcefully by the institution’s authority? Maulana Shamsul-Huda said. “The department could not leave longer due to not having considerable interest of the students to take admission in this departments but what we have critically examined is, that the coure was especially designed for the Fazils, (graduates of Darul-Uloom) and unlike today, the students joining Madarsa education, be it Darul-Uloom at Deoband or else were hailing mainly from weaker sections of the Muslim society, therefore the duration of three years would have been deterrent for them to create interest to learn English as Maulana described about himself, that his illustrious father a freedom fighter, Maulana Idris Sahib who has privilege to take lesions from Hakimul Ummat Maulna Ashraf Ali from Thana Bhawan was a teacher in government School, so his father allowed him to complete the cause providing him with the financial support, since, financial problem and lake of, on time proper counselling have always been a big

impediment for them to proceed for further education. Nevertheless, many Madarsa students joining universities today have overcome the financial issues, but lack of proper counselling is still a big issue for them. Now, no one should have in doubt that Ulama-e-Deoband declared learning English and modern sciences as unlawful simply because these were British imperial system. Truly, Ulama-e-Deoband opposed Muslim families sending their wards to join British education system because it was specifically designed to safeguard only imperial interest targeting Islam by including some material on Christianity as compulsory subjects.²⁸

However, from 1966 (till 2002 Darul-uloom Deoband brought about many changes in its syllabus, many ones took place during the regime of Qari Mohammad Tyyub Sahib (The rector of the institution) in 70s, and the second time syllabus was revised after the turmoil in Darul-Uloom in 1982 when Madani family took control over this Institution and Maulana Marqubur Rahman was appointed Mohtamim (rector) but no modern subjects were included in syllabus except deleting some books on reasoning {Mantiq}. In 1994 Darul-Uloom started one year diploma in Urdu journalism under Shaikhul Hind Academy which was established in 1983 aiming at publishing books of earlier Ulama-e-Deoband, but still English was not introduced Maulana Riyasat Ali Bejnauri the teacher of Hadith at present, was the head of the Academy.²⁹

The major developments took place in terms of modernizing Darul-Uloom Deoband when Maulana Badruddin Ajmal Qasim (a prominent graduate of Darul-Uloom and president of Assam United Democratic Front, elected MP in 2009 general elections from Dhubri Assam) was given the membership of the advisory committee of Darul-uloom Deoband in 1992,³⁰ Maulana Ajmal from time to time would brief the

²⁸ Interview with Maulana Shamsul Huda Qasmi (by Writer himself) a Prominent graduate of Darul-uloom Deoband, had successfully completed 3 years English Language course in 1966. He recently retired as Arabic lecturer from Qazi College., Darbhanga Bihar. However, we personally visited Deoband to get the record from Taleemat {it deals with the education affairs} in this connection, but because of the busy schedule for annual examinations the authorities excused to help, then we were left with no options except to rely upon the interview with Maulana Qasmi. He is still alive.

²⁹ www.darululoom_deoband.com/urdu.

³⁰ Interview with Maulana Burhanuddin Qasmi Director of MMERC Mumbai branch.

authorities of Darul-Uloom Deoband on the importance of modern subjects for its students like compute, Internet and English language, it was really a daunting task for Maulana Ajmal to persuade the authorities to give safe passage for these subjects for entry. However, his efforts succeeded when the Majlis-e-Shura (the advisory board) gave green signal for opening up of department of computer in 1994, Maulana Ajmal bore the responsibility of these two new born centres along with Shaikhul Hind academy, Maulana felt the need of English language for the students enrolled for one year diploma in Urdu journalism under Shaikhul Hind Academy and Computer Centres Md Adil Siddiqui, the well known Urdu journalist and head clerk in Department of Accounts, was entrusted the responsibility to train these students in English language, Maulana Ajmal himself would pay 1500 PM for this purpose. It was really a beginning of new era in the campus of Darul-Uloom, This continued till 2002, when the Majlis-e-Shura again conveniently, unanimously agreed to re-open Department of English in - Deoband.

