Anjuman-I-Nusratul Islam of Kashmir
Its Socio-Religious Educational and Political Role in Kashmir Society

The Christian and the European attitude towards Muslims in general is rooted in certain wrong assumption about Islam and its followers. According to the Christians Islam is responsible for erecting fanatical barriers in the way of the progress of humanity. They also hold that the followers of Islam are averse to change and progress. They have therefore, taken upon themselves the role of leaders of humanity by denouncing Islam, pledging to remove fanaticism from the earth, and urging all the people of the world to accept Westernization as a way of life for the progress of humanity. In this connection they introduced Missionary School's throughout the world. The Christian countries by virtue of their rapid economic progress in modern times, feel themselves morally bound to lead the people of the world along the path of material welfare and modern progress. They regard Islam, which provides a compromise between materialism and spirituality, as the main obstacle in the progress of Western civilization and human progress. According to Andre Servier, "Islam is the secretion of the Arab brain". And he has no hesitation to declare that "it is this religion that is the chief obstacle between them (Muslims) and ourselves". He further adds, it is certainly our duty to respect the religious opinion of the native's, but it is mistaken policy for us to appear more Musalman than themselves, and to bow down in a mystical spirit before a form of civilization that is very much lower than our own and manifestly backward and retrograde".1

The jealousy and the rivalry of the Christians is much older than the weapon they have recently discovered, viz. Civilization, for reasserting their supposed superiority over their old religious rivals. Till the dawn of modern civilization, i.e. till the seventeenth or eighteenth century, there was hardly any ground for them to take pride in whatever was progressive in their civilization, for it by no means a product of their original contributions.2 And yet Christian writers seem to be unwilling to give any credit either to the Arabs or to Islam for the contributions made to human civilization. To cite a passage from the works of one such writer, viz, Servier:

"The Arabs has borrowed everything from other nations ; Literature, Art, Science and even his religious ideas. He has passed it all through the sieve of his own narrow mind; and being

incapable of rising to high philosophic conceptions, he has distorted, mutilated, and desiccated everything. This destructive influence explains the decadence of Musalman nations and their powerlessness to break away from barbarism; it equally explains the difficulties that confine the European nations in Muslim countries”.3

Servier tells Muslims to “rise out of its (i.e. Islam’s) immobility. He however, feels that the Muslims would not attempt it themselves in view of their being well Surrounded by strong defences of Islam”. He further adds, “no Musalman in any part of the world has ever thought of such a thing without horror. Hence Islam stands in this modern world as a mournful statu of the past”. The Christain nations undertook “the slow work of breaking the Musalman block as a basis of their foreign Musalman policy”. Servier says, “Islam is the enemy, not because it is a religious doctrine differing from our own philosophical conceptions but because it is as an obstacle to all progress, to all evolution”.4 This lays bare the mentality and attitude deriving from an inherent religious antagonism. No wonder, than, that the Christains have made it a principle scrupulously to avoid any policy capable of adding to the power and prestige of those nations which strict adherents of the doctrine of Islam. Indeed they seem to have supported only those who have received but a light impression of the doctrine and whose faith is free from bigotry. The Christain nations, therefore, sought to dominate and overawe the less Islamized sections of the Muslim countries so as to use Muslim against Muslim. Servier thus observed, “it is our interest, therefore, to make the best of the Turkes (or less Islamized section) to consolidate our power. There is no other people that could replace them in this role, for it is necessary to be a Musalman to act upon Musalman and necessary to be a superficial or Lax Musalman to be able to moderate their fanatical aspirations. It is true that the strict Musalman’s bear their rule with impatience, but they would never admit the rule of a Non-Musalman people”.5

This all expains British policy in India, which was to maintain and support the weak Muslim states, keep them under their influence, and finally encourage Westernization. The British had a genuine fear that if they destroyed the whole Muslim empire militarily, the defeated Muslims would declare a holy war against them. They therefore, adopted the above mentioned policy and put it into practice with great caution in India W. W. Hunter, showed his appreciation of this policy when he commended the government of the English East India Company for letting

3 Fn No. 2
4 Ibid. Fn No. 4  P. 12.
5 Ibid.
the Muslim political power die a natural death. Thus the Christains seek to prove that Islam is basically irrational and inflexible and that its followers are fanatics opposed to all progress and civilization. They be little all the achievements of Islamic civilization. According to them, whatever, progress Islamic Civilization has achieved has come about as a result of the impact made on it by other nations and other civilizations.

The great poet Dr. Sir Mohammad Iqbal demonstrates in his book *Reconstruction of religious thought* that how the stagnation discernible in Islamic Civilization is a temporary phase and then proceeds to expose the malicious thinking of Christains. He asserts the superiority of Islam as a way of life. He emphasis certain basic principles of Islam like Ijtihad and Ijma, which the Muslims have used from time to time to adjust to new conditions and make progress. He also throws light on the contribution of Islamic Civilization to human progress, and shows how even Christain writers have acknowledge this contribution. He observes “the Quran is a book which emphasis deed rather then idea”. He quotes a verse from the Quran which says: “verily Allah will not change the condition of a men till they change that in themselves”. He then observed, “the search for rationale foundations in Islam may be regarded to have begun with the prophet himself”. His constant prayer was, “Allah ! Grant me knowledge of the ultimate values of things”. He admits that Greak philosophy was a “great cultural force in the history of Islam”. He however, adds, while Greak philosophy very much broadened the out look of Muslim thinkers, it on the whole obscured their vision of the Quran. Socrates concentrated his attitude on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars.® In his book the spirit of Islam, Ameer Ali asserts the claim of the Arabs and Islamic Civilization to have played a fundamental role in Western progress. He observes : “the first manifestation of Rationalism in the west occurred in the provinace MOST amenable to the power of Muslim Civilization. Ecclesiasticsm crushed this fair flower with fire and sword, and threw back the progress of the world for centuries. But the principle of free thought, so strongly impressed on Islam, had communicated their (i.e. the Muslims) vitality to Christain Europe. Abelared had felt the power of Averroes genius, which was shedding light over the whole Western world. Ablelard struck a blow for free thought which led to the eventual emancipation of Christaindom from the bondage of ecclesiasm. Avenpace and Averroes were the precursors of Descarts, Hobbes, and

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According to ulama, human knowledge is derived from two principle sources, viz. Reason and faith. The sciences are also of two kinds, viz. The rational (aqlia) and the transmitted (naqlia). The rational sciences are those which man can acquire by his own reason, without the help of revelation and include geography, mathematics, chemistry, physics, astronomy etc. The Muslims had contributed to the development of these sciences even before the dawn of the European Renaissance. In fact it is admitted that Muslim civilization made no main contribution even to the European Renaissance, which carried European civilization to new heights, of course, the Christians deny this and say that what the Muslim philosophers and scientists taught was all borrowed from Greek and Latin and that they did not contribute anything original. However, in course of time the study of the rational sciences among the Muslims was relegated to secondary place and was made to yield the palm to the sciences of revelation. We find the same phenomenon in India during the eighteenth and early nineteenth centuries. When the British rulers introduced a system of public instruction, the Muslims shied away from it. Had the Muslims been wise, they would have taken advantage of the new educational system. They felt, however, it was not proper for the descendents of the ruling class to receive education in Institutions which did not care to provide instructions in their religion and culture.

