CHAPTER- 5

CONTRIBUTION OF THE AHLE HADEETH MOVEMENT TO ARABIC LITERATURE IN INDIA

By the fifth century of Hijra, the great collections of Hadeeth literature dealing with the sayings and doings of the Prophet and of his companions had been completed. But on the basis of this material there was built up a separate department of study, with numerous branches—the science of Hadeeth—and this has attracted the attention of the Muslim scholars of succeeding generations up to modern times and the vast literature on Hadeeth now forms a very important and considerable part of Islamic education and learning. What we are concerned with here is the contribution of India to this branch of Arabic literature.

One great disadvantage that India has had with regard to collection of hadeeth is that, being very distant from the country where the Prophet was born, lived, and died; there were no Indians among the narrators and guarantors of hadeeth up to the time when the traditions were collected in various works. It was in Arabia, Persia and Khurasan that all the canonical and other works on Hadeeth were compiled. Only two or three out of thousands of these narrators were directly connected with India. One is Abu Hafs bin Rabi who was a Taba Tabi'in and a reliable narrator. He went to Sind and died there in 160/776. According to one authority, he is said to have been the first Muslim who wrote a book. This work does not exist and the nature of it is not known. Possibly it was on Hadeeth. Another is Abu Masher, who was the client of Umm Musa. He was also a narrator. Besides them there might have been a few more among the early Muslim `Arabs who went to Sindh when it was invaded and conquered by the Muslim forces, but nothing is definitely known about them.

Commentaries of the canonical works: *Six Books*.

Though most of all the canonical and other works have been commented upon in India, here only six books, more valuable then the rest are mentioned.

1. **Lam`at al-tanqih `ala Mishkat al-masabih**: By `Abd al-Haqq Dihlavi (1052/1642). He is one of the best known of Indian scholars. He was bornin 958/1551; and visited the Hijaz in 996/1587. He was an eminent *Muhaddith* of his age and is rightly honoured as having considerably promoted the studies of *Hadith* in India. He is the author of several works. He states in his preface that when he was writings his commentary in Persian language on the Mishkat, he came across learned discussions and subtle points that did not deserve exposition in the Persian language. So he resolved to write an Arabic

commentary also, but as he wrote in Arabic by preference, the Persian commentary remained unfinished and the other was completed. This commentary is very copious and valuable. It gives philological explanations, grammatical subtleties, problems of *Fiqh*, various chains of one and the same *Hadith*, the principles of inference, the correct pronunciation of the names and titles of the narrators, etc. The chief aim of the author is to defend the system of the *Hanafi* School by means of *Hadith* in doing which he has succeeded, so much so that, as he himself has remarked, Imam Shafii seems to be one of *Ashabal-ra`* and Abu Hanifah, one of *Ashab al-Zauahir*. The introduction is interesting and forms a separate treatise by itself, in which the author has explained all the kinds of *Hadith*. He says that any single *Hadith* may be regarded from different standpoints. With regard to the subject matter it is either a saying or an action; if it is the latter, then it is either *Marfu`* when it is traced back to the Prophet or *Mawquf* when it goes back to a companion only or a *Maqtu`* when it does not go beyond a companion of a companion of the Prophet. From the standpoint of genuineness a *Hadith* is *Sahih*, *Hasan* or *Da`if*. It is *Mutawatir*, if it has been narrated by a large number of guarantors in each generation, otherwise *Ahad* which are, in their turn, Mashhur, *`Aziz* or *Gharib*. The value of this introduction may be seen in this fact that almost all the Indian editions of the *Mishkat* have incorporated it as an introduction.

2. **Glosses on the Saheeh al-Bukhar:** By Abu `l-Hasan Sindi (1138/1727). He was born in Thattah, a village in the Sind Province. After completing his education in India he went to Madinah and settled there for the rest of his life, gaining there a considerable reputation as a learned scholar and commentator. He wrote glosses on all the six standard books of *Hadeeth*, and composed other works also. Muradi has spoken of him and his works highly in his *Silk al-Durar*. The work under consideration has been mentioned by Hajji Khalifah. It gives useful explanatory notes on difficult words and phrases in the text. It also explains the headings of the chapters in the *Sahihu `l-Bukhari*.

3. **Al-Musauua:** a commentary on the wellknow *Muwatta* of Imam Malik, composed by Shah Wali Allah Dihlawi, whom we have met in the precedind chapter. In this work each *Hadeeth* is followed by a learned criticism and explanation dealing with different interpretations given by different scholars.

The learned commentator has also arranged all the *Hadith* of the *Muwatta* in a form convenient for reference and has mentioned both *Shafi`i* and *Hanafi Madhhabs* in each chapter. He has also given Qur`anic verses in support of the injunctions derived from the *Hadith* of the *Muwatta*. Shah Wali Allah also wrote a commentary on the same work in Persian, but it is not as copious as the Arabic one.

4. **Sharh Trajim abwab al-Bukhari**: By the same author. This small book contains illuminating annotations on the headings of the chapters in the *Sahih* of al-Bukhari. The material of the book is not original, but hitherto it had remained scattered in various voluminous commentaries. The merit of the work lies in the fact that reliable and useful notes selected out of the vast and scattered materials have been collected in a brief form in one book. The author has also mentioned some of the principles underlying the headings of the *Bukhari*; some of them may be given here to show their nature:--

   Sometimes al-Bukhari puts as a heading a *Hadeeth Marfu`* though it does not comply with his rules for deciding the trustworthiness of the narrators, and then in support of this *Hadeeth*, he mentions another which conforms to his own standard of reliability.

   Some times he gives as a heading a certain problem which is inferred from a *Nass.*

   Sometimes he puts as a heading the *Madhhab* of previous scholars and then he narrates those *Hadeeth* which justify this *Madhhab*. Sometimes the inference is not positive and so he will put as a heading the phrase *Bab man Qala Kadha* (Chapter on those who hold this opinion).

   Sometimes he puts a controversial problem as a heading and then narrates all the conflicting *Hadeeth*, to enable the *Faqih* to decide in any way that he likes.

   Sometimes he narrates many *Hadeeth*, each connected with the heading under which it is put. Then he mentions another *Hadeeth*, the subject-matter of which is supplementary to what is inferred from the heading. He beging such *Hadeeth* with the word *Bab*, which does not mean an altogether new chapter.

It merely stands for such a word as *Tanbih* or *Faidah*, used in the works of the authors of the later periods.

Sometimes he uses the term *Bab* in place of the *Qaul al-Muhaddithin* (the verdict of traditionists).

Sometimes he mentions as a heading the *Madhhab* of *Ba`d al-Nas* (some people) or a *Hadeeth* which is not reliable to him, and then he narrates a genuine *Hadeeth* from which he infers against the *Madhhab* or the *Hadeeth* quoted as the heading.

5. **Al-Muhalla:** another commentary on the *Muwatta*, compiled by Salam Allah (1129-1716) who has been mentioned in the preceding chapter. This work begins with an introduction in which the author deals with the technicalities of *Hadeeth* and gives a biographical account of the Imam Malik and a critical note on the *Muwatta*. The reason for compiling the commentary he himself states to be that as Zarqani`s commentary was not current in India, and as no Indian commentary existed, he felt the necessity of writing an exhaustive commentary on the *Muwatta*. It is rather curious that the author of the commentary under consideration makes no mention of Shah Wali Allah`s *Musawwa* which had been composed about thirty years before. Perhaps he had not seen it.The reason given by the author is a common one. Zarqani has put forward the same excuse in the beginning of his well-known commentary.
   The Muhalla is a copious commentary. In addition to the explanations of difficult words and phrases, the author discusses problems of Fiqh as well. Sha Wali Allah's Musawua is much less copious but is better arranged.
6. **Al-Mawahib al-latifah***:* a commentary on the Musnad of Abu Hanifah, composed by Muhammad Abid Sindi (d.1257/1841). The author was born in a town of Sind. He completed his education at Zabid and then went to Sana, where the minister gave his daughter in marriage. He afterwards went to Egypt as the ambassador of the Amir and then, after some time, he returned to his native place in Sind with the intention of settling there. But zeal for learning induced him to go to Madinah again, where he was appointed Rais al-Ulama of the city. He wrote several books, one of which is the present work. This is not the first book of its kind. Glosses and commentaries on Abu Hanifah's

Musnad had been composed by several authors among whom Ali Qari's is well-known. Mohammad Abid's commentary is based on the previous works, togather with his own method of commenting. He has, for instance, mentioned all other Hadith which support the Hadith contained in this Musnad. He criticises all controversies on Fiqh in favour of the Hanafi School to which he himself belonged.

Re-arrangement of the previous works:

Mashariq al-Anowar al-Nabawiyyah min Sihah al-Akhbar al-Akhbar al-Mustafawifawiyyah, by Hasan b.Hasan Sighani Lahuri. One of his forefathers migrated from Sighan to Lahore, where he was born in 570/1174. He received his education from his learned father.

The contribution of Ahle Hadeeth Movement to Arabic literature in India:

The Jamiat Ahle Hadeeth, Hind had setup publication Department since from the very beginning and it has contributed to Arabic language and literature, precious books on Islamic beliefs, history, comparative studies on different mazhabs in Islam and other issues related to Muslims and Islam in general. Beside Arabic it has been publishing books in English, Persian, Urdu and Hindi as well. Due to pressing demand of Islamic books the last five years saw a stupendous increase in the publication of books on the part of Jamiat and some of them are research works which are significant for reference purposes. As parts of its efforts to raise the quality of education to level that meets the needs of society in the new era, Jamiate Ahle Hadeeth, Hind has in recent years introduced a veriety of projects to upgrade the quality of Islamic training and Arabic education as well as educational programmed for teachers, instructors, Dawah workers, Muftis and Islamic jurists, Al-Mahad Al-Alee has been established in Okhla, New Delhi, India. The main aim of Al-Mahad Al-Alee is to provide a quality education for all its students based other particular needs, ages, abilities and aptitudes and that its graduates will be bilingual in Arabic and English.

From the very beginning a deep attachment has been shown to Arabic language and literature by the Indian Ahle Hadeeth scholars. They have cherished Arabic all along as a language of literary expression. There have been excellent Arabic poets among them, such as, Kazi Abdul Muqtadir Kindi Dehlavi (d. 1388), Sheikh Ahmad bin

Mohammad Thanesari (d. 1417), Maulana Ghulam Ali Azad Bilgrami (d. 1785), Mufti Sadruddin Dehlavi (d. 1868), Maulana Faizul Hassan Saharanpuri (d. 1886), Maulana Zulfiqar Ali Deobandi (d. 1904), Mufti Mohammad Abbas Lakhnavi, Maulana Nasir Husain Kintoori, Maulana Baqar Madrasi and Maulana Auhaduddin Bilgrami.

The litérateurs of Arabic have paid unqualified homage to Indian scholars like Prof. Abdul Aziz Memom and Maulana Mohammad Surti for their command of the Arabic language. By appointing the former of the Committee set up to revise the most authoritative Arabic lexicon, Lisan-ul-Arab, they have, to take a in case point, made an unqualified recognition of his ability as a linguist. His Abul Ala'wa Ma Ilaih and the brilliant editing by him of Simtul-La'ali, are indicative of his great erudition and mastery over the Arabic language.

In India many Arabic books relating to Hadeeth literature have been written of which twenty two are worthy of notice. They may be classed in the following way:

Commentaries on canonical and other books-6, Re-arrangements of previous collections-3, Dictionary of Hadeeth literature -1, Arba`un (a collection of 40 Hadeeth)-1, New Collections made upon a novel principle -2, Collections of Hadeeth relating to some particular topic or problem (i.e., applied Hadeeth) -3, Interpretation of the Secrets (i,e.,the spirit) of Hadeeth-1, Science of the Principles of Hadeeth -1, Biographies of Guarantors-2, Forged Hadeeth-2,Total= 22.

Now we have come to an eminent scholar of Islamic studies. It was Shah Waliullah. He was a prominent intellectual figure of Ahle Hadeeth Movement in India. His mission was to reform the Muslims he saw as misguided. He established several branches of Madrassa Rahimiyya in Delhi in order to effectively disseminate his knowledge.

Shah Waliullah was a prolepsis writer as well. In the realm of Islam, he produced a number of memorable literary works, within a period of thirty years, he wrote a total of fifty-one works of merit, twenty- eight in Arabic and twenty- three in Persian. Some of these are still unsurpassed in the domain of Islamic literature as well as Arabic literature. His most valuable service to Islam was that he codified the vast

store of Islam under separate heads. Both in thought and prediction, his works occupy an outstanding position.

His works can be classified into six categories. The first deals with Quran. It includes his translation of the Quran into Arabic and Persian. According to him, the object of studying the Quran is to reform human nature and correct wrong beliefs and injurious actions. The second category deals with hadeeth, in which he has left behind several works as such as commentaries on Mu'atta Imam Malik in both Arabic and Persian. Shah Waliullah also wrote a number of works and pamphlets on hadeeth. The third category deals with fiqh or Islamic jurisprudence, which includes *Insaaf fi Bayaan-e-Sahoobul Ikhtilaf,* a brief yet informative history of Islamic jurisprudence over the five centuries before his life. The fourth category deals with Mysticism. The fifth category pertains to his works on Muslim philosophy and kalam. He also wrote a pamphlet on the principles of ijtihad (independent interpretation) and Taqlid (conformity). In his principles of ijtihad, he clarifies whether it is obligatory for a Muslim to adhere to one of the four schools of Islamic jurisprudence or whether he can exercise his own judgement. Shah Waliullah's greatest work is *Hujjatullah-al-Balighah,* which deals with such aspects of Islam that are common among all of the Muslim countries. The sixth category deals with his works on the problems between Shias and Sunnis. His theories pertaining to economics and socialism are of revolutionary nature. The miserable condition of Indian Muslims inspired him to improve their character, raise their moral, and inculcate a feeling of selflessness and love for their fellows in them. He overhauled the educational system and separated faith from unlawful invented traditions and unnecessary and unwanted suspicions regarding Islam. He presented what he considered pure and pristine Islam to people.

Shah Waliullah's (d. 1762)

1) *Hujjatullah al-Baligha* on the nature and philosophy of the Islamic shariah and the fundamental principles governing legislation in Islam. It is an absolutely unique and original work on the subject, the like of which does not exist in the entire Arabic Literature. It has been praised lavishly by scholars and literary and theological critics and has seen several reprints in Egypt. Apart from the great merit of its contents, the book also stands out as an eminently successful piece of writing in Arabic, taking into view the easy eloquence and lucidity of

style. The fashion in those days was to write a heavily embellished language after the manner of Hariri. Shah Waliullah broke away from the tradition and employed a language that was free, easy and fluent. After Ibn-Khaldun's Prolegomenon, Hujjat positively offers the most noteworthy specimen of graceful, yet effortless prose during that period of Arab intellectual degeneration and the ascendancy of the Iranian preference for the ostentatious and the picturesque in literary expression.

2) Shah Waliullahs' another book *Al-Qaul al-Jamil fi Bayan Sawa al-Sabil* on Tasawwuf (Islamic Mysticism and Ethics).This book is divided into several chapters. The first chapter deals with the nature and essence of Bayah (allegiance). The second contains an account of the various grades of the "traverses of the path" (al- Salikun). The third, fourth and fifth are devoted to the description of the Sufiistic practices of the Qadiri, Chishti and Naqshabandi orders. Having considered the contribution of Ahle Hadeeth Movement to the branches of Arabic literature in India.
3) Commentaries on the Standard books on the Islamic Dogmas, *Al-Aqidat al-Hasana*, Composed by Shah Waliullah Dehlawi. This is a small tract comprising all the important and essential formula of the Sunni creeds and dogmas.

A partial list of the rest of Shah Waliullah's works is as follows:

- Arba'een (Arabic): Matul Ilmul Isnad (Arabic): This work is about the scholars of Hijaz who taught Shah Waliullah.
- At Tayyabul Naghm fi Madh-e-Sayyidul Arab wal Ajam (Arabic): A collection of odes eulogizing Muhammad, which display Shah Walliullah's poetic talent and love
- Al Insaf fi Bayaanul Asbabul Ikhtilaf. (Arabic)
- Al Badur al- Bazigah (Arabic): This work on theology employs philosophical terminology in discussing human nature and social behaviour.
- Tawillul Ahadith (Arabic): It recounts the stories of out lessons and rules of sharia from the Quranic description.

- Taraajimul Abwaabul Bukhari (Arabic): It expounds the principles which would be found helpful in understanding certain difficult portions of Saheeh al-Bukhari.
- Husnul Aqidah (Arabic): The fundamental creed of Islam, as accepted by the Ahlus Sunnah wal Jam'aat sect, has been expounded in this work according to the Quran and hadeeth.
- Al khair ul Kathir (Arabic): This work on the philosophy on religion elucidates the concept of ma'arifa and the wisdom of divine names, revelation, etc.
- Diwanul Ashar (Arabic): A collection of the Arabic poetry.
- Sharhul Taraajimul abwaabul sahee ul Bukhari (Arabic): An annotation on certain chapters of Sahih al-Bukhari.
- Iqdul jid fi Aakhamul Ijtihad wat Tajdid (Arabic).
- Fathul Wadud lil Ma'arifatul Junood (Arabic): It pertains to ethics and mysticism.

As the author considered being one of the gretest traditionists of his age, this work is valued as being reliable and trustworthy. Shah Waliullah was a towering figure of the Ahle Hadeeth Movement in India and his contribution to the Arabic Language and Literature is remarkable.

Mizan al-Aqaid, written by Shah Abd al-Aziz, son of Shah Wali Allah. Like his father, Shah Abd al- Aziz was a distinguished scholar, and the author of several works. The present work is brief but at the same time comprehensive. It is divided into three sections. The first section deals with beliefs about God, the second with matters relating to prophets, and the third contains eschatological discussions. The author is also a great leader of Ahle Hadeeth Movement.

The contribution of Ahle Hadeeth Movement to the philosophical section of Arabic literature is so considerable. I propose to give here a short account of the writers themselves,

The first great scholar of high philosophical attaiments who promoted the study of philosophy in India was **Abd Allah of Tulunba**, a village of Multan. He is the first Indian Author who wrote on philosophy. He compiled a commentary entitled Badi al-Mizan on a logical treatise known as Mizan al- Mantiq. This commentary with text is still widely read by the students of logic in India.

Mulla Mahmud of Jawnpur (1062/`1651). He was an eminent scholar in his time and was a contemporary of two other equally distinguished men of letters, one **Abd al- Rashid Jawnpuri** (1083/1672), and the other **Abd al-Hakim** of Sialkot. Mahmud is the author of several works of which al- Hikmat al-Balighah with a commentary by the same author entitled al-Shams al-Bazighah and al- Dawhah are well-known. Abd al-Hakim of Sialkot also wrote several commentaries on the text-books of pholosophy.

Ahle hadeeth journal/magazine/bulletin etc. published in India as follows:

Weekly:

1. Tarjuman (Urdu), Bulletin of Jamiate Ahle Hadeeth Hind, 4116 Urdu Bazar, Delhi.
2. Muslim (Urdu) Srinagar, Kashmir.
3. Ash-Sabar (Malayalam), Kalikot Kerala.
4. Halate Jadid (Urdu) Mau, UP.

