CHAPTER- 6

IMPACT OF THE MOVEMENT ON ARABIC LITERATURE IN INDIA

The Ahle Hadeeth Movement in India always gave an irrefutable proof of their deep devotion and loyalty to the motherland—they strove to their utmost for its material, cultural, intellectual and spiritual advancement and spared themselves nothing in its service--, and yet, they also remained steadfast in their attachment to their faith and the Islamic Civilisation: their contact with the Muslim World did never suffer a break—on the other hand, they were called upon, time and again, to act as its leaders and torch-bearers.

It was not easy, at all, to work out an integration between two widely different civilisations, and owe allegiance, at once, to two different homes—one spritual and the other physical and political. No other branch of Muslims has, in the entire Islamic brotherhood, acquitted itself so well of this dual responsibility as the Indian Muslims.

Literary Endeavours of Indian Ahle Hadeeth

The profound and far-reaching contribution made by the Indian Ahle Hadeeth and as well as Indian Ulema to Islamic studies. Even an off-hand and sketchy sort of work like Haji Khalifa's Kashf-uz-zunoon, (which, in addition, attempts the impossible task taking the whole Islamic world in its sweep) does not fail to eulogize the achievements of the Indian Muslim scholars. Maulana Abdul Hai's Es-saqafat-ul-Islamia-fil-Hind will give an ample idea of the place India occupies in the development of Islamic literature.

We come now to a book of rare worth and quality. It is Shah Waliullah's (d. 1762) Hujjatullah-al-Baligha on the nature and philosophy of the Islamic shariat and the fundamental principles governing legislation in Islam. It is an absulately unique and original work on the subject, the like of which does not exist in the entire Arabic Literature, all its vastness and wealth notwithstanding. 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. Shah Waliullah was a towering figure of the Ahle Hadeeth Movement in India and his contribution to the Arabic Language and Literature is remarkable.

Arabic Language and Literature

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 Kintoori, Maulana Baqar Madrasi and Maulana Auhaduddin Bilgrami. The literateurs 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 formar of the Committee set up to revise the most authoritativ 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.

Arabic Journalism

Even now, after all the deterioration their position has suffered in India, the Muslims are hugging Arabic to their breasts. The standard book of Arabic learning and literature are included in the syllabi of their *Madrassas*, and a fair amount of literary work is being done in it. Journals in Arabic have been making their appearance, from time to time, underlining the fondness of Indian Muslims for that language. Some time ago, *El-Bayan* used to be published from Lucknow under the joint editorship of Maulana Abdullah Emadi and Molvi Abdul Razzaq Malihabadi and then there was Maulana Abul Kalam Azad's *El-Fam'ia* from Calcutta. In 1935, an Arabic magazine, called *El-Rizwan* was started from Lucknow under the editorship of Hakim Mohammad Askari Naqvi which, however, ceased publication after four or five years.

El-Zia, the Arabic organ of Nadwatul Ulema, Lucknow, was read with interest in the literary quarters of the Arab World. It was edited by the late Maulana Masood Alam Nadwi whose proficiency in Arabic was acknowledged by the highest in the line. Nowadays, also, a monthly Arabic magazine devoted to the cause of Islamic regeneration is being brought out under the patronage of Nadwa under the title of *Al-Ba'as-ul-Islami,* and the students of that institution publish their own fortnightly Arabic journal, *El-Raed.* Recently, the Darul Uloom of Deoband also has started to dring out an Arabic magazine called, *El-Yaqazah,* which is published every month.

Present-day Writers in Arabic

Moreover, the Nadwa College has produced a crop of Arabic writers and scholars who have earned a name for their literary endeavours in the Arab countries. It is not possible indeed, for an impartial critic to overlook the services of the Nadwa scholars and writers while taking stock of the various intellectual and literary movements of the modern Islamic World. As writers they have evolved a style of their own representing a most pleasant blending of literary charm wuth the vitality and radiance of faith, and classical chastity and maturity with the spontaneity and freshness of modern literature.

Arabic has a deep-rooted association with India. It was taught in schools and was a source of higher learning. It gave its vocabulary to enrich India's principal languages and its script was adopted by Urdu, Sindhi and Kashmiri. Several centres of learning with emphasis on classical and theological studies were founded and these continue their proud and productive records.

English became the official language of the country even before the turn of the century and was the medium of higher education, mass communication and commerce. As a result of the dominance of English, Indians remained largely unacquainted with developments in other foreign languages and thus Arabic was also eclipsed.

Sporadic attempts were made to translate modern Arabic books into Indian languages but it is ironical that while Tagore has become a household name with the Arabs, modern Arab writers have not been properly introduced to India. As Arabic studies in recent years have been attracting increasing numbers of students all over India we

have been forced to draw largely on books and materials produced abroad for our understanding of Arab culture and literature.

In the light of this context, the University Grants Commission entrusted me with the task of preparing a study on modern Arabic literature under the supervision of Prof. S. Maqbul Ahmad to serve both as a ready reference to the advanced student and be of interest to the laymen as well. In order to reach the majority of Indian readers it was proposed that the book be written in English.

This survey highlights two-thirds of 20th century Arabic literature to 1967, a date which heralds a change of mood in Arab writing. The period thereafter is too close to afford an objective study of contemporary literature and has not been investigated. Writers from Syria, the Lebanon, Iraq and Egypt are included as well as those who settled in the United States. It was not possible to encompass a range of writers from the entire Arab world in one volume. The Palestinian writers, who form a distinct and powerful group of their own, have been detailed for a later study. The authors reviewed in this book are nevertheless fairly representatative of modern Arabic literature.

The Ahle Hadeeth Movement has produced hundreds of scholars, reformers, writers and leaders who are well- known for their contribution in the Islamic fields, not only in India but also in foreign countries. They propagating the Islamic learning and religious sciences. Hundreds of works have been authored by them which hold important place in the intellectual circles. Their works contain invaluable research materials on Quran, Hadeeth, Tafsir, Fiqh, Islamic History, Philosophy, Sirah, Tasawwuf, Education, Urdu and Arabic language and literature and other field such as ethics, Politics and Economics. Many of these works have been translated into English, Turkish, Persian and other Indian languages e.g. Bengali, Tamil, Telegu etc. The scholars took endless pains in collecting the historical data and test their accuracy. They have written in elegant and modernistic style and above all with and impartial criticism.