To begin with this, we would like to through a light on the history of MMERC, Markazul Ma'arif Education and Research Centre, established in Delhi in 1994 as a branch of Assam based non-governmental organization, Markazul Ma'arif, Hujai Assam.

As it was stated earlier that Maulana Badruddin Ajmal Qasmi was appointed as a prominent member of Advisory Board in 1992, Maulana had organic link with Darul-Uloom Deoband well before he got membership. As a businessman and chairman of his Ajmal Group Company, Maulana Ajmal visited many countries, so he had felt the requirement of such Ulama trained in English language to guide Muslim society even in India and other parts of the world like UK, US and Canada in their religious matters, and to bridge up the gulf between the two parts of the Muslim community i.e. modern educated ones and Madarsa products. Therefore, Maulana kept the board updating in every meeting about this crying need, the board unanimously endorsed Maulana Ajmal's proposal and asked him to take initiative under the banner of Assam based non-governmental organization Markazul Ma'arif. Maulana Ajmal was then the president of this organization.

After two years long deliberation Maulana Ajmal started a new wing of Markazul Ma'arif, MMERC {Markazul Ma'arif Education and Research Centre}, in 1994 in New Delhi. The graduates of Darul-Uloom Deoband had golden opportunity to equip themselves with modern trend of the world. The report published by MMERC Mumbai branch reads the purpose of its establishment.

Since the Ulama, being aware of only Islamic sciences and Urdu Arabic languages, were not only lacking access to the international community but also to a good part of their population as well. Apprehending the alarming bell, the president of Markazul Ma'arif, Maulana Budruddin Ajmal Al-Qasmi, stepped up to establish Markazul Ma'arif Education and Research Centre in 1994 in New Delhi to equip the graduates of Madrasas with the modern sciences so that they could meet the modern needs and play a greater influential role in the society. It is interesting to note that MMERC is the first institution of its kind in the world, which undertakes to train Ulama for the modern world. The centre now has been shifted to Mumbai”³¹

The Central idea of this centre is to ensure that the pass out develop self-confidence and are ready to work for the lost glory of Muslim society the emphasis has been put on imparting quality education employing novel ideas in teaching with the help of modern technologies and available audio-visuales. An on-line interview with Maulana Budruddin Ajmal conducted by Aleem Faizee on 06-2009 reported.

“At the helm of the affairs Maulana Budruddin Qasmi personally takes care that the quality is strictly maintained for the two years course having a total of just twenty five graduates for each years. No less than education bliss for the Madrasa students, MMERC has changed the lives of more than hundred students in few years since its foundation. We do not have a weekly off neither a Friday nor a Sunday. Our

³¹ Report, published by MMERC, Mumbai branch (Society Registration No-1685) P.2. web-www.markazulomaasif.org.

students are busy right from the morning till late in the evening for whole of the year” said Maulana Budruddin Qasmi”.³²

MMERC introduced a number of programs for the benefit of the community. In the following line we are giving a brief introduction of its courses under separate titles.

(1) Diploma in English Language and Literature. (DELL)

Under this program fresh graduates from different Madrasas particularly from Darul-Uloom Deoband are selected only on merits after written examination followed by a personality test. Priority is given to those graduates who have aptitude and also willingness to master the English Language and work for “Dawah” in future. The students undergo for two years intensive training with the sole objective of acquiring proficiency in English Language, Computer and Internet operating along with basic education of Journalism, Mathematics, Geography, Science and comparative study of religions.

(2) Research Training

Having successfully passed the exams some well qualified students are adopted for three years full time research and training course. During this period they are inculcated research methodology and prepared for an in-depth research.

(3) On-line Darul-Ifta (ODI)

On-line Darul-Ifta is one of the pioneering and greatest achievements of MMERC. ODI offers a wide range of information on Islam and Muslims and answers quires asked by Muslims suffer for their day-to-day Islamic practice. This part of the website is handled by persons graduated and specialized in Islamic Jurisprudence from Darul-Uloom at Deoband, and then trained by MMERC for the same purpose.