During the same period Christians were engaged in missionary activities in Srinagar and its vicinities. These activities included establishment of missionary Schools in the Valley of Kashmir as is mentioned in the previous chapter in a bid to propagate Christianity amongst the masses of Kashmir. And to make the process of acculturation easy in Kashmir. Quite contrary to this the Dogra rulers wanted to keep the people of Kashmir in the darkness of ignorance so as to continue their yoke to the next Kashmiri people.

In reaction to all these Christian designs Kashmiri Muslims launched some movements in the Valley in order to fight back the missionaries which were determined to keep the Kashmir Muslims away from the light of education and subsequently to continue with their despotic rule. Anjuman-i-Nusratul Islam was the earliest Socio-Religious, educational reform organization of Kashmir. The Anjuman was founded by Mirwaiz of Kashmir Moulana Rasool Shah in 1899 A.D. The main cause of the Muslim backwardness as perceived by the Moulvi was the ignorance of Muslims in modern as well as religious education. In view of this he established a

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11 Khan Ishaq. History of Srinagar, (Srinagar 1928), p. 139-140.
Primary School in 1889 A.D. After a few years the Moulvi with the coordination, guidance and cooperation of few Punjabi Muslims established an Association namely the Anjuman-i-Nusratul Islam. Any Kashmiri Muslim could become the member of the Anjuman and had to pay four annas as membership fee.

Moulana Rasool Shah belongs to the Mirwaiz dynasty of Kashmir. He was the first man, who like Sir Syed Ahmad Khan, become alive to the backwardness of his Muslim brethren. He realised that in absence of the modern education and due amount of religious and moral education based on the Quran and the Hadith, Muslims cannot produce a generation conscious of the modern challenges and competent to face the contemporary hazards.

Mirwaiz Rasool Shah became the first Chairman of Anjuman-i-Nusratul Islam of Kashmir from 1899 A.D. upto 1909 A.D. After his death in 1909 A.D., his brother Mirwaiz Moulvi Ahmadullah Shah became the second Chairman of Anjuman. He guided the destiny of the Anjuman till his death in 1931 A.D. Mirwaiz Moulana Ahmadullah was succeeded by Moulana Atiullah as the Chairman of the Anjuman. It is at this stage that Moulana Yousuf

\[ \text{Adila Ahad.} \quad \text{Mirwaiz Moulana Yousuf Shah Ahwal wa-Ahsar, Pub. Punjab University oriental College, Lahore, 1992, p. 43-49.} \]

\[ \text{Halat-o-Rou-I-Aad.} \quad \text{Official journal of Anjuman contained in the inner side of its cover, the aims and objectives and rules of membership of the Anjuman.} \]

\[ \text{Ibid.} \]

\[ \text{Ibid.} \]

\[ \text{Mirwaiz Moulana Rasool Shah was the eldest son of Mirwaiz Moulana yehyah Shah. He was born on 20\textsuperscript{th} Zil-Hajjah 1271 A.H. He received his early education at his home from his father and grand father they were the great ulama of that time. He completed his early education at his home then became the student of Akhandullah. He completed his Quranic studies and memorised the whole Quran at the age of six years. At the age of eighteen years he completed his education under the guidance of different teachers among whom Akhandullah in most important. He qualified in the education of Fiqh, Hadith, Islamic Jurisprudence, Islamic history etc.} \]

\[ \text{Mirwaiz Ahmadullah was born on 1308 A.H. at Saraibal Amerakadal, Srinagar. He got his early education from his father and received his Quranic education at Madrassatul-Quran at a very early age. He received the education of Fiqh, Asuli Fiqh, tafsīer, Hadith Adab and Dinyat from his father and learnt Persian where from his spiritual teacher Akhand Ghulam Ahmad.} \]

\[ \text{Mirwaiz Moulana Atiullah was succeeded after the death of his elder brother Moulana Ahmadullah. At the same time Mirwaiz Moulana Mohammad Yousuf Shah was recognised as Naib Chairman of the} \]
Shah was chosen as the Naib Mirwaiz of the Anjuman till his migration to other part of Kashmir in 1947 A.D. After the death of Atiqullah in 1962 A.D. Mirwaiz Moulana Mohammad Amin succeeded as the Chairperson of the Anjuman because Moulana Yousuf Shah had already left the Valley for Pakistan. There after, his son Mirwaiz Moulana Mohammad Farooq became the Chairman of Anjuman-i-Nusratul Islam of Kashmir till his assassination in 21th of May 1990 A.D. And in an emergency meeting held at Mirwaiz Manzil Srinagar, Mirwaiz Moulana Mohammad Umar Farooq was chosen as the present Chairman of the Anjuman and Mirwaiz of Kashmir.

The Anjuman-i-Nusratul Islam organisational structure consists of a general council, an Executive body, Advisory Board and a host of allied Sub-committees. So the general council decides important matters by the majority vote. The Executive Body supervision the routine work of the Anjuman, various sub-committees are assigned duties from time to time and they have

Anjuman, till his migration to Pakistan occupied Kashmir in 1947. Moulana Atiqullah was born on 1309 A.H. at Mirwaiz Manzil Rajouri Kodak Srinagar. He too was qualified in almost all the religious sciences.

20 Mirwaiz Moulana Mohammad Amin, after the death of Mirwaiz Moulana Atiqullah in January sixteenth 1962 A.D. He was succeeded by Mirwaiz Moulana Mohammad Amin as the chairman of the Anjuman and also Mirwaiz of Kashmir. Mirwaiz Moulana Mohammad Amin was on 20:1310 A.H., at Mirwaiz Manzil Srinagar. He also received good academic career in religious sciences. His tenure of chairmanship and Mirwaizship was very short. He took the charge of chairmanship in 1962 A.D. and expired in January 1963 A.D.

21 Mirwaiz Moulana Mohammad Farooq was born on 14th of December 1944 A.D. at Mirwaiz Manzil Srinagar. He was the youngest son of Moulana Mohammad Amin. He received his early education in Quranic studies, DInyat and other primary education at home. Later, he took admission in Islamia High School Srinagar where he received his higher education. He received education in Quran, Hadith, Alimul, Kalam, Muslim Jurisprudence in oriental Arabic College Srinagar. He also obtained the Degrees of Moulvi Alim, Moulvi Fazil, Munshi Alim from the same College. He got honours degree in Arabic through Kashmir University.

22 Mirwaiz Moulana Mohammad Umar Farooq was born on 25th March 1973 A.D. at Mirwaiz Manzil, Rajouri Kadal Srinagar. He was the eldest son of late Mirwaiz Moulana Mohammad Farooq. He took the charge of Mirwaizship and Chairmanship of Anjuman when he was only 20 years old. He continued his studies modern as well as religious completed his graduation, and also qualified Moulvi Alim, Moulvi Fazil, Munshi Alim degrees through Islamic Arabic oriental College Srinagar. He also completed his post graduation in Islamic studies through Kashmir University.
Every Muslim who contributes the stipulated annual fees and works for the development of the Anjuman can become the member of the Anjuman. At least five hundred above members constitute the quorum of the general council normally meets once a year. However, in case of an emergency it can meet at any time provided the president of the Anjuman and the two-third of the members of the Executive council decides to do so. The responsibilities of the general council include dissemination of the education, provision of funds and scholarships, reformation of the society and fostering of unity among the Muslims. The advisory board of the Anjuman consists of its top Functionaries. The general Secretary, Secretary Finance, Secretary Accounts and Audit Secretary, Secretary Education, Secretary Donations and Secretary Constructions. All the members of the advising Anjuman about its movable and, immovable properties.