The books of Ahle Hadeeth Movement related to Sirah of Prophet (PBUH) and the biographies of Sahabah, taba'in and taba'tabin and the heroes of Muslim world inspire the Islamic ideals and desire to act and live in society accordingly. In these biographical writings, it is clearly seen that a true believer should nurture such ideal

qualities as gentle disposition, tenderness of heart and susceptibility to goodness, courage, steadfastness, toleration, abstinence, sincerity, trust in Allah, patience, contentedness etc.

The historical writings of the scholars of Ahle Hadeeth Movement are also very rich and informative. A number of books have been written by them almost on all aspects of Islamic history. While some of these books provide a vivid account of the history Muslim monarchs and their nobles and courtiers and some others deal with the history of Pre- Islamic Arabs, Prophet Muhammad (PBUH) period, Khulafa-e-Rashedin, Umayyad, Abbasids, Ottomans, Mughals etc. providing rich information about many of areas of Europe, Africa and Asia and Muslim lands situated there. Their books are a store-house of research and precious information not only about political and religious conditions but also social and economic life of different Muslim periods and lands such as Arabia, Egypt, Syria, Iraq, Iran, India, Turkey, Afghanistan, Spain etc.

In philosophical writings, the scholars of Ahle Hadeeth Movement tried to remove the misconception that the Muslim philosophers were not true believers or they were weak in their faith. On the other hand, they also highlighted the letter's effort and contributions to bring about a harmonization between philosophy and Islamic faith. Religion itself is a kind of philosophy because it deals with the same broad questions, and therefore, it can also be explained through the philosophy. So the harmonization of the two is only desirable. The Ahle Hadeeh Movement scholar's introduced the Muslim Philosophers in the light of their philosophical contributions.

The writers of Ahle Hadeeh Movement have great contributed in the field of literature and other writing of literary significance, such as letters and safarnamas. They also compiled dictionaries and thereby enriched the Arabic Urdu literature.

They highlighted the importance of Arabic language because for Islamic learning it is fundamental. One cannot study the original sources of Islamic science without acquiring proficiency in Arabic language and literature. The scholars their respective

is wide-ranging and covers almost every aspect of Islam. They also made worth while contribution in Islamic arts and sciences through their translation.[164]

Arabic is one of the most important languages of the world. Being the language of the holy Quran and the Hadeeth. Muslims all over the world learn this language. Indias relation with Arab world are centuries old. Arab traders used to come to India. They usually traded in spices, precious stones and incense. But along with this trade, they traded words and culture also. Consequently a good number of words from Indian languages were introduced to Arabic language. But after the advent of Islam its spread in India the interaction increased. Thus Arabic influence on Indian languages also increased. This influence was so much that a new language namely Urdu or Hindustani was ivolved. But this influence was not restricted to Urdu. Almost all languages at least from west, North and East India adopted so many Arabic words which are either found on their original form or slightly changed.[165]

6.1 MOSQUES-AS MADRASAH

Qur`anic directives, Prophetic sayings and *sahabah`s (companions of the Prophet)* encouragement to education led the Muslims from the very beginning to take interest in the acquisition and dissemination of learning and education. During the time of Prophet Muhammad (S.A.W.), some *sahabahs* used to stay on a platform, called *suffah,* in the mosque of the Prophet (S.A.W.), in front of the Prophet's (S.A.W.), house, and learnt *Qur'an*, *hadeeth* and their meanings. The mosque was not only a place of worship but also a centre of education. Infect, the mosque of the Prophet (S.A.W.) served as the first model of a mosque-*madrasah* for later mosques. *Hadrat*

164 "History of Islamic education in India and Nadvat ul-Ulama"written by Dr. G.A.Khan published by Nusrat Ali Nasri for Kitab Bhavan, 1784, Kalan Mahal, Darya Ganj, New Delhi-110002(India).

165 souvenir, International conference on Arabic and Islamic studies in north east India, 27-29 June ,2013 organised by department of Arabic, Abhayapuri college: Abhayapuri, Bongaigaon, Assam (India). Edited by Dr.B.H.A. Ahmed.

‘Umar (R) sent seventeen teachers of the *Qur`an* in every province of Muslim territory and the people attended their lectures in the mosques.[166]

As the time passed, the preachers and teachers were seen scattered all over the conquered lands. So we find that in the third century of *hijrah* all the mosques were firstly the places of worship and secondly the seats of learning. In this regard J. Pederson writes,

“In the beginning, mosques were an

Asylum for all branches of Islamic

Sciences. This was the meeting place of

All learned men, the place of devotion

And study, of working and discussion.”

It is said that Nizam ul-Mulk Tusi (456/1063-480/1087) a Saljuq vizier, was the first who founded an independent *madrasah.* But this claim was rejected by the historians’ al-Maqrizi and as-Suyuti on the basis of earlier examples of Muslim Spain. Besides mosques, a separate academy, *Baitul-Hikmah,* was founded by Caliph Mamun in 830 AD, at Baghdad with a library, astronomical observatory and hostels for scholars attached to it. Likewise, several other academies were founded later by caliphs, scholars and rich people, e.g. *Khazinat ul-Hikmah* of ‘Ali bin Yahya (d. 275/888), Dar *ul-‘Ilm* of Musa Ja’far bin Muhammad (d. 323. 934). *Khazinat ul-Kutub* of Add ul-Daulah (d. 367/977), *Dar ul-Hikmah* of al-Hakim (d. 1005), and the Fitimid ruler of Egypt ect.24 these seats of learning were called *madrasas.*

From the very early time, *madrasas* were attached to mosques or mosques were being used as *madrasas.* Usually, the term *madrasas* is applied where the teachings of *Qur’an* and *hadith* are imparted. Apart from mosque, frequently such buildings as *ribat, khanqah, dairah* etc. also fulfilled the purpose of *madrasas.*[167]

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166 MuhammadTahir,OP.Cit.,P.I.

