Activities and Impact of Socio-Religious Institutions on the Muslim Society of Kashmir

The preaching of Islam and setting up Socio-Religious Institution and Centres in Kashmir Region has been the main activity of such kind of Socio-Religious Organisation of Kashmir. These Muslim Institutions played a significant role in the Socio-Religious and Educational reformation in the Valley of Kashmir. They were preaching their own religious ideologies in these Institutions.1

Islam wages a constant struggle against ignorance. It promotes education and therefore, it was never barrier to progress and Science. It appreciates the intellectual activities of man to such a degree as to place him above the angels. No other religion went ever so far in asserting the dominance of reason and consequently, of learning above all other manifestation of life. If we confirm ourselves to the principles of this religion we can not wish to eliminate modern learning from our life. We must have the wish to learn and progress and to become religiously, scientifically and economically as efficient as the Western nations are. Therefore, the need for educational reconstruction in Islamic society for strengthening the foundation of faith as well as for enabling the rising generation of men and women to face the challenges of modern times with confidence has been fully recognised and emphasised in the Muslim areas. Towards this end some laudable steps have already been taken by implementing conformably with the latter and spirit of Islam and new educational policies and setting up new educational Institutions2 has been already taken up.

Islam gives such a system of education which aims at developing an integrated system of education which leads to pious way. It concerns itself with the education of the whole man. That is a man in his totality, body, mind and soul. It gives a spark of divine light that gives meaning to life and urges man to play his part to achieve his destiny. It urges man to strive for the constant development of his faculties at any stage of life. On the constant endeavour depends the growth of one's individuality. Individuality according to Islam is not a datum but an achievement, the food of constant and strenuous effort in struggling both against the forces of environment and against the disruptive tendencies within man himself. The genesis and the aspiration of education in Islam transcends the narrower scope of other systems and concepts of education. Its designed


2 Mujeeb Ashraf, Muslim attitudes towards British rule and Western Culture in India, 1942.
to cater for that large and liberal purposes which we are associate with the historical mission of Prophet of Islam (p.b.u.h.) and its role purpose is to enable the muslims to realize the modern ideas and to imbibe the spirit of Islam and become true prototypes of the model of man. Islam itself came to create. Here educational programme is co-extensive with the whole range of human activity which has to be inspired by the Islamic spirit which transcends what may be called education, which is designed merely to fulfill the narrower national purpose of modern nationalist states. As Islam transcends the territorial concept of the state, its paramount and distinctive contribution is to create Ummah-i-Islamia which embraces all believers within its scope and indeed unites them in one brotherhood. Thus in keeping with that large and liberal purpose of historical mission of the Prophet of Islam. The concept of education in Islam is primarily to serve the need of providing education in Islamic learning, sciences, arts, cultures as these are emphasised by the Quran and the tradation of the Prophet of Islam. It serves humanity, brings relief and redemption to it in keeping with the letter and spirit of teachings of Islam. 

The western models of secular education which in some sense at present dominated our own Socio-Religious educational Institution have an approach to the citadals of learning called the universities which is one of the mechanical kind and to that extent one which is not relevant for our purposes. There approach is anthropocentric. They place man his wants, his likes and dislikes in the centre, and proceed to adjust their programme of educating man in that perspective. So that very man becomes the measure of every thing. But the concept of education in Islam the approach is theocentric in the sense that here God and His will. The graduates in theology who are also called ulama on whom the conduct of the religious affairs of the community depended, seem to have been devoid of any sort of Socio-Religious educational background in a formal sense at first, though they undoubtedly maintained an important form of fellowship through the ever increasing number of seats of religious learnings which today control the regulation of the religious development over large areas. In fact, it is these Socio-Religious educational seats which today control the thinking and education of the masses through the ministers of religion who pass through them and out into the varied streams of Kashmiri Muslim life. It is only in these modern times that an attempt has been made to the organize the ulama of the Kashmir, so that they can meet and consider problems affecting the life of the muslim community. These Socio-Religious educational organisation is known as Jamiat-ul-Al-Hadith, Tablighul Islam, Anjuman-i-

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Shray-Shian and Tanzimul Makateeb. It is mentioned earlier these learned men or theologians have always been the backbone of the religious and legal system of Islam in Kashmir. We have seen, on society the enormous amount of influence they wielded. It now remains to consider the system under which they have been educated and trained as well as the general pattern of Muslim education which has obtained from the beginning and which been responsible for the shaping of the community on the lines in which it has developed. The traditional system in Kashmir and other neighbouring countries does not differ one from that found else where in the Muslim world. There is the mosque school where elementary principles of reading and writing are imparted as well as the reading of the Quran and the elements of religious law. The chief aim of these Socio-Religious educational Institutions has always been and still is religious teaching in the broader sense. The number of such institutions of religious education in the Valley and other parts is enormous. Above the Maktab is the Madrasa commonly called "Darul-Uloom" where the student reside for years together, studying the Islamic science's pertaining chiefly to the Quran, i.e., exegesis, the traditions and the canon law.

The need for such modern Socio-Religious educational seats was early felt and it is certain that, as Mosques were established from the earliest times, they were also used as centres for training of converts and their children and that the Imams were expected to spend a great deal of their energies and time in this way. Madrassas came later, but provision was made for them quite early in the history of the spread of the religion of Islam. So far as we are able to ascertain, they were usually built by the rulers.

The largest and best of these theological Institutions were to be found in the chief centres where muslim rule was established most firmly. Also these madrassas of former days were well endowed by the rulers especially in Srinagar, Islamabad, Sopore, Baranulla, Budgam and many other areas as well.

At present the most important Madrassa in the Muslim dominated Kashmir are Al-Kulyatul Salfia, founded by the Jamiatul Ahl-I-Hadith, Hanafia College founded by Tablighul Islam, Babul Alim Badgam founded by Anjuman-i-Shray-Shian, and Tanzimul Makateeb of Kashmir also founded by Shia sect. The influence of these Institutions is strongly felt on the traditional Islamic society. It specializes in the teaching of hadith. The libraries of these

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4 Ibid. p. 151,152,156.
5 Ibid.
6 Sofi, G.M.D., *Islamic Culture in Kashmir*.
7 Khan, Ishaq., *Muslim Traiistioii towards Islam*. 

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Institutions are considered the largest libraries of Islamic literature, Arabic, Persian and Urdu including rare manuscripts and historical documents.

In principle, there is no priesthood in Islam, and no ordination. Yet the Muslim Institutions are equivalent of the theological schools of Christianity in that their graduates go out to officiate as religious leaders in the mosques where they lead the prayers five times daily and deliver the Friday Khutbas, as well. Apart from the Socio-Religious Educational Institutions of Kashmir the network of Mosques were run in the nook and corner of the Valley. Where a sizeable number of people were taught religious knowledge through the preachings and Friday sermons where adult literates and illiterates were taught the basic teachings as well as principles and Muslim philosophy were taught. Besides regular prayers various Seerat conferences, educational conferences and important religious ceremonies were celebrated the religious scholars of Kashmir through light on prophet’s teachings and also on Muharram, Shabi-Mehraj, Shabi-Qadir, Idd-ul-Fitra, Iddul Azha, etc. Jamiat-ul-Ahl-Hadith played a significant role in the Socio-Religious affairs of Kashmir. Hundreds of Mosques constructed by Jamiat where they have deputed various religious scholars for sermons and preachings of religious tenets. These religious personalities had received their religious education in these Socio-Religious educational Institutions of Kashmir. In the Jamiat Ahl-I-Hadith mosques religious preachers also take classes in Darasgahs which were established by Jamiat. The various terms are in vogue for theologian as Moulvi, Alim, Mutli, Qazi, Shiekul Islam in Kashmir while may be taken as the Muslim equivalent of Reverend, Doctor of Divinity and the like. For instance, when the Aligarh Muslim university in December 1922, the degrees of Bachelor, Master and Doctor of Muslim theology were designated as above mentioned, Mullah, Moulvi, Alim, Mutli, Qazi respectively. Thus they naturally become leaders in religious matters. Muslims go to them for religious and spiritual advice. They are appointed to teach religion to the children in the neighbourhood masjid where they also lead the congregation in prayer five times daily, and likewise deliver the Friday sermon (Khutaba). The influence of the clergy or Molvi in the muslim community has thus become very significant in religious matters and this accords to the various theological Institutions in Kashmir and other towns a place of great importance. But along with the importance of leadership of the theological Mullah, Molvi in the community as a whole, there is a disadvantage which owes to

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8 Ibid.
9 Ibid.
10 Sofi, G. M. D. F. No. 7.
11 Tyndale Biscoe. Sun light and Shade.
the narrow and even bigoted outlook that is often developed in this atmosphere is due, of course to the utter lack of sound ideological and theological training which would enable him to see the point of view of others. The Muslims has long ceased to explore the depths of his own inner life, and is consequently in danger of an unmanly compromise with forces which he is made to think he cannot venquish in open conflict. This then is the Mulla peril which indicates the urgent need for radical revision of the curriculum of the Muslim Institution which will provide for their students a more realistic and appreciative understanding of the times in which they live, only by so doing can be Mulla be fitted in spirit and in method to meet the demands of this new day for the community he serves, in the name of Allah. In fact there is one hopeful sign on the horizon which indicates that perhaps a new day is dawning for the training of the Muslim clergy. It is a growing dissatisfaction with the Mullahas among the modern educated Muslims. The suggestion is made that there should be department of theology connected with each modern Muslim university similar to that connected with Aligarh Muslim university, so that there may be developed a type of religious leader whose training, knowledge, and spirit may be more in keeping with the times in which seventh century Islam now finds itself. The Socio-Religious Educational Centres have filled the gap satisfactorily. They are playing significant role in the Socio-Religious and educational activities in the modern Kashmiri society. The Anjuman Ahl-i-Hadith Jammu and Kashmir was formally launched the Socio-Religious educational activities by the activists of the movement in 1923 A.D. with a view to coordinate the efforts of the votaries of the Maslak-i-Ahl-i-Hadith and also to face the determined challenge posed by the Mullahs of Kashmir.