The organisational Functionaries of the Anjuman-i-Nusratul Islam are as follows:
1. Chairman
2. Vice-Chairman
3. General Secretary
4. Joint Secretary
5. Secretary Donation
6. Secretary Accounts and Audit
7. Secretary Finance
8. Secretary Education
9. Secretary Constructions.

All these functionaries are also members of the Executive Council of the Anjuman. The constitution of the Anjuman strongly mentioned that the President of the Anjuman has got the member of a Mirwaiz dynasty as per the constitution of the Anjuman is concerned. In case of any eventuality or emergency the Vice-President takes the charge of the President.

(Moulana Rasool Shah is blazing shining trail among the ulama of Mirwaiz dynasty was a great scholar and reformer of the time. Moulana Rasool Shah and other members of the Mirwaiz dynasty were the founders of Anjuman-i-Nusratul Islam of Kashmir. They established this Anjuman with the object and purifying the innovations in Islam and provide real education, modern as well as religious education. Mirwaiz Rasool Shah was considered as the highest religious authority in Kashmir. At the age of thirteen he preached on first congregational sermon

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23 Sir, Syed of Kashmir.
24 Ibid.
25 G. H. Khan.
28 Ibid.
(Waiz) in Bazar Masjid, Srinagar. Subsequently he preached on behalf of his father occasionally in Jamia Masjid, Srinagar. From the very beginning he had the quest for acquiring knowledge and had deep and serious concern about his community. He was the founder of Anjuman-i-Nusratul Islam of Kashmir. The foremost objective of this Anjuman was to illuminate the Kashmiries with Socio-Religious education as well as modern scientific education and also it worked for preserving their identity. He worked very hard for the development of Anjuman, opened many Schools, which were to function under the auspiciess of the Anjuman. He in fact introduced social, political and religious reforms in the Kashmir society and made the religious and moral upliftment of Kashmiries as the primary objective of his life. After the breath of Mirwaiz Rasool Shah, his younger brother Moulana Ahmadullah assumed the charged during his tenure he worked day and night for the development and the progress of Anjuman. He wrote Khilafat-nama-e-Jadeed. As the Mirwaiz of Kashmir, he delivered the first sermon in the historic Jamia Masjid of Srinagar on Friday the eighteenth of Rajab 1324 A.H. on the same day he was recognised as a Mirwaiz of Kashmir by the Government. Mirwaiz Moulana Ahmadullah lived a life of a Sufi Saint and was a man of great spiritual attainments. He had thousands of

29 Mirwaiz Moulvi Mohammad Farooq: Anjuman-i-Nusratul Islam, Srinagar, (History, Achievements, plans) of Srinagar, p. 4-5.
30 Jamia Masjid Srinagar. This Mosque is a sigurly chequered one. Its original conception and erection are ascribed to Sikandar. But Sikandar, who reigned in Kashmir from 1390 A.D-1391 A.D. to 1414 A.D. to 1415 A.D. He is said to have laid its foundation in 1398 A.D. and complete it in 1402 A.D. His illustrious son Zain-ul-Abidin is reported to have greatly exerted himself in adding to its asthetic attraction. He also established as an Islamic School as an appenelage to the Mosque and endowed it with estates to enable it to defray the cost of maintenance. In 1479 A.D. a large conflagration reduced it to ashes, and then Sovereign, Sultan Hassan Shah, set about its reconstruction with greater splendour. Unfortunately, the king died before completion which was brought to a successful. In 1503 A.D. by Ibrahim Magrey commander in Chief of the Kashmir forces in the reigns of Mohammed Shah and Fateh Shah. In the year 1620 A.D. the Kashmir forces in the reigns of Jahangir a severe conflagration again broke out in Srinagar and destroyed twevel thousand buildings among them the Jamia Masjid Srinagar. The Emperor, who is stated to have been in Kashmir at that time immediately directed its reconstruction which was taken in hand and completed in seventeen years. Malik Haider of Tsodur, the historian of Kashmir was entrusted with execution of the work. The inscription on southern entrance which was erected about this time gives the history of the Mosque upto this date.

31 Ibid. Halat-wa-Rudad.
33 Ibid.
deciples (Murids) in the City of Srinagar and other towns of Kashmir. Non Muslims too were often highly obliged by his spiritual greatness. Not to speak of a common man, even the ruler (Maharaja) of Kashmir had high regards for the Moulana. He worked very hardly for the development of the Schools and other Institutions of the Anjuman. During his tenure as president a big complex of Anjuman-i-Nusratul Islam building and Ahmadullah Blood Bank was established and constucted at Rajouri Kadal, Srinagar. In addition to that three Middle Schools and five Primary School buildings were constructed. He was Pioneer of introducing Arabic as an important constituent of curricula in Kashmir. It was due to his dedicated efforts that famous oriental College of Arabic was started with full boarding and lodging facilities, for the students who were imparted free education at this School. The School continues to function on the same lines till date. Mirwaiz Atiqullah too worked for the welfare and progress of Anjuman-i-Nusratul Islam. Moulana Atiqullah was a paragon of piety, a humble man and a true manifestation of Taqwa. In 1954 A.D. the Anjuman High School and Ahmadullah Blood Bank were burnt in a wild fire. The Anjuman central High School building, library, official records etc. were burnt completely damaged. The people of Kashmir collected money and donation for its reconstruction and maintenance of its record and library. Moulana worked very hard till the gutted structures were rebuilt. After its completion few buildings with separat laboratory complex for the central Islamic High School were constructed. He worked day and night for the improvement and upliftment of Nusratul Islam objectives till his death. After him Moulana Mohammad Amin was made President of the Anjuman. But his tenure was very short. So his role in the welfare and development of the Anjuman was little. He delivered few discourses of Waiz in Jamia Masjid Srinagar. Mirwaiz Moulana Yousuf assumed the charge when Moulana Mohammad Amin passed away. Moulana Yousuf had great role in the Socio-Religious Educational and Political affairs of the Kashmir society. He was first to translate the Holy Quran in Kashmiri and written its commentary in the same language. Moula Yousuf Shah had an ever increasing quest for knowledge and after the demise of his father, he joined the famous Darul-Uloom of Devoband to attain further knowledge about Islam. At Devoband Moulana

35 Ibid.
36 Sir, Syed of Kashmir, Fn No. 24, p. 6-7.
40 Adila Ahad, Fn No. 40.
Yousuf Shah became student of Moulana Anwar Shah-i-Kashmiri, a great scholar and Muhadith of Kashmiri origin. After completion his higher studies at Devoband he returned his home in 1925 A.D. and continued preaching and teaching of Quran and Hadith in Kashmir upto 1930 A.D. In 1930 Moulana Yousuf Shah started his political career in Kashmir at a moment when khilafat movement was going strong ground in India. Influenced by the said movement Moulana Yousuf Shah subsequently founded khilafat movement in Kashmir. The main aim of his political struggle was against suppression, exploitation and injustice of Dogra administrators in Kashmir. During this period he came to be recognised as the political as well as religious hero of Kashmir. In 1931 A.D., he embarked yet another political struggle in Kashmir by founding, “Jammu and Kashmir Azad Muslim Conference”, in 1932 A.D. After playing a remarkable role in this movement Moulana migrated to Azad Kashmir in 1947 A.D. Across the border he concentrated on translating the Holy Quran and written its commentary in Kashmiri language as mentioned before. After the sad demise of Moulana Yousuf Shah in Ratwalpandi Pakistan, Moulana Farooq carry the candle of torch. He opened various new Schools, affiliated to Anjuman-i-Nusratul Islam of Kashmir. He introduced for the first time physical education in curriculum of Anjuman Schools. In addition to that he got repaired and reconstructed a few new buildings for the Anjuman. He started a press for the Anjuman from where the monthly Nusratul Islam Journal and other books were published. Moulana Mohammad Farooq played an important role in Kashmir politics. He voiced the political and social issues of Kashmiri Muslims through his political organisation, All Jammu and Kashmir Awami Majlis Amal, of which he was himself the President. He worked and dedicated his whole life for the progress and welfare of religious conciousness and political awakening of the Muslim community of Kashmir.