167 *The Encyclopaedia of the Modern Islamic World, vol.III, ED. Jhon. L. Esposito. Oxford university Press. New York. 1995.P.13.*

During the early centuries of Muslim rule, there were not separate buildings for schools. Education was imparted in the mosques. Almost all the mosques were used as *madrasa* and as academic institutions. Due to this reason big and spacious mosques were founded in every quarter of Islamic cities of India. The magnificent mosques which still exist in Delhi, Agra, Lahore, Jaunpur etc. were all used for teaching purpose. The small rooms around the courtyard of the mosques were used as residence by the students and teachers. Fatehpuri and Akbarabadi mosques which were built about 1649/1060 are still used as *madrasah* and the students still reside in their courtyard-rooms.

The old *khanqahs* of *sufis* or *durveshes* were also used as *madrasas. Sufis* and *shaikhs* along with their sufistic practices engaged themselves in dissemination of *Shari`ah* (exoteric side) and *tariqat* (esoteric side) or *zahir* and *batin* (the exterior and the interior). The state grants and private endowment to *khanqahs* were spent on students.

Rooms and cloisters, which were constructed around the tombs and graves of *sultans* and *shaikhs,* were also used as *madrasas*. Such as the tombs of 'Ala' ul-Din Khilji, Humayun and others that are still existed in Delhi, Agra, Ahmadabad, and Bijapur etc. are living testimonies to this history.

Besides these schools, mosques, tombs and *khanqahs,* many scholars used to teach students at their homes. To some of them, they even provided free lodging and boarding. In the absence of any proper shelter, they even imparted education in open fields121

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 educational 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 lakh had been granted for the 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 material support to the missionaries. Their intentions became clear when in 1835 a resolution was passed that all the funds be 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 Muhammadian 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 there were no more Muslims particularly in higher ranks in Government services. 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 Muhammadians emerged from the eighteen years of harrying absolutely ruined.

East India Company, on the other hand, started to destroy the centers of Indian industries for which even English men like Sir Charles Trevelyen and Montgomary Martin expressed their grief. East India Company also passed the Land Act which adversely influenced the economic condition of the Muslims. Likewise, they took over all financial sources under their control. Consequently, the revenue-collection passed from the Muslims to the English hands.

Muslims` condition became still 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.

Apart form this; there were other reasons behind the downfall of Muslims particularly in Northern India, I. e. their racial pride. Muslims were the descendants of nobles, officers and soldiers, many of whom enjoyed privileges of large estates and pre-eminence and as such considered the British as usurpers. Another reason was

religious apprehension. Due to this Muslims widely refrained from active participation in the new educational system of East India Company.

When the British became politically and economically powerful they started to interfere in the educational set-up. For example they extended all kind of support to missionaries for the propagation of Christian faith through educational institutions. They passed resolutions and favored Western languages and learning's. They sanctioned funds to facilitate English education and modern sciences. At the same time, they confiscated or withdrew all aids, endowments and *waqf* properties of the *madaris*-e *islamia* which were the source of all stipends of the teachers and the facilities of students. So with each day the number of students and teachers in the *madrasas* began to decrease and soon led them to be the *madrasas* closed down for even. The scholars who used to teach at their own houses were forced to discontinue this good work as they were considered enemy of the British whose properties were often seized and they were themselves imprisoned.

6.2 Role of Ahle Hadeeth Madrassas for the development to Arabic Literature in India.

Madrassas of Nizamia Pattern

Besides these, there are several other *madrasas* which follow the Nizamia course of study and are similar to them in many other ways also. They have played a meritorious role in the promotion of Islamic theological learning and the general religious correction and reform of Indian Muslims. As regard, the Shahi Madrassa of Moradabad and the Madrassa-i-Imdadia of Darbhanga are more famous in northern India.

The Ahle Hadeeth sect also has several of its own theological *madrassas,* such as, *Madrassa-i-Rahmaniya* of Varanasi Madrassa-*i-Ahmadiyah Salafia*, *Lahria Sarai, Darbhanga, jamia sayeed Nazir Hussain Dehlavi*, Fatak Habsha khan, Sadar Bazar, Delhi, *Madrasa Darul Kitab Wash Sunnah*, Sadar Bazar, Delhi, *Madrasa Riazul Ulom Islamia*, 4085 Urdu Bazar, Delhi. Jame Masjid, *Mahadat Talimit Islami*—4 Jogabai, Jamia, Nagar, Nagar, New Delhi—25, *Jamia Salafia*, Rawri Talab, Banarash, U.P, *Jamia Rahmania*, Madan Pura, Banarash U.P, *Jamia Faiz-E-Aam Islamia*,

Maunathvanjan, U.P, *Jamia Asaria Darol Hadees*, Maunathvanjan U.P, *Jamia Alia Arabia* Maunathvanjan U.P, *Madrasa Darul Huda*, Eusuf, Basti U.P, *Darul Ulom Shasnia* P.O. Al- Huda, Basti, U.P, *Jamia shirazul Ulom Ash-Salafia*, Bandahar, Gunda, U.P, *Mahadul Islami Ash-Salafi*, Basa, Bareli, U.P, *Darul Ulom Salafia*, Shukura Panahnah, Hariyana, Darul *Ulom Muhammadia*, Malegaon, Mombai, Maharastra, *Darul Ulom Darus Salam Arabic College*, Omarabad, Tamilnadu, *Darul Ulom Mahammadia Arabic College*, Raidarag Karnataka, *Darul Ulom Ahammadia Salafia*, Darbanga, Bihar, *Madrasa Ahammadia*, Biragania, Shishmori, Bihar, *Madrasa Islamia*, Ragunagar, Madura, Bihar, *Jamia Islamia Salafia/Madrasa Islahul Muslimin*, stone Mosque, Patna-6, Bihar, *Madrasa Darut Takmil*, chandura, Muzafarpur, Bihar, *Jamia Mahammadia*, Madupur, Patna-6-Bihar, *Jamia Shamsul Huda*, Dilal pur, Shahebganj, Bihar, *Mahadil Ulom Islamia*, Khagra, Kishanganj, Bihar, *Jamia Islamia Salafia*, Etarvita, Howly, Barpeta, Assam. Its institution (Madrassa-i-Rahmania) at Delhi had to be closed after Partition in 1947. The others are doing useful work.