³² Aleem Faizeemmid.com. Monday, July 06-2009. An IIM in making for Madarsa Graduates.

(4) Short-term English Learning Course (SELC)

This course has especially been designed to cater to the needs of Ulama, Immams and Hafizs, that really helps them in their day-to-day life to communicate with each other. The course duration is 90 hours (only two hours a day thrice in a week) MMERC charges nothing for this.

The above mentioned courses have been especially designed for Ulama. However, besides these, there are many courses have been offered for school going students so that they can be guided in day-to-day Islamic needs. The programs are as follow.

- (i) Vocational Training Camps (VTC)
- (ii) Advanced English conversation course (AECC)
- (iii) Intensive Quranic Recitation for Adult. (IQURA)
- (iv) Elementary Islamic Education (Maktab)
- (v) Public library.

All the above cited programs except the third one are meant for the school going young Muslim students, youths and women, as graduates coming from rural background to be at ease with English Language.³³

MMERC is an independent organization, it has no financial link with Darul-Uloom at Deoband, but both the organization and the institution have been in contact with each others in several matters, especially its president Maulana Badruddin Ajmal, Since the time he was appointed member of Advisory board in 1992 Maulana generally reaches to the final conclusion in its major projects after due consideration with Ulama from Darul-Uloom Deoband. However, MMERC the new branch of MM is the best example for this. Nonetheless, the Advisory board of Darul-uloom Deoband paid their heed to the suggestions given by Maulana Ajmal regarding some reforms.

³³ Vide. Report published by MMERC Mumbai Branch. P, 3 to 10. (Society Registration No-1685) web-www.maskazulomaasif.org.

Department of English Language and Literature at Darul-Uloom Deoband (DELL).

The Advisory board of Darul-Uloom had close watch on the functioning of MMERC in Delhi and its products afterwards activities. However, inspired by the successful experience of MMERC to teach Darul-Uloom's Fazils (Graduates) English language the board took a long over due decision when it passed a resolution to open up new faculty, "Department of English Language and literature (DELL) as par with MMERC New Delhi, in March 2002. The Milli Gazette, Delhi based fortnightly which deals with the Muslim issues reported this new opening in the following wards.

"Jamia Islamia Darul-Uloom Deoband took a long overdue decision when it passed the resolution to open up a new faculty. "Department of English Language and Literature" (DELL) in Darul-Uloom Deoband in addition to its various other faculties from next academic Hijra year. The Majlis-e-Shara of Darul-Uloom Deoband passed the resolution unanimously in its last meeting Shaban 1422 AH. Maulana Margobur Rahman, (the rector of DUD) has put forward the resolution before the Shora for open discussion and debate regarding current challenges Muslim Ummah is facing across the globe. Darul-Uloom Deoband faced both external and internal challenges against Islam, Muslim Ummah and the country very boldly. History proves it and it is time for us again to face the forth coming literary challenges from the west, he urged the Shora members.

Maulana Badruddin Ajmal Al-Qasmi, Member Majlis-e-Shora and president of Markazul Ma'arif India was named as director of the newly established faculty, (DELL) and was entrusted to run the faculty with some visions and objectives that he has for Markazul Maarif Education and Research Centre, MMERC New Delhi and Mumbai. Maulana Ajmal Qasmi is the founder Chairman of MMERC Since 1994 which earned enormous fame and encouragement from Muslim intellectuals from all over the world for at least inspiring Ulama to be equipped with additional requirements in the present world while playing the appreciable role of Ummah for

socio-religious development of the Muslim community. Till date MMERC has produced six batches eighty eight (98) graduates³⁴ of Darul-Uloom Deoband all are working in good positions with satisfactory standard in India and abroad.