Fortnightly:

1. At- Tauheed (Urdu), Srinagar, Kashmir.
2. Majalla Ahle Hadees (Urdu), Shukraoyah, Hariyana.
3. Sautul Haq, (Urdu), Jamia Muhammadia, Malegaon, Mumbai, Maharashtra.
4. Al-Huda (Urdu), Darbanga, Bihar

Monthly:

1. Attao yahh, (Urdu) 4 Jugabai, New Delhi-25
2. Nawayeh Islam, (Urdu) Delhi
3. Arrahique, (Urdu) Delhi
4. Al- Islam, (Urdu) Delhi
5. Dawyate Salafia, (Urdu) Aligarh, UP
6. Sawtul Islam(Urdu), Mombai, Maharashtra
7. Sawtul Hadees(Urdu), Mumbai, Maharashtra
8. Sawtul Ummah (Arabic), Jamia Salafia, Banaras, UP
9. Muhaddis, Jamia Salafia, Banaras, UP
10. Ahle Hadees (Benguli), 1 no. Markoin lane, Kolkata-16, West Bengal.
11. Al-Manar, (Malayalam) Kalikot, Kerala
12. Ekra(Malayalam) Kalikot, Kerala
13. Ashare Jadid (Urdu), Jamia Asaria, Mau, UP.
14. Al-Balag, (Urdu), Mombai Maharashtra, UP
15. Etidal(Urdu), Durpaghanj, Basty, UP
16. Dauyati Sadiq (Urdu), Patna, Bihar

Noted Indian Ahle Hadeeth Press and Libraries as follows:

1. Salafia Press, jamia Salafia, Banaras, UP
2. Hamidia Barki Press, Ahmadia Salafia, Darbanga, Bihar
3. Asaria Photo offset Press, Jamia Asaria Mau, UP
4. Afjal Naim Press, Jamia Asaria, Mau UP
5. Ad-Darus Salafia offset Press, Mumbai Maharashtra

6. Muhammadia Printing Press, Malirkoterlah, East Punjab

7. Kaumi Press, Haldarpara, Metiaboruj, Kolkata, W.B

LIBRARIES:

1. Maktaba Sawtul Islam} Run by Jamiate Ahle Hadeeth Hind, Delhi.

2. Maktaba Tarjuman] Run by Jamiate Ahle Hadeeth Hind, Delhi.

3. Islamic Publishing House, Kutubkhana Masuddiah, Delhi.

4. Maktaba At-Taoyah, Delhi.

5. Darul Kitab, Delhi.

6. Maktaba Nurul Iman, Delhi.

7. Maktaba Maulana Sanaullah Academi, Delhi.

8. S.N Publishers, Delhi.

9. Al-Hamdu Publication, Delhi.

10. Ferduss Publication, Delhi.

11. Maktaba Tauhid, Delhi.

12. Darul-Islamia, Delhi.

13. Maktaba Salafia, Banaras UP.

14. Maktaba Salafia, Darbanga, Bihar.

15. Maktaba Salafia, Mau, UP.

16. Maktaba Muslim, Srinagar, Kashmir.

17. Ad-Darus Salafia, Bombai.

18. Idara Daratul Islam, Bombay.

19. Idara Dawatul Quran, Bombay.

20. Kutubkhana Naimiah, Mau, UP.

ARABIC POERTY IN INDIA:

Many Indians have written Arabic verse, but since Arabic poetry, even in Arabic speaking countries, had lost its glory and sublimity by time that Arabic studies commenced in India, the Arabic poets of this country cannot be expected to display poetical genius of a high order. The best among them are merely elegant artists playing beautifully with words, and achieving nothing more.

Finally, from the very beginning a deep attachment has been shown to Arabic language and literature by the Indian Muslims. They have cherished Arabic all along as a language of literary expression. There have been excellent Arabic poets among them, such as, Kazi Abdul Muqtadir Kindi Dehlavi (d. 1388), Sheikh Ahmad bin Mohammad Thanesari (d. 1417), Maulana Ghulam Ali Azad Bilgrami (d. 1785), Mufti Sadruddin Dehlavi (d. 1868), Maulana Faizul Hasan Saharanpuri (d. 1886), Maulana Zulfiqar Ali Deobandi (d. 1904), Mufti Mohammad Abbas Lakhnavi, Maulana Nasir Husain etc.

Maulana Mohammad Surti for their command of the Arabic language. By appointing the former of the Committee set up to revise the most authoritative Arabic lexicon, Lisan-ul-Arab, they have, to take a in case point, made an unqualified recognition of his ability as a linguist. His Abul Ala‘wa Ma Ilaih and the brilliant editing by him of Simtul-La‘ali, are indicative of his great erudition and mastery over the Arabic language.

Sayyid Ali Khan Ibn Masum (1117/1705), who has been referred to several times in the foregoing pages, was a good poet. His poem al-Badiyyah, is recognized to be a valuable contribution to Arabic literature on rhetoric, the author also wrote a commentary on his own work.

Sayyid Abd al-Jalil Bilgrami (1128/1715), who flourished in the time of Awrangzib and six of his successors, was a distinguished scholar and composed verses in four languages: Arabic, Persian, Turkish and Hindi

Ghulam Ali Azad, the greatest Arabic poet of India, speaks highly of his poetry. He was an expert of versifying chronograms. Azad left seven Diwans, selections from which have been published under the title of sah sayyara. He composed a large

number of panegyricsin praise of the Prophet, and collectedthese poems in a separate book with the title Tasliyat al-Fuad.

Azad was a born poet and had a fine taste for poetry. Azad wrote a long poem of 105 couplets, entitled Mirat al-Jamal, describing abd praising all the parts of the body, from the head to the foot, of the beloved, two couplets being devoted to each and every part.

Azad is vry fond of using figures of speech and rhetorical devices. This tendency is to a great extent an Indian characteristic. Amir Khusraw also had the same taste.

5.1. HISTORY OF ISLAMIC EDUCATION IN INDIA

Quranic verses regarding dissemination of education: Iqra the first word of the Holy Quran, which means 'Read' or 'Recite' or 'Rehearse' or 'Proclaim aloud' points to the direction, Islam wants for its adherents. It is a direct commandment for the acquisition of knowledge. While writing the commentary of Surah Alaq (XCVI: 1-5) Allamah Zamakhshri (d.1144) lays down the importance of education in Islam in the following words:

"God taught human beings that which they did not know, and this testifieth to the gretness of his beneficence, for He has given to His Servants the knowledge of that which they did not know. And He hath brought them out of darkness of ignorance to the light of knowledge, and made them aware of the inestimable blessings of the knowledge of writing, for great benefits accrue there from which God alone compasseth; and without the knowledge of writing no other knowledge (ulum) could be comprehended, nor the sciences placed within bounds, nor the history of the ancients be acquired and their sayings be recorded, nor the revealed books be written; and if that knowledge did not exist, the affairs of religion and the world could not be regulated."[109]

[109] Syed Amir Ali, The Spirit of Islam, Calcutta, 1902, P. 332.

The commandment of Iqra addresses here not only to the Prophet Mohammad (S.A.W.) who was un-lettered but also provides a universal direction. The attitude of Quran to knowledge and its acquisition is very positive and emphatic. Time and again, it declares that to acquire knowledge for understanding the creator's greatness whenever and whatever is possible is a human duty. In the following lines, there are some Quranic verses which reflect the importance of education;

1) "My Lord ! Increase me in knowledge."(Xx: 114)
2) "He hath taught him utterance" (LV: 4).
3) "Allah will exalt those who believe among you, and those who have knowledge to him ranks" (LVIII;11).
4) "Even as we have sent unto you a messenger from among you who reciteth un to you. Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not." (II: 51).
5) "And Allah gave him the kingdom and wisdom, and taught him of what which He willeth"(II: 251)

Quran emphasizes, as many as 750 times, regarding the acquisition of knowledge directly or indirectly through various words like contemplating, understanding, thinking, reading, writing, being knowledgeable, reasoning etc.

Muhammad's (S.A.W.) Sayings: Muhammad (S.A.W.) himself urged the people to acquire knowledge by all means. His orders, encouragements, inducements and prohibitions reflect the importance of knowledge (ilm). He says,

"if any one travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise, the angels will lower wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and fish in the depth of the water will ask forgiveness for the learned man. The superiority of the learned man over devout is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the Prophets and Prophets leave neither dinar nor dirhams, leaving only knowledge, and he who takes it takes an abundant portion."[110]

[110] Sunan –e Abu Daud, vol. III. Eng. tr. Ahmad Husain, Al-Madinah Publications, New Delhi, 1985, P. 1034.

The Prophet (S.A.W.) directed the believers,

"Acquisition of knowledge is incumbent upon all the faithful, men as women."[111] "Whosoever goes out in search of knowledge is in path of Allah till he returns,"[112] "Whosoever searches after knowledge it will be expiation for his past sin."

Muhammad (S.A.W.) says that the seekers of knowledge are placed above the martyrs as well as worshipers;

"The ink of the learned will be weighed against the blood of martyrs on the Resurrection Day." "The superiority of Prophets over ulama is two degree and the superiority of ulama over shuhada is one degree." "To be present in an assembly of a learned man is better than visiting one thousand sickmen and attending one thousand funerals." "If a believer hears a good advice and then translates into action, it is better than his worship for one year." "There are differences of one hundred degrees between a worshiper and a learned man."

Further, the Prophet (S.A.W.) says that best gift for the children of a guardian is the proper arrangement of good education and training. Superior to a good liberal education," "that man gives a liberal education to his child, is better for him than that he gives a large measure of corn in alms.

Not only this, Muhammad (S.A.W.) forgave the literate captives of the Battle of Badr on the condition that each would teach twelve unlettered Muslims.[113]

Sahabah's Efforts: Besides Quran and Hadeeth, sahabah also encouraged and took interest in the dissemination of education. Hadrat Ali (R) about whom Muhammad (S.A.W.) says, "I am the city of learning, Ali is the gate,"[114] also emphasized the importance of learning.

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[111] Sunan-eIbn Majah, vol. 1, Op. Cit., P. 244.
[112] Jame Tirmidhi, vol. 1. Op. Cit., P. 222.
[113] Muhammad Tahir, Encyclopaedic survey of Islamic Culture, vol. III, Anmol Publications, New Delhi, 1974, P. 94.
[114] Syed Amir Ali, Op. Cit. , P. 333. Also in Zaffar Alam, Education in Early Islamic Period, Markazi Matba Islamic, Delhi, 1991, P. 68.

Role of Madrasas to Upgrading the Islamic Education in India:

(A) Sultanat Period:

Tughlaqs : In the Taghlaq dynasty, the first three rulers – viz Ghiyath ud-din Taghlaq, Muhammad bin Tughlaq and Firoz shah Tuglaq were very well-known for their learning and support to learned people. Their court was resort of men of letters. They constructed magnificent buildings and open Maktab and Madrasas in their domain. They made proper arrangements for their maintenance by permanent endowments. Stipends and scholarships were given to the students and skilled teachers had been appointed on regular and good salaries.

Muhammad bin Tughlaq was he a man of encyclopedic knowledge. He was equally accomplished in both rational as well as religious sciences and was considered most learned ruler of the middle Ages.[115]

He was the most prominent Ahle Hadeeth Sultan of that period. Even critics pay homage to his high intellectual caliber. His zeal for education attracted the scholars from other countries also. During this time, it becomes customary to establish scholars even in small villages. Al-Maqrizi writes that there were as many as one thousand schools in Delhi alone. Education was so common that even slave girls used to be hafiz of Quran and scholars of Islamic learning.[116] But his idea to shift capital Delhi to Daulatabad greatly hampered the promotion of learning.

His successor Firoz Shah Taghlaq (1351-88) was himself a man of extraordinary learning and integrity. He authored an autobiography known as *Futuhat-e-Firozshahi*. For the dissemination of education, scholars were sent to various parts of his kingdom.[117] He built more than thirty madrasas and scholarships were given to students as well as to teachers. Along with this, many old madrasas were renovated. Residential quarters for both students as well as teachers were attached to some schools.

He paid special attention to the education and training of poor, orphans and slaves and provided them opportunity to acquire religious education and other arts and crafts.

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[115] Elliot and Dowson, History of India: As told by its Own Historians, vol.3, Allahabad, 1964, P. 580.
[116] Syed Mahboob Razbi, History of the Dar ul-Ulum Deoband, Eng. tr. Murtaz Husain F. Qureshi, Deoband, 1980, P. 81.
[117] A. Yusuf Ali, Making of India, London, 1925, P. 81.

Shams Siraj Afif in *Tarikh-e-Firozshahi writes* that there were as many as 1, 80,000 slaves who had acquired education and training in different arts, sciences and crafts.[118] He also took special care of the girls' education and established separate schools for them. Ibn Batuta (world traveler) writes that in Hanor (in South India) there were thirteen schools for girls.

Among the madrasas built by him Madrasah Firoz Shahi was very well known for its magnificence. Dia-ud-din Barni writes;

"Madrasah Firoz Shahi of Delhi, as regards its grandeur, beauty of building, site and good management and excellence of education has had no parallel. For expenses, royal grants have been fixed. No other building in the capital, Delhi, can match with it in beauty of construction and the suitability of its location. The building of the madrasah is very spacious, situated in a garden on the bank of a pound. Hundreds of students, divine doctors and scholars are always present here.

He built Madrasah-e Haud Khans in Delhi in1354/755 and other madrasas of Delhi known as Qadam-e Sharif or Qadam-e Rasul with a mosque near the tomb of his son Fath Khan (d.1374) and a madrasah was also built within the Siri Fort.[119]

Lodhis: The founder of Lodhi dynasty Bahlol Lodhi did not contributed much in this regard due to his engagement in warfare. But whenever he got time he found company with learned men and poets and gave encouragement to learning. He founded some madrasas for moral and intellectual improvements of his subjects.[120]

His son sultan Sikandar Lodhi was himself a poet of repute and composed poetry under the pen-name Gulrukh. There are eight or nine thousand couplets in his diwan. His reign was remarkable mainly for three major steps for which his name will always shine in glory—

He made education compulsory (on certain level) for all his subjects and insisted that all his military officers should be educated.

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[118] Syed Mahboob Razbi, Op.Cit. P.54.
[119] Abul Hassanat Nadvi, Op. Cit., P. 20.
[120] 20. Krishnalal Roy. Op. Cit., P. 16.

He made Persian as a language of lower administration. As a result of which Hindus started to study Persian in such schools as were not attached to mosques. This paved the way for secularization of a stream of education.

The third characteristics of his educational policy were considerable emphasis on the education of rational sciences (maqulat) to the disadvantage of religious education (manqulat).

Sikandar Lodhi established several schools in his kingdom. Madrasah Tulanabi was very famous which was established after the name of Maulana Abd-ullah Tulanabi (Scholar of Persia and Settled at Delhi). He had revised and added some new books on logic and Philosophy. Scholars from different countries came to his court particularly from Arabia, Persia and Central Asia.[121]

He was so interested in education that, he, according to *Tarikh-e Daudi* was accompanied with seventeen accomplished and learned men while in his private apartments.[122]

(B) Mughal Period:

After Lodhi dynasty Mughal rulers also patronized learning and literature widely and established maktabs and madrasas and orphanages in their Empire. Ample arrangedments were made for free education for the poor. Sufficient stipends and endowments were granted for the students and teachers and for the maintenance and expenses of the madrasas.

Babar: Babar, the founder of Mughal Empire, was himself a man of scholarly disposition and well-versed in Arabic, Persian and Turkish languages. He was adept both in prose and poetry. He composed poetry of some merit in Turkish. His literary accomplishment is evaluated by Mirza Muhammad Haider who writes in his book *Tarikh-e Rashidi***,** "In the composition of Turkish poetry he was second only to Mir Ali Shir….He invented a style of verse called Mubaiyan and was the author of a most useful treatise on Jurisprudence….He also wrote on Turkish prosody"[123]

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[121] N.N.Law, Op. Cit., P.77.
[122] S.M.Jaffar, Op. Cit., P.54.
[123] N.N.Law, Op. Cit., P.122.

But the greatest of all his works is his Memoirs which is an index of his intellectual achievements and monument of his memory. S.M. Jaffar writes that he is rightly regarded as the 'Prince of autobiographers.[124]

He entrusted an additional works, i.e. construction of schools and colleges, to the Public Works Department (Shuhrat-e Am). Since then the promotion of education become the direct concern of state. This also shows Babar's interest in the wide dissemination of education.

Humayun: Babar's son and successor, Humayun was a great scholar and was known for his love of learning. He divided the people of his empire in to three classes and put the men of letters in the first class called Ahl-e Saadat.[125]

Further these three classes divided into twelve sub-classes of Arrows. The twelfth arrow, made up of purest gold, was Sultan himself. The eleventh one was for his nearest relatives and tenth one was for the learned and religious person.

At Delhi, he founded a madrasah where Shaikh Husain was a teacher. The roof of his tomb was infecting a madrasah, where scholars of the day used to teach. The rooms surrounding the tomb were used for residence.[28]

Akbar: The reign of Akbar marks an increased secularization of education. Under his educational policy, Muslims and Hindus both received education side by side,[126] giving rise to such schools and colleges as were not attached to mosques. Several maktabs and madrasas, mosques and khanqahs were erected in Agra and fathpur Sikri. He built Ibadat Khana in 1578 in Fathpur Sikri in the garden of royal place. There were four big halls; each hall was occupied by Sayyids or the descendants of the Prophet (S.A.W.), learned, Sufis or sheikhs and noble officers of the court. In the debating hall, discussions were held by the scholars of different schools of thought. It was used as a platform, from which, religious unity was preached and propagated in the form of his newly devised religion Din-e Ilahi.

[124] S.M.Jaffar, Op. Cit.,P.77.
[125] N.N.Law, Op. Cit., P.126-127.
[126] N.N.Law, Op. Cit., P.160.

A big madrasah was also founded at Agra where the scholars from various places came from Shiraz were invited and the students from various places came to attend the lectures of renowned scholars.[127]

Akbar made several reforms in the elementary education.20 and laid down some rules by which teaching become more effective.[128] Fath-Ullah Shirazi, a noted scholar Arabic literature, theology and rational sciences, to whom Akbar honoured with the title of Add ul-Mulk, assisted in the preparation of Akbar's educational policy.[129] The main feature of Akbar's educational was the unification of India-political, social, religious, cultural etc. As regard the subjects who were taught in the schools and madrasas were as follows. After the schooling, where students were trained through Persian and Arabic language, the higher education included subjects of sciences and arts in the following order: morality, arithmetic's, accounts, agriculture, geometry, astronomy, economics, the art of government, physics, logic, abstract mathematics, divinity, history. Apart from these subjects, the works of Dewani, Mulla Sadra and Mirza Jan were studied by Muslim students, and the Hindu students used to read vyakarna, Vedanta and patanjali.[130]

It is noted that during the Akbar's reign the nobles of the court also took interest in the cause of education. Mahan Anaga, the foster mother of Akbar, built a madrasah and also a mosque attached to it at Delhi in 1561 known as Khair ul-Manazil. Another well-known madrasah was madrasah-e Khawaja Muin where Mirza Mufti Samarqandi taught for three years from 1571.[131]

His imperial library was unique in its nature. Books on various subjects had been collected and were classified according to language and subject. Such as, books in Arabic, Persian, Hindi and Sanskrit were separately classed under sciences and histories. Abd ur- Rahim, son of Bairam Khan, had a library which was open for all. Faizi's personal library consisted of 4600 volumes of books were written, compiled and translated on history, philosophy, religion and other sciences.

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[127] Abul Hassanat Nadvi, Op. Cit.,P. 28-29.
[128] Krishnalal Roy. Op. Cit., P. 21.
[129] Aziz Ahmad, Op. Cit.,P. 54.
[130] N.N.Law, Op. Cit., PP.162.
[131] N.N.Law, Op. Cit., PP.168Also in S.M.Jaffar, Op. Cit.,P.83-84.

Narendra Nath Law writes about Akbar's interest towards education and points out that reign should also be remembered for the Lavish patronage of learned men by stipends and awards.

Foundation of educational institutions.

Creation of educational endowments.

Attraction of many literary men, even from other countries.

Jahangir : Jahangir, the successor of Akbar, was himself a poet and generous patron of learning. But he was so able a ruler as Akbar was. However, he did many remarkable works for the progress of education. He issued an ordinance that if a wealthy man or a traveler died heirless; his property would go to the state and be utilized for the construction and repairing of schools, college and khanqahs.[132] He constructed several new madrasas and renovated and rebuilt many old ones. In addition to this, entire he: "repaired even those madrasas that had for thirty years been the dwelling place of birds and beasts, and filled them with students and teachers.[133]

He was so fond of books that even in his journey he took books with him. Far greater than the actual price was paid to authors in order to enrich the Imperial Library and preserved the valuable books. Maktub Khan was his librarian.

Shahjahan: The reign of Shahjahan is widely known for its architectural developments. Several magnificent and beautiful buildings and monuments were erected. However, during his time, several madrasas and mosque were also constructed. Delhi, Lahore, Sialkot, Ahmadabad,

Jaunpur, Burhanpur, Sirhind, Thaneswar and Anbala become famous educational centers, where the students from Hirat and Badakhshan used to come and quenched their educational thirst.