When the Anjuman-i-Ahl-i-Hadith was formally launched in Kashmir in 1923, it came as a thunderbolt to the united Mullahom of Kashmir. The Mulla, Muftis, Pir's and so called Saints of Kashmir declared a virtual war on the leaders and activists of Ahl-i-Hadith movement. They were subjected to bloody assaults. A complete social bycot was organised against them. They were turned out of their localities and worst of all, they were not allowed to offer prayers in Mosques in the Valley. The leading Hanafi Muftis of Kashmir co-author and co-sponsored a fatwa against Ahl-i-Hadith movement. They main accusation against them were that they practised Rafa-i-Yadain and Amin bil-jahar. The signatories to fatwa were nine leading Muftis of the Valley viz, Mufti Ghulam Mohi-ud-Din, Nur-ud-Din jammi, Mufti Mohi-ud-Din, Mufti

12 Ibid.

13 Monthly Muslim February 2, 1944, p.11.

Mohammad Yousuf, Mutli Mohammad Zia-ud-Din, Mohammad Sharif-ud-Din and Mutli Quwam-ud-Din. Subsequently, another fatwa by these Mutlis was co-sponsored banning the activists of Ahl-i-Hadith from joining Namaz-i-iddat at Idgah with fellow Sunni Muslims. Consequently upon the Fatwa, the Ahl-i-Hadith activists were actually, hounded out of the Idgah Srinagar and Masjid Ali-Kadal adjoining the Idgah. The followers of Mufties physically assaulted them and police Lathicharged and arrested many of the members owing allegiance to Ahl-i-Hadith persuasion. There Fatwas and consequent attaches outraged the sensitivities of Ahl-i-Hadith and they filed a case against the Mutlis of Kashmir for the violation in their fundamental and religious rights in court of the city magistrate Srinagar. Later on the court gave decision in favour of Ahl-i-Hadith. After detailed discussions and prolonged legal disputations the court gave its verdict in favour of Ahl-i-Hadith. It was ordered that Ahl-i-Hadith activities cannot and should not be debarred from offering prayers in Hanafi Mosques and they were free and continue with their cherished practices such as Amin-bil-Jahar and Rafa-i-yadain.

The decision in favour of Ahl-i-Hadith gave a tremendous moral boost to the activities of the movement. They started their Socio-Religious and educational Institutions for the reformation of Kashmir society. The activists of Ahl-i-Hadith were now able to propagate their mission courageously. The Zaldagar Mosque became the central stronghold where from the fundamental tenets of Ahl-i-Hadith persuasion were forcefully advocated and a powerful movement against such customs and practices as peer-parasti (veneration of saints) and shrine worship launched.

However, all said and done, the Ahl-i-Hadith movement could not take deep roots in the Valley as was initially being expected. One of the main reasons for such a state of affairs was the erosion of the internal cohesion of the party. Owing to differences between the leaders of the movement, the mission was greatly weakened. In view of the above, the movement was divided in 1940 A.D. into two groups, viz, Bazm-i-Tawhid, Jamiat-i-Ahl-i-Hadith and Anjuman-i-Gurba-i-Ahl-i-Hadith Zaldagar. Moulvi Mubarki was the first president of Bazm-i-Tawhid and Moulana Anwar Shah assumed the charge of Anjuman-i-Gurba-i-Zaldagar. There were minor

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16 Ibid. p. 127


18 Zaldagar Mosque was the first religious Institution built up by Anjuman Ahl-i-Hadith in the Valley of Kashmir, Sofi Muslim Ahmad in his book Tarikhi Ahl-i-Hadith Jammu wa Kashmir mentions that there are two versions as to when the mosque was founded. Sofi Muslim opines that it was founded either in 1912 A.D. or in 1921. See, p. 112, 113. In this mosque there is saying the Holy Quran in the Mosque which is hand written manuscript by Aurangzah.
points of disagreement between the two. The main point of difference was the issue of Qabl-i-Zawal.\(^{19}\) Moulana Anwar Shah Shopiani began to preach that Friday prayers can be offered between 11 a.m. and 12 noon. However this contention of Moulana Anwar Shah was disputed by Moulvi Mubarki.\(^{20}\) This and similar contentious of minor importance created an unbridgeable gulf between the warring factions of Ahl-i-Hadith movement in Kashmir. In the final analysis, this led to the over all decline of the movement in the Valley.

When the spread of Ahl-i-Hadith and their Socio-Religious and educational reformation of Kashmir society were at work. Syed Hussain Khanyari played a significant role in this regard he came Srinagar bravely at one night and started to correct the religious beliefs of people about Islam. These great attempts were made in preaching Islamic education yielding fruitful results and the light of truth glowed mere and mere. The steadfast men realised the decline of polytheism and innovation. Thus this socio-Religious Education movement became strong and its men were encouraged to preach the truth and the movement was going on with full enthusiasm.\(^{21}\)

The first mosque for Ahl-i-Hadith was built in the district Srinagar and Anwar Shah Shopiani became its Imam and preacher. He faced various problems by his opponents he continued his mission. On this mosque pulpit the people of Taweed came nearer and through the secretly congregational prayers, meetings were organised in the houses of Al-Haj Ahmadullah and Al-dul Aziz wani of Urdu Bazar. Al-Haj Abdul Gaifar Wani of Batamalloo. Al-Haj Gh. Rasool of Bulbul Lankar, etc. Masjid Koker of Zaina Kadal came under the control of Ahl-i-Hadith during the time of Ahamadullah the head preachers. Gh. Nabi Mubarki was appointed Imam and preacher of Bazar Masjid and Mir Ahamdullah Shah in Masjid Gawkadal on the request of Dr. Ramzan Ali. These socio-Religious educational Institutions benifited thousands of people of Kashmir Valley. These Socio-Religious Institutions have completely changes Kashmiri Muslim society into a real Islamic society.\(^{22}\)

The Ahl-i-Hadith Socio-Religious movement conduct a conference of India and Delhi, approved the following learned theologians and ulamas to preach Tawheed and Sunnah among the people in their respective districts, were

\(^{19}\) Qabl-i-Zawal was probably raised for first time in the history of Islam in Kashmir.

\(^{20}\) Sufi Ahmad Muslim, F. No. 16, p.212.

\(^{21}\) Ibid.

\(^{22}\) Sufi Ahmad Muslim, F. No. 16, p. 120, 125, 126.
1. Shams-ud-Din son of Sayyid Hussain Shopiani.
3. Hafiz Mohammad Hassan the elder son of Rasool Shah, head preacher.
5. Syed Abdul Hassan Ladakh.