“MMERC Mumbai has already assured Darululoom Deoband to offer two of its experienced lecturers³⁵ for DELL to begin with from Dul Qi'da 1422 A.H. It was decided in a meeting between Maulana Budruddin Qasmi Director DELL of Darul-Uloom Deoband and executive committee of MMERC Mumbai in Ramadhan, that the new department of Darululoom Deoband will follow the same curriculum and duration, as followed by MMERC Delhi for teaching English language and literature for Madaris graduates. Admission will be completely on merit basis followed by interview. An interested students is eligible for applications only if he obtains 40³⁶ (out of 50) marks in the final exam of Darul-Uloom Deoband. (Daura-e-Hadith) It was also decided that in the first phase 10 candidates will be admitted for a two year course with full accommodation and reasonable scholarships which will be followed each year and them qualified and interested candidates can be assigned further research and study works within or outside Darul-uloom Deoband.³⁷

Though the resolution was passed unopposed by Majlis-e-Shora to start the course on prior bases, but it still took almost three months to commence because of the strong opposition by Maulana Arshal Al-Madani the then Nazim-e-Talimal (Head of the Teaching Faculty) of Darul-Uloom Deoband, and that too after the Majlis-e-

³⁴ The number of the graduates (98) cited is the estimation till 2002. However, the number of the graduates of MMERC has gone more than double.

³⁵ Mufti Obaidullah Qasmi and Maulana Afzal Qasmi, both were trained in MMERC Delhi Branch.

³⁶ 40 grace marks were required till 2007-08 but it has been enhanced from 40 to 44 out of 50, which is equal to 88% for the bat ch 2008-09.

³⁷ Vide New Dept. in Darul-uloom Deoband,

<http://www.milligazett.com/archivey15012002/150/20011.htm>.

Taleemi (Academic Council) questioned the Nazim-e-Taleemat as to why the DELL was not established so far and initiatives were not taken to enroll the students and start its classes? The two teachers Mufti Obaidullah Qasmi and Maulana Afzal Qasmi who were appointed by its director Maulana Ajmal were called back from Mumbai, to start the proceedings. However, the delay was unnecessarily caused which resulted in the loss of the classes. Said Mufti Obaidullah Qasmi the head of the DELL at Deoband.³⁸

However, the students were enrolled after the process cited earlier, so far the batches and number of students are as follow.

- (1) First Batch for 2002 to 2004 session, the number of students was 14.
- (2) Second Batch, for 2004 to 2006, the number of students was 18.
- (3) Third Batch, for 2006 to 2008, the number of students was 22.
- (4) Fourth Batch, for 2008 to 2010, the number of students is 14. The number did not decline due to lack of the interest of the students, but of the required marks were increased from 40 to 44 out of 50 which is equal to 88%.

After successful completion of four years of DELL two more developments took place. Seeing the importance of modern information technology in this age Darul-uloom Deoband had established its Computer Department in 1996 about six years before establishment of DELL, but the latest development took place, when Internet service was introduced, Darul-Uloom Deoband floated its official website www.darululoom_deoband.com in four languages, Urdu, Arabic, English and Hindi. Computer Department enrolls in every educational year around 20 graduates of Darul-uloom who are being trained by learned and skilled trainers, here too an English teacher was appointed to teach English language to all its 20 students.³⁹ Along with the introduction of Darul-Uloom, its mission, movement and activities these have been uploaded useful books and articles on different topics.

³⁸ On line Interview with Mufti Obaidullah Qasmi, the head of DELL at Deoband Conducted by Writer on 03/07/2010.

³⁹ www.darululoom_deoband.com/English.