42 Ibid.
44 Ibid.
45 This commentary of quran, entitled "Bay" and Quran" was published in three volumes. The first volume published in 1970, second volume in 1976, and the third and last volume in 1982 from Srinagar. In 2000 A.D. 19th of Ramzan a new edition of this same commentary was published by Suidi Arabia Government.
47 Ibid.
Aims and objectives Anjuman-i-Nusratul Islam of Kashmir:

The Muslim Community of Kashmir especially the diehard elements were not in favour of obtaining the Western education. Conservatism and obscurantism had blinded the Muslims of Kashmir and their prejudices prevented them from going to Christian Missionary Schools. Again the untiring efforts of the Government Schools to persuade the Muslim children towards education proved fruitless, because it involved the faith of Muslims. Over and above this the poor moral standard of the Government Schools provoked the Muslims to boycott the educational policies of the Government and they thought it derogatory on their parts to send their scions to the Government Schools.

The Cherished traditions of their past, which would not allow a complete divorce between secular and religious education, was responsible for the Muslim abstention from English Missionary Schools. Thus towards the end of 19th century, Moulana Rasool Shah was firmly convinced that his community would become socially, economically and educationally backward, unless a vigorous educational scheme embracing all aspects of development was introduced in his community. He planned to establish an institution which would provide the youth religious as well as modern education. This seat of learning would create for the young Muslims a true Islamic atmosphere from which its alumni would come out to cater to the needs of the coming generation. For this purposes he initiated the following aims and objectives for his institution.

1. To make adequate arrangements for the teaching of Al-Quran and Al-Sunnah.
2. To impart to the youth the modern education along with the Islamic one.
3. To unite all Muslims by creating among them the sense of being the intermediary community.
4. To create a balance between modern and religious education.
5. To provide right kind of leadership to the community in the social, culture, economic and moral affairs.
6. To make the Muslims character reflect the Islamic value.
7. To strengthen the cause of universal peace and brotherhood by promoting in them spiritual and moral conciousness.

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48 Herufi Haq. Special Number of Sheed-i-Millat Number, pub. 1993.
50 Ibid.
51 Farooq Moulana. Fn No. 50.
52 Khan Ishaq. Perspectives on Kashmir, Historical dimensions. Srinagar, 1938, p. 136,138,139,
The Anjuman-i-Nusratul Islam, Srinagar further committed itself to safeguard the sanctity and purity of Islam. It pledges to promote the cause of Islamic education by creating in youth the wholesome ideals and values as contained in the Quran and preached by the Prophet Muhammad (p.b.u.h.). The Anjuman felt to provide financial help to the needy and the poor Muslim students, who are engaged in the pursuit of religious as well as modern education. The Anjuman also stressed to work for the overall orientation of Muslims towards a deeper commitment and understanding of Islam. The Anjuman also wants to reform the collective life style of Muslims and discipline them under the banner of Islamic ethical principles and guidelines.53

The Anjuman moreover dedicates itself to the cause of the unification of Muslim ummah. It wants Muslims to emerge as a developed and welfare oriented community.54

The Anjuman-i-Nusratul Islam Srinagar wants to provide a political platform to the Muslims of Kashmir. The Anjuman from very beginning fights for the rights of Muslims of Kashmir. Further more, the Anjuman also wants to carry forward the mission of its founder Moulana Rasool Shah. The leaders of the Anjuman emphasised over and above that Allah is one supreme and absolute reality and there is no partnership in His sovereignty. They stressed on the concept of tawheed and also worked to foster the spirit of unity and cooperation among the Muslims of Kashmir.55 The Anjuman seems to function as the representative body of the Muslims at its conferences, conventions and meetings. It also provides seasoned and matured leadership to them, in addition to a platform for their Socio-Religious educational and political activities. The Jamia Masjid Srinagar could be considered as the main symbol for this purpose.56 This platform was used not only for preaching and teaching of Islam but it also served as an important centre of educational and political activity. The successive Mirwaizeen of the Anjuman-i-Nusratul Islam, such as Mirwaiz Yahyah Shah, Mirwaiz Rasool Shah, Mirwaiz Ahmadullah, Mirwaiz Atiquallh, Mirwaiz Moulana Mohammad Yousuf Shah, Mirwaiz Mohammad Amin and Mirwaiz Moulana Mohammad Farooq have been intensively engaged in preaching the basic tenets of Islam from the pulpit of Jamia

53 Ibid.
55 Quwaid-wa-Zawabit, Published by Anjuman-i-Nusratul Islam, Srinagar, 1963.
56 Monthly, Nusratul Islam (Urdu), Srinagar, pub. 1979, May-June.
Masjid Srinagar from launching and designing the political policies for the community from time to time.57

The Anjuman-i-Nusratul Islam, through its annual meetings and conferences provided a platform to Kashmiri Muslims to ventilate their grievances and highlighted their problems.

General Activities of the Anjuman-i-Nusratul Islam of Kashmir:

Anjuman-i-Nusratul Islam played an important role in mass literacy and arranged higher education for the Muslims of Kashmir. The leaders of the Anjuman felt that the advent of British rule and their subjugation of Kashmir completely destroyed the traditional system of education and try to acculturize the masses of Kashmir. As the former chairman of the Anjuman, Mirwaiz Moulana Mohammad Farooq, believed that the British devised an educational programme where by the cultural world view and value system of the vanquished could be distorted, if not completely abolished.58 The doctrine of Lord Macaully aimed at producing an Indian Educated Class whose attitudes and orientations, were British in spirit.59 On the other hand, the Christian Missionary started, a systematic campaign against religious practices of the people of subcontinent and launched an over all cultural aggression against local traditions. With the governmental support and large scale funds at their disposal they started a net work of Schools, Colleges and Hospitals across the country. A subtle propaganda against the local religious and culture was conducted through this vast activity.60 The main aim was to alienate and distance the upcoming generations from their own cultural heritage and religious world view. As the situation became dangerous continues the Mirwaiz the intellectuals of the sub-continent started a serious prognostication of their conditions. Despite their limited electronic media and means they were spiritually and culturally committed, to the protection, preservation and dissimulation of their religious principles and cultural values. They were convinced that an immediate and political domination of the West was impossible. Therefore, they devised an educational strategy where by Muslim adequate inculcate modern ideas propagated by West yet be deeply rooted in their religious beliefs and values. In this regard Syed Ahmad Khan played a pioneering role by establishing

57 Ibid.
Muhammadon Anglo oriental college at Aligarh. The Darul-Uloom founded by Moulvi Mohammad Qasim Nanautai too was a response to the emerging situation. In Kashmir Mirwaiz Moulana Rasool Shah realised the same danger. In this connection he founded an association commonly known as Anjuman-i-Nusratul Islam of Kashmir in 1899 A.D., with a similar purposes and objectives. The Anjuman-i-Nusratul Islam Srinagar also aimed and worked for the religious, moral and intellectual regeneration of Muslims of Kashmir as its founder thought that only a comprehensive educational programme could lead to revolutionary changes among the Muslims of Kashmir.