Thus these scholars invited people for religious education with Qur'anic imperatives and Sunnah at the cost of their lives.\(^{23}\)

Shams-ud-Din and Abdul Kabir Deva were the students of Syed Hussain of Khanyari and Shopiani respectively, became the experts in Hadith, Tafasir, and Fiqh. And the Hafiz Mohammad Hassan was just like his father he had full command on Hadith, tafasir and figh. He was famous in his juristic interpretation in the light of a hadith of the prophet (p.b.u.h.). " Qadhiyat Ahlmal-Hadith “ (the problem of Al Hadith ) is an evidence of his juristic interpretation. This book comprises of seventy pages with tremendous justifications. Most of the learned men and organisation admitted its greatness. He was a great personality. He lived a life of poverty. He did not leave a village or a city till the truth prevailed there. He had to go house to house from morning to evening and hold meetings of Dawah and advices. These meetings has a good impact upon the masses of Kashmir.\(^{24}\)

Shiekh Abdul Gani was the eldest son of Anwar Shah Shopiani. He accompanied his father to Punjab, Lahor and Amritsar in attaining the knowledge of sciences. After completing his education Abdul Gani also accompanied his father to the districts of Jammu, Kishtwar, Doda and Badarwah and started Islamic Dawah there. The severe affliction and trouble was afflicted on them by his opponents. But Shiekh Abdul Gani who was good preacher, writer and poet. He used these potentialities upon his opponents. He also compiled his books which was brought by Abdul Rashid Shopiani, the pupil of Shiekh Nazir Hussain Dehalvi and Shiekh Nawab Sidiqi Hussain Khan Bhopali.\(^{25}\) Sayyid Abdul Hassan al-Dakhi strengthened the Socio-Religious movement and extended it outside the valley before the Jamiatul Ahl-i-Hadith of India conducted the conference. He

\(^{23}\) Ibid. p. 126, 127.
\(^{24}\) Ibid. p. 128, 129.
\(^{25}\) Ibid.
was successful to extend the movement among the Shias of Askardoo one of the parts of Ladakh. He propagated the message of Tawheed and Sunnah till most among Shias came out of their ignorance and joined the Ahl-i-Hadith. He preached Islam till his last breath in Urdu. Though he can understand Kashmiri too. But was not good pronunciation. He travelled Jammu and tried his best to give an extension to Ahl-i-Hadith there.26

In fact he is a permanent chapter of history of Ahl-i-Hadith movement, the scholars of which have strived a lot to extend it every where. Certainly it was a great educationist and man of principles with which founders of this movement struggled in earlier days of it. Mohammad Shah Sadahbaf was a great teacher in Al-Hamdir. He attained his education from Andarabi; family. He was the pupil of Syed Ahmad Sayyid Andarabi. He was deputed Imam in Zaldagar Mosque for some time and he was also delivering lectures in Abdullah Abdul Aziz Wani’s house. He was the first preacher of Chamardoor Mosque of Srinagar. This mosque came under the control of Ahl-i-Hadith after sixty years and the same preachership still continue. After him Mohammad Hassan, elder son of Rasool Shah (Head preacher) took the charge of preachership and people were invited to get hold of the Quran and Sunnah. On the other hand Mohammad Shah used to Tawheed Mosque as the centre of Dawah. He struggled very hard for giving right kind of religious knowledge till his death on 1349 A.H./ April 1931 A.D. at Zaldagar and Shiekh Mohammad Hussain died in Jamadi-al-Awal 1357 A.H./ June 1937 A.D.27

Thus this movement got strong influence in the Valley and was accepted by the people. In the way this Socio-Religious and educational teachings of Jamiatul Ahl-i-Hadith Completely changed whole system of the muslim society of Kashmir. So for as the great religious theologians, ulamas and scholars were produced and a good number of Mosques and other Socio-Religious educational centres were created during the fifty year history of the Jamiat-ul- Ahl-i-Hadith. The net work of Darsgaahs, other Religious Institution creation where Quranic studies Hadith, Tafaseer, grammar and other religious imperatives were taught to the students as well as the masses of Kashmir. The preachers

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and the teachers of these Socio-Religious educational centres were highly qualified and who had complete hold on religious sciences.\textsuperscript{28}

So far as the other contribution of Jamiat are concerned they established Maktab in Srinagar at its head office. Till now just Al-Kulyatul-Salfia building for Muslim youths attached hostel for Muslim students with full facilities, i.e., construction of baths, electricity, water supply, roofing, doors and windows. Its expenditure amounts four hundred thousand rupees. For completion of other projects needs million of rupees. The total number of its members raised half million out of four and half million of Muslim population. During this period the number of Mosques raised upto one hundred fifty.\textsuperscript{29} Dawah Director of Dawah organises Ijtimas every week to train Imams of Mosques. Weekly, fortnightly, monthly, half monthly and annually Ijtimas are held in cities, villages, districts and towns. They also organises two or three days conferences were religious knowledge and various aspects of Islamic life are to be discussed.

**Libraries** :- Jamiat was establishing libraries in district headquarters and other localities. These libraries comprises of religious books, historical, literary and scientific books in Urdu, Persian, English, Hindi, Kashmiri. These libraries need their extension. The Jamiat have a Islamic library at its Central offices which provides books, magazines, Islamic periodicals etc. etc. They are also publishing a monthly magazine "Muslim" literary persons and scholars participated in it. It covers Quranic lessons, discussions on Hadith, Judgments. It was firstly published fortnightly Headed by Faqir Gh. Nabi Mubarki. The magazine suffered a lot due to the political crises in the Kashmir. Later on it came under the editor ship of Shiekh Mubarki.

Apart from this work the Jamiat Ahl-i-Hadith have separate publication wing where thousands of books are published and distributed among the people, brochers, handbills, booklets, magazines, newspapers who are informative and resourceful in respect of religious ideology of Jamiat. Those books and other literary material is circulated

\textsuperscript{28} Jamiat Ahl-i-Hadith, Jammu wa Kashmir, Azaim Aur Manzil, Khadmut-Ki-passmanaz-may-Barbar Shah, SrG.

\textsuperscript{29} Kutba saddarat, Jamiat Ahl-i-Hadith on 20\textsuperscript{th} of Annual conference at Chanapora-Teshil Chadora Dt. 9\textsuperscript{th} Step, 1979. \textit{Constitution of Jamiat-i- Ahl-i-Hadith,} 1979.
among the muslim population of Kashmir. The written literary work is going on with the framework of Jamiat ideology. Besides this work poor and needy persons are provided financial assistances. The Jamiat appointed a committee who have to collected the Zakat, Ushar, and other kinds of donations and afterwards the same amount is distributed among poor and down trodden communities.\(^{30}\)

The Socio-Religious educational movement is formally registered as Anjuman-i-Tabligul Islam of Kashmir. The head office of this organisation is at Srinagar, Jammu and Ladakh.\(^{31}\) The Anjuman has district, tehsil and block level units functioning under provincial headquarters. The central supervision of the Anjuman is the responsibility of the state level Head Office. The main activity of the Anjuman is to provide religious education throughout the nook and corner of the Valley in accordance with the Hanafia Masalik. The ordinary membership of the Anjuman is open to every adult Muslim male and female. An ordinary member of this organisation may be a graduate and a full observant of Islamic law and Shariah, help Anjuman financially to his or her best possible extent and must abide by the constitution of the Anjuman.\(^{32}\)

The central body of the Anjuman comprises of a consultative council (Majlis-i-Shora), a working committee (Majlis-i-Amillah), a president, an acting president.\(^{33}\) The consultative council Majlis-i-Shora consists of the president, vice-president general secretary, treasurer and auditor and seen even other members nominated by the president from amongst the basic members of the Anjuman.\(^{34}\) The president should be a person of eminence, piety and honesty, apart being a good scholar. He should be committed and devoted to the cause of the Anjuman. The president is accountable to be the consultative council (Majlis-i-Shora) and working committee (Majlis-i-Amillah). The president is elected by the majority of the members of the consultative council (Majlis-i-Shora). The term of the president is for a period of three years. In case of an emergency, the president can nominate an acting president or the working committee (Majlis-i-Amillah) can

\(^{30}\) Anjuman-i-Tablighul Islam, Jammu wa Kashmir Ka-Ain Nasbul Ain Agraz-wa-Maqasid, 1972, p.10
\(^{31}\) Ibid. p.13, 14.
\(^{32}\) Ibid. p. 14-17.
\(^{33}\) Ibid. p. 14.
\(^{34}\) Ibid.
elect the same.\textsuperscript{35} The general secretary of the Anjuman has to be nominated amongst the members of the working committee by the president of the Anjuman.\textsuperscript{36}

The Anjuman-i-Tablighul Islam has played a significant role in Socio-Religious educational fields and arranged religious educational functioning throughout the Kashmir and trying to achieve the educational objectives of the Anjuman. The Anjuman has a department of Education under a Director appointed by president of the Anjuman, in consultation with the working committee (Majlis-i-Amilalı). There is a cell for the preaching (Tabligh) and Futwa. The main activity of this department is to train preachers (Muballigian) and send them in the other parts of the Valley for reformation of Muslim society. It also train jurists (Muftis) who are a disseminate legal opinion in accordance with Hauafi jurisprudence.\textsuperscript{37} The Anjuman has a department of publications where the weekly and monthly journals are brought out by the Anjuman.\textsuperscript{38} Various books, magazines, pamphlets are published by the publication wing of the Tableegh. In addition to these functions, the Anjuman has a separate body, exclusively, consisting of woman members of the Anjuman, with a view to inculcate Islamic awareness amongst the women.\textsuperscript{39} Besides the Anjuman has launched its youth wing known as Muslim Youth Front mobilising and streamlining the energy of young people for carrying out constructive Islamic projects and programmes.\textsuperscript{40} The Anjuman conducts monthly, quarterly and annual conferences (Ijtimaat) for the dissemination of Islamic awareness amongst the people at large.\textsuperscript{41} The main purpose of these activities are to make Muslim population conscious about their religious education and reformation of the society. Besides this activity Anjuman have a department of Tabligh, a director of Tasneef wa-Taleef, an Auditor general, a secretary works, two central Advisors and two central

\textsuperscript{35} Monthly, Al-Atiqad, Srinagar, 1968, p. 28.