On-line Darul Ifta

After the successful launch of Darul-Uloom Deobands website which offered E-mail facility enabling people to consult Darul_Ifta for their matters and problems, the website witnessed increasing queries on the Internet coming from all over the world, thus, the authorities decided to establish a separate Internet Department in 2006 (which was earlier added to the computer department) with the launch of a website for on-line Darul Ifta www.darulifta_deoband.org. This brilliant bilingual (Urdu and English) database website is considered to be one of the world's best Fatwa websites that provides replies to the Islamic queries in Urdu and English. The website offers facility of asking questions in both Urdu and English, likewise the questioner can get answers in either of the languages. All the questions are answered by Darul-Ifta in Urdu and then Translated and posted on the website by Internet Department, The department receives more than 50 emails daily while most of the questions asked from European and American countries. Darul-Ifta besides guiding in religio-social matters is also a very forceful means of rapport between Darul-Uloom Deoband, and the common run of Muslims. This beautiful website was designed and developed by Mohammad Azam Hyderabadadi (USA). The websites includes a detailed introduction to the Darul-Ifta with links to its various updates like Arabic, Urdu magazines and news. Mufti Mohammadullah Khalili a prominent trained student of MMERC Delhi branch and author of well received book "Madrasa Education its strength and weakness" is the head of Internet section and On-line Darul Ifta along with his three assistants, all trained of DELL of Darul-Uloom Deoband and MMERC Delhi branch. However, the Fatawas of Darul-Uloom Deoband have been highly steamed in and outside the country, besides the masses the law courts in the country also honour them and consider them decisive. So far around four thousand Fatwas have been issued in English language and published on the website under different titles.⁴⁰

⁴⁰ Ibid. with the reference of Muhafiz Khana (Archive) Darul-Uloom Deoband.

Media Cell

In view of the communal forces and anti-Islamic elements opening a new front, they spit venom against Darul-Uloom Deoband and Islamic Madrasas and mobilize suspicions through their network of print and electronic media it tarnishes the image of Darul-Uloom and creates misunderstandings. Therefore, Darul-Uloom Deoband established "Media Cell" at the end of 2002. That has a deep look into all the leading news papers and takes necessary action if needed.⁴¹

However, after successful completion of several batches of DELL in Markazul Ma'arif Education and Research Centre at Delhi and Mumbai, and finally opening up of DELL in Darul-Uloom Deoband as well as its positive approach to equip its graduates with modern trend of the world, some more Madarasas from across the country came in contact with the directors of MMERC and Darul-Uloom Deoband, and showed their interests to open DELL and enroll Darul-Uloom's graduates to train them in English Language and Literature.

Prominent of these Madrasas is Darul-Uloom Markas-e-Islami, Ankleshwar Gujarat, that opened a new faculty for DELL in 2003 just one year later of DELL in Darul-Uloom Deoband, the course duration in all institutions consist of two years. Darul-Uloom Markaze Islami is the first Madrasa of its kind in this regard after Deoband which follows all the norms and regulation in to-to, laid down by MMERC in terms of syllabus, time management, and exams. Therefore it has been so far very successful and the faculty has produced six batches comprising 74 Ulama mainly from Darul-Uloom Deoband, some of them are conveying Islamic message and teaching in Islamic schools in USA, UK, Canada, South Africa, Zambia and Zimbabwe as well as in some Arab countries like KSA and Qatar.⁴² The common entrance exam is conducted for new batches every year at Darul-Uloom Deoband for all the centres (except Darul-Uloom Deoband which conducts its own test) and later results are published on the basis of merit. However, students have to choose centre of

⁴¹ Ibid.

⁴² Vide. www.markazeislami.com.

their own choice, but the final result of the selected students for different centres is finalized by MMERC.

Keeping all these facts in mind, the charges of mental stagnation leveled against Darul-Uloom Deoband and its approach to English language and modern subjects do not hold water and seem to be true.

CONCLUSION

In recent years, along with the rise of *Hindutva* in India , the coming to power in Afganistan of the Taliban, and especially the attacks on the Twin Tower in New York and Pentagon in September 2001, Madrasas or Islamic schools and institutions have been much in the news. Tarred with the same brush they have been collectively accused of being dens of terror and of churning out thousands of Islamic warriors all set to swamp India. These are of course a baseless accusation against Madrasas. Consequently, Muslims all over India along with Ulama have been quick to register their protest against these allegations leveled against the Madrasas in general and particularly Darul-Uloom at Deoband.

Historically, there is one more serious allegation against Ulama specially of Deoband that they declared the teaching of English and modern sciences as unlawful (*Haram*), that has repeatedly been quoted in speeches and writings since the time the Mother of Madrasas in Indian Subcontinent came into being. If we look up the history, we would find only Muslim intellectuals of every time have taken this legacy forward, creating a barrier between Ulama of the time and modern educated people.