He founded Imperial College[134] in the vicinity of Jame Masjid at Delhi 1658 and for its maintenance ample endowments were granted. Two other Government schools were founded-one at Delhi and another at Agra-and for them teachers were also

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[132] Ibid. , P.174-175. Also in S.M.Jaffar, Op. Cit.,P.93.
[133] Abul Hassanat Nadvi, Op. Cit.,P.29-30. and Krishnalal Roy. Op. Cit., P. 21. The Encyclopaedic of Islam, vol. v, Op. Cit.,P.1135
[134] N.N.Law, Op. Cit., PP.182, and S.M.Jaffar, Op. Cit.,P.99.

appointed.[135] During his reign, the former as Madrasah Fathpuri Begum in 1649 and latter as madrasah Akbarabadi Begum in 1630-after the name of one of the queens of Shahjahan. Proper arrangements were made for the residence of teachers and students. The shops, which were constructed around it, were used to meet the expenses of the madrasah.[136]

Aurangzeb: Aurangzeb himself was well-versed in the knowledge of Arabic, Persian and Chughtai Turkish languages as well as several arts and sciences. Like his predecessors, he built many schools and colleges in his territory and gave pensions. Allowances and land to scholars and teachers. He sent a Farman (instruction) to all provincial governors that special attention should be paid for the education of every subject and stipends should be given to all meritorious students from state treasury.[137]

He took special care for the teaching of Bohra community of Gujrat and appointed capable teachers. In 1678, he sanctioned large amount for repair, and rebuilt the old madrasah of Gujrat. He gave the village Sundra as Jagir to Akram ud-Din Khan when he requested for an endowment after the construction of a College in 1697 in Ahmadabad.[138] Madrasah firangi Mahal at Lucknow and Madrasah Rahimiyah at Delhi were also founded in his reign. Later, the last two Madrasahs become very famous and brought about a revolution in the educational system. Mullah Nizam ud-din Sahalwi of Firangi Mahal prepared a new curriculum, known as Dars-e Nizami, which is still being taught in almost all madrasas. Shah Wali-ullah, the son of the founder of Madrasah Rahimiyah rendered invaluable services in the promotion and dissemination of hadith, literature and the holy Quran.

After Aurangzeb, Muslim rule started declining rapidly but among his successors Bahadur Shah (1707-12) was a parton and friend of the learned andhe encouraged education and extended financial help for its promotion such as the two colleges at Delhi. One was founded by Ghazi ud-Din Khan (prime Minister of Shah Alam) near Ajmiri Gate.

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[135] Krishnalal Roy. Op. Cit., P. 22.
[136] Syed Abdul Hai, Op. Cit. , PP.171-172.
[137] S.M.Jaffar, Op. Cit.,P.83-100.
[138] N.N.Law, Op. Cit., PP.188-189.

The college was closed in 1793 due to want of funds.[139] The other was founded by Firoz Jang. Some madrasas were established in the outside of Delhi during his reign, e.g. the madrasah of Qannauj called Fakhar ul-Marabi.

Girls' Education: Besides these, there was also some arrangement for girls' education. Some rulers and nobles established separate madrasas for female education and special attention was paid to their progress. The sultan of Hinawar, Sultan Jalal ud-Din, showed his interest in this regard. Ibn Batuta informs us that there were as many as thirteen girl's schools in his capital.[140] Ghiyath ud- Din Khilji (1463-1500), of Malva, was another pioneer of womens' education. He founded a madrasah at Sarangpur to teach arts and crafts to women.[141] Akbar established a school for girls in Fathpur Skri and made proper arrangement of education to the ladies of haram. Apart from maktabs and madrasas, several ladies of the royal descent adopted teaching profession or encouraged and established educational institutions. They considered it as an act of piety and divine blessings. The women in Mughal period or earlier who got fame for their literary and educational pursuits were many,[47] Razia Sultana, Gul Badan Begum (daughter of Babar), Hamida Bano Begum (mother of Akbar), Salma Sultana (niece of Humayun),

Nurjahan (wife of Jahangir), Jahan Ara Begum (eldest daughter of Shahjahan), Momtaz Mahal (wife of Shahjahan), Zeb un- Nisa, Zinat un-Nisa and Badr un-Nisa(daughter of Aurangazeb), Sati un-Nisa(tutor of Jahan Ara Begum), Maham Anaga (wet-nurse of Akbar) etc.

High Official's Interest towards Education: Apart from the Muslim rulers, governors, noble's scholars and many rich people also took interest in educational activity at their own personal level. They encouraged the local people. They established schools and colleges where the children of poors and orphans received education. They made ample arrangements for stipends and freeships for the teachers and students and for madrasah's maintenance. Among them, Syed Maula during the reign of Balban established a madrasah at Delhi.[142] He was famous for his piousness and scholarship. Khizr Khan, Mubarak Syed Ala ud-Din of Sayyid dynasty was

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[139] Ibid. , PP.194-195
[140]S.M.Jaffar, Op. Cit.,P.189.
[141] Krishnalal Roy. Op. Cit., P. 90.
[142] N.N.Law, Op. Cit., P.37.

reputed for their Endeavour in learning and their interest in the promotion of education, particularly in Badaum and Cuttair. S. M. Jaffar writes that the two cities, for a while, successfully rivaled the cities of Delhi and Firozabad in their intellectual outlook.[143] The Sayyids of Gardez Sayyid Chajju and Sayyid Ajali and the Sayyid of Bayanath, nobles of Nauhatta and Janjar family were famous for their interest in learning at Delhi. There were many jurists. Theologians, Sufis,

Historians, physicians, philosophers, linguists and musicians who prospered even without the patronage of rulers and they themselves were a centre of education.

Nasir ud-Din Qabaicha (1205-1227) ruler of Sindh, Shah Langha (1470-1503) of Multan, Shah Beg Arghun (1509-1522) 0f Multan patronized education in every possible way. They founded several schools and appointed salaried teachers.[144] In Kashmir, Sikandhar Shah (1394-1416), Zain ul-Abedin (1420-70) and Husain Shah (1472-84) were very well-known rulers for their contribution in education. The founder of Ahmadabad city in Dujrat Sultan Ahmad Shah (1512-1580) built several schools and colleges.[145] Khawaja Banda Nawaz Gesu Daraz of Gulbargah was well-known Sufi and accomplished in traditional and modern sciences. Prince Ahmad Shah Bahmani constructed a madrasah to perpetuate his memory and endowed several towns and villages for its expenses.[146]

In the Bahmani kingdom (1347-1526), Mahmud Gawan, a minister of Muhammad Shah Bahmani-II (1463-82), was famous for his literary pursuits. Raudat ul-Insha and Dewan ul-Ashar are the products of his pen. His patronage was not limited to the people of his kingdom. Gifts and presents were sent by him to the scholars of Iraq and Khurasan. He built a

College at Bidar after his own name as Madrasah-e Mahmud Gawan. Mosque, library, and hostels for students and teachers were attached to it. Here both religious and rational education was imparted side by side. He appointed Shaikh Ibrahim Multani (Saint and scholar) as the principal of his madrasah. Muhammad Quli Qutb Shah, the founder of Hyderabad city, was reputed for his love of learning and his interest in dissemination of education in his kingdom. He constructed a magnificent mosque and

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[143] S.M.Jaffar, Op. Cit.,P.53
[144]N.N.Law, Op. Cit., P.105.
[145] Krishnalal Roy. Op. Cit., P. 18
[146] S.M.Jaffar, Op. Cit.,PP.119-120.

Chahar Minar. Along with this, he founded many madrasas and seminaries and appointed there salaried teachers.

It would be unjust if we overlook the contribution of Sultan Ibrahim Sharqi (1402-1440) of Jaunpur. Due to his encouragement and patronage, scholars and students flocked in Jaunpur for higher Education. It has been written in Tadhkerat ul-Ummah and Siyar ul-Mulk, there were more then hundred madrasas in Sharqi capital which were richly endowed. N.N.Law refers to Lethbridge's 'Topography of Mughal Empire' and writes that,

"During Ibrahim's reign, the court of Jaunpur far outshone that of Delhi and was the resort of all the learned men of the East."

In the period of Ibrahim Sharqi, Jaunpur become a centre of education and received the honorific appellation of Sharaz-e Hind. Shahjahan used to call it 'Purab (east) is our Shiraz' and used an ordinance that special care was to be taken to the madrasas of Jaunpur. But in 1760/1147, Saadat khan Nishapuri become governor of Jaunpur who withdrew all the endowments and facilities as a result of which its educational glory gradually was dimmed day by day.

Appart from these famous scholars, there where several madrasas which were constructed in Lahore, Agra, Fathpur, Nirawar, Mathura, Dara nagar, Rampur, Shahjahanpur, Bareily, Pilibhit, Ouadh, Allahabad, Farukhabad, Jaunpur, Banaras, Azamgarh, Ghazipur, Manner, Sasaram, Danapur, Patna, Bengal, Dhaka, Murshidabad, Chennai, Gulbargh, Golkundah, Bijapur, Malva, Multan, Kashmir,Gujrat etc. Abul Husanat Nadvi has detailed out the madrasas of all these cities in his book Hindustan ki Qadim Islami Darsgaghen and Syed Abdul Hai in his book India during Muslim Rule.

Maxmular referring to British official documents and a missionary report concerning education exclusively in Bengal, before British occupation, says that there were then 80,000 native schools, or one school For every 400 of population. Syed Sulaiman Nadvi referring to Captain Alexandra Hamilton, a European traveler, writes that in Thatha (a city of Sindh) there were 400 madrasas of various arts and science.

Downfall of Madrasas: After Aurangzeb, the disintegration of Muslim rule in India had rapidly started. The British took full advantage of the chaos and gradually

usurped the power and administration of Mughal rulers. Due to this political change, the Muslim education was badly affected and the madrasas were put to oblivion, giving way to British schools and Western education.

Under British rule, there was no definite education policy. The education was limited to only European families. But after 1765, a decision was taken regarding the education of Indians also. For Muslims, their special attention was centered on the study of Muhammadan law, in order to facilitate the smooth running of judicial administration. In 1813, rupees one lath had been granted for promotion and encouragement of modern education among Indians. But this was only a part of their over all policy in which missionaries played an important role in the propagation of Christianity. They wanted to replace Islam and its culture with Christianity and Western culture. Governors General indirectly were providing all moral and materiel support to the missionaries. Their intentions become clear when in 1835 a resolution was passed that all the funds are used towards the introduction of English education alone. Behind this, their main objective was to familiarize the Indian Muslims with Christianity and thus convert them to it. Muslims who were studying Muhammadan law to secure job in administration were deprived of their jobs when, in 1837, English language was made the language of Courts in place of Persian. During Lord Cornwallis (1786-1793) 75 per cent of Government jobs where held by Muslims but now their was no more Muslims particularly in higher ranks in Government services.[147] W.W. Hunter rightly observed regarding the Muslim plight:

"Hundreds of ancient families were ruined, and the educational system of the Musalmans, which was almost entirely maintained by rent free grants, received its death-blow. The scholastic classes of Muhammadans emerged from the eighteen years of harrying absolutely ruined."[148]

Muslims condition become worse after the Mutiny of 1857 as the British view was that the revolt mainly was caused by the Muslims. Already, there was little consideration for Muslims to enter government jobs, but in the post-1857 period such considerations were completely withdrawn.

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147. Muhammad Tahir, Op. Cit., P. 108.

148. W.W.Hunter. The Indian Musalman. Lahore, 1964, P. 167.

1857 was the turning point for the Indians especially for the Muslims. They were enjoying upper hand in the society but now their position was weakened and they came out of the shocks of the time they realized their pitiable condition. The worst was in the field of education.

Some very sincere efforts were made in this field by those who knew that with the change of the time and in firstly developing conditions of the world it would not be possible for anyone to stand on his own foot without proper education and modern know how. Those who were very religious in their thoughts considered that the religious education has to given the utmost priority and religious institutions are to be opened to help improve those detoriating conditions. The others who were minutely observing the changes in all the spheres of life in the world thought that only religious education will not get them any place in the fastly changing world scenario. They were of the opinion that modern education especially the knowledge and learning of English, which has become the need of the time, will the most beneficial way to compete the challenges of the time.

Those belonged to the first category established Darul-uloom Deoband in 1866 and formulated a syllabus strictly based on religious studies pattern or so-called Darse-Nizamia did not include modern or Western education in its courses of studies. It was a syllabus meant for the teaching of Quran, Hadith, Tafsir, Fiqah and Aqaid. They not include any modern educational system and more so they thought that it will take Muslim society far away from the religion.[149]

The other who were in favour of Modern education and were keeping an eye on the future were strictly of the opinion that modern education is the only remedy of the worsening and decaying conditions of the Muslims. Sir Syed Ahmad Khan who was the pioneer of this thought has already observed the slight of the Muslims. He was very farsighted and had decided to venture in the field of education to upgrade the men. He was of the firm opinion that all the ills among the Muslims are due to lack of education. He was closely following the changing trends of the society and also of the pattern of education while he was close to the English people. He was not against

149 Dr. Ghazanfar Ali Khan. History of Islamic Education in India and Nadvat ul- Ulama. New Delhi, 2004, PP.XV-XVI.

religious education as some Ulama blamed him. But in his view English and modern education was the only way to face the challenges of life and the role of religion in this regarded was to cheek and keep ones faith in religion and religious activities intact. In this opinion there was no conflict between modern education and religion or religious studies. To fulfill his ideas first he opened a school named Madrasatul-uloom which becomes Mohammad Anglo Oriental (M.A.O.) College in 1875 at Aligarh, later on (and Aligarh Muslim University afterwards). Adopted Western Arts and Sciences.

A number of Ulama did not agree with Sir Syed's revolutionary ideas. They feared that if he succeeds the religion may be marginalized in his curriculum. They were also not fully satisfied with the pattern of education at Deoband. They believed that traditional as well as modern education is to be plugged together and should be studies side by side. They agreed upon the need of immediate change in the syllabi of the madaris and also resolved to firm an institution where the updated curriculum be implemented. Among them were Maulana Mohammad Ali Mongery, Allama shibli Nomani, Maulana Shah Sulaiman phulwavi, Maulana Mahmud Hsan, Habibur Rahman Khan Sherwani etc. They formally met in Kanpur in 1892 and decided to form an organisation with the name of Nadwatul ulama. The objectives were to make changes in the prevalent system of education and include history, philosophy, economics etc to make it more useful and relevant.

The influence of Dar ul-Ulom Nadvat ul-Ulama in the teaching of Arabic language and literature has been very remarkable. The contributions of its graduates particularly in the field of biography and Islamic history are a hallmark of Nadvah. Its scholars are scattered all over the world and have been playing a very conspicuous role in the dissemination of Islamic teachings and values.

In the beginning efforts were made to introduce the changes, but this could not be done as per needs of the time. The orthodox religious group never allowed the moderate people to introduce much required subjects. But this effort at least kindled a ray of hope and many people thought that one or the other day Nadwah may fulfill the dreams of the founders. Though Nadwah did not produce great modern scholars in scientific fields, but it did produce the produce the historians of world repute, the best Urdu writers and a number of Islamist who earned name and fame in the world.

5.2 MUSLIM CONDITIONS IN INDIA DURING NINETEENTH CENTURY: A SPECIAL REFERENCE TO EDUCATION

Background: Muslims used to visit India established their earliest colonies on the western and eastern coast-line of India. The first conquest by them was made in Sindh during the reign of Walid bin Abd ul-Malik (705-714), the Umayyad Caliph, under the command of Muhammad bin Qasim in 711. Later, during the 11th century Mahmud Ghaznavi invaded India several times "Between" 999 to 1026. But every time, he returned to his capital after fulfilling his objectives. Then came the Ghaurid whose commanders not only invaded but after conquest settled down in North Western parts of India, where they promoted education and founded madrasas in their conquest areas. They were followed by the Khilijis, Lodhis, and Suris and lastly the Mughals came and established their rule. Education and Ulama were, by and large, patronized by all Muslim rulers.

The Mughals continued to rule the country until the last Mughal Emperor, Bahadur Shah, who was deposed by the British in 1857. But after Aurangzeb, (d.1707) the political decay of the country had clearly set in and finally ended in complete collapse under rebellions and conspiracies of high officials, governors and courtiers.

For a time, Marathas had become the chief political and military power in India. They unsuccessfully tried to establish their own rule in the country. In the North, the provinces of Oudh and Bengal as well as Panjab under the Khalsa power become independent of Mughal rulers of Delhi. The invasion of Nadir Shah and Ahmad Shah Abdul further weakened the central rule.

Apart from this, there were a large number of small petty states scattered all over India owing allegiance to some neighboring larger states. Most of these states, whether large or small, were too weak to defend themselves against any external enemy, i.e. the British. On the other hand they often sought help from the British against their rival rulers.

Invasion of East India Company: This was the situation in which the British East India Company turned to make the most of it. The Company had come to India for trading purpose and had no desire of establishing a territorial rule. But gradually, they found that the petty Muslim state, which had sprang up as a result of Mughal

weakness, were not in a position even to defend them. They began to realize that they could trade much more profitably and freely if they wrested the political control and established their military supremacy. With this object in mind, they had fight first with the French who were already struggling for the some objective in the South. In 1975, the company also succeeded in establishing their control over Bengal province. After defeating Tipu Sultan almost all the areas of South India came under their control in 1799. Thus, from the beginning of the 19th century, the British trading company brought almost all the major parts of India under their colonial rule. Wherever the British went, they crushed and subjugated the local chiefs, disbanded their armies and took the administration of the area into their own hand or supervision.

Mughal Attitude towards Christian and Education: From the very beginning, the Mighal rulers had adopted a secular policy; welcomed the Europeans for commerce, showed liberal attitude towards Christians and permitted even to carry on missionary activities. The following lines highlight this Mughal patronage and enviable position of the Mughal nobles,

"The extent patronage shown to the missionaries under the Emperors of the house of Babar was extra ordinary. They were the honoured guest of the Emperors; they enjoyed privileges which were the cause of envy to the Mughal nobility."

The Muslim rulers from the very beginning took interest in the advancement of education. They encouraged and patronized the scholars and the people of pen. There existed many schools and madrasas and ran smoothly through proper financial arrangement, i.e. endowments.[150] But there was one demerit in the policy regarding education during Muslim rule that, to some extent, the education was limited to the children of nobles and upper classes. There was no adequate attention or provision towards the education of general masses. When the British become the political masters this situation further deteriorated as they confiscated or curtailed public trusts and endowments of madrasas.

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150 S.R.Sharma, the Crescent in India, Bombay, 1966, P.731.

In the beginning of the 17th century, the East India Company did not take proper step for the education of the Indian people. In 1659, the Court of Directors explicitly stated that it was their earnest desire by all possible means to spread Christianity among the people of India and allowed missionaries to act boldly in this regard.[151] According to Charter Act of 1698, Chaplains were appointed in Bombay, Calcutta and Madras to look after the education of the Christian children and Anglo-Indian Children.

British Acts and Resolutions Regarding Education: After 1765, when the Company becomes a political power in India, their educational policy got some change. Before 1765, the Company's attention was limited to the education Europeans and Anglo-Indian subjects.

But now they established some centers of higher learning for the Hindus major step and founded a madrasah in Calcutta in 1781. The madrasah was solely meant for promoting and encouraging the study of Arabic and Persian languages. However, special care was taken to educate the students in the Muhammadan Law. Besides the syllabi included Astronomy, Geometry, Logic, Arithmetic, Philosophy, Theology and Grammar. Syed Mahbood had borrowed an extract from the "memoir" of Mr. Thomas Fisher, [152] which is the most authoritative source of information available regarding the purpose:

"The Calcutta Madrissa, or Muhammadan College, was founded at the request of several Muhammadans of distinction, in the year 1781, by the Governor General, Warren Hasting, who provided a building for it, whose cost was Rs. 57745. The Bengal Government also assigned lands of the estimated value of Rs. 29000 per annum for the support of the institution. The original intention of the founder appears to have been to promote the study of the Arabic and Persian Languages, and of the

151 W.H.Sharp. Selection from Educational Record, vol. 1, P.3. (Quoted by Syed Ghulam Mchiuddin,"Modern Education and the Educational Problems of the Indian Muslims", Muslims Education Quarterly,vol. 11, No.4, Islamic Academy Cambridge,U.K. 1985,P.62.)

152. Thomas Fisher holds the office "Searcher of the records" at the East India Company, in London. he had written "Memoir" on Education in India, dated 7th February 1827.

Mohammedan Law, with a view, more especially, to the production of well qualified officers of the courts of Justice."[153]

Not only did the company provide for the education of Muslims due to their intention running the judicial administration smoothly they provided for the education of Hindus also. The Resident Jonathan Duncan founded a Hindu Sanskrit College in Banarash, the sacred place of Hindus. The curriculum included Hindu theology and rituals, Medicine, Mathematics, Arts, Grammar, sacred Lexicography, Logic, Ethics, and Philosophy etc.

In these two institutions, by going through the subjects which were taught there, it becomes clear that the British needed the cooperation of Hindus and Muslims in so far as the matter related to judiciary. No special care was taken to educate the people in sciences particularly Western science and English language.