Among the official and semi-official Arabic *madrassas*, the Madrassa-i-A`lia of Rampur, Madrassa-i-A`lia of Calcutta and Madrassa-i-Shamsul Huda of Patna deserve special mention. Some time back, the *madrassas* of Rampur and Calcutta also commanded great importance among the Muslim religious institutions of the land.

A number of *madrassas* are run by the Shia Muslims, too, most of which are found in their chief religious and educational centre, Lucknow. Better known among the Shia *madrassas* at Lucknow are Sultanul Madaris, Madrassa-i-Nazimiya and Madrassatul Waizeen.

In the South, where considerable religious awareness and interest for religious education is noticed among the Muslims, there are functioning a large number of Arabic *madrassas.* More prominent among those *madrassas* are the Madrassa-i-Nizamia of Hyderabed, Jami'a-i-Darus-Salam of Omanabad and El-Baqiyat us-Salehat of Vellore. The Madrassa-i-Jamalia of Madras was once a very flourishing and progressive seat of Islamic instruction, but it went defunct some time ago. Attempts are now being made to revive it.

The area of Malabar (now a part of the State of Kerala) has always been known for its religious devoutness and attachment to the Arabic language. A large number of

Arabic *madrassas* are found there. *Madrassas* located in and around Calicut, like Rauzatul Uloom, Madinatul Uloom and Sullam-us-Salam are more prominent. The Arabic language ranks in importance next only to the State language, i.e., Malayalam, and English, and is taught in Muslim schools and colleges as the second language. The Kerala Government even have formulated as Arabic curriculum which is fairly successful.

There are many *madrassas,* both of the old and the modern styles, in Gujarat. The Jamia Islamia of Dabhel was really a great institution once, claiming on its staff men of the calibre of Maulana Anwar Shah Kashmiri and Maulana Shabbir Ahmad Osmani. Jami`a-i-Husainia and Jami'a-i-Ashrafia of Rander and the Arabic *madrassas* of a Chhapi and Anand are the more noteworthy.

Darul Uloom Nadwatul Ulema, Lucknow

Maulana Mohammad Ali of Monghyr often had the occasion to hold theological polemics with Christian missionries. He also brought out a missionary and dialectical journal called *Tohfa-i-Mohammadiyah.* He was a man of vast study and possessed a sensitive mind. He realised that the traditional syllabus and educational system and the ancient scholastic theology could no longer deliver the goods. They had ceased to be adequate for combating the cultural impulses released by the West and producing preachers and interpreters of the Faith who could cope with the changed needs of the times. To achieve these objects it was necessary to work out an improved and integrated syllabus, cutting short or amending the older and far-fetched philosophic-al studies and incorporating the modern sciences.

It was a time when fierce controversies were raging among the various schools of Islamic jurisprudence--the Hanafi, the Shafa`i and the Ahle Hadeeth culminating in litigation and riots, to the general humiliation of the Muslims. The Maulana came to the conclusion that the dismal state of affairs could not be remedied till the qualities of broadmindeness and toleance and the ability to rise above trifles and disputations on the details of Fiqh were not developed among the teachers and scholars of Muslim religious institutions. He formed an association known as Nadwatul Ulema to reconcile the differences among the contending Muslim sects, and, later, in 1898, founded a model institution at Lucknow.By and by, the Darul uloom Nadwatul Ulema succeeded in winning the support and goodwill of the

genuinely solicitous and broadminded Ulema and leaders of Muslim opinion representing different schools of thought who voluntarily lent to it their services in various capacities. The names of Maulana Shilbi Nomani, Maulana Habibur Rahman Khan Sherwani, Maulana Abdul Haq Haqqani, Maulana Shah Sulaiman Phulwarawi, Munshi Athar Ali Kakorwi, Munshi Ehtisham Ali Kakorwi, Maulana Mohammad Ibrahim Aarwi, Qazi Mohammad Sulaiman Mansurpuri, Maulana Sanaullah Amritsari, Maulana Sir Rahim Bakhsh, Maulana Masihuzzaman Khan (teacher of the late Mir Mahboob Ali Khan, the Nizam of Hyderabad), Maulana Khalilur Rahman Saharanpuri (son of Maulana Ahmed Ali Muhaddis), Maulana Hakim Syed Abdul Hai, Nawab Syed Ali Hasan Khan (son of Nawab Siddiq Hasan Khan of Bhopal) and Maulana Hakim Dr. Syed Abdul Ali deserve specially to be put on record in this connection.

Ignoring with equal severity the view of the older *madrassas* that to depart in the smallest degree from ancient learning was a transgression and a sin, and of the modern universities that, apart from modern knowledge, everything in the domain of *knowledge* and learning were worthless, the Nadwa was planned from the earliest to pursue a balanced and moderate course. Its founders were suspicious of extremism, both ancient and modern, and considered the mental and social exclusiveness and rigidity of the Ulema and their juristic dissensions and fine disputations as highly detrimental to Islam and the Muslims.

Nadwa, thus, was designed, fundentally, to strive towards a synthesis of the old and the new. Its sponsors believed that where Faith was concerned, it was emphatically eternal and absolute, permitting neither alteration nor amendment, but knowledgewas evolutionary and changing. The high objective before the institution was to bring together the various sects of Ahl-i-Sunnat into a single unity. It has never subscribed to the view that the Islamic theological sciences or syllabus of teaching were sacrosanct and unlaterable.

The Nadwatul Ulema focussed its attention primarily on the teaching of the Quran as an eternal programme of life. It also took up the teaching of Arabic as a living language since it held the key to the understanding of the Quran. It did not commit the folly----as the case was in India generally--of regarding Arabic as a dead, classical language which was no longer current and in everyday use anywhere in the world. It

excluded from its curriculum—or reduced the importance of—such sciences as had ceased to be of real value in the existing times, and in their place, introduced those modern branches of study whose knowledge was essential to the Ulema for rendering an effective service to Islam in the prevalent context of things.