The Anjuman-i-Nusratul Islam of Kashmir worked very hard to fulfill its mission, i.e., general literacy as well as higher education among the Muslims of Kashmir. The importance of education, religious as well as scientific, for over all upliftment of Muslims is reflected in the words of the president of the Anjuman, who said and stressed on his mission, "science shall be in our hand and philosophy in our left and on our head there shall be crown of there is no god but Allah and Muhammad (p.b.u.h.) his apostle". As it has been said earlier these statements and remarks clearly showed that what mission Moulana Rasool Shah had before him. While stressing the importance of education he said, " no nation can progress and no nation can claim to be civilized until it reaches the zenith of its educational career". The leaders of the Anjuman were conscious of the multiple disabilities suffered by Kashmiri people and they thought the primary agency of the social change was education. In struggle for social revolution to achieve this goal therefore, to equip Kashmiri youth, Anjuman embarked upon a policy of education where by it provided scholarships and financial assistances to the deserving students to carry on their academic pursuits. The Anjuman realized that the Muslims of Kashmir have come out from their deep slumber and this could be achieved only if they stood on their own legs. Otherwise their degradation was inevitable. Their very survival would be Jeopardised. They warned Muslims of Kashmir to create

62 P. N. K. Bamzai. Fn No. 61, p. 140.
63 Ibid.
attitudes of self help and self confidence. It was the Anjuman which apprized the people of Kashmir of their decadence. To make their educational mission popular throughout the Valley. The Anjuman opened Schools of its organisation. Following are Institutes of Branch Schools and educational centres religious as well as secular, which are affiliated with Anjuman-i-Nusratul Islam of Kashmir. These educational centres are fully aided and run by the Anjuman.67

1. Central Islamia High School, Rajouri Kadal.
2. Noor-i-Islam oriental College Srinagar.
3. Islamia Model School (English Medium).
4. Islamia High School Drugjan.
5. Islamia High School Amera Kadal, Srinagar.
6. Islamia Middle School Safa Kadal, Srinagar.
7. Islamia Middle School Navshara.
8. Islamia Middle School Fatha Kadal.
9. Islamia Primary School Rainawari.
10. Islamia High School Bata Kadal.
12. Islamia High School Bijbehara.
13. Islamia Primary School Kupwara.
16. Islamia Middle School Bulbul Lankar, Srinagar.
17. Islamia College for Science and Commerce, Srinagar.

Anjuman-i-Nusratul Islam has made a great contribution in the field of educational activity from 1899 A.D. upto 1995. Twenty six thousand five hundred fifty students have matriculated from various high Schools of the Anjuman. With exception of Noor-i-Islam oriental College Srinagar, where only the religious education is imparted. This College has its separate system of curriculum where only Moulvi Alim, Moulvi Fazil and other Muslim sciences and jurisprudences, theology are taught to the students. Hundreds of students of this College hail from various parts

66 Anjuman-i-Nusratul Islam (Tawarikhi, Khaimat Aur Mansubv). Srinagar, p. 44.
of the Valley. Free boarding and lodging facilities are provided in this College. Anjuman-i-Nusratul Islam, Srinagar is the controlling authority of this College. The students are also provided scholarships and stipends to the poor and needy to promote study of Islamic sciences such as Tafaseer, hadith, theology, ilmul Kalam, and Fiqh. Four thousand five hundred students have been taught such Islamic sciences as Tafaseer, Tradition, Fiqh, History, Arabic language and Arabic literature through this College upto 1994.

The Islamia College for Science and Commerce is the most important Institution run by Anjuman-i-Nusratul Islam, Srinagar, where the study of Commerce was introduced. The College has its own library with twenty five thousand valuable books. Anjuman feels that the excellence of Muslims in modern fields of education viz. Science, Technology and Commerce is a guarantee for their over all development. The Anjuman-i-Nusratul Islam of Kashmir has definite philosophy of education. It wants that the principles, doctrines and values of Islam should from the basin of the whole educational system. Only secular and scientific education cannot lead to a clean and just Socio-Political order. The founder of the Anjuman was a breast with the necessity of imparting Socio-Religious as well as scientific education. The educational policy of the Anjuman-i-Nusratul Islam becomes clear in the following words of its founder, "To illuminate the hearts of the new generation with the theological and ethical teachings as derived from the Quran and Hadith and to enlighten their minds by the highly sophisticated sciences is the basic objective of the educational policy of Anjuman-i-Nusratul Islam."

Anjuman-i-Nusratul Islam as a Social Reform Anjuman:

The Anjuman-i-Nusratul Islam can appropriately be called the nerve centre of all activities of religious and spiritual reform during the crucial period of Dogra despotism. Thus the Anjuman provided the religious, cultural and political leadership to the Kashmir society at a very

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71 But it was a great misfortune of Kashmir that the College complex with its library was damaged due to a wild fire which burnt the complex with furniture and other official records where to ashes. Presently the science and commerce College has been newly constructed with the help of donation of the masses and also with the financial grant given by the Government.
critical juncture of its history. The most elevated among these religious guides and reforms was Mirwaiz Moulana Rasool Shah (1909). It was he who renewed and strengthened the bonds of Kashmiri Muslims with Islam and saved the Shariat from being corrupted by innovations and the apostasy of Christianity and other religions. In this way Moulana Ahmadullah and other prominent ulama of Anjuman-i-Nusratul Islam reawakened the spirit of Jehad among the Muslims of Kashmir. They incited them to make heroic sacrifices for this victory of faith and establishment of truly Islamic Government on the lines of Khilafa-I-Rashida. As a result of their struggle, a sense of true religiousness and righteous living was instilled in minds of the Muslims or in other words a quest of wind. Belonging to early decades of Islam blew in breathing a new life of faith and endeavour into the dead body of Kashmiri part of the Millat. These ulama persuaded the people with the rare religious steadfastness, scrupulous observance of the Shariat and the ardent zeal for Jehad. It is due to the efforts of these ulama, that Kashmir once again became the centre of Islamic propagation and reforms. One has to acknowledge the results of these efforts in the inspired leadership of galaxy of Anjuman religious leaders and preachers like Moulana Mohammad Yosuf Shah and Moulana Mohammad Farooq. There distinction lies in their absolute reliance upon Allah and total dedication to the cause of Islamic revival and reform. This missionary movement founded by Moulana Rasool Shah is now actively at work in all parts and corners of the Valley. Thus this movement has succeeded, in how so ever, small a measure, in warming up the frozen furnaces of the hearts of Jammu and Kashmir by rekindling in them the sublime flame of faith. The leaders of the Anjuman realized that the social reforms were badly needed in order to enhance all round development in the life of Muslims of Kashmir. The main personalities of the Anjuman thought that social reforms and economic progress go together. Various social evils had crept into the society of Kashmir which had to be eliminated. For this purposes the following social reforms were recommended for Kashmir society.