However, in 1813 the Charter of the East India Company was placed before the British Parliament to the provision of one lakh rupees for the promotion of encouragement of sciences among the inhabitants of British India. In any case, it was the first ever legislative support introduced by the British for promoting modern education among Indians.

The policy of Warren Hastings on education was largely welcomed by the Hindus of Bengal as the urge to acquire the Western knowledge was strongly enough among them. This is one of the reasons for which the British favored Sanskrit over Persian and the Court of Directors wanted this amount to be spent on the promotion of Sanskrit learning alone. Any way, the fact of the matter is that Muslims for a longer period of time remained inactive in accepting the Western education.

Secret Mission of the British and the Missionaries: The missionaries' main interest was to propagate Christianity. In order to promote this objective, they had established several schools. They were, however, mainly concerned with the propagation of their own religion. They tried to woo the Indians by making use of printing press and the vernacular languages. However, the educated natives opposed the steps of missionaries, as the purpose of the missionaries was neither the education of Indian

153 Syed Mahmood. A History of English Education in India, M.A.O.College, Aligarh, 1805, P.18.

natives nor the eradication of backwardness, but only the propagation of Christian ideas.

Raja Ram Mohan Roy and Modern Education: In the Charter of 1813, rupee one lakh per year had been sanctioned for the education among the Indian natives. In 1823, a General Committee of Public Instruction was appointed by the Government to decide whether the traditional education should be continued or it should be replaced by English education. Majority of the members of General Committee of Public Instruction were in favour of traditional education. But it was opposed particularly by the Hindus of Bengal. Raja Ram Mohan Roy protested against the expenditure of money on traditional education and urging that all available founds and Endeavour's should be devoted to the promotion of the English language and literature and Western science, among the people of India.

Raja Ram Mohan Roy along with David Hare, Sir Edward Hyde East and some of rich Hindu natives of Calcutta formed an association for founding a seminary in which the sons of Hindus might receive education not only in Asiatic languages but also the languages and literature of England. For that purpose, a sum of rupee 113179 had been subscribed and a vidyalaya had been opened in 1817.

To meet the demand of local Indians and to improve their conditions, educationally and economically, the rich and educated Hindu class suggested the government to take necessary steps. And a result, a number of Committees of public instruction were appointed in Calcutta, Bombay and Madras mainly with a view to ascertain the state of education and to aid and advise the Government to take steps to mobilize people and resources for education. In Bombay in 1823, an educational society was established to do same job. No doubt, there were differences in their view point regarding the nature of education some supported oriental learning while others Western learning and till 1835 no decision could be taken in this regard.

William Bentinck's Resolution: Lord Macallay, legislative member of the council of Governor General, Lord William Bentinck, on 2nd February 1835 in favour of English

education. Lord Macaullay wished, "to create a class of persons who would be Indian in blood and colour, but English in taste, in opinion, in morals and in intellect."[154]

Lord William Bentinck adopted Lord Macaullay's views and on the 7th March 1835 passed a resolution, in which their special emphasis was on that all the founds be reserved for the purpose of English education alone. This resolution resolved the problems of medium of instruction.

SHindus, generally, showed their inclination towards Western education and sciences. So they welcomed and appreciated the resolution passed by Lord William Bentinck. The member of books sold by school-book society shows the public choice and feeling in regard to the different system of learning's. Syed Mahmood has given the detail of books which were sold from January 1834 to December 1835. They are as follows;

English Books – 31649

Bengali Books – 5754

Hindi Books – 4171

Persian Books – 1454

Arabic Books –36

Sanskrit Books – 16 etc.

But for the Muslims, it was equally disheartening as they thought of this as an encroachment on the religious learning. In the words of H.H. Wilson.

"Upon the determination to abolish the stipends, and the proposal to appropriate all the founds to English education, there was a petition from the Muhammadians of Calcutta, signed by about 8000 people, including all the respectable Maulvis and native gentlemen of that city. After objecting to it on grounds of general principles, they said that the evident object of the Government was the conversion of the natives;

154.The Cambribrige Shorter History of India, vol. 11. Ed. By H.H.Dodwell, India Edition, Cambrige University Press, 1935, P. 717.

that they encouraged English exclusively and discouraged Muhammadan and Hindu studies, because they wanted to induce the people to become Christians.

Wood's Despatch: Sir Charles Wood's Despatch to the courts of Directors has been described as, The Magna Carta of English Education India. It enunciated the aim of education as the diffusion of Arts, Sciences, Philosophy and the Literature of Europe. The English language was to be taught wherever there was demand for it, both the English language and the Indian languages were to be given special attention and prescribed as the means for the attainment of the following objects:

."The construction of separate department of the administration of education. The institution of Universities at the presidency towns. The establishment of institutions for learning teachers for all classes of schools.The maintenance of the existing Government colleges and High schools, and the increase of their number when necessary.The establishment of new middle schools. Increased attention to Vernacular schools, indigenous or others, for elementary education; and the introduction of a system of Grants-in-aid."[155]

The Government's commitment to higher education can be seen in that even in the in the event of great disturbances in north India, three Universities were established in Calcutta on 24th January 1857, in Bombay on 18th July 1857 and in Madras on 5th September 1857. It was in 1882 that an Indian education Commission was appointed, which was headed by W.W.Hunter to enquire and to suggest measures to further strengthen and wisdom the educational network proposed by Wood's Despatch. So, there was a sharp rise in the number of colleges and from 27 in 1857 the number rose to 72 in 1882. Along with this, the Wood's Despatch also supplemented the educational institutions of private nature which were largely financed by individuals and private organizations.

This policy was seen as an advantage by missionaries till 1882. But later on, due to national feeling, private Indian enterprises came into lead. In 1901-1902, the colleges under Indian management numbered 42as against 37 missionary colleges.[156]

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155 Report of the Indian Education Commission, 1882, PP. 22-23. Quoted by Syed Mahmood. Op. Cit., P. 85.

156 Nurullah. S and Naik J.P, A Students History of Education In India. Bombay, 1956, P. 158

Indian University Commission: In 1902, Indian University Commission was appointed which was largely welcomed by the educated Indians. The recommendation of this Commission was incorporated in the Indian University Act of 1904. The Act was considered a milestone in the development of higher education. The appointment of Sadler Commission in 1917 was also a landmark as it recommended the opening up of women's education and establishment of teaching Universities at Dacca and Calcutta. The recommendation helped in the establishment of teaching and residential Universities. From 1915 to 1920, more than half a dozen Universities came into existence. They were Mysore University in 1916, Patna University in 1917, Banaras Hindu University in 1917.Aligarh Muslim University in 1920, Dacca University in 1920 and Lucknow University in1920.

Muslim's Response Towards Western Education: Regarding the Muslim's towards British as Mujeeb Ashraf, after evaluating, divided them into four groups, "One group of nobles sincerely considered friendship and alliance with the British indispensable for the continued existence of the Indian states and made it their policy to be friendly with the British…Another group was so completely impressed by the British and their culture that it sought to organize the affairs of state and the conditions of the society on British lines. A third group was loyal neither to the state nor to the British Government and followed a policy which, in its view, best suited its own personal and selfish interest. There was, finally, a fourth group which was totally opposed to British dominance and the British connation."

The behavior of the Muslims of Southern and Northern part of India differed from each other in many respects. Southern and Western sections of Muslims showed positive response towards English and Western sciences, while the Muslims of Northern India, to some extent also Hindus, refused to accept Western learning's. S. Abid Hussain discussed in detail the reasons by which the behaviours of Southern and Northern India Muslims differed from each other towards Western culture and sciences. The abstract of his thinking are given in the following sentence:

The Muslims of Southern and Western part of India were descendants of Arab merchants and sailors. To fulfill their material aspect, they liked peaceful society, having good relation with the Hindu rulers, ready adjust with the every new circumstance and were generally educated. While the Muslims of Northern India were

descendants of nobles, officers and soldiers they were holding high posts, enjoying privileges. But after the British dominance, all the privileges were curtailed or abolished. They considered British as usurpers and openly showed their hostility due to social, cultural and political prejudice.[157]

The study of political events and their impact on Muslims are important to understand the Muslim response. The political events in the aftermath of the battle of Plassey (1757) and the battle of Buxar (1764) had changed the attitude of British towards Muslims. The British now onwards were highly cautious regarding Muslims. After establishing their hegemony, the British began to destroy the financial strength of the Muslims.

The commercial policy of East India Company destroyed the centers of Indian industries that even Englishmen like Sir Charles Trevellyon and Montgomary Martin felt sorry over the plight of Indian manufactures and labourers. Many of the finer industrial arts of India were in the hands of skilled Muslims, were ruined. Particularly, the Muslims of Bengal were the greatest losers. In 1793, the British passed the land Act, which adversely influenced the economic condition of the Muslims.

They changed the relationship with the landlords, especially in regard to the Muslims, and closed the door to their landlordism.

The substitution of English language for Persian as the Court language in 1837 greatly affected the Muslim subordinate officers. Hafiz Malik rightly remarks,

"Their strategy was to oust the Muslims from the profession and the position of economic and administrative control."

As a whole, Syed Amir Ali writes that upto this time, in 1793, high offices, fiscal as well as judicial were filled by Muslims. But now the higher executive appointments were reserved exclusively for Europeans.

As a result of this biased injurious discriminating policy, the Muslims were forced to live in shabby conditions. In this circumstance, the ulama of the time such as Shah Abdul Aziz, Syed Ismail Shahid, Maulana Ishahaq, Syed Ahmad Barelvi, Haji Imdad-

157 S. Abid Hussain, The Destiny of Indian Muslim, Asia Publishing House, New Delhi, 1965, PP. 17-20.

ullah Muhajir Makki, Maulana Qasimi Nanautavi, Sir Syed Ahmad Khan in Northern India and in Bengal Haji Shariat ullah, Titumir, Jaramat Ali led the movement to teach and preach the Islamic teachings and values among the Muslims. They tried their level best to reform in the Muslim community.

Shah Abdul Aziz in the beginning of 19th century declared India as a Dar ul-Harb in his *fatva*. He in his *fatva* said,

"In the city (Delhi) the Imam ul-Muslemin wields no authority, while the decrees of the Christian leaders are obeyed without fear (of the consequences). Promulgation of the commands of *kufr* means that in the matter of administration and the control of the people, in the levy of land tax, tribute, toll and customs, in the punishment of thieves and robers, in the settlement of disputes, in the punishment of offences, the *kafir* acts according to their discretion. There are, indeed, certain Islamic rituals, e.i. Friday and 'Id Prayers, *adhan* and cow slaughter, with which they do not interfere. But that is of no account. The basic principles of these rituals are of no value to them, for they demolish mosques without the least hesitation, and no Muslim or *dhimmi* can enter the city or its suburbs except with their permission. It is of their own good that they do not object to people going in and out, to travelers and traders visiting the city. (On the other hand), distinguished persons like Shuja ul-Mulk and Wilayate Begum can not visit the without their permission. From here to Calcutta, the Christians are in complete control. There is no doubt that to the right and to the left, in principalities like Hydrabad, Rampur, Luckhnow etc, they do not govern directly as a matter of policy and because the possessors of these territories have become subject to them. This is what is to be understood from the hadeeth, and in accordance with the lives and actions of the venerable companions and the great *khalifas*.

However, he was of the view that the learning of English was not against *shariah*. He had the view to learn English not for employment and monetary purpose. His *fatva* describes the purpose of acquiring English Knowledge:

"Learning English for the purpose of reading, writing letters and knowing the secret meanings of words is permitted. But if any man learns English in order to unite himself with the English, he sins and transgresses the Law, as in the case of weapon. When it is made to drive away thieves or to arrest them, the making of it is a pious

act; but if it is made for helping or defending the thieves, then the making of it is sinful."

Shah Abbdul Aziz formed two Boards of Directors, one to look after military matters and the other to serve as a Surveillance Committee. Abdul Haq Maulana Iamail and Syed Ahmad Barelvi looked after military matters and Maulana Isahaq and Maulana Muhammad Yakub served in surveillance committee. Syed Ahmad Barelvi after Shah Abdul Aziz played a leading role in the military matters and tried to check the ill practices of the Muslim society. He fought a series of battles first against the Sikhs and then against the British rule. The movement was shaken only after the five state trials from 1864 to 1871 and saw many leaders of the movement were killed and executed.

Muslims' Position in the Services

Sir William Hunter in his book **Indian Musalmans** had given the data by which the pitiable condition of the Muslim can be understood. Hunter has shown the Muslim position in the three aristocracy department;

Military Command

The collection of revenue and

Judicial and political employ.

Regarding the army, Hunter Says,

"No Muhammadan gentlemen of birth can enter our regiments; and even if a place could be found for him in our military system, that place would no longer be a source of wealth."

As regard to the collection of land revenue, Hunter compared the Muslim's position under Mughal and the British and quoted Mr. James O'Kinesly: "It (British policy) elevated the Hindu collectors, who up to that time had held but unimportant posts, gave them a proprietary right in soil, and allowed them to accumulate wealth which would have gone to the Muslims under their own rule."

Regarding the Judicial, political or civil employ, he says; “None of the native gentlemen, who have won their way into the Covenanted Civil Services, or up to the bench of High Court, are Musalmans.”

Hunter gave a detailed report that how many Englishmen, Hindus and Muslims were promoted or demoted in their posts from their grade to lower grade. He says, “In the highest grade in the appointments dated from a previous generation… in April 1869 there was one Musalman to two Hindus; there is now (1871) one Musalman to three Hindus. In the second grade, there were then two Muhammadans to nine Hindus; there is now one Musalman to a total of 27 Hindus and Englishmen; there are now three Musalmans to total of 24 Hindus of Englishmen. Passing down to the lower ranks, there were in 1869 four Musalmans among a total thirty nine. Among the probationers, from whom the service is recruited, there were only two Musalmans in a total of 28; there is this rank.”

He further says,

“In the three grades of Assistant Government Engineers, there were 14 Hindus and not one Musalman; among the apprentices there were four Hindus and two Englishmen, and not one Musalman. Among the Sub-Engineers and Supervisors of the Public Works Department, there were 24 Hindus to one Musalman; among the overseas, two Musalmans to 63 Hindus. In the office of the Account, there were fifty five names of Hindus, and not one Musalman, and in the Upper Subordinate Department, there were twenty two Hindus, and again not one Musalman.”

Hunter drew a chart of the gazetted appointments of 1871 where Englishmen, Musalmans and Hindus were having the same qualification

Chart is given below.

Gazetted posts	European	Hindus	Muslims	Total
Covenanted Civil Services -------	260	00	00	260
Judicial officers in the Non-Regulation Districts ----------	47	00	00	47
Extra Assistant Commissioners ----	26	07	00	33
Deputy Magistrate and Deputy Collectors—	53	113	30	196
Income-Tax-Assessors----	11	43	06	60
Registration Department ----------	33	25	02	60
Public Works Deptt. (Account Est.)----	22	54	00	76
Medical Depart Offices attached to Medical Colleges, Jails, Charitable, Dispensaries, Sanitations and Medicals Officers in charge of Dist. Etc.-Deptt. of Public Instruction----	89	65	04	158
Other Deptt.s, such as Customs, Marine, Survey, Opium etc.------	38	14	01	53
Judges of Small Cause Court and Subordinate	412	10	00	422
Judges----------	14	25	08	47
Munsifs----------	01	178	37	216
Police Department----------	106	03	00	109
PublicsWorks Department (Engr. Est.)------	154	19	00	173
Public Works Department (Subor. Est.)-----	72	125	04	201
	1338	618	92	2111

After showing the chart Hunter says,

"A hundred years ago, the Musalmans monopolized all the important offices of State."

Further he says,

"The proportion of Muhammadans to Hindus, as shown above, is now less than one-seventh. The proportion of Hindus to Europeans is more than one-half; the proportion of Musalmans to Europeans is less than one-fourteenth….In the less conspicuous office establishments in the Presidency Town, the exclusion of Musalmans is even more complete. In one extensive Department the other day, it was discovered that there was not a single employ who could read the Musalman dialect; and infact, there is now scarcely a government office in Calcutta in which a Muhammadan can hope for any post above the rank of poster, messenger, and filler of ink-pots and menders of pens."

Regarding the law profession, Hunter says, "The law is even more strictly closed to the Muhammadans." Concludingly, Hunter remarks that the statistical data of the Muslims in profession of any department showed their negligible presence.

Consequently, the Muslims of Bengal, Bihar and Orisa were relegated to a very pitiable position where they had virtually to beg from their political and beaurocratic masters. The sorrowful plight of Muslims can be read in the following lines. The Muslims of Orissa submitted a petition to their Commissioner Mr. E. W. Malony. Likewise the Muslims of Delhi also addressed their sorrowful condition to the Governor-General.

Muslim Advocacy for Modern Learning:

Muslim scholars and *ulama* showed their liberal trends towards Western learning's from the last decades of 18th century. Mirza Abu Talib Landani (1752-1806), perhaps the first outspoken Indian Muslims, supported British rule and responded to the Western culture. He liked English system of education, the English legal system, the English customs and manners; he was of the view that the Muslims in India should embrace such of the Western values as were healthy and morally sound. Abdur Rahim Dahri emphasized and wrote a booklet on the necessity to acquire English learning by

the Muslims. He like Raja Ram Mohan Roy, advocated for Western learning's and addressed a Pamphlet to Lord Hasting regarding the introduction of modern learning through the medium of English language. He saw of the view that the modern knowledge cannot be disseminated through translation.

Sir Syed's Approach Towards Western Education:

Among the Muslim reformers, Sir Syed Ahmad Khan was one of the most towering personalities in the 19th century. He launched a movement which affected every aspect of Muslim life, i.e. social, economical, political, cultural and religious. After the Mutiny of 1857, the condition of Muslim community was very gloomy. He did not know for a time inspire of all the reformist zeal and ability, as how to help and save his community from material and spiritual ruin. Finally, he reached certain conclusions and made a plan. The main objective of his plan, as Syed Abid Hussain summed up, were as follows:

"To protect the Islamic religion from the onslaught of Christian missionaries and to prove that it was the one true religion.

To remove the bitter enmity which had arisen between the Muslims and the British for religious and political reasons, and to establish friendly relations between them?

To re-interpret the teachings of Islam and bring them in harmony with modern science and philosophy, so that educated Muslims, while holding on their religion, might see the relation and enlightened view of life and meet the demands of the new age.

To persuade Muslims to learn the English language and Western sciences so that they might meet Englishmen on equal terms and get a substantial share in the administration of the country.

To try to maintain Urdu along with English as an associate official language, and original writings so that it might acquire a respectable stoke of modern scientific material.

Sir Syed was of the view that the true Islamic teachings and Islamic life were in perfect harmony with nature and go simultaneously with the need of the age. This is clear from the fact, he asserted, that there are two types of verses in Quran, i.e. mohkamat and *mutashabehat*. According to him mohkamat verses have a clear

precise meaning. But the interpretation of the *mutashabehat* goes with the knowledge and experience of the period. S.Abid Hussain concludes the discussion of Sir Syed's ideas about religious reforms as given bellow:

"In religious thought and practices, it is not enough to follow established authority. Every age requires a fresh interpretation according to the needs of the time.

To make Islamic teachings intelligible and acceptable to the whole of humanity, it is necessary to express them in rational terms."

Sir Syed not only tried to focus on the rationalistic approach of Islamic teachings but also wanted to change the antagonistic attitude of orthodox '*ulama*' and general masses towards the English language and Western learning's. He openly opposed those who were of the view that the door of *ijtihad* was closed. He stressed the use of *ijtihad* by which one would adjust with every new circumstance.

Sir Syed and his followers had to face much opposition and were even threatened but they, through their determination, continued to persuade the Muslims to learn English language and advise them to adopt and respect the good things in Western culture. For this, he highlighted, time and again, the importance of Western education.

Shibli Nomani towards Modern Education:

Apart from the untiring efforts of Sir Syed and Maulana Qasim Nanautavi, another personality who devoted his whole life for the reconstruction of Muslim society was Maulana Shibli Nomani. He completed his education on traditional pattern and worked as a professor in M.A.O.College, Aligarh. Therefore, he got the opportunity to study Western Science and Literature very closely. He becomes to the conclusion that for Muslims it was equally necessary to acquire knowledge in both institutions traditional Madrassas and modern schools. He desired such educational institutions where there ought to be a combination of traditional and modern education. He wished to produce such ulama who could add western researches to Islamic learning's and could explain Islamic faith and beliefs through the medium of English language.