While writing this dissertation we did not touch the first allegation. However, in this regard, the whole Muslim community, irrespective of class, seemed to be united against fascist forces who wanted to malign the image of Darul Uloom Deoband. On the contrary, the second one was the cause of a long conflict between two classes of Muslims themselves -- Ulama and modern educated people.

However, while addressing the second one we came to the conclusion that this allegation also had a political background as the first one. Truly the Ulma from Deoband or any school of thought had no record of preventing Muslims from acquiring English language and modern sciences because of their being introduced merely by British Imperial education System. But beacsue the system was well designed to bring British imperialistic dream into reality by pushing the Muslims back in education and government sections. Initially, the British education system

contained such materials as compulsory in the syllabus which were severely damaging the basic tenets of Islam.

Though education was the prerogative of the elites from Hindus and Muslims in British regime, it was basically intended to bridge up the gaps between the government and its thousands of subjects. However, in spite of the Ulama knowing the fact that if Muslims did not join this system they would lag behind other communities in education and jobs, they did not compromise on their faith (Islam). They preferred to be responsible to *Allah* in everything they did, rather than being instrumental in the hands of the Britishers. Sir Sayyed Ahmad Khan quoted in *Asbab-e-Bagawat-e-Hind*.

“All believed that the government would never force Muslims to accept Christianity, but it would push them into poverty and ignorance that will result into conversion because it had spread Christian’s scriptures and preachers to tempt Muslims to accept their faith”.

The British Government had good number of fathers and preachers performing the duty of conversion so boldly that they started giving sermons on the steps of Jame Masjid Delhi and passing blasphemous remarks on Islam and the Prophet (SWS). According to estimation, at least 42 missionaries were appointed before 1900 AD and different sects of Christians divided different parts of India among themselves to preach their ideologies. This was the situation during the decline and consequent loss of Muslims’ political power and consolidation of the British political authority in most parts of the country had created a completely new situation which had no precedence in the long history of the Muslims in India. Moreover, after the failure of the rebellion of the 1857, the entire situation underwent a dramatic change. Resort to arms was not possible in the changed circumstances since the British had very ruthlessly suppressed the revolt. This posed a great challenge for those who were concerned about the future of the community. However, one thing was clear to all concerned people e.g. Maulana Qasim Nanautawi and Sir Sayyed Ahmad Khan that the developments taking place in European countries were the result of their being advanced in education and that Muslims had no options to regain their lost glory and

safeguard their religious identity except by acquiring both modern and religious education. Therefore, two educational institutions were set up, Darul-Uloom at Deoband on June 30, 1867 and Mohammadan Anglo-Oriental College (M.A.O College) at Aligarh on May 24, 1875. The teaching of religious education was taken up by Ulama led by Maulan Qasim Nanoutawi when they established Darul-Uloom at Deoband to disseminate Islamic sciences to educate Muslims in Islamic teachings and ideologies. The Deoband movement naturally set the Ulama along with a large number of Muslims which were qualitatively different from what was adopted by Sir Sayyad Ahmad Khan's M.A.O movement. Since the institution was established to provide immediate relief to the unfortunate victims and save their religion and pull them out of hopelessness and frustration in the wake of this disaster.

There was no conflict between Deoband and Aligarh as many people presume that Ulama of Darul Uloom Deoband were dead set against Sir Sayyed's educational movement. Interestingly, those who opposed Sir Sayyed and his educational movement were modern educated and employees of the British government. Of course, there were ideological difference between Ulma of Deoband and Sir Sayyed Ahmad Khan and therefore many Muslim families avoided sending their children to Sir Sayyed 's school but later when it was clear that he would not implement his thoughts in his school, people once again started sending their children at Aligarh school. However, these ideological differences between two leading figures of the time- Maulana Qasim Nanautawi and Sir Sayyed Ahmad Khan- created the misunderstanding in many people that Maulana Nantautwi and Ulama from Deoband rejected teaching of English language, prohibited Muslims to acquire modern sciences and opposed Sir Sayyed's educational movement while the fact is that Ulama were never in the field to do so. On the contrary, Maulana Nanautawi sent his son in-law Maulana Abdullah to teach at Sir Sayyed's college when he was assured that Sir Sayyed would not implement his thoughts and ideologies in the college.