74 Ibid. Mirwaiz Moulana Younuf Shah.
75 Adila Ahad. Ahwal-wa-Ahpar, pub. Punjab University oriental College, Lahore, p. 20, 22, 51.
76 Ibrahim Moulvi Mh. (Fn No. 74), p. 32-33.
77 Ibrahim Moulvi Mh. (Fn No. 74), p. 32-34.
78 M. M. Farooq. Past present and future of Anjuman-i-Nusratul Islam, publication wing of Anjuman, Srinagar. P. 5,6,8,10.
79 Ibid.
1. The Anjuman-i-Nusratul Islam stressed that the Fatiha ceremony held on Fridays be abolished.
2. On the marriage ceremony only two dishes of meat and two dishes of vegetables be served to guests of weddings.
3. The parents of Bride and Bridegroom should give a dowry worth Rs. 500/= to Rs. 800/=.
4. Only the relatives of the concerned should be invited to a feast on the occasion of the circumcision ceremony. The barbers fees for performing the circumcision operation should be met by the parents alone and no invitee should be allowed to contribute to it.
5. Evil customs and traditions concerning with marriage such as sending Mehindi Khabras, paying courtesy all to Bride and taking gifts in cash or any kind to the in-laws of a daughter be stopped.

The Anjuman tried to prevent Muslims of Kashmir from incurring extravagant expenditures on death and marriage ceremonies. The Muslims of Kashmir at that time were involved in extravagant expenditures and poor people have to face the problem and to borrow money on interest from money lenders to meet out such expenses. The Anjuman preachers were required to vigorously preach against these social evils and customs. To render the society free and clean from these evils Anjuman even published a booklet, “Dastor-Amal”, which made the reformative programme of the Anjuman explicitly clear to the mass.

Political Role of Anjuman-i-Nusratul Islam of Kashmir:

The Anjuman-i-Nusratul Islam of Kashmir from the days of its inception, played an important role in the political affairs of Kashmir. It acted as a representative body of Kashmiri Muslims. In 1923 A.D., Anjuman-i-Nusratul Islam presented Kashmiri Muslims demands to the Dogra Government and made a number of representation stressing the need for the communities upliftment. In this connection Mirwaiz Moulana Ahmadullah Shah and his younger brother Mirwaiz Moulana Atiquullah Shah were the moving spirits of this movement. They were categorically opposed to the outside interference in the countries political affairs. In 1924 A.D.,

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81 Herufi Haq, An official yearly news paper of Action Committee.
82 Ibid.
84 Ibid.
Anjuman-i-Nusratul Islam took an active part in Srinagar silk factory agitation and fought for the preservation of Muslim employees' rights. Similarly, during the agitation of 1931 A.D., the leaders of the Anjuman openly expressed their resentment against the Maharaja's Government in Kashmir and in 1925 A.D., Mirwaiz Moulana Mohammad Yousuf Shah completed his religious education and returned home from Devoband. He played an active part in Kashmir politics. During his long stay at Devoband he was influenced by the Khilafat movement of India. As soon as he reached his home he became the active member of Reading Room Party. In 1932 Mirwaiz Moulana Mohammad Yousuf Shah initiated a separate semi-political organisation namely, "Jammu and Kashmir Muslim Conference", as they campaigned and fought to give Muslim rights in the law-making body of the state of Kashmir. However, it always believed in constitutional methods and peaceful means for achieving their goal. Towards the fulfilment of such duties the Anjuman organised a meeting at the Islamia High School complex on June 3, 1922 A.D. There it was decided to send a deputation to Mehraja, the then ruler of the Kashmir, with a view to discuss with him, the rights and demands of Kashmiri Muslims as no positive response was given by the Government. After that another deputation was prepared to meet education Minister, in June 15 22 A.D. which met a positive response from the government side. The deputationist discussed the demands of Muslims of Kashmir with the government representatives. Finally, the following resolution were passed on August 30, 1922 A.D. by Anjuman-i-Nusratul Islam. A list of all educated Muslim serving in the government departments showing the number of those superseded by non-Muslims when it was a Muslim Majority state. The list was sent to the government. The next step to be taken was to send a representation, to Maharaja for the second time. This representation gave special stress on the grievances of the Muslims about lack of educational facilities, government services and release of Mosques which were banned under the occupations of Government, abolition of Begar and representative rights in the law making bodies of the state. Besides, playing an active part as the representative body of Kashmiri Muslims, Anjuman with the help of its political organisation, "Muslim Conference", played an active part in the freedom struggle of Kashmir under the presidency of Mirwaiz Moulana Mohammad Yousuf Shah till his migration to "Azad Kashmir", in 1947 A.D. He was succeeded by Mirwaiz Moulana Mohammad Farooq who became the Naib Mirwaiz of Kashmir in 1962 A.D. Following the death of his grandfather Mirwaiz Moulana Atiquullah. He continued to do so until the disappearance of the Holy Relic from Hazratbal Shrine in December 1963 A.D. With

85 Ibid.


this a new chapter opened in the political history of Anjuman. The disappearance of the holy Relic in Hazratbal Shrine brought Moulana Farooq and his party into the Vortex of Active politics. He soon became the head of “All Jammu and Kashmir Awami Action Committee”, a united front comprising all political and religious organisation of Jammu and Kashmir, which guided the activities of the people during the hectic days, while other leaders including Sheikh Mohammad Abdullah were in detention. The agitation about the holy Relic soon was transformed into a resistance movement demanding the peoples rights of self determination. Moulana Farooq spearheaded this movement. A historic resolution to this effect was passed on 17th March 1964 under the presidency of Mirwaiz Moulana Mohammad Farooq.

In 1965 A.D. following Indo-Pakistan conflict Moulana Farooq found himself in detention having been arrested on 10th of October, 1965 A.D. He was behind the bars for more than two years without trial and had to face untold hardships and tribulations, being confined in intrigation cells and subjected to torture. He came out of this ordeal on 20th December 1967 A.D. and immediately he once again proclaimed his belief in struggle for the right of self determination. He was heading the “Awami Action Committee” till his assination in 1990 A.D. He had functioned as Chairman of the 4th religious conference held in April 1968 A.D. and was the president of Awqaf Committee Jamia Masjid Srinagar. Moulana took a leading part in the state peoples convention and delivered an address, which in certain respects will go down as an important contribution to the deliberation there. While addressing in Jamia Masjid Srinagar on 25th October 1968 Moulana Mohammad Farooq, President of Awami Action Committee, Jammu and Kashmir, while receiving the present political situation in the state had observed as follows :-

"The recent session of the state peoples convention held in Srinagar had made it clear to the world that the problem of Kashmir was a living one and was of the utmost important to find a solution to it, so that uncertainty which overhung that state and the cold war which existed between India and Pakistan would end. So that the peace of the world thereby be strengthened. The state peoples convention which was representative of all shades of opinion in the state and other important personalities had succeed in exposing machination of small clique, which in their own selfish interests repeated parrot like that the state was an integral part of India and the

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88 Ibid.
90 K. Nirmal Singh, (FN. 54), p. 112.
issue of this occupation was a settled fact. In this convention, I had explained my stand and that of my party repeatedly and I wish once again to affirm that question of the states accession is still unresolved, and that so far the people of the state had not been given an opportunity to decide as to whether, they should accede to India or Pakistan, of this free will and violation, although responsible Indian leaders and representatives of the Government of India had given a pledge to the people of Kashmir in 1947 A.D. and had since re-affirmed that pledge that the future of the state would be decided by free and impartial plebiscite held under the United Nations auspices and Pakistan and the Security Council had ratified these assurances and pledges. They had not been implemented by India on one pretext or the other.