Shibli Nomani was highly influenced by the ideas of Sir Syed. But after a few days, differences developed between Sir Syed and Shibli Nomani. The former was deeply influenced by the Western view, while the latter stressed the primacy of Islamic

shariah. Shibli often advocated to Sir Syed for the inclusion of Islamic sciences and literature in syllabi. One such letter, he wrote to Sir Syed in which he tried to make him realize that no real success is possible without the acquisition of knowledge in both institutions. On the other hand, he lectured among the ulama that they need not worry about modern education for it is not against Islam, nor it poses any obstacle to Islamic faith.

Efforts of other Muslim Scholars to Modern Education:

The effort for the promotion of modern education was not confined to Northern India only. There were several other lesser lights who worked for the propagation of education among Muslims in Southern and Eastern part of India. Such as Badr ud-Din Tayyab in Bombay, Syed Amir Ali, and Nawab Abdul-Latif in Calcutta who made good efforts to persuade the Muslims to realize the importance of Western education and be able to share in Government services. Nawab Abdul-Latif opened 'Mohammedan Literary Society 'in Calcutta in 1863. Syed Amir Ali founded 'Central National Mohammedan Association' in 1877 for the protection of the future of Muslim Community. In Bombay, Anjuman-e Islam was established in 1876, in which Badr ud-Din Tayyab served and tried to awaken the sleeping minds.

The main purpose of all these organizations was to impart English language and Western sciences to improve their material well-being, i.e. politically, economically and educationally.

Consequently, it can be said that Muslim messes had been persuaded fore education from three angles. One was pro-British, who advocated the western learning and modern sciences. The second group showed resentment against the British and they criticized Western customs and manners and championed the cause of traditional learning's. The third group adopted the middle way. They gave preference to Islamic learning's on the one hand and accepted the Western knowledge on the other. They approached Western values from the point of view of Islam. They were of the view that without having knowledge of both of the fields, the Muslims stand no chance of real progress.

After 1857 the social, political, economical and educational position of the Indian Muslims was so bad that their existence in Government services was almost nil. They

were ignorant, lost their social dignity and political existence. In this period of gloom and misery, quite a few social reformers and educationist appeared in the Muslim society and rendered untiring services for the upliftment of Muslim Community through the establishment of institutions, schools, colleges, madrasas and organizations and through their valuable speeches.

5.3 TEACHINGS OF SHAH WALIYULLAH MUHADDITH DEHLVI IN ARABIC

QUT-UD-DIN B. ABDUR RAHIM, Known as Waliyullah,[158] was born on the 4th of Shawal 1114/1702, in the vicinity of Delhi, in the stormy days of religious decadence when people were divided in section and sub- sections, each one happy in his own set of beliefs without any regard as to what was true and what was false.

The noblest and the meritorious task of carrying the Holy War (Jihad) against the enemy forces threatening the very foundation of both the religion and the state was forgotten and no more heard of.

Extremely luxurious living of the high and the ruthless persecution of the low and the poor presented a gloomy and sad spectacle, which was in no way better than what it was in the Persian and Roman Empires before Islam.

Herein then was the pressing need of a man to rise and reform both the Church and the State, contaminated to the core as they were, in a manner consistent with the requirements of the time. Shah Sahib, as one learns from his "Autobiography" was an extraordinary genius who finished the course of current sciences with a short period of fifteen years and was graced and entrusted by the divine Providence with the Khilat-i-Fatihiyyat, i.e. the reins to lead and guide for the future.

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158 1. The name Waliyullah is given to him because he happened to be the true representation of divine name al-Waliy. See al-Khair al-Kathir, pp. 70-71. Shah Waliyullah, in his writings, calls himself by the name of Ahmad. He was born in a small village named Pulth, in District Muzaffargarh, U.P. (India).

'Muqaddimah' Hujjatulla-ul-Balighah.

This two-fold job of the reformation of state and religion could be performed only by one like Shah Sahib, who was well grounded in both exoteric and esoteric sciences.

Analyzing the conditions then prevalent, he preferred to fight with his pen rather than with his sword,[159] and launched a vigorous attack, unprejudiced, against all the groups, particularly of the *Ulama* , the so-called learned men deemed as the upholders of Islam, and the Sufis, the pseudomysics, considered as the repositoreis of Divine mysteries. The former only whiled away their time and dissipated their energies in hairsplitting over funny interpretations of some of the implications of law, drawing their deductions in the light of their blind obedience to their Imams whose side they were to support at all cost, the slightest departure from whose teachings in their eyes amounted to a denunciation of law-giver himself, thus, giving rise to petty feuds and mutual rivalries and the holding of disputations as a professed fation of the day; while the latter, being half-educated and particularly influenced by the Hindu Yogism and the Shiite tendencies then gaining ground, swam with the current and preferred isolatation and detachment. Being much esteemed by the officials and the public, they even began to raise mysticism above the clear practice of the law (shariah), thus occasioning lethargy, inactivity, and a series of innovations, which had almost sapped the marrow of Islam and cut at its very root.

Such a state of affairs, no doubt, foreshadowed the advent of a former, a fulfilment of the Holy Prophet's prayer, in the person of Shah Waliyullah to cope with the worsening situation.[160]

Shah Sahib saw the Muslim Empire crippling, the Britishers already casting their covetous eyes on India, from the Bay of Bangal, and the true religion lost among the unworthy and the vicious. He therefore, armed himself with all necessary weapons of different sciences in vogue and raised the slogan, "Back to the Quran."

He desired to present Islam in its true form which does not admit extreme rigidity and reserve as shown by the theologians and the misguided mystics (Sufis), and to break away with iod order, replacing it by the new to meet the requirements of the time.

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159 Al-Tafhimat-ul-Ilahiyyah, vol. I, p. 101.

160 Al-Tafhimat-ul-Ilahiyyah, vol. I, p. 40.

He viewed with clear perspective a new era dawning upon the Muslims and felt that he was selected to deal with a scientific age where people were not disposed to accept everything at its face value, so he aimed at unravelling the secrets and the mysteries of religion to establish the truth of Islam.

Religion, when backed by reason, carries conviction and fortifies wavering faith. Shah Shahib, as one can see was by his nature disposed to proving things on rational basis within the bounds of possibility, but in no way subordinating religion to reason.

He was not an imitator. He did not even follow any of the four established schools in toto. Rather, he subjected their (Imams) findings to thorough investigation, both historical and rational. He test them on the touchstone of the Quran and the Hadeeth; what conforms to them both the accepts, and the rest he rejects outright. The same was the case with his grandson Shah Ismail, the Martyr.

It indeed goes to his creadit that he made a courageous and successful attempt at validating the creeds and dogmas as held and professed by the Ancients, the purity of whose teachings he took pains to preserve, and set at naught the objections of the Maquliyyain (retionalists) with resonable arguments and positive proofs.

The extraordinary personality of Shah Waliyullah is well known to the men of learning. His works are many but his *Hujjatullah-al-Balighah* is unique among them all. It is indeed an encyclopaedia of religious sciences. He died on the 29th of Muharram 1176/1763, whom he was sixty-one years and four months old. He was buried on the same day in Mehndiyan graveyard beside his father, Shaykh Abdur Rahim.

Shah Waliullah's works in Arabic:

Some scholars maintain: "There is no definite marker on the basis of which Shah Waliullah's works may be classified chronologically." It, however, appears from internal evidence that before undertaking his pilgrimage he had not written any book. Rather, it had not even occurred to him that he should write a book." (*FaruqQadri, Anfas al-Arifin,* p. 70 Cf. Mawlana Gilani, *Tazkirah Shah Waliullah Muhaddith*, p. 265). However, other scholarshave identified the period in which various works of Shah Waliullah were written. Of them, special mention should be made of Athar Abbas Rizvi (pp. 220-228), J.M.S. Baljon (pp. 8-14) and Ghulam Mustafa Qasmi and

Ghulam Husain Jalbani. It is possible to ascertain the date of the composition of certain works while there are only some strong clues about the dates of publication of others. It will be more fruitful to study his works in the chronological order, rather than in an alphabetical order. For this will help establish the evolutionary growth of the great author's mind. While undertaking this study one recognizes also that it is Allah Who enables a writer to contribute a work. It is He Who guides and inspires authors and scholars to certain directions. In the contemporary idiom Shah Waliullah speaks of this divine help as "Ilham, Kashf, R'uya, Faiz, Faizan and Mushahada."

Al-Qasida al-Lamiya. It features at the conclusion of the 11th observation in *Fuyuz al-Haramayn*.

Al-Qaul al-Jamil Fi Bayan Sawa al-Sabil. Reference to this occurs in the 36th observation in *Fuyuz al-Haramayn.* It deals with spiritual and Sufi practices and orders. (editions: Matba' al-Jamaliya, Misr 1290: Matba' Nizami, Kanpur, 1291: Urdu translations by Khurram Ali Bilhauri, Bombay, n.d., entitled "*Shifa al-'Alil*",Delhi, n.d. Mohammad Sarwar, Lahore, 1946: 1098 entitled "*Tasawwuf Ke Adab wa Ashghal Aur Unka Falsafa*")

His commencement of his Persian translation of the Quran, *Fath al-Rahman.* It is suggested by internal evidence that he had embarked upon this translation before his pilgrimage. The translation was completed in several phases and finalized later. It was undertaken with a view to meeting the academic needs of his students of the Quranic text.

Al-Muqaddama al-Sunniya Fi al-Intisar Li Firaq al-Sunniya. It is the Arabic translation of Mujaddid Alf Thani's Persian tract Radd-I Rawafiz. Shah Waliullah translated it at the behest of his Madinan teacher of Hadith, Shykh Abu Tahir Kurdi. Apart from translating, Shah Waliullah has added to it his explanatory notes and critical comments, including his identification of some errors on the author's part (published by Abu al-Khayr Academy, Delhi, n. d.).

The Phase immediately after his return from Hijaz (1732-1739):

Al-Darr al-Thamin fi Mabshhirat al-Nabi al-Amin. It deal with vision and Ahadith (Published at Shaharanpur, 1292/1875.

Al-Nawadir Min Ahadith syed al-Awail wa al-Awakhir. Contains Ahadith on the authority of Shaykh Abu Tahir (publication details: Saharanpur 1292/1875) It was published along with Musalsalat.

Al-Musalsalat Min Hadith al-Nabi. It is a collection of reports on the chain of authority of Ahadeeth, as cited by the scholars of the two holy towns. (Published details as above).

Arbun Hadithan Musalsalat Bi al-Ashraf Fi Ghalib Sanadiha. Collection of 40 Ahadeeth on the authority of Abu Tahir Kurdi, (Publication details as above).

Irshad Ala Muhimmat 'Ilm al-Isnad. On the importance of the chain of the authorities in Hadeeth (Publication details: Matba Ahmadi Delhi, 1307/1889 and Sajjad publishers, Lahore, 1960.)

The last phase 1740—76

Sharah Tarajim Abwab Sahih al-Bukhari. According to Qasmi, it was written during 1145-1146/1732-1733 (publication details; Hyderabad Deccan, 1949).

Fayuz al-Haramayn. A tract on the philosophy of Tasawwuf, containingan account of the tiding, revelations and observations gained during meditation beside the Prophet's grave. (Publication details: Matba Ahmadi, Delhi, 1308.)

Hujjatullah al-Baligha: this is Shah Waliullah's masterpiece. It is indeed and an itellectual feat. It was written between 1145—1151/ 1732—1739. (Publication details: Matba Siddiqi, Bareilly, 1286)

al-Baudur al-Bazigha: A sequel to Hujjatullah al-Baligha and an encyclopaedic work on the philosophy of religion and Tasawwuf.(publication details: Majalis Ilmi, Dabhel 1354).

HIS TEACHINGS IN ARABIC:

a) The Quran;

In the days of Shah Waliyullah, the official language was Persian, which was much popular and commonly understood. As such the need was felt to render the Word of

God in to that language for the benefit of masses. The conditions at that time were in no way favourable, but Shah Waliyullah, regardless of all the cnsequences, translated the Quran into simple Persian, with a few brief comments here and there.

The Muslims in general were under the wrong impression that the sheer conventional reading of the Quran fulfils its due right, and this was indeed the main reason that led Shah Sahib to undertake its translation. What distinguishes this translation is that in quantity, generality and particularity it is identical with the original text, though at some places for reader's facility, this procedure has been left off.

In India at least Shah Sahib's Fath-ur-Rahman is the first version in Persian, and his occasional comments on it are significant and useful and are an index to the state of mind and thought, with which he understood the Quran.

Independent study, Shah Waliyullah was of the view that the Quran should be studied independently without reference to a commentary, and it is the duty of the teacher to solve the defficulty of his student wherever necessary, as this procedure would brighten up his brain and give him encouragement towards independent study.

For a correct approach towards the study of the Quran, Shah Sahib composed a treatise *al-Fauz-ul-Kabir fi Usul il-Tafsir* and this Persian composition of his is undoubtedly unique in itself, as the like of it has never been produced by anyone before him. In this work he has laid down the principles to be followed in the study of the Quran.

Subject-matter. While explaining the principles of Tafsir he has divided the subject-matter of the Holy Quran into five categories.

The science of injunctions, which pertins to what is Incumbent, Approved, Disapproved and Forbidded, whether they be in connection with worship or dealing of man with man, household administration and state politics.

The science of Disputations, which relates to the four misguided groups, namely, Jews, Christians, polytheists and the Hypocrites.

The Science of partaining to the Divine Wonders, wherein the attention of the people is drawn to the wondrous signs of the Almighty in Nature.

The science pertaining to the important occasions; in that an account of those occasions is given on which the obedient were helped and blessed and the disobedient were taken to task and punished.

The science concerning Death, wherein is the mention of the horrors of death and of the effect on man of the events which are to follow it.

He clearly asserts that the topics treated in the Quran are confined to these five categories only.

Method of explanation. The explanation of these five sciences is given according to the style with which the ancient Arabs were familiar, and according to the technique adopted by the later academicians who in their writings observe subject-wise arrangement, summarization and systematic treatment.

In the introduction it has been mentioned that Shah Sahib never accepted anything unless it was found in conformity with the Book of God and the Tradition of the Prophet. Accordingly at times, he is not found to be in agreement with some of the views of the commentators in general. His way of approach to the Quran is rather peculiar and that is what accounts for his apparent difference in views.

Shah Waliyullah is certainly not agreeable to the views held by those commentators who assert that the 'allegorical verses' are beyond the scope of man's understanding. He on the contrary, opines that those "who are firmly rooted in knowledge" can comprehend them all right and similarly the intelligent students after protracted efforts and serious thinking can come up to the level of the "firmly-rooted".

According to Shah Waliyullah, Ibn Abbas's commentary on the Quran, which is the earliest, is more authentic and reliable. In the explanation of the rarities (gharaib) of thve Quran, this comentary is considered to be the best. It enshrines both the solutions of language difficulties and the occasion of revelation. But in spite of all these merits, Shah Sahib is not prepared to accept its explanation everywhere in toto.

Shah Waliullah's thought pertaining to the Quranic studies is recorded in his following works- Fath al-Rahman, al-Fauz al-Kabir, Fath al-Khabir and Maqaddama dar Qawanin-i Tarjuma. Shah Waliullah firmly maintains that the Quran is a collection of many brief orations which are organized coherently in Surahs. As

several verses or orations were revealed, these were compiled as Surahs. Unedr divine guidance the Prophet (peace and blessings be upon him) arranged verses within Surahs and he established also the Surah order. These Quranic orations were perfectly in line with the modes of speech and articullation which were familiar to the Arabs and the Prophet's immediate addresses. This explains why the verses have not been placed in a logical order or argument-wise. This style of writing was developed by later day-writers. The main objective of the Quranic revealation is that it should win over man's mind and heart and prove beneficial for man. For the same consideration one notes in the Quran frequent transitions from one style to another and from one theme to another. A particular branch of learning is not under focus at any certain point. Rather, all the fundamental truths are articulated in a variety of ways. This explains the absence of any definite order. Rather, the Quranic orations are stylistically inter-connected. At times orations are linked themetically, though they exhabit two distinctly defferent styles. Such instances are, however rare. The Quran largely maintains stylistic uniformity.

The Quran represents the apoken word of Allah which was revealed to the Propheet's heart in defferent ways. Both the Quranic words and their meanings from part of the word of Allah and stand out as divine revelation. Word doesn't and can not exist without meaning. Nor can words be interpreted in isolation. The Quranic verses, surah's sentences and passages carry such meaning which is readily understood by a native speaker of Arabic. Ibn Taimiyyah endorses this point, and calls it "Mutabadir Ma'ani". The lay and the scholar construe the meaning of the Quran in their own pespective ways and in accordance with their intellectual levels. There is no essential difference in their understanding. As the Prophet (PBUH) recited before the Companions the fresh revelation which he received, the Companions readily grasped its meaning. It is perhaps needless to add that men and woman, ruler and urban people and the lay and the scholars comprised the Companions. Even the Makkan unbelievers, devoid of faith, understood the meaning of the Quran like true Muslims. They perceived its meaning, its dimensions and implications, though they refused to believe in it owing to their obstinacy.

On the circumstantial setting of the Quranic verses Shah Waliyullah's main thesis is that some event may have occasioned certained verses yet once the Quranic verses have been revealed, they embody universal and eternal laws. That particular event

provides only as the historical background. Shah Waliullah therefore conclodes that there is no instance of abrogation in the Quran. While dealing the reported incidence of abrogation in the Quran, he in accordence with his methodology of reconcililation, restricted it to only five Quranic verses. In other words, he was unable to apply his principle to only five verses. In the opinion of Maulana Ubaidullah Sindhi, he did so only in the view of the ground realities of his days. Otherwise, he could resolve the matter even about these five verses. Since he did not want to be branded as a Mutazalite, he conceded the possibility of abrogation in five verses. Acctually, there is no abrogation as such in the Quran. The concept of abrogation as applied to the Quran is distinct from its general meaning. He regards it as a discretionary matter which is open to inference hence it admits divergence of opinion as well.

Shah Waliullah's thought regarding the Quranic exegesis represent two levels. He did not recomended that students draw upon Tafsir works in the early stages of their study. Rather, he maintened that as student gained proficiency in Arabic, he should be tought the Quranic text in original while reference may only be made to lexicon for the meaning of words and possages. At a later stage, Jalalaiyn shoud be tought in that it is a brief commentary, concerned in the main with presenting the meaning of the Quran. At an advanced stage students may consult Tafsir works, after having grasped the meaning of the text, no matter, how erroneous a Tafsir work may be. He did not hold either that each and every word and verse of the Quran are explained. In his Tafsir Fath al- Rahman his his explanatory notes appear only on important passeges. For him, an idiomatic presentation of the meaning of a verse alone was sufficient.

He takes up also the issue of the categorical and allegorical verses of the Quran. Some Quran scholars are of the view that the latter can not be fathomed by the human mind. Shah Waliullah does not go to any extreme in their interpretation. Following in the footsteps of Imam Malik, Thauri, Ibn Mubarak and other classical authorities he maintains that after making some effort the meaning of allegorical verses may also be established. The Quran terms this as the insights into faith and grasp their meaning. To this category belong also the abbreviated letters. Like some other Quranic scholars Shah Waliullah maintains that some of these abbreviated letters are titles of the surahs while others adumbrate the main features of the surahs to which these are prefaced. Yet, one's knowledge of the meaning of thses abbreviated letters does not have any bearing on one's understanding of the Quran.

On the issue of the tampering with the Scriptures, Shah Waliullah holds that the earlier communities were guilty of having misconstrued the meaning of the Scriptures. They did not literally tamper with the text of the Scriptures. Both the Jews and Christians were guilty of it. Their Scriptures-the Torah and the Gospel-are like Hadith Qudsi. For their wordings are human and their contents are based upon divine revelation. Shah Waliullah belived that the text of the earlier Scriptures is stil! Preserved. However, he regarded their text only as accurate as the Hadith collections of Bukhari and Muslim in the sense that these works contain both the Word of Allah and statements of His Messengers. He cautioned against any distortion. For one may misconstrue the divine message and misinterpret its meaning as one likes it.

In terms of its rhetoric features and eloquence the Quran is matchless. This feature of the Quran greatly impressed the early Arabs. Since the Quran addresses the conditions of the day, it stands out as the most important and vital scurce of all knowledge. The Quran is bound to enjoy this feature until the Last Day. For the preservation of the Quranic text is guaranteed.

(b) Hadeeth Sciences:

Shah Waliullah's position on the compilation of Hadeeth is unequivocally clear and unmistakable. He recognizes that Ahadeeth had not been recorded in writing in the early days of Islam. These were put into writing only after 1st century Hijra. This whole process was completed after second century Hijra.