However, in Muslims avoiding modern education, indeed, some will and intention of the English politics was functioning in order to make Muslims no longer able to rule. And, secondarily, the Muslims, for fear of their religion, hesitated

themselves in admitting their children to school. Nevertheless, setting up of two institutions at Deoband and Aligarh to educate Indians could not be expected to cater to the educational needs of the entire community and remove their academic backwardness, rather, at the best, it showed the way and set model to be followed. Darul-Uloom at Deoband amazingly succeeded in this regard. On the other hand, the Aligarh movement did not witness considerable interest of the modern educated people of that time to carry on the spirit and the message of this movement to the nook and corner of the country and create awareness about the need to acquire modern education and work for social reforms.

In short, Sir Sayyed Ahmad Khan attracted much hostile attention of Ulama from Deoband for his religious views. And this is also a fact that he never tried to impose his religious ideas on others or include them in the curriculum of the college but the religious aspect of the college was entirely left to the care of a graduate of Darul-Deoband, Maulana Abdullah Ansari. The fact, however, remains accepted to all that while there was genuine ground for criticism on some of his religious ideas, no one questioned his sincere intention and opposed his educational movement and efforts to safeguard Muslims from the European onslaught. Therefore, the allegation against Ulama of Deoband that they regarded learning English language and modern sciences unlawful holds no water since when the authorities of the institutions felt need of the time to train its graduates in English they opened a new department and introduced three year course for this purpose in 1966. But this department was closed soon after it produced its first batch due to not having considerable interest of the students for this long duration course. Later, it was re-opened in 2002 with the duration reduced from three years to two years. However, Darul Uloom witnessed some more developments when it started new centers during the last decade to equip its fresh graduates with the modern trend of the world with a special focus on the English language. So, apart from Darul Uloom's department of English language and literature, some Ulama of the Deoband school of thought set up six more centers in different Madrasas for the training of Ulma mainly from Deoband in English language and literature along with working knowledge of computer and Internet.

Maulana Badaruddin Ajma Qasimi, the member of the Advisory board of Darul Uloom Deoband and president of (MMERC) Markazul Ma'arif Education and Research Centre is aptly considered to be the reformist in this regard and the pioneer for introducing this course under the banner of Markazul Ma'arif, an Assam based nongovernmental organization.

Modernization of the syllabus has always been an issue on the national level, and Ulama of Deonabd have always been a soft target since British regime in India. But today, we will have to differentiate between the serious introspection to that effect and people making it a political issue. Nonetheless, the steps Darul Uloom Deoband has taken so far to this effect is not enough because, every year, around nine hundred students graduate from there and out of this big total only 14 to 20 students get a chance to take English Language training and it may not fill the slot on behalf of the remaining big total. Undoubtedly, the need of the hour for Darul Uloom is to expand the strength of the student. And, at least, one third of its total graduates should have chances, to enable themselves to communicate their thoughts derived from their Islamic training with the world through the English language and keep abreast of the latest developments in the world.

Darul Uloom's syllabus has undergone several changes, but no new subjects were included in it, rather, a lot of books on modern subjects and reasoning have been deleted from the curriculum. Ironically, it is loudly said that the same syllabus produced such luminaries who played a great role to safeguard Islam and Muslims' identity in India But, if we deeply study the subjects included earlier in the curriculum and have a comparative study of the present and past syllabus we would find a huge difference, Many necessary and compulsory subjects have been deleted from the syllabus without any substitute. Then, how can we expect such results that came from earlier syllabus. Darul-Uloom's syllabus consists of duration of eight years. When we have a look on the earlier subjects that were taught in two classes, Third and Forth, we find many subjects in the curriculum of contemporary nature. In the third year, besides the books on religious courses, the many books on contemporary subjects were as follows:

1. Tarikh-e-Hind from the regime of Sultan Mohammad Gauri till 1947.
2. Tarikh-e-Islam (Islamic History) from Khulafa-e-Rashideen to Sultanat-e-Turkey.
3. Municipalities, Elementary Civics.
4. Geography of Arab Peninsula and their Islamic Countries along with world geography (Region wise).