Another major aim and purpose before it was to produce preachers and interpreters of Islam who could present Faith to the present-day world in a bold and effectiv manner and in a form and language it could understand. By the grace of God, it has achieved commendable success in all these directions. It has produced exemplary servants of Islam and high-ranking scholars who can well be held up as models to the World of Islam. These scholars have made invaluable contributions to the study of Islamic history, literature, scholastic theology and life history of the Prophet.

Madrassat-ul Islah, Sarai Mir

Madrassat-ul Islah was started by Maulana Hameeduddin Farahi at Sarai Mir in Azamgarh in 1909, on the lines of Nadwatul Ulema, Lucknow. The subject of special study here also has been the commentary of the holy Quran. Its teachers and pupils have faithfully followed the path shown by Maulana Farahi in his own commentary of the Book. It is noted for austerity and a lofty academical atmosphere.

Darul Uloom, Bhopal

Bhopal has been an important seat of Muslim theological learning. It was, however, feared at the time of the merger of Indian States, after the attainment of independence in 1947, that religious learning will come to an end not only in Bhopal but the whole of central India (now called Madhya Pradesh). This fear was dispelled by the prompt action taken by the Ulema of vision and courage. A *madrassa,* called Darul Uloom, was founded, under the patronage of Syed Sulaiman Nadwi (who was then the Qazi of the State and Rector of Jami'a Ahmadiyah at Bhopal) and due to the untiring endeavours of Maulana Mohammad Imran Khan Nadwi, in the spacious mosque—Taj-ul-Masjid—of Bhopal. It is modelled after the Nadwatul Ulema of Lucknow so far as the course of studies and method of instruction are concerned. It is functioning admirably under the Managership of Maulana Mohammad Imran Khan Nadwi and has risen, within a few years, to be a foremost Muslim theological institution of Madhya Pradesh.

Modern Institutions

In addition to the Arabic *madrassas*, there are the universities founded by Muslims at Aligarh, Delhi and Hyderabad to afford the Muslim youth the opportunity to acquire higher proficiency in modern learning and foreign languages, and to traint it to enjoy its share of the public services and play an unrestricted part in the various fields of national activity.

Muslim University, Aligarh

The oldest and the most famous among these universities is the Muslim University of Aligarh. It has wielded a powerful influence in shaping the mental attitude, collective character and politics of the modern Indian Muslims, and is included among the biggest seats of learning in the country. It was founded by Sir Syed Ahmad Khan in 1875 when it was called Madrassatul Uloom or the Mohammaden Anglo-Oriental College.

A lamentable intellectual and social decay had set in among the Muslims after the Upheaval of 1857. They had fallen a prey to acute despondency and frustration. The British rulers were excessively mistrustful of them; they looked upon them with suspicion and contempt. One of the results of this policy was that the doors of public appointments were almost totally barred to them. Till yesterday they were the ruling race and the arbiters of India`s destiny; now they had been completely ejected from its government and administration.

Sir Syed was blessed by God with an awakened heart and a sympathetic soul. He had seen the twilight of Muslim power in India. When the night eventually descended of Muslims it stirred him powerfully and he made earnest efforts for their recovery and rehabilitation. He decided that so long as Muslims did not receive English education and adopt the western mode of living they would not be able to shed the inferiority complex they had so mournfully acquired, nor would the British masters be willing to treat them with equality. It was to fulfil these needs that he established the college at Aligarh, which later, in 1921, attained the status of a University.

The Muslim University was eminently successful in its aims. It gained in no time the confidence of the British Government. Students from well-to-do Muslim families were attracted to it in an ever-increasing number, and, after completing their

education, they were appointed to the highest offices of the state that were open to Indians. The University has also played an unforgettable part in the political life of the country, particularly of Muslims. It is here that the movement for a separate Muslim homeland, as against the ideal of a united Indian nationhood, was born. Not only has it successfully preserved its denomination and many of its basic traditions in the post-freedom days, but also developed and progressed in several ways. Its annual (recurring) expenditure has reached the figure of rupees four crores and ten lakhs and there are about 10,000 students on its rolls, 40% of them being Hindus. The standard of discipline here has been higher than in the other universities as a whole.

The number of Hindu students in the Faculty of Medicines and Engineering is approximately 65 per cent and 55 per cent respectively.

Jami'a Millia, Delhi

Some outstanding alnuni of the Muslim University had, on losing faith in it during the hectic days of the Khilafat agitation, founded an independent national University under the title of Jami'a Millia, in 1920. Its foundation-stone was laid by Sheikh Ul-Hind Maulana Mahmud Hasan Deobandi of blessed memory. A few years later, the new university was shifted to Delhi. The chief architect of the idea of a national university was Maulana Mohammad Ali, in the execution of which he had the assistance of his well-known colleagues, Hakim Ajmal Khan and Dr.Mukhtar Ahmad Ansari. The Jami'a had on its staff men whoes sole ambition was the service of the nation and the country. Having chosen for themselves a life of trial and hardship they stood valiantly against many a storm under the inspiring leadership of the renowned education, the late Dr. Zakir Husain Khan (former President of India). The Jami'a holds a brilliant record of work in the promotion of learning and culture. Now it is a flourishing institution under the generous patronage of the Union Government and the able guidance of its Vice-Chancellor, Prof. Masud Hasan.

Muslim Educational Confernce, Aligarh

The Muslim Educational Conference is the oldest educational association of Indian Muslims. It was founded by Sir Syed Ahmad Khan in 1886 for the promotion of modern education among Muslims. This Conference has performed yeoman service in the creation of Muslim political and educational awakening in the country. It was

under its wings that the Muslim League was born in 1906. Since 1947 it has almost been a dead organization. It the past it had among its secretaries men of the renown of Sir Syed Ahmd Khan, Nawab Waqar-ul-Mulk and Nawab Sadar Yar Jung Maulana Habibur Rahman Khan Sherwani.

Govt. aided madrasah education in Assam:

The system of Madrasah education is not an isolated one but it is supplementing the educational pattern of mainstream. From the time immemorial the Madrasahs are discharging social obligation towards the nation as a whole. They are dealing with imparting elementary education for the deprived people, whose avenues and opportunities are limited. The Madrasahs play an integral role in creationcomunity linkage. They are founded with the initiative of Muslim community and in course of time, are recognized and founded by the govement. Most of these madrasahs are in such areas where there were few or no schools. Where community came forward and created access for students, students, majority of who are first generation leaners. These madrasahs have successfully synthesized the religio-cultural needs of the community along with modern concepts in education and thus ensure enrolment and participation of the common citizens of the country.