\textsuperscript{36} Monthly, Al-Atiqad, Srinagar, 1995, p. 14, 15.

\textsuperscript{37} Monthly, Al-Atiqad, Srinagar, 1998, May, p. 4, 5.

\textsuperscript{38} Monthly, Al-Atiqad, Srinagar, 1988, Nov. p. 34, 35.

\textsuperscript{39} Monthly, Al-Atiqad, Srinagar, 1988, Oct. p. 44.

\textsuperscript{40} Commitment of the Anjuman, Tablighul-Islam are project on the back page of every monthly issue of Al-Tabligh and Al-Atiqad.

\textsuperscript{41} Ibid.
organisers. The Anjuman has also appointed a Qazi, a Mufti and Amir-i-Shariat on its staff for reaching the controversial juristic questions in the light of Hanafi Maslak.

The corner stone of the ideology of Religious Institution of Anjuman-i-Tablighul Islam is belief in the oneness of and supremacy of Allah, and the belief in the prophet Muhammad (p.b.u.h.) as being the seal of the prophethood. The Anjuman claims to believe in these basic doctrines of Islam in accordance with the frame work accepted by Ahl-i-Sunnat-Wal-Jamaat. The Anjuman further claims to serve the cause of Islam in the light of Hanafi-Maslak and Sufi Masharb. The Anjuman reaffirms its commitment to establishment of a just and righteous social order Salih-Nizam in accordance with the fundamental principles of Islam. Accordingly, the Anjuman stricks to educate the people of the Valley to establish a social order which reflected the fundamental directives of Islamic world. View other principles inspiring the Anjuman are world peace, human fraternity and universal friendship as enjoined by Islam. In view of the same, the Anjuman has established a net work of Socio-Religious educational Quranic Institutions, Islamic libraries, Reading centres and educational colleges in the Valley. These Socio-Religious Institutions not only preach the basic principles of Islam but also prepare the young students to contribute to the society in keeping with the demands of the contemporary age. The Anjuman conduct seminars and conferences to inculcate Islamic awareness, scientific and cultural consciousness among the people of the Valley. Apart from the various publication of Anjuman weeklies and monthlies of the Anjuman are dedicated to promote the same.

The Anjuman-i-Tablighul Islam a Socio-Religious educational movement has played a conformist and traditionalist role in the contemporary history of Islam in Kashmir. It strongly propagated against, what it called, the unacceptable renovators and degraded reinterpreters. The immediate cause of establishing Anjuman itself was to counter the upcoming propaganda carried out by the activities of Ahmadiya movement.


43 Khutba-i-Sadarat, F. No. 44, p.4.

44 Ibid.
as well as what the ideologies of the Anjuman called non-conformist version of Islam projected by the leaders of Anjuman-i-Ahl-i-Hadith, Jammu and Kashmir. Later on, the Anjuman pitted itself against the nonconformist and version of Islam carried out by All Jammu and Kashmir Jammat-i-Islami. Thus, the Anjuman started as a corrective trend to counter the radical reinterpretations of nonconformist movements in Kashmir.

The Anjuman struggled to conserve the historical character of Islam in Kashmir. The correct Islamic path in Kashmir, as the Anjuman conceives it, was shown by Syed Abdul Rehman Bulbul Shah(R.A.), Shiekh Yaqoob Sarafi(R.A.), Baba Davood Khaki(R.A.) and other Awali Allah of real successor of the sacred mission of the prophet of Islam (p.b.u.h.), his companions Aimma-i-Din, Fuqaha and Muhadithin. The Anjuman deems itself committed to the Islam as examplified and carried out by Salaba Kiram (companions of the prophet) and Awlia-i-Kamilin, and reassorts its commitment to the way of life as practised by Salif-i-Salihin.

The self image of Anjuman Socio-Religious Educational Institution is that of a religious organisation which is committed to Hanafi Maslak and Sufi Mashrab. It considers itself committed to a perennial vision and value system of Islam which transcends the temporal pressures, contemporaneous challenges and day by day politics. The Anjuman in its analysis of contemporary situation, perceives two chief challenges to perfect world view and value system of Islam. It asserts that on the one hand, are west oriented and west inspired materialistic forces among Muslim who are out to infact the poisonous germs of secular mentality in the society and on the other hand, are so called supporters and flag bearers of Islami-Nizam, Rabbani-Hukumat and Nizami-Mustafa. Who attracted Muslim by means of these apparently glorious and arresting slogans, but

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49 Ibid.
50 Ilmtahi Khitab : An address to Majlis-i-Shoora of All Jammu and kashmir Anjuman-i-Tablighul Islam by Mohammad Qasim Shah Bukhari, 1979, p. 4.
51 Ibid.
who, in fact are exploiting the Islamic world for their own personal interests.\textsuperscript{52} The chief of the Anjuman Maulana Mohammad Qasim Shah Bukhary, categorically asserts, that the later sloganeering in term of Nizam-i-Mustafa and Hukumat-i-Rabbani are a greater danger to the mission and message of Islam then the advocate of western dispassionate and circumstantial analysis of the so called "Islamic System" adopted by certain countries generates more despair than hope, as this system is tailored and manufactured to meet out personal interests than to do any real service to the cause of Islam. The system they name as Nizam-i-Mustafa and Hukumat-i-Islami, is not motovated by pure Islamic ideals but in corrupted by extra Islamic considerations,\textsuperscript{53} Moulana Bukhari perceives western materialism and atheism and so called Islamic theocratic universalism as two dangerous challenges posed to the mission of Islam. Moulana stresses that so called theocratic Islam put forward by half back fundamentalist and their quarter-backed ideological theocraticians, is a negation of the true, real and original Islam as explained in Quran, exemplified by the prophet Muhammad's life and practised by Sahaba Kiram and Salf-i-Salhin. Such an interpretation of Islam has been, in Moulana's assessment reflected as apostasy by Fuqaha and Muhadithin,\textsuperscript{54} such theocratic sloganeering is a veritable tragedy for the Muslim society. Moulana maintains that any real and true Islamic theocratic system has to be ratified and authenticated by Ijma-ul-ulama, otherwise, there is every danger that a military dictatorship and authoritatainism will be foisted on Muslim ummah in the grab of Nizam-i-Mustafa and Hukumat-i-Ilahiya.\textsuperscript{55} Therefore, Moulana exports the ulama and activists attached to Anjuman-i-Tablighul Islam to project a picture of true and real Nizam-i-Mustafa and Hukamt-i-Rabbani before the illiterate, uniform and credulous Muslim masses and their non Muslim brethren.\textsuperscript{56}

The Anjuman considers itself to be engaged in propagating, projecting and serving what it calls pure religion (Din-i-Khalis). It maintains that it strictly follows Quran and example of the prophet Mohammad (p.b.u.h.).\textsuperscript{57} Accordingly of claims to

\textsuperscript{52} Ibid.
\textsuperscript{53} Ibid. p. 7.
\textsuperscript{54} Ibid.
\textsuperscript{55} Monthly, Al-Tabligh, August-sept. 1975, p. 13.
\textsuperscript{56} Ibid.
\textsuperscript{57} Ibid.
follow the method of leading lights of religion (Buzurgan-i-Din) and friends of God (Awlia Allah) especially those who followed Hanafi Maslak and Sufi Mashrubs. The Anjuman claims to strictly avoid pointless innovation introduced by other contemporary organisation. It also discourages any so called critical analysis of righteous doctors and scholars of Islam.