In the fourth year, there were many modern subjects which can not be imagined these days in Madrasas' syllabus, like.

1. General Science (elementary chemistry)
2. Physics, Zoology, Botany, (all theoretical)
3. Principles of Hygiene.
4. Some essential chapters of the constitutions of India.
5. Elementary Economics.
6. The theories and biographies of some modern philosophers.¹

These were the subjects besides the books on religious sciences. The changes introduced in the previous syllabus definitely caused a decline in the growth of students' ability. The founders had added these modern subjects on a par with religious ones in the syllabus in the days when they were not as much important as today. Their far-sightedness was really praiseworthy. Now, the wind of change has started to blow through Madarsas's syllabus, their libraries and academics, and this is the need of the hour for Madrasas authorities and Ulama to bring some changes in the methodology of "*Dawah*" and their presentation of the Islamic faith incorporating best sophisticated means and making a fruitful blend of the archaic medieval subjects and modern subjects, which will result in a happy cohesion between Ulama and Modern educated people.

Unlike the earlier Ulama who never issued Fatwa or disliked learning English language and modern sciences some half-baked later Ulama's response (who always

¹ Sayyed Mahboob Rizvi; History of Darul-Uloom Deoband, Vol. 2, pp. 204-205.

have organic link with the Muslim society) are unwelcome. They took more interest in looking at disadvantage of modern education than in looking at the advantages with their far-sightedness.

However, the authorities of Madarasas seemed no more interested in back-tracking from their stand. On the other hand, the intelligentsia of the world and the government must acknowledge that simply seminars, symposiums can not bring about any changes in Madarasas' curriculum in India. And, unlike any other non-governmental Muslim organizations, government's lucrative proposals can neither attract the Muslim scholars nor convince the Madrasas authorities to come under any government-sponsored scheme. This is a conflict of ideas between these two groups and both are deeply convinced of their stands. Then, what is the solution? According to our assessment, the stand of Madrasas authorities and religious scholars not modifying in the syllabus was based on an ideology and an ideology could not be countered or changed by simply blaming, and condemning through seminars and symposium. But, they have to develop such an ideology which can excel theirs, enriched with packages of true success, progress, prosperity and peace without harming the spirit of their faith. If the government brings forth a better model sincerely than theirs, they would hopefully be forced to accept the changes. Nonetheless, one thing is very clear that any government-sponsored scheme like Central Madrasa Board would not prove successful in India.

Muslim community in India and elsewhere in the world is greatly enthusiastic to receive the Ulama who are equipped with the modern knowledge in order to address modern day concerns and questions and not those who are literally abiding by whatever the past learned Ulama said out of the context as is the case with the maximum of Madrasas and Islamic Institutions in India.

This is an urgent need for Darul-Uloom Deoband's functionaries to wake up to deeply introspect and to make their earnest efforts to address their weakness by themselves and safe-guard Deoband' independent characters with their missionary spirits and take considerable steps to familiarize its students with modern idiom, language and style of writings and to teach them about other world views so that they

can compare the Islamic system with these. Nonetheless, if they did not pay their heed to the demands of the rapidly changing world, another group that would be more inadequate for the task it has to perform and meet the religious needs of the people, would most certainly take their place. What the government can or should do on its part is to encourage and support the internal reform process by providing it moral support, and ought to be more pro-active because Darul-Uloom at Deoband and Madrasas all over the country are viable seats of social services where the knowledge of humanism is being imparted and human values are taught, (could only be termed as “servants of humanity”) provide a medium of education to the millions of Muslim youngsters, who because of extreme poverty and inaccessibility, slip through the cracks of the formal school system.

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