I therefore, "declare that the only way to settle this long pending dispute is to held the promised plebiscite. That solution is a long just peaceful, democratic and in accordance in the realities of the cases I had explained this aspect of the matter, while addressing the recent convention in Srinagar and I shall continue to press this with all the force at my command as and when an occasion presents itself. We have so far been struggling hard for the vendication of our just rights and with Allahs grace we shall continue to strive to do so thereafter, and we shall not consider any sacrifice too great for realization of our in alienable right to self determination. If India does not take advantage of the opportunity that as presented itself to it and continues to be intrasigent as before, than it will have entirely to blance itself". According to Moulana Farooq, "the historical realities had made them to believe Indo-Kashmir relation to be temporary in nature and that until the peoples opinion was sought, no permanent relations could develop. He referred to the Security Council resolution, dated 18th August 1948 and 5th January 1949 A.D. to prove his contention that plebiscite was the birth right of the people of Jammu and Kashmir. According to him India, Pakistan and Kashmir had under United Nation Resolution accepted plebiscite to be the solution of the dispute and hence if India considered it impracticable, then onues of finding a solution weighed on India. According to him the onues of finding such a solution does not lie on the two parties who still adhere to that decision but lies clearly on that party which has second thoughts on that question". The Moulana thought that India had taken a queer position in this respect. It has accepted as the best solution to this problem. It has stood by it for long years and had acknowledged it to be the best solution in the Security Council and now it was resulting resolve from it and while doing so it did put forward any other solution to the problem but called upon others to do so. In his undertones the Moulana was unmistakably talking of the same

62 Ibid.
63 Ibid. Herufi Haq, an year news paper official organ of Action Committee, pub. 1970 A.D.
64 Monthly Nusratul Islam, journal special issue on Shaheed-i-Millat Number, May 1990-93.
Kashmir identity, which resulted of an age old patriotism of the people in the state. It is the context that chauvinism was reflected in the word, “we therefore, proclaim that this country belongs to us and we shall decide its destiny.”

Impact of Anjuman-I-Nusratul Islam upon the Muslims of Kashmir:

The dominant characteristic of Islam is perhaps the outright submission before Almighty Allah. It was this message that prophet Muhammad (p.b.u.h.), shouldered to communicate to the Muslims all over the world. However, after his departure from this world it was overwhelmingly left upon the shoulders of Ulama to explain and interpret the Islamic laws as were incorporated in the Quran and defined in Hadith.

Only the learned (theologians) amongst His creatures fear Him.

The prophet Muhammad (p.b.u.h.) is reported to have said, “the learned theologians are the inheritors of prophets. They did not inherit power and pelf, but knowledge is their exclusive heritage. Thus one who is blessed with knowledge got a lions share”.

The ulama of the Anjuman-i-Nusratul Islam of Kashmir undertook to preach about infallible, invisible and inattainable authority of the creator. This task they principally accomplished by acting as Mubaligs and preachers. No doubt, the number of this category of

95 Ibid, (see Manzool Fazilis Kashmir predilection, pub. 1988).
97 Ibid.
100 Quranic Surah Al-Khatir Ayat 27.
101 Almal Abu ibn Hanafa and Ibn Maja Hadith Tirmifi.
ulama may have been few and for between yet. They played most significant role and infact were the guiding forces for the Muslim society of Kashmir.\textsuperscript{102}

The Mirwaiz the Institution of preacher has always hold key positions in the social and religious life of Kashmir. Their religious influence was unchallangeable for a long time. The Institution of Mirwaiz did not exist in any Muslim society of the world, except in Kashmir.\textsuperscript{103} In fact this Institute has been unprecedented for unparralled among the Muslim ummah. Mirwaiz dynasty had a full control on the Muslim religious leadership in Kashmir. The role of Mirwaizeen of Kashmir is comparable to Sheikhy-ul-Islam of ancient Kashmir.\textsuperscript{104} The main content of preachings of Mirwaizeen consists of the Quranic imperatives and the sunnah that were preached by the Mirwaizeen of Kashmir. Mirwaiz Moulana Yehyah Shah in particular emphasized upon the component of Tawheed. After the death of his elder son, Moulana Rasool Shah the founder of the Anjuman-i-Nusratul Islam, also continued to preach along the same lines. He was deadly opposed to innovations in Islam and was the propagator of strict Islam as was prevalent during the prophets time.\textsuperscript{105} Similarly Moulana Rasool Shah preached and sermonized on Islam for twenty years to the people of Kashmir, both in Srinagar and in the adjacent districts, tehsils and villages of Kashmir. He used to deliver sermons on every Friday in the historic jamia Masjid, Srinagar. Where he explained the commentary of the Quran written by Arabian clergy. After elucidating of the Quran and through light on every aspect of “ Sura Mulk”,\textsuperscript{106} In this way he continued to deliver the message of Islam for a period of eight long years.\textsuperscript{107} In fact, there religious guides carried on tourch of Islamic teachings by delivering sermons in the Mosques big and small on Friday and other festive occasions.\textsuperscript{108} In the month of Zil-Haj and Muharram these religious discourses were almost held in every Mosque and Shrine which were under the control of Mirwaiz dynasty. Any way there was no aspect of life which the “Mubbaligs” of Mirwaiz

\textsuperscript{103} Rukshane Jabeen. Role of Ulama in Modern Kashmir, pub. 1991, p. 10,12,31,32.
\textsuperscript{104} Ibid.
\textsuperscript{105} Rasool Shah Number, 1981, p.10,11.
\textsuperscript{106} Ibid.
\textsuperscript{107} Peer Giyas-ud-Din. Understanding of the Kashmir insurgency, pub. 1992, p.64.
\textsuperscript{108} Ibid.
dynasty did not touch in the wake of their preachings. They thoroughly focussed, interalia upon the issues like morality, Islamic internationalism and social relationship.

In short the ulama of the Anjuman-i-Nusratul Islam of Kashmir not only propagated Islam and made people akin to religious teachings but also provided a lot of Socio-Religious services to the Muslim society of Kashmir. The contribution of the Mirwaiz ulama, apart from preaching in the Mosques, taught the religion to the people through, "Peer Muridi", which deserves equal attention. The founder of the Anjuman Mirwaiz Moulana Rasool Shah, first laid the foundation of Madrassah Nusratul Islam at Roujouri Kadal, Srinagar in 1889 A.D. This was the first Institute of Muslims in Kashmir. This gave the Moulana a lot of respect in the eyes of the people of Kashmir. It is said of him that he himself lifting the brickes on his shoulder. While appreciating his sincerity, and dedication and long term prosperity of the School itself, a contemporary writer mentioned that Moulana Rasool Shah established the School of Nusratul Islam by his incessant efforts and great dedication to ensure that the children of the poor Muslims be benifited. It was the first Institution where Islamic studies were taught as the compulsory subjects. The secular education was simultaneously introduced to the students. The Muslims of Kashmir were influenced by Anjuman Schools attracted thousands of Muslim Students, who belonged to far flung areas of the Valley. Due to the untiring efforts of its members like Khawja Hassan Shah Naqishbandi, Moulana Mufli Sharif-ud-Din. (The grand Mufti of the time) Khawaja Ab. Samad Kakroo and Khawaja Ab. Aziz, the utility and advantages of these Schools were realised by the people of Kashmir.