The government aided madrasahs of Assam are mainly of two types-Middle English and High Madrasah. But the madrasah higher secondary falls under the first category while the pre- senior madrasah madrasah, senior madrasah, Arabic college and Title madrasah fall under the second category. The madrasahs of first categoryimpart education like that of other institutions and their courses and curricula are being changes from time to time as per need. On the other hand the madrasahs of second category impart educationon both the theological and general subjects, and there lies its uniqueness, but their courses and curricula are not scientific and student-centred rather thses institutions follow a classical pattern of courses which includes mostly pre-Islamic Arab culture and literary works, which sedom helps the students of

modern times. Therefore, even after spending ten academic years in the madrasas, most of the students are found unable to write or speak in Arabic.[168]

6.3 VERIOUS COURSES OF STUDIES IN THE MADRASAS OF INDIA

Reformation in the courses of studies and system of education was one of the main factors behind the formation of Nadvat ul-'Ulama', because with the advent of British in India Western influence in the field of culture and civilization, arts and sciences started playing a leading role in the society. Particularly for Muslims, it was the period of confusion and conflict that how they would be able to preserve Islamic civilization and to adopt Western education at the same time.

In these circumstances, Muslims in general were divided into two groups. One opposed the acquisition of modern education and advocated for the restoration and preservation of Islamic learnings. They were of the view that turning to Western education meant renouncing Islam itself in favour of Christianity and gradually it would weaken their faith and belief. The other group advocated for the acquisition of modern education to meet the needs of the day. They considered it was the only means of enlightenment and modernisation for the Muslim Community. In the following years, the gad between these two conflicting groups further widened and blocked their way of progress.

This situation led to the emergence of a third group which was convinced of the necessity of adopting the middle way and of trying to reconcile between Islamic values and modernistic views. They advocated for the acquisition of such modern education which was not against the Islamic teachings. The man who played, in this, a key role was Maulana Shibli No'mani. He observed minutely the ideological

168 Souvenir, International conference on Arabic and Islamic studies in north east India, 27-29 June,2013, organised by department of Arabic, Abhayapuri college: Abhayapuri, Bongaigaon, Assam (India). Edited by Dr.B.H.A. Ahmed.

compulsions of the *'ulama'* and concluded that the out-dated courses of studies were the main reason of the rejection of modern knowledge.

In this context, their ideas and views took a practical shape in the annual convocation programme of *Madrasah-e Faid-e Am* in Kanpur with the approval of four resolutions regarding the reformation in the curriculum and organisation of Islamic institutions. Along with this, a committee of twelve members was formed to advice on necessary modifications in thecurriculum after examining the prevalent courses of studies and system of education. They were also suggested to take help from Maulana Rashid Ahmad Gangohi.

In the same convocation programme, Maulana Shah Muhammad Husain of Allahabad focussed on the aims and objectives of Nadvat ul-'Ulama' and pointed out comprehensively to the demerits of the out-dated syllabi of Islamic institutions. He also emphasized that the system of education needed urgent reformation. His ideas and views were greatly supported by Shibli No'mani.

In his speech, Shibli replied argumentatively to the following questions:

"What was the system of education in Islam? Why changes took place in the courses from time to time? How and why *maqulat* became a part of curriculum? What were the reasons behind the popularity of *Dars-e Nizami* and demerits of the *madrasas'* curriculum?

Maulana Altaf Husain Hali also sent an article on the 'necessity of curriculum reform', in which he laid more emphasis on the teaching of History, Geography and Arabic language and Literature.

Views of Shibli No'mani Regarding Syllabi:-

Maulana Shibli realized that the acquisition of English language and Western sciences were necessary for the cause of Islam. He highlighted the Western spirit in English interpretation of Islamic faith and ethics. So it was the prime duty of the *'ulama'* those they:

Rectify the wrong interpretation of the Qur'anic injunctions by orientalists.

Acquire the science of Western sciences and literature to refute the Westerners' attack.

Check the unbridled interpretation of Islam by Westernised Muslim scholars.

Prepare up-to-date syllabi for *madaris-e islamiya.*

Moreover, in the support of the above point Shibli gave an example that as in the 'Abbasid Kingdom, Greek Philosophy was being taught for the defence of Islam and it was considered as a religious act, in the same way it was time to study Modern Philosophy and understand its theories for refuting their attacks. In the words of Shibli No'mani,

"These Greek sciences were neither our theological sciences nor an understanding of our religion is dependent upon their knowledge. Imam Ghazali had included them in the syllabus of our theological schools so that our '*ulama*' would not remain ignorant of the Greek sources of the Philosophical concepts propagated largely by the followers of the Batini Sect and could provide be fitting answer to the agnosticism of their time. But now these agnostics have disappeared and so have the Greek sciences. The Rationalists have lost faith in the soundness of the issues raised by them. Their influence has waned in the course of time and they have ceased to be a threat to Islam. In their place, there are new sciences, new problems and new discoveries and what the *'ulama'* of today need is to master them in order to remove the current difficulties of Islam and to dispel the doubts and misconception of modern age in a scientific manner." 'Allamah Shibli never hesitated to borrow any thing from Western arts and sciences if they were beneficial and advantageous for the regeneration of Islam. He in his educational planning combined the modern subjects and religious sciences. At one time-he opined that the spread of modern education amongst the Muslims was largely dependent upon the support of '*ulama'* and, at the same time the religious movement needed the support of English educated Muslims for its success.

Characteristics of *Dars-e Nizami:*

'Ulama' and scholars of the time realized that the prevalent syllabi, popularly known as *Dars*-e Nizami, failed to fulfil the need of the day. Many out-dated books were

included in the *dars.* More emphasis was put on the study of *maqulat* rather than on the study of *Qur'an, hadith, tafsir, fiqh.* Consequently, the products of the *madrasas* were not having proficiency in arts and intellectual skills. Shibli highlighted the demerits of the syllabi of *madaris-e islamiyah;*

"Few books are on these subjects and disciplines which are necessary to study and more emphasis is given to those aspects whose acquisition is not needed. Such as knowledge of *sarf* and *nahv* is required to only such extent as may enable the students to acquire proficiency in Arabic language and literature. But much more time is given to the study of *sarf* and *nahv* whereas literautre as such is neglected.