The main contribution of Shah Waliullah to this field consists in his classification of Hadeeth collections in terms of their authenticity. An amazing point made by him is that the basic book of Hadeeth and Fiqh is Muwatta by Imam Malik Ibn Anas Madani whereas all other authentic collections of Hadith represent its amplification. The editors of the six authenic collections of Ahadith and Hakim have tried their level best to present Malik's Marasil as Mausul and his Mauquf as Marfu'.In other words, all these collections are at best commentaries upon Malik's main work. The chapters on Fiqh in Sahih Muslim, Sunan Abu Daud, Sunan Nasai, Sahih Bukhari and Jami' Tirmidhi represent an extension of the points made by Imam Malik. (Al-Musawwa 1, 9-10 and al-Musaffa 1,7.)

Shah Waliullah offers the following four arguments in order to substantiate his stance on the excellence of Muwatta; the number of narrators in this collection is minimum. There are not more than three or four narrators. (2) Most of its narrators are Madinan and well known hence they can be taken as authentic, reliable narrators. Most of them were the scholars or held judicial positions during 'Umar's day. Their rulings constitute Fiqh. Muwatta stands out as a mine of the rulings of these Companions, their successors and Hadith and Fiqh scholars. Their views are endorsed by ulama and Fiqh and Hadeeth authorities of Madina. For Madina was the heart of all Muslim towns. Ulama and Hadith scholars visited Madina from all parts of the Islamic lands and drew upon the expertise of local ulama. This led to the general impression that the knowledge possessed by Madinan ulama is not shared by others. Malik avoids 'Ali and Ibn' Abbas as narrators on the ground that they had settled down outside Madina. When Imam Malik was unable to find any Hadeeth on a particular issue, he followed the practice of Madinans in the belief that they must have been acting in accordance with the practice of the Prophet (peace and blessings be upon him) and his Companions. Shah Waliullah therefore opines in his al-Musaffa that in the given conditions of the day that gnosis cannot be gained without attaining a thorough knowledge of Shariah commands. The only exception is the study of Muwatta (pp. 10-11). Shah Waliullah also recommended that after gaining some proficiency in Arabic language and literature a student should be taught Muwatta edited by yahya Ibn Yahya Masmudi. For it is the basis of Hadeeth studies and its study will accrue many gains to the students. (Wasiyatnama)

In his classification of Hadeeth collections he therefore accords the pride of place to Muwatta. To the next category belong the colletions compiled by Bukhari and Muslim. In the third category falls Jami' Tirmidhi, Sunan Abu Daud and Sunan Nasai. He dismisses such Hadeeth collections in which no attention is paid to the authenticity of Ahadeeth, as for example Musnad Abi Ya'la, Musnnaf Abd al-Razzaq, Musnnaf Abi Bakr Ibn Abi Shay'ba and works by Bayhaqi and Tabrani. Works belonging to the fourth category did not exist in the early days. However, later day scholars drew upon the reports which feature in Ibn Hibban's Kitab al-Zu'afa, Ibn 'Adi's Kamil, Musnad Khwarzmi and fourth category are not reliable. For these contain many weak reports. For the same consideration Shah Waliullah dismissed Sunan Ibn Maja as a

collection of weak reports. He did not approve that an argument be adduced, which is based on any report in this collection.

His classification of hadeeth works in terms of their authenticity opened new avenues for Hadeeth studies. It helped develop the distinction between authentic and weak reports. He drew the line of demarcation between authentic and unreliable reports; It helped the students draw upon these in a sound manner. His major achievement lies in freeing the Hadin corpus from weak and unreliable reports. He argued that since a standard can be set on the basis of authentic Ahadeeth, one need not turn to weak reports. For any reference to a weak report provides ammunition to those hostile to Islam such as the misguided sects and the enemtes of Islam. Shah Waliullah criticizes severely those Hadeeth scholars who did not possess any critical or scholarly sense. They had not studied Hadith at the feet of any renowned scholar. Rather, they professed and practised such un-Islamic thought patterns as stoicism and sophistry. They were not conformists either. Nor did they possess any independence of mind and judgement. It accounts for their failure to overcome the differences or bring about any reconciliation among those who were not the scholars of Hadeeth. They were unable to compile authentic Ahadith as well. For they could not distinguish between an authentic and inauthentic Hadeeth. Rather, they were engrossed only in pointless Fiqhi discussion.

Shah Waliullah speaks highly of Bukhari's signal contribution to Hadith criticism.For it was Bukhari who laid down the norms for distinguishing authentic ahadeeth from the weak ones. Yet Shah Waliullah does not fully endorse Bukhari's principles.The latter subscribed to the principle that if more than one meaning is admissible, both may be taken. Some scholars, however, do not share this view. (Maktubat).

In Shah Waliullah's thought the principle of forging reconciliation between seemingly contradictory and different Ahadeeth is of great importance. His application of this principle to the Ahadeeth appearing in the authentic collections of Hadeeth is his major achievement. It points also to his mastery over the field. It goes without saying that such an achievement could be accomplished by only a scholar being thoroughly familiar with the spirit of Ahadeeth and fully conversant with the discipline of Hadeeth. For he should not be distracted by the wording of Ahadeeth. Rather, he should delve deep into the essence of Ahadeeth.

It is by dint of such vast knowledge and perception that one gains some understanding of Hadith literature. At an earlier date Imam Ghazzali in his Ihya al-'Ulum, 'Izduddin Abd al-Salam in his al-Qawaid al-Kubra and some other Hadeeth scholars attempted to fathom the mysteries of Ahadith, However, none of them could gain much success. Allah had blessed Shah Waliullah with the remarkable ability to discover religious truths and to appreciate the spirit of Ahadeeth. The manifestations of his special knowledge are reflected in many of his works. Nonetheless, his Hujjatullah al-Baligha stands out as his masterpiece. Included in it are almost all the issues related to faith and social life. He is found grappling with complex issues and resolving these with his amazing intelligence and scholarship.

(c) Fiqh:

For Shah Waliullah the Quran happens to be the basic source of Islamic fiqh. Hadith being the amplification of the Quran is regarded as the next important source. No Fiqh study can be carried out without appreciating the intrinsic link between the Quran and Hadith.At a later date, two more means of 'ljma' (Consensus) and Qiyas (Analogy) were added, subject to the condition that these should be in accord with the Quran and Sunnah. By the same token, Sunna and Hadith should not be discordant with the Quran and its underlying spirit. In the opinion of Shah Waliullah, the Fiqhi rulings of 'Umar and 'Uthman and the consensus view of the Companions up to the days of Uthman, the third caliph, enjoy the status of the consensus and operative rulings. If the caliph of the day lays down something in consultation with the Companions or men of understanding and this ruling gains general currency among both the 'Ulanma and the general public, it assumes the status of consensus. The unanimous views of the rightly guided caliphs or the Companions are technically known as 'Ijma'. Shah Waliullah brands the Fiqhi rulings of 'Umar as "Ijma'iyat". The unanimous view of the leading independent thinkers and Fiqh scholars may also be regarded as consensus. However, their total unanimity was not possible. Shah Waliullah makes an insightful point in observing that a ruling which could not gain the status of the consensus views during 'Umar's period has remained controversial and will remain so for ever. It is not possible to secure consensus on this issue until the Last Day. Accordingly, he maintains that the basis of the four schools is provided by the consensus views of Abu Bakr and 'Umar. Prompted by the same consideration Shah Waliullah has compiled the Fiqh ruligs of 'Umar and appended these to his Izalat al-

Khifa. For these represent an illustrious example of the principle and practice of consensus and of reconciling different viewpoints.

In the early days of Islam conformity to an individual was unthinkable. Shah Waliullah, therefore, delivers the following note of caution: “In the early days it was not the practice to compile issues and rulings in a collection. This practice was introduced first by Imam Malik’s Muwatta. This led the foundation of the Fiqhi schools. Imam Malik was alive to the truth that an individual’s opinion may not be binding on the whole community and that people should not practise conformity to someone. This explains why, notwithstanding the insistence of the Abbasid caliph, al-Mansur, he did not approve that his Muwatta be the compulsory, constitutional Fiqh book for the entire Muslim empire.”

However, by third century Hijri or by end-second century Hijri, conformity to certain authorities and taking their Fiqhi principles as guidelines had taken deep roots. Scholars appeared on the scene who commanded following. Their respective Fiqh schools were established. It formalized the practice of conformity. By fourth century Hijra these scholars, who had founded various Schools, disappeared from the scene and were replaced by scholars of respective Schools. Shah Waliullah brands them as Mujtahid-i Muntasib. They will command their following until the Last Day. However, it is a collective duty to formulate independent opinions within the standard parameters of ljtihad. For Shariah does not allow that the institution of ljtihad be discontinued altogether.

Although Shah Waliullah instinctively resented the practice of blind conformity yet he strictly observed Hanafi Fiqh, which was then in circulation in India Moreover, he taught and preached the same Fiqh. So doing, he was not prompted by any exigency of the day. Rather, it was the requirement of the collective life of the Muslim community in India.

Shah Waliullah held that the basic source of Islamic Fiqh is Imam Malik’s Muwatta. As a corollary, Maliki Fiqh is the basis of all the four Schools. The chief exponent of Hanafi Fiqh, Imam Muhammad Ibn Hasan Shaybani (132/749-189/796) and the founder of Shafi’I Fiqh, Imam Muhammad Ibn Idris Shafi’I (150/767-204/820) were the disciples of Imam Malik. Both of them had studied Muwatta which was to serve later as the bed-rock of their Fiqhi rulings and schools. They differ only on some

marginal issues. As to the broad principles, they share the same views. Their differences appeared owing to their independent views and their different approaches to the same issues.Their divergent mindset accounts also for their differences. Sectarianism breeds stagnation and bigotry. If one approaches with sound intention, correct knowledge and sound ability to conducut Ijtihad and turns earnestly to the Quran and Sunna, even these marginal differences can be overcome.

Shah Waliullah's study of Hadith and Fiqh had made him realize that truth permeates all the four Fiqhi schools-Maliki, Hanafi, Shafi'I and Hanbali.Truth is the very bloodline of all the four schools. ('Iqd al-Jid, p. 930). The only difference lies in approach or opting for a better alternative in comparison to others. Any deviation from these four schools was unthinkable for Shah Waliullah. He urged the people to abide abide by any of these four schools. Yet he insister that they should accept truth once it dawns on them. They should not cling to their viewpoint only on account of their sectarian bias. For all the great Fiqh scholars followed this approach of greeting truth with an open mind.

Since it is established that truth permeates all the four schools and that the divergence is on account of some marginal difference in approach, Shah Waliullah attempted at achieving some reconciliation amid the four schools. For it would crown his thought and philosophy. He turned his attention to this important issue. In view of the ethos of the Islamic world, especially of the Indo-Pak sub-continent, he suggested that since Hanafi and Shafi'i schools have greater following and larger number of Fiqh works, their scholars should strive for adapting and reconciling the two schools. All such Fiqhi ruling of both the schools be retained which are conclusively established by the Quran and Hadith. By the same token, all those ruling are strck of, which are discordant with these primary sources. Imam Malik's Muwatta be taken as the arbiter for resolving mutual differences. For, Imam Malik's work is the source of both the schools and it opens the door of Ijtihad. (Tafhimat, 2, 22).

He suggests the following for reconciling with the Hanafi Fiqh: Of the three leading Imams, Imam Abu Hanifa, Abu Yusuf and Mohammad Ibn Hasan, the view of the Imam which is closer Sunnah be followed. Obviously, this exercise can be undertaken by scholars who are guided by sound principles and avoid any controversy and mischief making. The general public is not well versed in the intricacies of Fiqh. Nor

are they gifted with the independence of mind. They simply cling to the rulings of their Fiqh masters. The public should not be therefore provoked or involved. As Fiqh scholars and Muftis will arrive at truth, while disregarding their sectarian bias, the truth will gradually reach the public and sound Fiqh views will eventually gain general currency. They will take these unanimous views as standard Fiqh. Shah Waliullah draws distinction between the views of the classical and modern scholars and asserts that priority be accorded to the views of classical authorities. For later day scholars are generally found inferring their views on the basis of the opinions and rulings of earlier authorities.

In his al-Insaf and Izalat al-Khifa Shah Waliullah spells out the principles and methodology, with particular reference to ‘Umar, for resolving Fiqh deferences and for bringing about some kind of reconciliation amid divergent Fiqh viewpoints. On Hanafi Fiqh he says that its fundamental principles are not to be found in the works of later day scholars. Likewise the principles of Fiqh, which are recorded in the primary works, were deduced by scholars in the light of the opinions of earlier authorities. However, these principles were not set out by the Imams themselves. At times, Fiqh scholars fail to maintain the distinction between Shariah and local exigencies. So doing, they disregard the fundamental truth that Shariah commands are eternal and immutable while many humn motives creep into the given exigencies. The Prophet (peace and blessings be upon him) instructed the community in both. However, Fiqh scholars are prone to disregarding either of the two, which results in inferring unsound points. With refernce to the Quran and Sunnah Shah Waliullah analyses several fiqhi issues in his al-Insaf. He insists that in the face of an explicit command laid down by the Quran, Sunnah and Hadeeth, it is obligatory to observe it in both letter and spirit. The commands prescribed by the Quran and Hadeth should not be mixed up or tainted with personal views. Nor should these universal commands be turned into specific or conditional forms.

(d) Tasawwuf and gnosis:

In the parlance of the Quran and Hadeeth, the essence of faith is termed as Ihsan and Tazkiya. The Quran employs these terms at several places. Those practising the above are branded as those who do good and are pious In the Hadith relater to Gabriel Ihsan is defined thus: While worshipping Allah one should have the consciousness as if he

observes the divine vision with his own eyes. If it is hard to attain this state, one should be at least fully conscious of the fact that he is being watched by Allah. A believer's life is permeated by his perception of serving and worshipping Allah. Worship is not confined to its familiar forms as prayers and fasting.In the words of Shah Waliullah "presently Ihsan signifies Tariqa and gnosis" (Qurratul 'Aynain, p. 42). Generally it is known as Tasawwuf or suluk and its practioners are known as sufis or salikin. (Al-Qaul al-Jamil) It is also known as esoteric knowledge. (Al-Intibah)

Taken in the above sense both the concept and practice of Ihsan, Tazkiya, Tariqa and guosis are derived from the Prophet (peace and blessings be upon him), the Rightly Guided Caliph, 'Ulama and the leading figures of early Islamic history. By the same token, the norms and rituals of *suluk* and Tariqa owe their origin to the Prophet's blessed Sunnah and the way of classical authorities. Tariqa is not independent of Shariah. Nor is Shariah devoid of Tariqa. Both are interlinked inseparably. The two are interconnected like the body and the soul. This relationship has been there since the very beginning.

As to sufi terms and ritual such as bay', Irshad, Khirqa, including the term Tasawwuf itself, these gained currency in second century Hijra. Shah Waliullah does not share the view that Sufi practices owe their origin to 'Ali Ibn Abi Talib through the agency of Hasan Basari. Like many other sufis he thinks that Tasawwuf does not culminate with 'Ali. He contests also the nexus between 'Ali and Hasan Basari. However, in recognition of the consensus of sufis he concedes: "There must be some basis for their consensus. In his opinion, Sufis represent the ecstatic figures of the community. It was 'Ali who set this trend in motion.It is not therefore surprising that all Sufi orders trace their origin to him." (Qurratul 'Aynain, pp. 298-299 and 302-307 and *Ham'at,* p. 31).

Shah Waliullah divides the history of Sufism into four phases: (1) In the first century in which ihsan was the main concern of Tasawwuf. (2) Junaid Baghdadi marks the beginning of the second phase. In this phase the main focus was on developing and maintaining ties with Allah. (3) The age of Shaykh Abu Sa'id Abul Khair and Shaykh Abu al-Hasan Kharqani when the sufis, having passed through the phase of their states and deeds, reached the stage of spiritual ecstasy. (4) The last phase begins with Shaykh Akbar Ibn 'Arabi (17 Ramadan 560/28 July 1165-638/1240). In this phase

greater attention was paid to the realities constituting Tasawwuf (*Ham'at,* pp. 7-9). According to Shah Waliullah there are seven nisba of Tasawwuf. Ihsan chracterizes the Companions, their successors and the leading saintly figures. The classical sufis were attached more to love and ecstasy, Naqshbandiya to an amalgam of love, light and purity, Suharwardiya to light, purity and tranquillity and Kubrawiya to monotheism, love and frenzy. (*Ham'at,* p. 43).

If Shah Waliullah's thought one notes two leveis standing for Tariqa, gnosis, suluk or Tasawwuf. At one level there is his philosophy of Tasawwuf by way of theoretical and transcendental discussion. This is rooted in the views of Sufi masters. At another level Shah Waliullah deals with general norms, ritual and practices of tasawwuf. Its detailed account features also in the works on such Sufi orders as Naqshbandiya, Qadriya, Chishtiya, Suharwardiya, Shattariya and Shaziliya. Both are equally helpful in guiding sufis and those seeking this path.

Shah Waliullah clarifies that man attains refinement and growth by dint of his deeds which are recommended by Shariah. Spiritual experiences do not help one in this record. Therefore, one's only objective should be Shariah. However, since man's base self may incur his own loss and destruction, an amalgam of Shariah and Tariqa can help him avoid disaster. (Altaf al-Quds, pp. 24-25).

Philosophical tasawwuf is special to the scholars and those with spiritual proclivities whereas general Sufi norms, exercises and practices are meant for everyone. Shah Waliullah's philosophy of Tasawwuf reflects a deep imprint of the following: Ibn Arabi's concept of Wahdatul Wajud, Mujaddid-i-Alf Thania's concept of Wahdatul Shahud and the views of various other philosophers and sages. According to Shah Waliullah, angelic and beastly instincts are constantly at work in man. This causes a constant conflict.Furthermore, sufis conternd that the human existence is characterized by leason, the heart and the self. To this Shah Waliullah adds another dimension of instinct. Man's felicity is contingent upon controlling, organizing and refining these faculties and upon restraining his animal instincts. Man is made of the following three constituents: the body which is characterized by the soul. His soul permeates his whole being. His self derives guidance from the divine source, which are reflected, thanks to the refulgence of the divine being. Man is, therefore, instinctively drawn towards the celestial order, seeking union with it. However, his

animal instincts distract and dissuade him from doing so. Ailah sent down the Messengers for man's retorm. These Messengers explained the mystery of the unseen to the mankind. It helped maintain the balance in the human nature and nourish man's angelic faculties. It is, therefore essential that man adhere to the Shariah promulgated by the Messengers and Prophets. As man dies, his body is left behind while his soul survives. On the Day of Judgement his soul will be granted the body and then after divine recompense he will go to Paradise or Hell in both his body and soul. The soul will gradually weaken in Paradise, leaving man's self which will be identified with the divine. It is not possible to perceive the divine in that it is above and beyond everything. One may at most, perceive its refulgence. Link his father; Shah Waliullah attaches much significance to the concept of Wahdatul Wujud, taking it as the true and fundamental doctrine. As to Mujaddid-I Alf Thani's concept of Wahdatul Shahud, he regards it as a manifestation of the formar, which is innate in Wahdatul Wujud itself. He holds that the difference between the two is only nominal and peripheral. (*Maktub Madani, Al-Tafhimat al-Ilahiya*. pp. 19 and 188 and *Altaf al-Quds*, p. 105).

Shah Waliullah's philosophy of Tasawwuf features in his following works: *Ham'at, Sat'at, Altaf al-Quds, Fuyuz al-Haramayn, Makatib, al-Tafhimat al-Ilahiya, Anfas al-'Arifin, al- Budur al-Bazigha* and *Hujjatullah al-Baligha, al-Baljon, Jalbani,* Sindhi and Muhammad Faruq Qadri have elucidated his philosophy in their own ways.

(e) Other branches of learning:

Shah Waliullah's accomplishments are found in other branches of learning as well. Owing to the constraints of space, it is not possible to cover all of his contributions. Some observations are nonetheless made in passing to his contribution to the field of Sira studies, Islamic history, political science, sociology and culture and civilization.

Sira:

Although Shah Waliullah did not write an independent work on Sira, a chapter in his Hujatullahai-Baligha demonstrations his prowese as a remarkable contribution to this field. Throughout this work are interspersed his insightful comments on Sira. Shah Waliullah held that the institution of Prophethood exhibits evolutionary growth and universality. He discusses in a philosophical vein the fundamentals of Prophethood

and Messengership. However, he appears as an accomplished historian in narrating the events of the Prophet's life. He draws more upon Hadith reports than Sira sources in providing his account. Without specifying the chronological order, his account lends coherence and cohesion to the Prophet's biography and major events of his career. It illustrates his amazing ability to organize and persent his material. For from focussing attention on historical events, he is more interested in bringing out the role of the unseen in the unfolding of events. Little wonder then that he emphasizes the supernatural and the miraculous. He regards Islamic caliphate as the extension of Prophethood. This institution, in his opinion, brought out the universality of Islamic civilization and ensured its continuity. For him, the Prophet (peace and blessings be upon him) presented the concept of caliphate after the battle of Khayber. The Prophet's rule over the Arabian Peninsula is seen by him as the culmination of the Prophet's role as the caliph. (*Hujjatullah al-Baligha,* Chapter on Sira).