It was the influence and impact of the Anjuman-i-Nusratul Islam that in 1899 A.D. a devotee of Moulvi Rasool Shah, Hakim Ab. Gani Islamabadi opened a Middle School at Islamabad which was later raised to the levelof High School under the management and guidance of his son Moulvi Ghulam Mohammad. Similarly, a High School at Bijbehara and Islamia Middle School at Shvepora were the centres where the Muslims students received modern as well as religious education. The keen interest which the Mubbalings of Anjuman-i-Nusratul Islam

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111 Ibid.
114 Ibid.
evinced in the educational upliftment of the Muslims in undeniable reflected in their curiosity to establish schools in the nook and corner of the Valley. The concern for the above sacred cause did not end here. In fact, many a times, they made representation to the Government seeking to work out the remedial measures. So that the curse of educational backwardness of the Muslims at large is wiped out and the Muslim being in Majority, are brought at par with the minority community members in respect of administrative posts. The representation of 1922 A.D. submitted to the home department by Moulana Ahmadullah, the chairman of the Anjuman the evidences of other famous ulama of the dynasty and others testifies to the fact. In this representation Mirwaiz Ahmadullah took pains in locating the causes underlying the indifferences of the Muslims towards modern education. It was further laid down in this representation that the absence of Muslim teachers in the state Schools, shortage of Schools in many villages and indisposition of the state in terms of the scholarships to Muslim students where such factors that individually or as a whole prevented the Muslims from taking to modern education. As a solution to this problem he laid certain suggestions before the Government. These included besides other things the grant of easy terms of services and concessions to the Muslims in their employment and subsequent appointment on the responsible administrative posts. He further stressed that compulsory primary education may be introduced with view to persuade Muslims to make modifications. In their traditional attitude towards modern education. Likewise he maintained education, Arabic, English and Persian on oriental lines may be established with a view to benefit the young man of the Muslim community. This was further added by yet another provision which maintained that those who are educationally unqualified may be given a preferential treatment in training and services. So that they may be appointed on high administrative posts. The concern of the Mirwaiz for the educational upliftment of the Muslims is further reflected in the contents of the representation which include, “that all the primary Schools may be staffed by Muslim teachers and in all other Schools where headmaster, could not be a Muslim for technical reason, a Muslim may be appointed to the post of second master at least. That the liberal help may be given to Islamia High School for want of sufficient finance. That the

117 File No : 1609/9-84, letter No : 51/94, dated : 18th January 1923. This with regard to a representation made by Anjuman-i-Nusratul Islam, Srinagar, 30-08-1922, Home Department Jammu.

118 Ibid.

119 File No : 1609/9-84, letter No : 51/94, dated : 18th January 1923. This with regard to a representation made by Anjuman-i-Nusratul Islam, Srinagar, 30-08-1922, Home Department Jammu.

120 Ibid.
members of the young man educated in English was limited. It was as such, pleaded those who are well read in Urdu and Persian may be appointed in the department, like settlement, revenue, police, customs, municipality etc. As a matter of fact the Anjuman Schools provided a basis for the severe criticism of the conservatives ecclesiastical leadership which used to fleece not only the people. But even debarred them from obtaining modern education. In this regard supervision of Mirwaiz dynasty Srinagar in general is laudable Moulana Rasool Shah in particular did the same job as was done by Sir Syed Ahmad Khan for the Muslims of India. It is perhaps in response to his message that the heads of Anjuman, i.e. Mirwaiz Moulana Almadullah, Mirwaiz Moulana Atiquullah, Mirwaiz Mohammad Yousuf Shah, Mirwaiz Moulana Mohammad Amin, Mirwaiz Moulana Moahammad Farooq and the present Mirwaiz Moulana Umar Farooq realised the need of time and began to follow his footsteps in respect of the establishment of Schools in every nook and corner of the Valley. The ulama of the Mirwaiz dynasty through their educational activities made possible the enrolment of the Muslims in the administration of their own land. The concern of Mirwaiz ulama for education and their subsequent recruitment in the Government machinery is better established by the representation which Mirwaiz Moulana Ahmadullah submitted to Maharaja in 1922 A.D. The earlier representation made by Mirwaiz Moulana Ahmadullah Red pointed out that Hindus were proficient enough in Persian and Sanskrit and this very quality offered them an edge over illiterate Muslim to monopolise the state official posts. Besides the educational influence of Anjuman-I-Nusratul Islam, the role of Mirwaizeen of Rajouri Kadal needs to be highlighted. One of the presidents of the Anjuman and chief Alim of the family Moulvi Rasool Shah made the social evils and customs the target of his criticism. It is said about him that whenever he used to pass through the streets and markets the shopkeepers used to immediately hide their hooks (smoking pipes to show utmost respect to the Alim). Similarly, stood against innovation in religious and evil customs in the society. As the chairman of the Anjuman he wrote a booklet in which he advised significant reforms so that the Muslims are restrained from incurring huge amounts at the time Fatiyah Khani, marriage and other ceremonies. Later on the other

121 Ibid.
123 Ibid.
125 Ibid.
126 Moulvi Rasool Shah Number, 1982, p.10,11.
successive ulama of the Anjuman, e.g. Mirwaiz Moulana Atiquallah, Mirwaiz Moulana Mohammad Yousuf Shah, Mirwaiz Moulana Mohammad Amin and Mirwaiz Moulana Mohammad Farooq preached for the abolition of the vices present in Kashmir society. Anjuman-i-Nusratul Islam played an important role in spreading the modern education side by side with religious sciences, which consequently had significant impact in the Socio-Religious and political history of Kashmir. The big and small educational centres established by the Anjuman have greatly influenced the Kashmir society. These Institutions have produced the people who figured in the top ranks of the Kashmir society as religious leaders and politicians. In addition to these the Anjuman Schools also produced from time to time professors, spiritual leaders, the bureaucrats magistrates and lawyers. The priority before the leaders of the Anjuman always seems to have been the educational upliftment of those Kashmiri people, who were enveloped in the darkness of illiteracy and backwardness. This view is substantiated by Moulana Farooq who opines that:

"The prosperity of the ummah lies in its academic excellence", He further says that they have to withstand the challenges of modernity on the one hand and on other they have consciously to safeguard their religion and culture. Moulana Farooq further believes that for this purpose they introduced a net work of Schools, primary Schools which worked under auspices of Nusratul Islam High School Rajouri Kadal. Therefore, in order to build up clean society we have to adopt the path of spiritual elegance and ethical generosity. The constructive motives and aims of the Anjuman which Moulana Farooq cherished have been almost accomplished during ninety year history of the Anjuman. To impress more upon the objectives of the Anjuman Moulana says, "our intention is that if Allah wishes in the forth coming one or two decades when we celebrate hundred year ceremony of this Institution we in Kashmir under the patronag of Anjuman may be able to operate a university with highly rich library. It may have its own research centres in pure sciences and humanities. The University, I hope, will be publishing the books, journals, magazines and bulletins on its own. Further, the University will be imparting education in all the three regional languages of the state. In the last Moulana Farooq says, "no doubt, these are the words of a weak creature but nothing is impossible for a determined soul".

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128 Khan Ishaq. The History of Srinagar, (Srinagar 1975), p. 139,140.
132 Ibid.