It further claims to strictly avoid moving "formal" and "irreligious politics" with the straight path that is Islam. It argues that politics is always subject to temporal considerations and day to day pressures and addressed to solve current social, political and economical problems. As against it, the principles of Islam, directives of Quran, tradition of the prophet and juristic derivations therefore and thereof, are eternal and refuse to be amended abrogated or changed. Therefore, it becomes a fundamental imperatives for any religious organisation true to its salt to clearly bring out this distinction between religion and politics with a view to avoid possible ideologicial confusion. The Anjuman considers mixing of eternal religion with day to day politics to be as impossible as the combination of two contradictory things (Ziddaula Yajtanum). The Socio-Religious education of tablighul Islam is pursuing an intensive and extensive educational programme to persuade young people to adopt its interpretation of Islam. The motivating factor behind its academic and scholastic pursuits is an acute perception on the part of Anjuman Tablighul Islam that Hanafi Maslak on the part of stream and mainstay of Muslims in Kashmir is in danger of being completely lost, if its main features are not highlighted by recourse to a programmatic and methodical educational programme. The Anjuman feels that certain ideological persuasions are determined to eliminate Hanafi Maslak from the Valley. It wants to educate the young boys and girls of Kashmir in accordance with the directives of Quran and sayings of the prophet (p.b.u.h.). They should be trained in Ilm-i-Hadith and Ilm-i-Fiqh. They should be made fully exposed to controversies and conflicting issues raised by doctors of Ilm-i-

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58 Ibid.
59 Ibid.
60 Monthly Al-Tabligh, April-May, 1974, p. 28.
61 Ibid.
Kalam. They should be made fully aware of the highlights of history and culture and simultaneously exposed to the current and cross-currents of contemporary world society. Only such students can emerge as great leaders, scholars and doctors of Islam and lead Muslim society in accordance with the fundamentals of Islam as outlined in Quran and Hadith. In view of the same, the Anjuman has undertaken an educational programme throughout the state of Jammu and Kashmir, concentrating mainly in the Valley of Kashmir. There are 150 schools which are established on modern lines sponsored and administered by the Anjuman in the state of Jammu and Kashmir. Apart from government approved syllabi, the students are given a firm grounding in religious and ethical principles of Islam in these schools. The Anjuman has founded a Hanafi Arabic college in Srinagar. The college has been recognised by Kashmir university. Free boarding and lodging facilities are provided to all the students who are pursuing religious education in this college. It teaches courses leading to Moulvi, Moulvi Alim, Moulvi Fazil etc. Besides the college has various departments such as "Department of Research and Writing", "Department of Futawa", "Department of Education", etc. Apart from this the Anjuman Tablighul Islam has been permanently featuring Dars-i-Quran and Dars-i-Hadith in its monthly journal Al-Itiqad, previously brought out as Al-Tabligh. The Anjuman is also in continuous touch with the masses of Kashmir through discourses given at thousands of mosques throughout the state and through organising debates, seminars, conferences etc. where in thousands participate and keep the flag of Hanafi Maslak and Sufi Mashrab flying.

In the Shia society of Kashmir various Socio-Religious institutions are performed their Socio-Religious educational activities where held in Imambara. Imambara is considered as one of the great religious institution in the Shia society of Kashmir. The Taziyas were placed in the imambaras for public exhibition. There were many such Imambaras in the great cities and towns of Kashmir in general were Shia population existed and Budgam, Zadibal in particular. The Imambara of Budgam which is run under

63. **Imambara** :-
- Shia, as founded such a place where people could assemble during the month of Muharam to mourn and recite the book and elegies relating to the tragedy of Karbala, distributing sherbat and cooked food. The banners and symbols of Hazrat Hussan and Hazrat Hussain were also placed there.

64. **Marsiya Kahani** :- A funeral elegy. Especially applied to those sung during the Muharram in Commemoration of Al-Hussain.

65. **Ibid.**

the control of Anjuman-i-Shy Shian Budgam. The complex is considered as one of the famous architects of Asia. The foundation of this Institution was laid by Aga Syed Mohammad in the year 1315 A.H. All most all the religious functions were celebrated in this Imambaragali. e.g., Muharram, Marsiya Khwani or Kitab Khwani-religious gatherings, lectures on religious aspects and other religious activities were performed in this Institution. On the night of seventh Muharram, the myndhie procession was taken out. The public display of on the seventh Maharram is by torchlight and called the night of Mayndhie, intending to represent and marriage ceremony for Qasim. On the same day the Shuddas or Alams (banners) were taken out in procession for public display and the devout Muslim followed them laurenting and beating their chests. Every out ward respect was paid to the banners and recitation of Marsiya Khwani were loudly praised.

On the 10th Muharram, the Taziyas were conveyed in pompous procession and were finally burried with full rites in the burial grounds (Karbala) of which there were several outside the cities and towns. The Taziyas of the rich and costly were not burried but brought back and depoited in the Imambaras. During the first ten days of the month of Muharram, morning assemblies or majalis were held twice a day in the Imambaras in particular and private houses in general. The Kitab Khwani and Marsiya Khwani were organised in the night. Apart from the Imambaras there were many majlis Khwani or Ashora Khanaas or Aza Khanas in Budgam and other cities, where marsiyas or elegies were recited. The description of one or two such assemblies will not be out of place. The copious literature, in prose and poetry or elegies shows the extent to which the popularity of marsiya recitation had reached. On this account the period under study not only produced great marsiya composers but famous recitors in Budgam and other Shia dominated places as well.

Shia men and women lamented and wept bitterly while beating their chests before the Taziyas. The Muslims in general and the Shia’s in particular gave up the use of Luxuries, i.e. pallang, charpai, musnad, delicious food accept kichra, they took nothing. They throw up straw in the air and wept bitterly. Some wore black garments which were a sign of moring while others wore green and some more cautious wore blue dresses. The

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67 Theologians.
68 Al-Ishad.
Sunnis not only clothed their children with green dresses and put red and green threads round their necks but were young did the same, they did not take meat or ghee during the Ashura.69

All most all the people male and female are fully observing these days. From time to time they are given training in recitation of marsiyas and other religious rituals and knowledge where provided in Imambargah, Quranic recitations were also recited during the Ahsura days and five times prayers were conducted and side by side religious lectures were given to them. These Socio-Religious activities have a very positive response throughout the Shia society. All the Shia localities were conducted such kind of religious majlis where ulama and Shia theologians70 through light on lives of Imams and Mosomeens. Besides this work an official organ was published through Jamia Babul Alim Budgam, which throughs light on the Quranic exegies, theology. Marsia Khwani and other social problems were high lighted by this monthly journal Al-Irshid.71 The social and political demands were presented to the authorities. The journal is informative and resourceful. The publication wing of Anjuman-i-Shriy Shian Budgam various hand bills, broachers, books and booklets were published. The most important book namely "Minhaj-u-Saalah "72 is considered as one of the most significant contributions towards Shia society of Kashmir. Minhaj-u-Saalah is the first Kashmiri work the author of the book Aga Syed Mohammad was the first person who realised the Kashmir society aspirations and wrote a book in Kashmiri language in this book almost all religious issues where discussed. The book is very famous for its authenticity.

Besides this literary work in jamia-Babul Alm various activities were done like group discussions, were organised after the usual school hours. Some times the assemblies of allocation were participated by the teachers and students alike. The teaching courses was enriched by practical education. For example to students the practices of daily prayer were demonstrated. As the curriculum of the Jamia Babul Alm is

69 Minhaj-u-Saalah : This was pub. In Zi-qayad 1376 A.H. This book is considered as one of authentic book in Masalaki Shia. Almost all the Shi'isal. Kashmir have possess this book.

70 Aga Syed Yousef, Aghaz-u-Abad, pub. Budgaiu 1370 A.H.

71 Ibid. p. 261-282.

72 Aga Syed Mousvi : Minhaj-u-Saalah, (This bbook is the first Kashmiri contribution towards kashmiri language. The book prescribed Shia Maslak ).
concerned various subjects were taught in the institution. The curriculum of Babul Aam is prescribed on 10 years. The main subjects which were taught in this Institution are Tajweed, Qaidah, Qaidah Urdu memory of Diniyat, Arabic grammar, Arabic Translation, Arabic Adab, Fiqh, Tafaseer hadith, theology, Asuli Fiqh, Muntiq, philosophy, Persian grammar, Persian Language. The instructors of this Institution are highly religious qualified doctors. During the instructions at day prayers were conducted in the nearly mosque. The students of this institution are fully aware of their religious duties. After completion of ten years course in this institution qualified students are sent for higher religious seeking of knowledge to Iran or Lucknow. After completion of religious studies the students played a significant role in Kashmir Shia society. They are appointed as religious teachers in different religious educational Institutions of Shia Maslak. Those students who pursuing religious education in these Socio-Religious educational institution are unaware about modern scientific and technological developments of the society. There maximum function is to deliver religious lectures, preachings in Imambara and mosques prepare the mass and purified their lives for the day of judgement. In this way they cannot contribute much more as the expectations of the people are concerned.