Islamic History:

Although some scholars point to the assuming of the office of caliphate by Abu Bakr before the Prophet's burial, which is interpreted by them as the beginning of the succession to the Prophet's caliphate and the continuation of his prophetic message, Shah Waliullah makes this point extensively and eloquently. For him, it marks the extension of the Prophetic roles once the institution of Prophethood came to an end with Prophet Muhammad (peace and blessings be upon him). Accordingly, he speaks of the Rightly Guided Caliphs, especially Abu Bakr and 'Umar as the culmination of Prophet's caliphate. While dealing with the institution of caliphate, he discusses its pre-requisites, features and characteristics. On the caliphate of Abu Bakr, 'Umar and Uthman he observes that their caliphate was special and unanimous. Although the fourth caliph was no doubt Rightly Guided and his caliphate was in line with the Prophet's caliphate, it was not characterized by consensus and general approval. He critically analyses the caliphate of later days with pointed reference to Ahadith, practices of these rulers, events of the day and opinions of 'Ulama and Hadith scholars. Notwithstanding his criticism on some un-Islamic and unjustifiable elements of the Umavi and Abbasi caliphate, he does not regard them outside the fold of the Islamic institution of caliphate. For it is stated in authentic Ahadith that Islam will enjoy honour and prestige up to the period of 12 Caliphs. Cbviously, all these first 12 Caliphs were Umavis. Likewish, the Prophet's predictions about the Abbasi caliphate

are on record. (*Izalat al-Khifa*) Shah Waliullah speaks of caliphate as its outward manifestation while the accomplishments of the distinguished Imams, Ulama and authors represent the inward aspect of Islamic caliphate. Prompted by the same belief, he speaks of himself as Qa'im al-Zaman who enjoyed this inward form of caliphate. He held this position in the sense that he ushered in a new phase and revived Islamic knowledge.

Political and social views:

Shah Waliullah's discussion and analysis of Islamic caliphate point to his political belief that the ruler should be from a noble family. He argued that this would ensure public following. For him, the ruler should be characterized also with personal qualities, bravery, mental faculties, ability to enforce his commands, his power of implementing Shariah and law, his commitment to undertake, Jihad and to defend Islam, his allegiance to the spread of Islam and the unity of the Muslim community. His political views are recorded mostly in the context of the Islamic caliphate. Such discussions, devoted to fundamental principles, appear in his several writings, particularly *Izalat al-Khifa.*

On Sociological Issues:

Shah Waliullah presented a unique concept which features in his chapter on "Irtifaqat". This discussion is next only to Ibn Khaldun's theory in terms of its originality, logical coherence and magnificence. Shah Waliullah matches in this context the father of sociology, Ibn Khaldun. According to Shah Waliullah, man is a social being that has certain social and economic needs, special to him. Four stages mark his quest for and realization of these needs, which are termed by him as "Irtifaqat". In the first stage man meets his basic needs of food, clothing and shelter. He achieves this by dint of his natural faculties and powers. He arranges for food through agricultural activities or hunting. This in term provides him with shelter. By gratifying his sexual urges man ensures the perpetuation of his race. It helps him defend against invasion by other. Man acts instinctively in these spheres, as the honey-bee carries out its work under divine inspiration. Man is blessed also with having some concern for others' welfare. Accordingly man engages in useful and positive activities. Man earns honour and prestige by improving and perfecting his morals and self. Prompted by his aesthetic sense, man moves on to what is better. This

in turn, motivates his to discover and invent things. The human society is divided into the rulers and the ruled. This helps establish a civilized society. Conformity to traditions brings about social cohesion and unity. Those gifted with intelligence and insight train and help the commoners to grow into civilized members of the society. It is at this stage that social interaction comes into full play, which results in the erection of the human society. In the next stage, the issues of the first stage are refined further in the light of earlier experiences. This ensures maximum gain and minimum loss. Norms and manners are laid down for governing social life and civilization. Steps are taken to improve morals and manners. Accordingly, laws relating to the lawful and the unlawful, good and bad, and sophistication and civility are laid down. Man becomes conscious of personal hygiene and cleanliness.This stage is related to the civilizing process of the society. Men and women, husband and wife, parents and children, masters and slaves and the ruler and the ruled are instructed in their respective roles. This mutual interaction is characterized by companionship. It is followed by the next stage of urbanization. It leads to the birth and consolidation of the civilized society. For the inhabitants of various towns, making allowance for their mutual relations, develop a sense of being the citizens of a country and members of a nation. In this stage, national or community goals are set. In the final fourth stage human society enters the phase of fruitful, rewarding international relations. It leads mankind to a universal order and global civilization.

Shah Waliullah's career as a thinker commenced with his teaching assignment and culminated in the appearance of his various books. He exhibits an evolutionary growth both as a thinker and writer. One's inability to recognize and appreciate this phenomenon often confuses one, especially on account of the multiplicity of his views, which are, at times, conflicting. Repetition is another jarring point about his thought. This incongruity appears at its sharpest in his works on Tariqa, gnosis, philosophy and Tasawwuf which have not been divided properly into chapters or themes. Yet they do bring into light new aspects of his thought and reinforce the points made by him. His focussed work such as *Hujjatullah al-Baligha* and *Izalat al-Khifa* do not suffer from the repetition of views.

Shah Waliullah's thought is marked by a sense of balance, originality and comprehensiveness. As to the note of balance, it reflects an amalgam of the views of classical authorities. His originality is reflective of the divine favours done to him. His

comprehensiveness is a pointer to the all-embracing nature of the Islamic intellectual legacy. These features adorn also Shah Waliullah's stance on Shariah and Tariqa. These, no doubt, represent unadulterated Islamic thought. Shah Waliullah therefore firmly believed that his thought will survive, a point borne out by the latest studies. For no critical analysi of any discipline related to Shariah and Tariqa can be carried out without reference to Shah Waliullah's thought. A study of his thought is indispensable for any such academic undertaking.[161]

5.4 JAMIAT AHLE HADEETH, HIND: HISTORICAL BACKGROUND AND CONTRIBUTIONS TO ARABIC LITERATURE

Ahle hadeeth—their aims and objectives:

The Ahle Hadeeth or the Salafis, popularly but contemptuously referred to as the Wahabis, are a constituent group of Sunni Muslims. They adhere to the pristine teachings of Islam as enshrined in the Holy Quran and Sunnah (the precepts, practices and approvals of the Holy Prophet) and reject what has not been enjoined by the Islamic Shariah. The Ahle Hadeeths or the Salafis believe in pristine Monotheism (Tauheed Khalis), turn to Allah seeking His Mercy and do not invoke Saint's blessings. They don't stick to any of the sectarian Jurisprudence (Fiqh) although they are given due respect. Since they adhere to the pristine teaching of the Holy Quran and Sunnah, they have their distinct identity among Muslims.

- They Salafis interpret Quranic Verses with an anthropomorphic reference literally ;
- They elucidate the message of Islam to all mankind and clarify the truth of pure Islamic monotheism (Towheed) according to the Quran and Sunnah;

161 Prof. Md. Yasin Mazhar Siddiqui, Shah Waliullah Dehlavi: (An introduction to his illustraious personality and achievements), Published by Institute of Islamic Studies, AMU, Aligarh,2002, p.p 28-47.

- They propagate and publicize the Islamic principles, values, culture and ideas to all mankind according to the accepted path of righteous Salaf;
- They oppose polytheism, innovations in religious matters, (Bidat) blind imitations and rect many practices prevalent among the mystics (Sufiyas) of this day as un-Islamic accretions.
- They teach the principles of mutual benevolence, unity, peace, brotherhood, love of the country and respect of human values rejecting the causes of conflict and disunity;
- They believe in Ijtihad and not Taqleed. However, the four Imams are given due respect;
- They do not believe forced conversion as Holy Quran has declared: “There is no coercion (in the matter of) religion;”
- To conduct courses and training for individuals, Duat and members of Jamaat to regain the intellectual, cultural and civilizational identity of the Ummah through Quran and Sunnah.
- To confront the ideological onslaughts and deviant behavior among Muslims and build their personality on sound Islamic lines.
- . They condemn terrorists and terrorism as Islam is the religion of peace.

Historical Background

Ahle Hadeeth exists with the existence of Islam. In every part of the world wherever is Muslim population. They exist in India from the time when Muslims came to the country. Markazi Jamiat Ahle Hadeeth is their representative organisation founded in December, 1906. It has 21 branches at state levels, more than 200 branches at district levels and 40 thousand at local levels. It has millions and millions followers all over the country who are playing a great role in the development of our beloved country and as well as the Arabic Language and literature in India. Their representation in education, politics, industries, agriculture and defense has been recognized and appreciated.

Since its inception it has been serving Islam and Muslims. No any religious and social organization of Muslim Community existed prior to this Jamaat in India.

Among those who were famous Ahle Hadeeth in India were Muhammad Bin Tughluq (1325-1351), Maulana Shams-al-Din ibn al Haweri, Maulana Alam al- Din (grandson of Sheikh Baha al Din Zakariyya of Multan), Shah Waliullah (1702-1763), Maulana Abdul Aziz Muhaddith Dehalvi, Shah Muhammad Ismail Shaheed, Maulana Walayat Ali Azeem Abadi, Sir Syed Ahmad Khan (1832-1898), Miah Nzir Hussain Dehelvi, Nawab Muhammad Siddiq Hasan Khan Bopali (1832-1890), Sheikh Abdul Haqq Muhaddith of Banaras, Maulana Anayet Ali (1843), Maulana Bilayet Ali (1846), Maulana Abul Kalam Azad (1888-1958)(Freedom fighter and first education Minister of India)etc. Abdul Haleem Sharar, Maulana Altaf Hussain Hali (great poet), Maulana Zafar Ali Khan (Editor Zamindar), Maulana Abdul Majeed Hariri (former Indian Ambassador to Saudi Arabia), and Maulana Abdul Wahab Aravi were some prominent Ahle Hadeeths.

Ahle Hadeeth or Salafis were in the forefront to fight the British rule. Maulana Abdullah martyerdom of Andaman and Maulana Walayet Ali Sadiqpuri were great freedom fighters from the Salafi ideological lineage. "The Wahabi (Salafi) movement gave a number of towering personalities to the nation. Shah Ismail, Syed Ahmad, Waliyet Ali, Inayet Ali, Sir Syed, Maulana Sanaullah Amritsari and Abul Kalam Azad. This galaxy forms the brightest chapter of our freedom struggle. The first commander of the patriot warriors of the pioneer movement was the great Wahabi (Ahle Hadeeth) leader Shah Ismail Shaheed and when the movement reached its points of culmination, it was again a great Wahabi (Ahle Hadeeth) leader (Abul Kalam Azad) who negotiated the transfer of power with the British."[162]

Services

Jamiat Ahle Hadeeth Hind is of course the oldest Muslim Jamiat (organization) in India. From 1906 to 1947 (41 years) this organization contributed a lot to regain the intellectual and cultural identity of the Ummah and fought for the principles of

162 The Salafis, P. 204-205, A.Q.Naqvi, Al- Kitab Int. New Delhi, 2001.

humanity and brotherhood rejecting the causes of conflict and disunity among the Muslims. Maulana Sanaullah Amritsari was the sole leader of the same. Almost all religious circles of India hailed the Maulana's endeavors in this regard.

The Jamiat has seen a lot of transformation in the last six years. The Jamiat is on its way to becoming one of the best organisation in providing highly developed organisation, InshaAllah! This development is determined by honesty, integrity, and commitment. We value our members the most and strive hade to maintain the high standard of office discipline that we have set for ourselves.

Jamiat has also been in the news by organizing the Jamiate Ahle Hadeeth conference at pakorh, in Jharkhand in 2004. Then there a host of prestigious projects initiated that make Ahle Hadeeths one of the most talked about milli activities in the media and religious circles of India.

The endeavors of Jamiat Ahle Hadeeth are a clear indication of the accelerated growth on different fronts.

As apart of its efforts to raise the quality of education to level that meets the needs of society in a new era, Jamiat has in recent years introduced a variety of projects to upgrade the equality of Islamic training and education as well as educational programmed for teachers, instructors, Dawah workers, Muftis and Islamic Jurists, Al-Mahad Al-Alee has been established in Okhla, New Delhi with new syllabus.

The central aim of Al-Mahad is to provide a quality education for all its students based on their particular needs, ages, abilities and aptitudes and that its graduates will be bilingual in Arabic and English. When the Al-Mahad was founded, it took over the existing building of Ahle Hadeeth Complex, which were completely modernized and refurbished and now from the premises of Ahe Hadeeth Complex, Okhla New Delhi. With a 3 story Jama Masjeed hostels, guest rooms, reading room, library and office. The All-Mahad, at present, cannot accommodate all pupils who apply for admission, as its intake is restricted owing to financial constraint on hostel, food, electricity and other scholarships.

At present, the Muslim parents are struggling hard to find a judicious balance between secular education and Islamic studies for its young ones. They are striving to give their children the best education in Science and Social studies as well as impart

instruction in Islamic faith. Keeping its cultural and social moorings intact. They also want their children to be educated in an Islamic environment.

For this purpose the Jamiat has prepared a new syllabus for Madrasas and English medium schools covering all secular subjects from primary to standard 5th. The same has been printed and published by Maktaba Tarjuman, Delhi under the auspices of Jamite Ahle Hadeeth, Hind. The necessary books according to stated syllabus are being prepared by a panel of Educationists. Ahle Hadeeth Madrasas have been alerted to include modern subjects in their syllabus along with Islamic subjects.

The present situation makes it incumbent on Muslims to present the message of Islam though all available means, i.e. mass media, Islamic books, folders, and strengthen relations with different communities and cultures in order to dispel doubts and misunderstandings about Islam and Muslims.

In this regard Jamiat has offered 550 Holy Quran in English to India Tourism Development Corporation Ltd., New Delhi for each and every room of Ashoka Hotel and 1600 Holy Quran for hotels under its possession all over India. Along waited book, "History of Jamiate Ahle Hadeeth comprising of 4 vol. written by Dr. Bahauddin has been published.

The Publication Services of Jamiat Ahle Hadeeth, Hind

Jamiat Ahle Hadeeth, Hind is predominantly a dawa and reformation movement which is struggling to wipe out the non-Islamic concepts and tradition that has crept into the Aqeeda of the Muslim community and replaces it with the Pure Islamic monotheism and culture. It has been playing an active role in correcting the Aqeeda of the believers for more than one and half century. Publication is one of the crucial means for an ideological organization to spread its ideas. Therefore the Jamiat had set up publication department since from the very beginning. It has contributed in Urdu languages precious books on Islamic beliefs history, ibaadat, comparative studies on different madhahib (Islamic schools of thoughts) in Islam and other issues related to Muslims and Islam in general. Beside Urdu, it has been publishing books in English, Arabic and Hindi as well. Due to pressing demand of Islamic books, the last five years saw a stupendous increase in the publication of books on the part of the Jamiat and some of them are research works which are significant for reference purposes.

Many important books were also translated and published in Urdu, Arabic, English and Hindi languages. Here is a bird- eye view of some of the publications that Markazi Jamiat has revived.

*Muttahida Hindusthan ke Ulama-e-Islam ka Awwaleen Mutaffiqa Faisla. (*The first joint legal verdict of Ulama of United Indian Subcontinent*).* The book is compilation of fatawas of the prominent Islamic scholars of Indian sub-continent refuting and denouncing Qadyaniyat. Pages: 188 prices: Rs.60.

The Holy Quran with translation of the meaning of the Quran in Hindi by Maulana Daud Raz Dehlvi, with simple and authentic commentary for the convenient of the common readers. The translation has been well- received by the readers of thousands of copies sold. Now the fourth edition is in the press. Pages: 1444 Hadiya: Rs.300.

Commentary of Sahih Bukhari written by Maulana Daud Raz Dehlvi. This is comprising 5389 Pages and in eight vol. Rs. 1800.

Quran Majeed with translation in Urdu language by Maulana Md. Janagadhi with commentary by Hafiz Salahuddin Yusuf. Pages.1440. Hadiya: 150.

*Masalae Rafa ayadain ma Ameen bil Jeher.*Pages 40.

Tauheed Kya hai—Pages.48.

Mohre Nabuwwat—Pages: 40.

Dhaeef WA Maudhu a Ahadees—Pages.182.

Yassarnal Quran—Pages: 48.

Sirate Mustaqeem aur Ikhtelafe Ummat—Pages: 324.

Khilafat wa Malukiyat ki Tareekhi wa Sharaee Haisiyat—Pages: 624.

Qabar Parasti ek Haqiqat Pasandana Jaiza—Pages: 210.

Hayate Sahabah ke Darakshan Pehlu—Pages: 507.

These are the books that have been republished. There are also a good number of books that have been newly introduced by the Markazy Jamiat. Here is the list of some of them*:*

Namze Nabavi—Pages: 172

Sue Haram—Pages: 366.

Haq Prakash bajawab Satyarth Prakash –Pages: 299.

Turke Islam bajawab tarke Islam—Pages: 210.

Duat ke Liye Mansooba Saazi aur Waqt ki Ahmiyat—Pages126.

Qayamat ki Nishaniyan—Pages: 468.

Khawab hai Rasool—Pages: 68.

Fatawa Sanaiya—Pages: 1606. vol.:2.

Islam ki Betiyaan—Pages600.

Aham Deeni Masael—Pages: 64.

Al-Furqaan—Pages210.

Alhizbul Maqbool min Ahadeesir Rasool—Pages: 128.

Riyazus Saliheen (in Bengali)—Pages951.

Ruate Hilal—Pages: 348.

Tehreek Khatme Nabuwwat.—Part—III. Pages: 620.

Tehreek Khatme Nabuwwat, Part—IV—Pages: 568.

Naqad ke Deeni Usool—Pages: 36.

Quran Majeed Muarra in English.

Attention has been paid on publishing some of the books which were either written or translated by some devoted sympathizers of the Jamiat. These are Kitabul Janaiz (in Arabic) Pages: 160 and Nisabe Taleem barae Primary Darjaat (in Urdu) Pages: 154.

A souvenior on the occasion of Ahle Hadeeth Conference held in Pakorah, 2004, was also published which has been appreciated by scholars like Allama Mohammad Ishaq Bhatt (Pakistan) and Dr. Bahauddin Mohammad Suleiman (London). This souvenir

has glimpses of the history and achievement of the Jamiat along with short biographical articles on former Ameers and Secretaries of the Jamiat and other related information's.

The educational books have been revived with new composing and beautiful cover designs like Chamane Islam Qaieda, part-1, 2, 3, 4 and 5. Due consideration is being taken to avoid the shortage of the books for the convenient of the readers. Every yearly Islamic Calendar. On some special occasions pamphlets and folders based on Islamic teachings are also published and distributed free of cost.

A directory of madrasa of Ahle Hadeeth has also been published comprising of 650 pages. It would serve a good reference book for the students of history.

There are some valuable books in waiting for publication. They are going through different publication process and will be out soon, inshaAllah. A few of them are fatawae Sanaiyya. Fatwa Sheikhul Hadees Obaidullah Rahmani. Fatawa Aiemma fi Nawzil Madalhama, Maqalate Taleemi Seminar ba moqa' Ulamae Ahle Hadees Convention 2006 and first volume of Tareekhe Ahle Hadees comprising of 670 pages by Dr. Bahauddin Mohammad Sulaiman. Other volumes of Tareekhe Ahle Hadees are expected to be published within coming two years.

Firstly, all credits for these achievements and developments are to Allah and after those humble efforts of the office bearers and the sympathizers of the Jamiat are commendable.

Jamiat has publishing its organ in four languages i.e. monthly journal "The Simple Truth" in English, Al Istaqama in Arabic, Islahi Samaj in Hindi, and fortnightly Jarida Tarjuman in Urdu.

Jamiat's Dawah and Organizational activities could be surfed on Internet

The boom of knowledge in the modern world is because of the boon of information technology. The means of communication, prominently internet, has acquired an unimaginable wider scope and made it easier to access the masses. The one who is not utilizing these means is considered to be legged behind and also losing a good opportunity to have an easy approach to a good number of people for propagation of

his ideas or selling of his products. No area of work that is related to human kind has escaped utilizing the internet facility today.