"Books on philosophy and logic covered major parts of the curriculum and the books on *tafsir, hadith, fiqh* and *usul-e fiqh* are in much smaller number.

"Many books are confusing and full of ambiguous interpretations as regard to its subject-matter. Such as ***Hamd-ullah, Mir Zahid, Mulla Hasan, Qadi Mubarak*** etc, are books on logic but in them philosophical problems have been dealt at length which hinders proficiency in the art of logic.

"Only two books on *tafsir-**Jalalain*** and ***Baidawi*** are included in the syllabi. ***Jalalain*** is so short that its words are equal in number to the words of *Qur'an.*

"Ilm ul-Aqa'id is very important subject but only ***Sharh 'Aqai'd-e Nasafi*** is prescribed. It is a book meant for primary level only. Although another book ***Sharh Mawafiq*** is also included but the portion of ***Umur-e Ammah*** which has no concern with *kalam,* is taught,

"Not a single book is included on modern subjects in the curriculum.

"There is no place for English in the syllabi."

Maulana Syed 'Abd ul-Hai also discusses in detail regarding the courses of studies of Indian *madrasas.* He writes,

"The following books on logic had been included in the syllabus without any consideration, e.g. ***Ghulam Yahya, Mulla Hasan, Hamd-ullah, Qadi Mubarak, Shary Sullam Abd ul-'Ali Bahr ul-'Ulum, Hashiyah-e Mir Zahid , Sharh Sullam Mulla Mobin*** Etc.

He further writes that two books on *tafsir*, fifteen books on logic and two books on *balagha* (rhetoric) had been included in the courses of studies. Geography, history and *'Ilm-e 'Aijaz ul-Qur'an* has got no place in the syllabus. Most of the books lack in clarity and lucidity in the treatment and subject matter they deal with.

After taking into consideration the courses of studies of *madaris-e islamiyah*, it becomes clear that students gave major part of their student's life in the acquisition of *maqulat*, which is of no use, and very little attention is being paid to religious studies. For exapmle ***Sharh Mulla Jami*** comprised 400 pages took eight months, ***Mukhtasar ul-Ma'ani*** comprised 340 pages and took seven months but the time alotted to ***Sahih Bukhari*** is 63/4 months only while it comprises 1128 pages.

Gradually the courses of studies of ***madaris-e islamiyah*** were moving on the path of deterioration. The books, which were being included, year after year, were almost all ***Shuruh*** and ***Hawashi.*** Scholars devoted most of their time in writing down ***Shurah*** and ***Hawashi.*** Syed 'Abd ul-Hai wrote that there were 117 books on ***Sharh*** and ***Hawashi*** on logic. Thirty seven ***Shuruh*** had been written only on ***Sullam*** of Muhib-ullah Bihari. Moreover, Maulvi Muhammad Faruq Chiryakoti narrated from his mentor Mufti Muhammad Yusuf, as referred by Syed 'Abd ul-Hai in ***al-Nadvah that*** in his childhood ***Sharh Sullam*** was not included in the courses of every madrasah. But the desciples of Qadi Mubarak used to teach ***Sullam and Sharh Sullam Qadi Mubarak and Sharh Sullam Mulla Hasan*** was being taught by the desciples of Mulla Hasan. In the circle of Bahar ul-Ulom ***Sharh Sullam Bahr ul- Ulom*** had been taught and Hamd-Ullah's desciples used to teach ***Sharh Sullam Hamd-Ullah***. For polemical discussions, they often used to consult each other's ***Sharhs***. Consequently, in the later years, all the ***Shuruh*** become a part of the curriculum.

Shah Waliullah's contribution to education:

It was Shah Waliullah who was a renound figur's of the Ahle Hadeeth Movement. He was realized this deplorable state and especially the total neglect of Hadeeth. On his return from hajj, he devoted his life to the teaching of hadeeth. Upto now, there were only two books, i.e. ***Mashariq ul-Anowar*** and ***Mishkat Masabih*** which had been included in the syllabus of madaris-e-Islamiyah in the field of hadeeth. Shah Waliullah introduced hadeeth in a big way and thus the teaching of ***Sihah Sitta*** (Six authentic books of Hadeeth) was started in the madrasah.

Moreover, he also prepared a syllabus, in which he on one hand, included hadeeth, tafsir, tasawwuf and fiqh in the religious sciences and on the other hechose grammar, logic, philosophy, astronomy and mathematics for rational science. But due to political disturbances in Delhi, he could not give it a practical shape. The centre of the state patronage of intelectual and educational accomplishments had shifted now from Delhi to Lakhnow-where logic and philosophy and already attained position of importance.

Education of Modern Arabic:

Arabic is the day-to-day speaking language of all most all the Islamic countries. As the time passes away many new words and terminologies, idioms and phrase are being added to the language. Without the knowledge of these new words and terminologies, it is very difficult to understand today's Arabic newspaper, magazines, journals and books. In this way, the new Arabic language is much different from the classical Arabic.

Shibli Nomani after his return from Egypt and Syria compiled a glossary of these new words which he added at the end of his book Safar Namah Rome wa Misr wa Sham. Shibli had a wide collection of books and magazines which he, during his Deanship of Dar ul-Ulum, used to distribute among the students and directed them to translate and review them. Along with this, a topic was also given for discussion; speech or writing for which he also provided correction and guidance. He had established a big library with many sections of special study.