While as the Tanzimul Makateeb religious educational institution is concerned they try to provide or prepare the student religiously as well as secular education is concerned. This Institution facilitate the students to provide them the basic religious education side by side modern scientific education is also provided to them. The management of Tanzimul Makateeb mentioned it in their constitution that each and every student may aware about Quranic studies, Diniyat and other muslim sciences are introduced in their curriculum. They arranged lectures and siminars for the youths of the society. And wants to inculcate among them the self consciousness. The Tanzimul Makateeb of Jammu and Kashmir management tried to open various reading rooms and libraries in the nook and corner of the Jammu and Kashmir. Besides the constitutional

74 Ibid. Gulzar, Ghulani ali.
76 Hadit Jashan-I-Samiynn, Fifty year report of Tanzimul Makateeb.
77 Ahasi tarikh, Pub. Maween Committee Tanzimul Makateeb Kashmir, 1994, Shows the total expenditure which were collected from various individuals.
work of the Tanzimul Makateeb various bodies were assigned the duties to perform the administration of system of the Tanzeem. They, general council, Muntizumeen, Madariseen and Arakeen Maween committee. The committees are assigned the functions at Zonal, district and tehsil levels to perform their activities their. The working body and other zonal bodies were elected under the supervision of general secretary. The election of the working body is held after every two years. The maximum number of the working body is consisting on 15 members. Every person can become the member but he should be faithful towards Tanzeem. In this way Tanzeemul Makateeb is performing their activities as conducting annual conferences, group discussions, seminars, from time to time. At the end of the academic year students were offered prizes who have secured good percentage of marks, poor and needy students were given scholarships and other kinds of financial assistance is provided to them. The Tanzeem is conducting various conferences throughout the year to provide right kind of knowledge and make them conscious about their religious pursuits. The masses were motivated during these conference for erradicating of the evils prevalent in the society and make them conscious about their religious duties.

The main sources of income of these socio-Religious educational Institutions are the collections of funds can divided under the four headings.

State authority – which covers (a) records and stipends (b) Construction and repair of educational Institutions and (c) education for special communities.

Endowments, private munificence, gifts and charities.

(1) Salaries of teachers, maintance of students, stipends and scholarships, purchase of books and building construction.

The position changed only marginally with the advent of the British if at all. In the early days favoured oriental learning, but later, with a new orientation of the educational policy, all government funds were diverted to finance the new Institutions of modern education. The socio-Religious educational Institution in general did not for long

78 Syllibus copies of the various Institutions were consulted. And different Institutions taught different methods according to their own Masalak. But system of teaching and learning process is same.

79 Zakat is religious tax on wealth. It is ordained in the Injunction of the Muslim faith the every Muslim worth more than a certain specific amount shall contribute 1/40th of his/her wealth for the charitable purposes. Usher is also a Sadaqa of wealth is contributed charitable purposes for the backward community.

80 Ibid.
benefit from state controlled and state aided Institutions. Later, when the Muslims began to establish their own private denominational Institutions, it was some time before they got legitimate share of public finance from the state, through the system of grants in aid.

In our own time, the Socio-Religious educational Institution have their own system of collection of funds, which is relevant statistical records are inadequate. It is true, that the muslims have a large number of their own Religious educational Institutions though not in proportion to those of other Kashmiri communities financial largely by charitable endowments and partly by public subscriptions, with of course, help through the grant in aid system. Muslims are generally living under middle class standards and there are few among the community rich enough to make large charitable endowments for education. There have been of course notable instance of generosity and public spirit. Uncertainty about income is one of the most common features present day Socio-Religious educational Institutions. Their financial security depends mainly on the efforts of some individuals. This shows the muslim educational Institutions derive their finance mostly from public subscription. Through the community is relatively poor. It has been liberal in contributing to the maintenance of the Socio-Religious Educational Institutions.

State government have come to play a major role in financing education in general. It has not been confined to government run institutions alone. The private institutions run and managed by private bodies, receive a major share of their finance from government. In contrast there are Institution of Religious which take pride and is not accepting any grant from government, like Jamiatul Ahl-i-Hadith, and Tanzimul Makateeb even where it is paying for more than half the expenses of the total finance. Most of the Religious Institutions came up in the wake of gradual expansion and consolidation of British rule and one of the proposed aim of these institutions was to protect and safeguard Islam from the inslaught of Christainity, which had come to considered the state religion. The another reason for avoiding the government aid was the fear of interference in the syllabus and day to day functioning of the Institutions.

The administrative personalities of these Socio-Religious educational institutions appoint special representatives to contact persons and persuade them to donate to the

81 Ibid
82 Ibid
Institutions. They also collect a monthly subscription from the parents and some times also from well to do persons of the locality. They also accept individual contribution. For this purpose they distribute hand bills with an appeal to the Muslims to help the Religious Institutions with their donation. Salaried travelling staff or commission agents roam from town to town for the collection of funds. Some subscriptions are also collected in mosques, when muslims gather to offer Friday or Idd prayers or on special occasion or during festivals in large numbers. Funds or financial help are also received from other Muslim Countries in the form of donations, especially from Arab countries. But as we observed it varies from Institutions to Institution or organisation to organisation. The prominence given to such contributions in the annual reports of the different Institutions is evidence of the importance of Atiyat.\textsuperscript{83}

The other source of income like Zakat, a religious tax on wealth. It is ordained in the injunctions of the Muslim faith that every Muslim worth more than a certain specific amount shall contribute 1/40\textsuperscript{th} of his / her wealth for charitable purposes. Though the community in Kashmir is not generally economically well off. The middle classes have been surprisingly liberal in contributing to the cost of maintaining their educational Institutions. Unfortunately, many of the bodies controlling these funds are ill organised and badly managed, and managed much of the money made available through the sacrifices of members of the community, is ill spent, if not positively squandered.

The bigger Institutions in different districts use the periodicals and other publications that they produce as a source of income. The Jamiatul All-Hadith Published a News Paper namely “Muslim “ and Jamia Babul Alim Published “Al-Irshad “, a monthly journal and various books, journals, calendars other written material is published to increase the financial support for these Institutions.\textsuperscript{84} So far as the contributions of the various Religious Institutions are concerned hundreds of branch centres of these Institutions are established in various districts of Kashmir. Tablighul Islam of Kashmir had established 262 branch schools in different districts of Kashmir. The list of

\textsuperscript{83} The list of Branch schools and the role statement the official records checked from 1970 A.H. Backfiles of different Institutions were sawayai.

\textsuperscript{84} Ibid.
Educational centres enclosed here with. And Tanzimul Maskateeb of Kashmir had established 235 branch schools in different district headquarters of Kashmir. Besides it thousands of students are under persuasion of education in these Institutions and thousands of students have completed their basic religious education through these Institutions. Then Babul Alim Budgam had established 67 branch schools in different localities of Kashmir and 4835 students are under study and total number of teachers are involved in instructing the students are 140 teachers. And Jamiatul Ahl-Hadith of Kashmir had also established various Darsghahs in different localities of Kashmir where hundreds of students are receiving their religious education like commentary on Quran, Hadith, Tajweed etc.\textsuperscript{55}

Following is the list of Branch Schools of Various organisations.


**District Baramullah**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the school with location</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Hanafia Islamia Middle School Delina, Baramullah.</td>
</tr>
<tr>
<td>02.</td>
<td>Hanafia Islamia primary School Sangrama, Baramullah.</td>
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<tr>
<td>03.</td>
<td>Hanafia Islamia Central School Bulgam, Baramullah.</td>
</tr>
<tr>
<td>04.</td>
<td>Hanafia Islamia Middle School Binner, Baramullah.</td>
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<tr>
<td>05.</td>
<td>Hanafia Islamia Middle School Nadihal, Baramullah.</td>
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<tr>
<td>06.</td>
<td>Hanafia Islamia Primary School Dardapora, Baramullah.</td>
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<tr>
<td>07.</td>
<td>Hanafia Islamia Primary School Kanispora, Baramullah.</td>
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<tr>
<td>08.</td>
<td>Hanafia Islamia Primary School Kralahar, Baramullah.</td>
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<tr>
<td>09.</td>
<td>Hanafia Islamia Middle School Hewan, Baramullah.</td>
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<tr>
<td>11.</td>
<td>Hanafia Islamia Middle School Dawlatpora, Baramullah.</td>
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<tr>
<td>12.</td>
<td>Hanafia Islamia Central School Chejihama, Baramullah.</td>
</tr>
<tr>
<td>13.</td>
<td>Hanafia Islamia Primary School Kinya, Baramullah.</td>
</tr>
<tr>
<td>15.</td>
<td>Hanafia Islamia Middle School Nowpora Jageer, Sopore.</td>
</tr>
</tbody>
</table>