The Daee-e-haq also should not leg behind in exploiting this boon of the modern era in propagating the truth of Islam. Keeping this in view the Jamiat Ahle Hadeeth, Hind had launched its website in 2004 (www.ahlehadees.org) informing about the aims and objectives of the Jamiat. Now the Jamiat has revived it in a whole portal of the Jamiat where readers can acquaint themselves with the activities and achievements of Jamiat. Now the Jamiat where readers can acquint themselves with the activities and achievement of the Jamiat on Frequent basis. It will be an easy way to know about the dawah activities of Jamiat in the country and its works related to welfare, educational research, and its publications. It will also serve as a direct means of communication with readers where they could put their queries regarding the activities of the Jamiat and on Islamic issues.

There is also good news for much of the convenient of the readers who are interested in reading the organs of the Jamiat online. They could do so by just at one click of the mouse. Jamiat has been publishing its organs in four languages i. e. monthly journals The Simple Truth in English, Al Istiqama in Arabic, Islahe Samaj in Hindi; and fortnightly Jarida Tarjuman in Urdu. Now you can also access the online copies our journals completely free.

For the information of the readers and sympathizers of the Jamiat we are presenting introduction and the short history of the Jamiat, the relevant information about the office-bearers at state level, press release issued from time to time, publication of the Jamiat and services rendered and welfare activities organized by it. There is also a news section programmed at the website which is presenting national and zonal news of the activities of the Jamiat which would include the official visits of the general Secretary for Da'wa purposes and press conference organized by the Jamiat.

Another important feature of the website is that it is available in four languages i.e. English, Arabic, Hindi and Urdu. Thus it would be easier for a large number of people to understand the ideology of the Jamiat.

It is pleasing that hundreds of interest user visit out website everyday and we are getting lots of response through email. Suggestions are solicited to make our website

better. Sympathizers are requested to cooperate in propagating about our website www.ahlehadees. Org. we also seek their financial assistance to enhance our services through this means. For further queries please send an email to the following email address: Jamiatahlehadeeshind@hotmail.com

Refresher and Orientation Course

Jamiat Ahle Hadeeth, Hind needs active and trained teachers/du'at/muftis and responsible organizers. Moreover, it is extending full support to the cause of education. Considering this, the Refresher and Orientation Course of graduates of Madrasas, office bearers of state and district units, dua'at, muftis, social workers is being organized annually. So that they could be trained in modern concepts of teachings and da'awah works etc.

Jamiat Ahle Hadeeth, Hind Condemns Terrorism

Jamiat Ahle Hadeeth, Hind condemns all sorts of Terrorism and terrorists. Islam is the religion of peace. It aims to establish peace. All the organizations that are involved in terrorist acts and destruction of public and private properties in the name of Islam can not be called Mujahid or their activities as Jihad.

Jamiat Ahle Hadeeth opines that such activities acts have Islamic injunctions. Islam forbids abusing the deities of other religions. It forbids its followers to assault the worshipping places of other religions as well.

Academic and Social Activities

Thousands of educational and social institutes and welfare societies, Madrasa, Schools, Colleges, Tibiya colleges are run by members of this Jamiat. Presently there are Ahle Hadeeth Madrasas in India.

Jamiat Ahle Hadeeth, Hind had organized a symposium on "Terrorism: A course in modern times" on March 19, 2006 in Ansary Auditorium, Jamia Millia Islamia, New Delhi attended by Maulana Ahmad Bukhary, eminent scholars, religious personalities and academicians.

Maulana Asghar Ali Imam Mahadi Salafi, the General Secretary, Jamiat Ahle Hadeeth, Hind said: "Terrorism was the greatest threat to the whole of mankind in the

present days. He cautioned the crying need of the hour was that the whole humanity has to rise above individual positions or parties or religions and join hands to curb the evil which was eating vitals of our society which is needed to be addressed on war footing. He clarified that Islam did not permit any kind of terrorism in whichever from it be and, in fact, Islam had the distinction of being peace loving religion and torch bearer for universal brotherhood. He further said that Jamiate Ahle Hadeeth, Hind, having units and territorial establishments all over India, had responded to the call of the time and organized programs to promote peace and tranquility. He, however, cautioned that certain prejudiced forces were for their dirty designs trying to paint Islam as the fountain of terrorism, which is not only far from the truth but is also highly condemnable by one and all having faith in equality, fair play and justice.

A two day All India Ulama-e-Ahle Hadeeth convention Seminar and symposium on Education, Madrasas and Terrorism was organized on July 23-24,2006 at Ahle Hadeeth Complex Okhla attended by former prime minister Mr. V.P.Shing, Mr. Shivraj Patel Union Home Minister, govt. of India; Mr. E. Ahmed, Minister of State (external affairs), Mr. Shoib Iqbal, Deputy Speaker, Delhi Assembly; Mr. Imran Qidwai, Chairman AICC Minorities Cell; Syed Athar Dehlavi, President Minhajur Rasool, Delhi, Representatives State Unites of Jamiat Ahle Hadeeth, eminent scholars, Ulama and freedom fighters Maulana Abdul Qayyum.

Speaking at the symposium, “Are Madrasas viable seats of Social Service or breeding Ground of Terrorism” the chief guest Mr. Shivraj Patel said: “We believe that Madrasas are seats of social service. They are not the centre of terrorism”.

Trying to dispel doubts about Madrasas, often accused of being breeding of militancy, Union Home Minister Shivraj Patel said: “Madrasas are Seats of Social Service and centre of terrorism. Madrasas, where knowledge of humanism is being imparted and where human values are being taught, could only be termed as “Servants of humanity”, we are not ready to accept that that they are the breeding ground of terrorism.” (The Times of India, July 24, 2006)

The symposium was given courage by 56 national dailies and weeklies.The Ulama’s convention on education was historic one. The Ulama of 28 States presented their treatises on different topics related to education and Madrasas. They were of the view that Madrasas are solid fortresses of the basic education of Islam and centre of Islamic

Identity. Some topics like teaching Method of Islamic Madrasas : Uniformity of curriculum in Indian Madrasas: Madrasa board –Necessity, Importance of Methodology, Characteristics of Islamic Madrasas in secular state: Importance of Implementation of Counseling System in madrasas; Role of Teachers in Personality development of students; Teaching problem in girl's madrasas; Islamic Madrasas—Terrorism and media; Secular education in Madarsas and short Term Professional Courses in Islamic Madarsas were of high standard.

All India Ahle Hadeeth Conference

Jamiat Ahle Hadeeth, Hind is planning to celebrate All India Ahle Hadeeth conference in 2008 in Delhi with full enthusiasm. The Jamiat aims at blending tradition with modernity, presenting history, culture, development, and services rendered in various fields. A number of books, so history of Jama'ate Ahle Hadeeth, Book on Role of Ahle Hadeeth Salafis in Independent Movement are expected to be released. Jamiat would felicitate its scholars, teachers, Du,at, Social Scientists for their outstanding performances in various fields.

NAMES OF SUCCESSIVE PRESIDENTS/AMEERS SINCE, 1947

Dr. Syed Abdul Hafeez Salafi (1972--1979)

Alhaj Muhammad Salih (1944--1952)

Maulana Abdul Wahab Arvi (1972)

Maulana Abdul Waheed Salafi (1979--1989)

Maulana Mukhtar Ahmad Nadvi (1990—1997)

Maulana Safiur Rahman Mubarakpuri (1998--2000)

Hafiz Muhammad Yahya Dehlvi (2000--)

SUCCESSIVE GENERAL SECRETARIES SINCE, 1947

Maulana Sanaullah Amritsari (1906--1947)

Hafiz Hamidullah Dehlvi (1947--1950)

Hafiz Muhammad Salih Alijan (1950--1956)

Maulana Abdul Jaleel Rahmani (1956--1960)

Maulana Daud Raz (1960--171)

Maulana Abdul Hamid Rahmani (1971--1975)

Maulana Abdul Salam Rahmani (1975--1978)

Maulana Ataur Rahman Madani (1978--1982)

Maulana Aneesur Rahman Azmi (1982--1985)

Maulana Abdul Wahab Khilji (1987--1990) Acting G. Secretary.

Maulana Abdul Wahab Khilji (1990--2001)

Maulana Asghar Ali Imam Mahadi Salafi (2001--)

ALL INDIA AHLE HADEETH CONFERENCES SINCE, 1947

So far 28 all India Ahle Hadeeth Conferences took place since its inception in 1906. However there were, 4 conferences of All India level since 1947

Nau Garh (Basti) 16—19 November, 1961 under the chair of Maulana Abdul Wahab Aravi.

Bangalore 5— 6 May, 1985 under the chair of Maulana Abdul Waheed Salafi;

Mau 14—16 April, 1995, under the chair of Maulana Mukhtar Ahmad Nadvi;

Pakurh 13—15 March 2004, under the chair of Hafiz Muhammad Yahya Delhvi.

Tanzeemi Training

A Tanjeemi Convention held on where detailed guideline on the implementation Jamiate Ahle Hadees aims and objects and future programmers had been issued. In order to ensure proper and timely implementation of the programmed with greater transparency, better monitoring, faster implementation and more accountability the same had been widened by including state, district and block level trainings. In this

regard almost 20 Organizational training took place across the country in the year 2007.

Publications

Maktaba Tarjuman, a publication division of Markazi Jamiat Ahle Hadeeth has required the following books in 2007:

Tafseer Ahsanul Bayan

Tarjuma Thanaee (Translation of Holy Quran in Hindi)

Reyazus Saleheen (Bengali)

Bukhari Shareef (Urdu)

Chamane Islam (i--iv)

Islamic Calendar for 2007(16000 in numbers) with English/Islamic dates and historical knowledge.

History of Jamiat Ahle Hadeeth vol. 1—4 by Dr. Mohammad Bahauddin has been published.

The speeches and Treaties presented at Jamiate Ahle Hadeeth Conference at Pakurh in 2004 have printed in a book form. The delay was due to financial strain.

Ahle Hadeeths are known for its historical sacrifices and struggle against the colonialist for the sake of the country and faced the brunt of their range and oppression during independence struggle. A book on the services rendered by Ahle Hadeeths freedom fighters is under preparation. The Markazi Jamiat's organ "The Simple Truth" would bring special issues on the same in near future.

Directory of Indian Libraries having manuscripts/rare books of religious. An academic and cultural value as well formants of Muslim rulers in India, beneficial to research scholars and intellectuals is under compilation.

Directory of Ahle Hadeeth Mosques in India is under preparation to reactivate its religious and culture activities bringing them under the fold of Markazi Jamiate Ahle Hadeeth.

All India Census of Ahle Hadeeth Muslims is vital for mutual cooperation and close coordination. Preparation in this direction is under way. It is expected to have names, addresses and contact Nos of State, district and block level members of Ahle Hadeeth Brothers.

Dawati programes and visits in 2007.

Dawati programs took place in Andaman and Nicobar Islands, Karnataka, Kerala, Rajasthan, Mumbai, Tamilnadu and Pandechery.

State Jamiat Ahle Hadeeth of Mumbai organized a seminar on "Independent movement and Ahle Hadeeth in India" on December 30, 2007.

State Jamiat Ahle Hadeeth of Tamil Nadu and Pondecherry organized a Conference on "Fikre Akhirat" on 27 January, 2007.

Apart from above stated programmed, other Dawati Programs such as "Ahyae Sunnat Conference" took place on March 17, 2007 at Bartala, "Murabbi Aazam ka Tarbiyyati Uswah" at Islamic Information Centre, Andheri; Conference on "Protection of Humanity" at Bhivandi, "Deen Rahmat Conference" at Siddarth Nagar took place where Markazi Jamiat's representation was visible. The general Secretary, Maulana Asghar Ali Imam Mahadi Salafi and Deputy General Secretary, Maulana Muqeem Faizi paid Dawati visits to Basti, Gonda, Siddarth Nagar, Deoria, Mau, Lucknow, Aligarh, Patna, Coimbtore, Hisur, Umarabad and Pernam Batt etc.

Ifta and research division

A large number of religious Fatawa issued by the Ifta and research Division get attention of the scholars and the academicians in the country. Therefore, the Markazi Jamiat has decided to publish them in the form of a book. Apart from stated fatawa a number of other books of Fatwa such as "Fatawa Allama Ubaidullah Rahmani Mubarakpuri", Al-Fatawa Al-Muhimmah fn Nawazile Al-Madlahimmah are ready for print. Morever "Collection of Islamic laws" compiled and distributed by All India Muslim Personal Low Board, covering Hanafi school of thought, does not cover others views. After several criticism raised by Markazi Jamiat Ahle Hadeeth the Muslim personal Law Board has given its consent to include the Salafi views on

certain issues, Compilation of the same is under way by Ifta and Research Division of Markazi Jamiat.

All India refresher courses for madrsa teachers, duaat, imams and jurists

Markazi Jamiat organizes 10 days refresher course each year for Madrasas teachers, dua'at, Imams, and Jurist to infuse in them modern approach to teaching, preaching, developing leadership qualities as well as activating their skills. The same was organized on 18—26 August 2007 at Ahle Hadeeth Complex, New Delhi with 32 participants from across the country, lectured by eminent scholars, lecturers, journalists and dedicated experts of Quran, Hadeeth, Media, Law, Indian Constitution, Ilme Fara'ez, Education, Seerah, Indian religions and Arabic Literature etc. The Refresher Course is organized at different venues each year.

All India competition of hifz wa-tajweed wa-tafseer-e-Quran

The eighty two days All India Competition of Hifz, wa Tajweed wa Tafseere—Quran took place Delhi at Ahle Hadeeth Complex from 7---8th July, 2007 with 200 participants from across the country.

Al-ma 'ahad al—aali lit—takhassuus fid—darasat al—islamiyyah

Al—Ma 'ahad al—Aali, with dynamic and devoted teaching staff, established for special courses and higher training in Tafseer, Hadeeth, fiqah, Ifta, Islamic Culture, Literature , Ilme Meerath and training for Shariah Courts, has completed its two years of existence. Its first batch graduates have been engaged by Markazi Jamiat to take care of monthly "Istiqamat", deliver Juma Khutba and give their services for organizational activities.

Syed Nazeer Hussain Muhaddith dehlvi library

Markazi Jamiat has a library by the name of Syed Nazeer Hussain Muhaddith Dehlvi consisting of two thousand books on various subjects. Recently a large number of books have been purchased from the Book Fair.

Media cell

To catch the views and reader's attention, media (Electronic and Print Media both) adopts cheap gimmicks. A community is harassed; the name of a particular maslak is

framed and tarnished in several crimes. A section of media carries fabricated stories. For this reason Markazi Jamiat has established a media cell to cheek the growing negative influence of the media by issuing press releases, keeping the clippings of news, views (database and documentation) for prevent ional and international dailies as well as magazines, writing letters to the editors and calling press conferences on important issues etc.

Miscellaneous services and achievements:

Jamiat Ahle Hadeeth is the organization that mobilized public opinion against the Adoption Bill tabled in Parliament in 1972. Adoption is a religious need of Hindus but Islamic Shariah does not approve of it. Ahle Hadeeth across the country along with other like minded Jam'aats protested against the Adoption Bill. As a result of this, the Government withdrew the Bill in 1978 and Muslims were exempted from the provision of the Bill in 1980.

In 1978 the Lucknow bench of Allahabad high court pronounced a verdict whereby the Government was declared entitled to acquire mosque and graveyards. Jamiat Ahle Hadeeth raised a movement against it. As a result, the govt. of Uttar Pradesh and Rajasthan withdrew these orders to acquire such lands.

In 1986 the Jamiat Ahle Hadeeth launched a country wide campaign against the Supreme Court verdict in the Shah Bano case along with other organizations. It was the result of this campaign that at last the Parliament in an extraordinary session adopted the protection of Muslims women Bill. This law was enacted to annul the Supreme Court verdict in Shah Bano case.

Jamiat Ahle Hadeeth, Hind use to send relief and rehabilitation materials to help alleviate the sufferings, Last year the Kosi flood has caused unbearable damage to people in Bihar, Bengal and Orissa. Jamiat extended its helping hand to victims and provided food, shelter, boats and other humanitarian aids.

Jamiat has marked an achievement in yet another field. It has prepared a new syllabus for English medium schools and Madrasas covering science, Social studies and other secular subjects including Arabic and Islamite from primary to standard 5th. The books according to stated syllabus are being prepared.

In resent past to mould the general Muslim's mind to implement the provisions of Shariah in individuals and family life in letter and spirit, Jamiat got books published on different aspects of Shariah according to Quran and Hadeeth. Jamiat has published "Noble Quran" with English translation. It has offered 550 Holy Quran to India Tourism Development Corp. Ltd. New Delhi for each and every room of Ashoka Hotel and 1600 Holy Quran for hotels under its possession all over India. Tafseer Ahasanul Bayan (Urdu translation of Holy Quran); Tarjuma Thana'ee (Hindi Translation of the Holy Quran) were also printed. Tareekh khatame Nabawwat in four volumes and History of Jamiate Ahle Hadeeth in four volumes by Dr. Bahauddin as well as Directory of Ahle Hadeeth Madaris, Tarjim (Life history) of Ulame- Ahle Hadeeth and commentary of Sahih Bukhari in Urdu by Maulana Daud Raz were also published. Fatawa Sheikhul Hadeeth Maulana Ubaidullah Rahmani is about to be published. Apart from stated publications there are at least 17 previous publications and others are soon to be out. Jamiat Ahle Hadeeth had organized a symposium on "Terrorism: A curse in modern Times" on March 19, 2006 appealing to cores of justice-loving citizens to join in stopping the elements who were misleading the public opinion for associating terrorism with Islam. Jamiat Ahle Hadeeth, Hind condemns all sorts of terrorism and terrorists.

Jamiat Ahle Hadeeth, Hind had organized a convention, seminar and Symposium on Education and Terrorism on July 23-24, 2006 in Delhi and made it clear with that Madrasas are centers of religion and ethical learning. They have nothing to do terrorism. Mr. Shivraj Patel, then Union Home Minister, appreciated the services of Madrasas and its role in nation building during the meet.

The 29th All India Ahle Hadeeth Conference, held in Delhi on 28th October, 2008 reasserted its pledge that we will live in our beloved country India according to the principles of Holy Quran and Sunnah, that is based on universal qualities like Tawheed, unity of humanity, justice, peace, unity, purity and modesty, gentlemanliness. We pledge to continue our Endeavour to call people, with distinction towards love and amity and warn them away from evil.

Jamiat Ahle Hadeeth organizes the refresher and oriental course for graduates of Madrasas, du'aat, Islamic workers, Imams, Muftis, and teachers, annually acquainting them with modern concepts of teachings and daawa, etc.

The Jamiat has in recent years introduced a variety of projects to upgrade the quality of Islamic training, Ifta and jurisprudence. For this purpose Al-M'ahad al-alee lit-takahassus fid- Darasat al-Islamia (Higher Institute with specialty for Islamic Training) was established to provide a quality education bilingual in Arabic and English infusing in them modern Approach to teaching, preaching, developing leadership qualities as well as activating their skills.

Jamiat Ahle Hadeeth believes, and rightly believes, that the way to assure the protection of Islamic Shariah in India is that Muslims get all their disputes solved in strict accordance with the Holy Quran and Sunnah. Jamiat Ahle Hadeeth has a panel of Muftis at headquarter Delhi and state-level-Jamiat in the country to issue fatwa and solve individual and family disputes.

Jamiat has a number of preachers visiting different places striving hard to see that the message of Tawheed, Risalat,(prophet hood), Yaumul Akhirat (Day of Judgement) and combating social evils reaches every household. They teach people to shun un-Islamic customs, stop demanding dowry and other useless expenditures. The Muslim women are advised to set an example of purity and humility in India and pay special attention to training their children in Islamic knowledge and belief as well as ethics.

Jamiat has been publishing its organ monthly Journals in four languages, "The Simple Truth" in English; Al-Istiqamah in Arabic; Islahe-Samaj in Hindi and Fortnightly Jareeda Tarjuman in Urdu.

Jamiat cooperates with other Jam'aats, Organizations and NGOs to serve Islam, humanity, minorities and the country.[163]

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163 Dr.Abul Hayat Ashraf, the article JAMIAT AHLE HADEETH, HIND HISTORICAL BACKGROUND AND CONTRIBUTIONS published in research journal The Simple Truth, edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.4.Issue no.4, April.2010.P. P. 73—
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