Syed Sulaiman Nadvi was among those who got the full opportunity to benefit from Shibli's books and guidence. He had been taking interest in the study of literature from the very early age. He was regular reader of the newspapers and magazines of Egypt and Syria which were being brought by Shibli. Therefore in 1908 Syed Sulaiman Nadvi himself wrote that this was the first chair of its kind in the *madaris-e islamiyah.* Shibli wanted to send him Egypt for compiling new words and terminologies. But due to the political disturbances in Egypt he could not go there. It was the result of Shibli1's advice and guidance that two treatises into Arabic on new words and terminologies entitled ***Durus ul-Adab*** were compiled by Syed Sulaiman Nadvi. These treatises were taught and still are being taught in many Arabic *madrasas.* In 1910, in the meeting of Nadvat ul-'Ulam', It was decided to compile a

dictionary of new words and Syed Sulaiman Nadvi was assigned this task. He compiled under the tittle of ***Lughat-e Jadidah*** and presented it in the annual meeting of Nadvat ul-'Ulama' in 1912. Later it was published.

One of the objectives of Nadvah was to equip the *'ulama'* to meet the challenges of the contemporary world. Shibli desired English, Hindi and Sanskrit ought to be studied to provide an effective answer to the critics of Islam in India and abroad. The advocacy of Shibli for the inclusion of English, Hindi and Sanskrit in the curriculum amply shows his farsightedness and practical wisdom.

Revision of Curriculum:

The revision of courses of studies had been made in 1923 and 1931 during the *nizamat* of Maulvi Syed 'Ali Hasan Khan and Dr. Syed 'Abd ul-'Ali respectively. The latter improved the standard of instruction in English and introduced few more branches of modern sciences. He persuaded Dr. Zakir Husain (at that time Vice-Chancellor of Jamia Millia Islamia) to prepare new course of study in Politics, Economics and English. His desire was to introduce a new curriculum which could impart education up the graduation standard of the modern universities along with the teaching of relgious desciplines.

Division of Courses of Studies:

The ten years of courses of studies had been divided into three stages; primary stage, secondary stage and higher stage (*Darjah-e Takmil*). Primary stage covered a period of three years whereas the secondary stage covered five years. The last two years were meant for higher stage. The student who completed secondary stage was awarded the degree of *Fadil.* At the completion of higher stage, the degree of post-graduation under the title of *Mufassir, Muhaddith, Faqih* and *Adib* as per their course, was awarded.

But now-a-days, Dar ul-'Ulum Nadvat ul-'Ulama' provides education from primary level to University level covering a period of sixteen years. The new division is as under:

Primary stage: - It covers a period of six years including one year for pre-primary classes. In these classes Urdu, Hindi, English, Arithmetic, Geography and General Science of elementary level are taught.

Secondary stage: - This is a three years course. Along with English, Urdu, Arabic, Hindi, Persian this stage imparts Arabic Grammar, Literature and composition.

Higher Secondary Stage:-It is of two years and provides instruction in Arabic, Persian and English besides religious sciences and Islamic history.

Graduation Stage (‘*Alimiyat*):- This is a four years course. It imparts instruction in *tafsir, hadith, fiqh* along with Arabic literature and other branches of Islamic learning. Higher efficiency in Arabic literature and the knowledge of English equivalent to the matriculation class are the special features of this stage.

Post-Graduation Stage (***Fadilat***);- This is a two years course, imparts instruction in theology and Arabic literature, of which one subject has to be offered by the students for intensive study. The students have also to submit a thesis in the subject of their choice.

Doctorate stage (*Takmil*):- Facilities are also provided for undertaking research, known as *Takmil,* in the subject taught at Post-Graduate level. The duration of the research being normally two years, it is conducted under the guidance of competent teachers.

Special Courses:- Apart from these courses, the Dar ul-‘Ulum made an arrangement of special courses which are as under:

Huffaz have been appointed to impart instruction to such students as want to memories the Holy *Qur’an* along with Urdu, Arabic and *fiqh* of primary level. It covers a period of four years. (a) Provision for five year condensed course in Arabic and Theology for those students who have studied up to graduation in Government colleges or have at least passed the intermediate exam with first or good second division. After completion of the course, they become entitled to the degree of ‘*Alim.* A special condensed course has also been started for those students whose mother-tongue is English and knows neither Arabic nor Urdu. A Department of Islamic Thought and Comparative Religion is being started from those who want to preach

Islam. An institute of teachers training has also been established to meet the requirements of institutions imparting education in religious sciences within the country. Because Nadvah realised, without it the Arabic *madrasas* and other Islamic institutions cannot be saved from stagnation and decay. Apart from these Dar ul-'Ulum Nadvat ul-'Ulama' also runs a few Academies and Institutions of study and research, which are as follow:

Academy of Islamic Research and publications *(Majlis-e Tahqiqat wa Nashriyat-e Islam):*

Propagation of Islam in modern context, the primary object of Nadvat ul-'Ulama', led it establish this Academy in May 1957. It is basically an institution of study and research and publication. It works mainly for the cause of Islamic faith and propagates Islamic belief and ideology among Muslims and also introduces the basics of Islam to the non-Muslim seekers of truth.

The Academy published its books in Arabic, Urdu and English as well as in Hindi. Mostly, the English and Hindi books are the translation of Arabic or Urdu books. Its main purpose is to highlight the fundamental teachings of Islam, social customs and manners, and social evils of today's modern society. Any one can be the member of this Academy and it accepts donations and grants from individuals, institutions and libraries.

(A) Academy for Research of Islamic Law (*Majlis-e Tahqiqat-e Shari'ah*):

It was established mainly to meet the demanding needs for a reoriented interpretation and education of *fiqhi* injunctions in the content of the fast-moving society under the supervision of Maulana Abu'l Hasan 'Ali Nadvi.

(B) Publishing House *(Maktabah-e Dar ul-'Ulum):*

It publishes text books as well as other books prepared under the auspices of various departments of the institution. The Nadvah has its own Printing press with facilities for Arabic printing. The press was started in 1957. It provides training to interested students in the composing-work of Arabic matter.

After analysing the syllabi and Academies of Dar ul-'Ulum Nadvat ul-'Ulama', it can be said that the dreams of the founders of Nadvat ul-'Ulama' have largely come true.

The syllabi of this historical institution have helped the Islamic learning to recover from gradual decay and to redeem the Muslim Community from the growing menace of irreligiousness, skepticism and even apostasy. It has provided true guidance at the right time and contributed tremendously in preserving the integrity and character of the Muslim Community and the true picture of Islamic faith and practice.