\textsuperscript{55} Ibid.
15. Hanafia Islamia Central School Seer Jageer, Sopore.
17. Hanafia Islamia Middle School Rebon Rafiyabad, Sopore.
18. Hanafia Islamia Middle School Dangerpora, Sopore.
19. Hanafia Islamia Primary School Badapora, Sopore.
20. Hanafia Islamia Primary School Waripora Bla, Baramullah.
21. Hanafia Islamia Primary School Nageenbagh, Sopore.
22. Hanafia Islamia Primary School Khaitangan, Baramullah.
23. Hanafia Islamia Primary School Harda Ichloo, Baramullah.
24. Hanafia Islamia Primary School Gutiya, Baramullah.
25. Hanafia Islamia Middle School Kondabal, Manasbal.
26. Hanafia Islamia Middle School Sumbal, Sonawari.
27. Hanafia Islamia Middle School Bochoo, Pattan.
28. Hanafia Islamia Middle School Chaksari, Pattan.
29. Hanafia Islamia Middle School Ialad Sangrama.
30. Hanafia Islamia Middle School Nowpora Jageer.
31. Hanafia Islamia Central School Seer-Jageer.
32. Hanafia Islamia Middle School Rebon Rafiyabad.
33. Hanafia Islamia Middle School Dangerpora.
34. Hanafia Islamia Primary School Sadapora Sopore.
35. Hanafia Islamia Middle School Tarazowa Sopore.
36. Hanafia Islamia Central School Neggen Bagh Sopore.
37. Hanafia Islamia Central School Waripora Bla.
38. Hanafia Islamia Primary School Khaitangan.
39. Hanafia Islamia Primary School harda-Ichloo.
40. Hanafia Islamia Primary School Gutiyar.
41. Hanafia Islamia Middle School Kondabal Manasbal.
42. Hanafia Islamia Rawoocha Baramullah.
43. Hanafia Islamia Primary School Khaiapora.
44. Hanafia Islamia Nowgam Payeen.
45. Hanafia Islamia Primary School Amargud.
46. Hanafia Islamia Primary School Sawan Tangarag.
47. Hanafia Islamia Kokothal Baramullah.
48. Hanafia Islamia Primary School Bimyar.
49. Hanafia Islamia Central School Tilgam.
50. Hanafia Islamia Primary School Paudi Uri.
51. Hanafia Islamia Primary School Pandi Payeen.
52. Hanafia Islamia Primary School Tapper Hanrey.
53. Hanafia Islamia Middle School Shirpora Pattan.

**District Kupwara**
1. Hanafia Islamia Middle School Dadikoot Kupwara.
2. Hanafia Islamia Middle School Sheikul-Aalam Middle School Harie Kupwara.
3. Hanafia Islamia Primary School Kralapora Kupwara.
4. Hanafia Islamia Primary School Wawoorah Lolab.
5. Hanafia Islamia Primary School Limber Uri.
6. Hanafia Islamia Primary School Chandigam Lolab.

**District Pulwama**
1. Hanafia Islamia Middle School Zainapora Shapian.
2. Hanafia Islamia Middle School Yamrach Pulwama.
3. Hanafia Islamia Middle School Watchi Pulwama.
4. Hanafia Islamia Central School Amshipora Shapian.
5. Hanafia Islamia Central School Harman Shapian.
6. Hanafia Islamia Middle School Rebon Zainapora.
7. Hanafia Islamia Middle School Aalangung Pulwama.
8. Hanafia Islamia Middle School Kounibal Pampore.

**District Anantnag**
2. Hanafia Islamia Middle School Ashmoonji Kulgam.
3. Hanafia Islamia Middle School Yaripora Kulgam.
4. Hanafia Islamia Middle School Bogound Kulgam.
5. Hanafia Islamia Middle School Danow Kulgam.
6. Hanafia Islamia Middle School Marhana Rejihelada.
7. Hanafia Islamia Middle Qymooh Kulgam.
9. Hanafia Islamia Central School Namil Islamabad.
10. Hanafia Islamia Middle School Maznoo Akhoorah Islamabad.
11. Hanafia Islamia Middle School Dirhama.
13. Hanafia Islamia School Chumgound.
15. Hanafia Islamia Middle School Kadder Kulgam.
17. Hanafia Islamia Primary School Katersoo Kulgam.
18. Hanafia Islamia Middle School Danow Kandimargh.
20. Hanafia Islamia Primary School Wampora.
22. Hanafia Islamia Primary School Wongipora.
24. Hanafia Islamia Central School Chural Qazigound.
27. Hanafia Primary School Chandergam.
28. Hanafia Islamia Middle School Hawaanad Chowlga.
29. Hanafia Islamia Primary School Kanad.
30. Hanafia Islamia Central School Tungadanow.
31. Hanafia Islamia Primary School Budroo.
32. Hanafia Islamia Middle School Tazipora Mohdpora.
33. Hanafia Islamia Primary School Daderkoot.
**District Srinagar**

1. Hanafia Islamia Educational Institute Noor-Bagh Srinagar.
2. Hanafia Gousia Middle School Khonmool Srinagar.
3. Hanafia Islamia Middle School Gondi-Rehman Ganderbal.
4. Hanafia Islamia Middle School Wata-law Ganderbal.
5. Hanafia Islamia Central School Zawoorah Srinagar.
6. Hanafia Hydiria Middle School Tullamullah Ganderbal.
7. Hanafia Islamia Middle School Kurbana Ganderbal.
8. Hanafia Islamia Middle School Wakoora Ganderbal.
11. Hanafia Islamia Primary School Arch Ganderbal.
12. Hanafia Middle School Yangoorah Ganderbal.
13. Hanafia Islamia Middle School Barsoo Ganderbal.
14. Hanafia Islamia Middle School Lar Ganderbal.
15. Hanafia Islamia Primary School Kujar Ganderbal.
16. Hanafia Islamia Middle School Airtana Kangan.
17. Hanafia Islamia Primary School Palapora Noorbagh Srinagar.
18. Hanafia Islamia Institute Parimpora Qamarwari Srinagar.
20. Hanafia Islamia Central School Mugugound Srinagar.

**District Budgam**

1. Hanafia Islamia Educational Institute Kralapora Darambug Chadoorah.
2. Hanafia Islamia Primary School Kothipora Chatergam.
3. Hanafia Islamia Primary School Wathora Chadoorah.
4. Hanafia Islamia English / Arabic School Khalisa-Kawoosa.
Abstract of Religious Institutions (Schools) of Tanzeemul Makateeb Lucknow under Control of Moawin Committee Tanzeemul Makateeb.


<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of District</th>
<th>No. of Schools</th>
<th>No. of Teachers</th>
<th>No. of Students</th>
<th>Remarks</th>
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<td>Srinagar</td>
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<tr>
<td>2.</td>
<td>Budgam</td>
<td>63</td>
<td>107</td>
<td>2153</td>
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</tr>
<tr>
<td>3.</td>
<td>Baramullah &amp; Islamabad</td>
<td>63</td>
<td>115</td>
<td>2800</td>
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<tr>
<td>4.</td>
<td>Pulwania</td>
<td>15</td>
<td>22</td>
<td>419</td>
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</tr>
<tr>
<td>6.</td>
<td>Kargil</td>
<td>20</td>
<td>20</td>
<td>478</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Leh</td>
<td>5</td>
<td>5</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>236</td>
<td>367</td>
<td>8121</td>
<td></td>
</tr>
</tbody>
</table>

Note :- Besides the above mentioned institutions (Schools) which are recognised by Tanzeemul Makateeb Lucknow, there are some more institutions (Schools) which are yet to be under recognisation.

List of Schools (Makateeb) of Tanzeemul Makateeb :

District Baramulla

1. Mirgund (Boys)
2. Mirgund (Girls)
3. Shagar Mohalla (Mirgund)
4. Mirchimar
5. Kakarporn
6. Chinabal Khas
7. Chinabal Astanpora
8. Baliharan
9. Diwar Alinagar
10. Yakmuapora
11. Sirpora (Udeena)
12. Goom Mohalla Aligad
13. Sarayi Dangarpora
14. Shadipora Bazar
15. Shadipora Bala
16. Shilwath
17. Saidapora
18. Buhuripora
19. Delina
20. Watergam (Boys)
21. Watergam (Girls)
22. Uthora
23. Bulgam
24. Hygam
25. Wachilipora
26. Yaal
27. Sonim
28. Trikolbal
29. Gund Ibrahim (Akbaraabad)
30. Gund Ibrahim Khas
31. Kalampora
32. Zadi Mohalla
33. Sultanpora
34. Nowgam (Payeen)
35. Nowgam Chahar Mohalla
36. Nowgam (Gund)
37. Nowgam (Malpora)
38. Gonchipora
39. Matipora
40. Aarampora
41. Habak (Tangoo)
42. Rakh Shilwath (Ankho)
43. Gadiklund (Gamood)
44. Rakh Daslipora
45. Tularzoo
46. Kripalpora Jafferi Mohalla
47. Kripalpora Qasim Aabad
48. Kripalpora Payeen
49. Hanjiweer
50. Mallapora Hanjiweera
51. Khanapeth
52. Nowlari
53. Kanter-Bugh
54. Gund Khawaja-Qasim
55. Budi-Bugh
56. Hagarpora
57. Ahnadalpora
58. Agardangarpora
59. Malmooh
60. Tantraypora
61. Nooriporn
62. Reshipora Hanjiweera
63. Trigam Gund-Khalil

District Budgam

1. Taingan
2. Shalina
3. Golapora
4. Sutlsu Kalan
5. Khanda
6. Sanzipora
7. Jawharpora
8. Lahoori Check Bandnora
9. Shup Pora
10. Seliipora
11. Wata Magam
12. Yagipora (Magam)
13. Kuchaypora (Magam)
14. Babapora (Magam)
15. Iskandarpora
16. Nusu
17. Malpora (Khag)
18. Tolipora
19. Bathipora
20. Kanchtipora
21. Khanpora
22. Kuumuru
23. Wanihama
24. Hanjak
25. Durbal
26. Bemina (Garipora)
27. Bemina (Wani Mohalla)
28. Bemina (Mohalla Peer Mohalla)
29. Bemina (Mohalla Wahab Rather)
30. Check Dar Gund
31. Dandoosa
32. Mir Gund
33. Pal Mohalla Pallar
34. Pallar
35. Karipora Itrat Aabad
36. Narispora
37. Mahwara
38. Patwaw
39. Hilmishan
40. Gojirah
41. Udroo
42. Aabadpora
43. Paris
44. Atipora Shoolpora
45. Waterwani
46. Dadina
47. Labartal (A)
48. Labartal (B)
49. Bunhama
50. Dagi Malik Gund
51. Bapat
52. Ranipora
53. Attina
54. Mam Gund
55. Mulshul
56. Wahabpora (A)
57. Wahabpora (B)
58. Solipora Wahabpora
59. Gariand Kalan (A)
60. Gotipora
61. Hamdania Colony Bemina
62. Check Dagarpura
63. Sarathipora

**District Srinagar**

1. Balhama (A)
2. Patlipora Chatabal
3. Garubazar
4. Munwar Aabed
5. Dalgate
6. Tangibagh
7. Daulat Aabed
8. Nowpora Kulipora
9. Shamaswari
10. Habakadal Chinkral Mohalla
11. Habakadal Babapora
12. Kamangar Pora
12. Sazgaripora
13. Kralpura
14. Shalibagh
15. Gazidiri
16. Dunipora
17. Nalipora
18. Ganie Duri
19. Mohalla Syed Afzal
20. Madin Sahib
21. Mandibal
22. Zari Mohalla
23. Wani Mohalla
24. Bagwanpora (A)
25. Bhagwanpora (B)
26. Lalbazar (A)
27. Mughal Mohalla
28. PazwalporaB
29. Khushipora
30. Khushipora Langar Mohalla
31. Gund Hasibath
32. Gund Hasibath Nowpora
33. Gund Hasibhat Chack
34. Muntazir Aabad
35. Shalhar Dub
36. Batapora Dab
37. Thokerpora Dab
38. Narayan Bagh
39. Dab Sadat
40. Barjibala
41. Barji Payeen
42. Aarbal Shalimar
43. Gulshan Ali Shalimar
44. Khushal Sir (B)
45. Bat Mohalla Mir Bahri
46. Mustafa Aabad
47. Mugi Gund
48. Kathi Darwaza
49. Lati Mohalla Kalan Mir Bahri
50. Nawab Bazar
51. Alamgeri Bazar
52. Sheeshgari Mohalla Khanyar

**District Islamabad & Pulwama**

1. Hallah Kha
2. Chatargul Jadeed
3. Rajwadah Brah
4. Paner Tral
5. Gungwah
6. Dangarpora
7. Hanji Khalu
8. Solipora Pahalgam
9. Bunigund Verinag
10. Doroshali Aabad
11. Shahoo
12. Shehan
13. Khan Basti
14. Tral Khas
15. Batanor Tral

Zone Uri (Baramullah)

1. Noor Kha (Boys)
2. Noor Klia (Girls)
3. Bignah Khushmarg
4. Qazipora
5. Dhani Maidan
6. Cholan (Boys)
7. Cholan (Girls)
8. Sarai Bandi
9. Khadi Kamal Kot
10. Hawali Kamal Kot
11. Gangi Nalah Madyan
12. Nigraz
13. Nadyan
14. Jabah Sari
15. Gaingal
16. Naka Kayan
17. Chandan Kadi

District Kargil

1. Chharkas
2. Gomorjog
3. Mandaek
3. Istakechey
4. Samrah
5. Samrah Longniah
6. Pargiv
7. Khardoon
8. Chilichand
9. Isgang
10. Taqmatau
11. Greeb
12. Sunjak
13. Shakerdo
14. Dargo
15. Kokshow
16. Kokarchey
17. Chortanchand
18. Thogoos

District Leh (Ladakh)

1. Achnathang
2. Farka
3. Rangrangmo
4. Bashakah
5. Thiksay

Branch Schools Affiliated with Babul-Ilm Budgam.

Branch Makatabs of Babul Alim Budgam :-

Tehsil Chawdora

1. Shalina Part Time Institute also English Medium Institution.
2. Sanzipora Part Time Darasgah.
5. Chattergam Batapora Part Time Institution.

Tehsil Budgam

4. Budgam ‘A’ Morning Centre.
10. Sohgapora Part Time Institution.
11. Pallar Darasgah.
17. Labor Tall Part Time Institution.

Tehsil Beerwah

1. Sonapah Darasgah ‘A’ and ‘B’.
3. Dauseera Part Time Institution.
10. Shippora Part Time Institution.

District Srinagar

1. Balham Darasghah Waripora-Darasghah.
5. Gawkadal, Srinagar Part Time Institution.
District Baramulla

5. Malli Buchan near Magam Part Time Institution.
15. Inderkot ‘B’ and ‘C’ Part Time Institutions.

District Islamabad

1. Wakherwen Koil Part Time Institution.

Total number of students which are under rolls of these institutions are 4835 and total number of teachers who are involved in instructing the students are 140.

List of Schools and Darasgashs of Jamiat Al-I-Hadith.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Institute</th>
<th>Tehsil</th>
<th>Ref. to Affiliation No. &amp; Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sulfia Muslim Institute Paraypora.</td>
<td>Budgam</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Mohammadia High School Chottabazar. Srinagar</td>
<td>Srinagar</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>School Name</td>
<td>Location</td>
<td>District</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------</td>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>4</td>
<td>Muslim Sullia School Badampora</td>
<td>Gandarbal</td>
<td>177/SHERT/sg</td>
</tr>
<tr>
<td>5</td>
<td>Mohammadia Model School Shiekh-Pura Handwara</td>
<td>Handwara</td>
<td>192/SHERT/sg</td>
</tr>
<tr>
<td>7</td>
<td>Shadala Islamic Public School Pehroo</td>
<td>Chadoora</td>
<td>169/SHERT/sg,</td>
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<tr>
<td>8</td>
<td>Daral-Quran Sullia public English Medium School Melhore Pulwama</td>
<td>Pulwama</td>
<td>37/SHERT, dt. 10-5-1998</td>
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<td>9</td>
<td>Sullia Middle School Drangbal Pampora</td>
<td>Pampora</td>
<td>220/SHERT, dt.</td>
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<td>10</td>
<td>Mohammadia Middle School Aluna</td>
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<td>12</td>
<td>Sullia Muslim Institute Tailwani</td>
<td>Islamabad</td>
<td>229/SHERT, dt.</td>
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<td>13</td>
<td>Madrassa Mohammadia Public School Khangund, Tral</td>
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<td>271/SHERT, dt.</td>
</tr>
<tr>
<td>14</td>
<td>Mohammadia Model School Narakara</td>
<td>Budgam</td>
<td>158/SHERT, dt.</td>
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<tr>
<td>15</td>
<td>Madrassa Mohammadia Murad Bagh, Drass Kakbil.</td>
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<td>93/SHERT, dt.</td>
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<tr>
<td>17</td>
<td>Mohammadia School Salfia Handew</td>
<td>Shopian</td>
<td>23/SHERT, dt.</td>
</tr>
<tr>
<td>18</td>
<td>Madrass Mohammadia Narwah, Pulwama</td>
<td>Pulwama</td>
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</tr>
<tr>
<td>19</td>
<td>Mohammadia School Siran Khadi Banihal</td>
<td>Banihal</td>
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</tr>
<tr>
<td>20</td>
<td>Mohammadia High School Kunzar</td>
<td>Tangmarg</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Sullia Muslim Education Institute Rassu</td>
<td>Budgam</td>
<td>30/SHERT95, dt.</td>
</tr>
</tbody>
</table>


In brief the role played by these Socio-Religious educational Institutions where renowned in present Muslim society of Kashmir. The impact and influence of Socio-Religious Educational Institutions have positive in the social, cultural life of Kashmir. On the other side, thousands of students have completed their religious as well as modern education through these Institutions and on the other side, social reforms of the society were taken up. The literary work of these Socio-Religious educational Institutions were also reputable as the various Magazines, Booklets, Handbills and various books were published through these Institutions for the benefit of the Muslim community of Kashmir.