Chapter - I
CHAPTER – 1

SOCIAL AND RELIGIOUS CONDITIONS OF INDIAN MUSLIMS IN THE NINETEENTH CENTURY

Social Conditions:

Indian Muslims were greatly influenced by indigenous Hindu culture, not only in manners and customs but also in outlook of life, and even in matters of beliefs. This influence is clearly visible even today. Mutual influencing process between Islam and Hinduism continued throughout the period of Muslim rule in India. Sometimes it flourished, thanks to the liberal policy of Muslim rule; sometimes suffered setbacks due to some external factors. In the early nineteenth century, Islam in India presented itself as a dogmatic, conservative and anti-liberalist religion. On the other hand within the Islamic society its heterodoxy corruption in belief and practices, moral decadence coupled with faith distortion was the order of the day. Indian culture is analyzed as religious solution of India at the time of being that of an “idolatrous and allegorical religion appealing to senses and imaginations rather than the mind and heart”. 1 Particularly, in Bengal and Bihar, Muslims were numerous, but corrupt and irreligious practices gained considerable ground. The change is manifested is certain rites and customs, due to contact with Hinduism. The numerous pilgrimages to the tombs of holy personalities some of whom were not even Muslims, the semi pagan festivals were instituted in honour of such persons; the Muslim social functions only with pagan rites exemplify their trends.

The Muslim writers of Bengal seem to have been greatly influenced by their contacts with Hindus collections of legends of Gods, deities and beliefs of Islamic and Hindu ideas. This is clearly visible down to the middle of the 19th

1. Azizur Rehman Malik, British Policy and Muslim in Bengal 1752-1856, (Dacca, 1977), p.3
century. It was only due to the reform movements in India had been, specially
the Wahhabi movement that their tendency gave away to literary activities
which can be called Islam.² A change in the outlook of Muslim writers
becomes noticeable however, in the second quarter of 19th century; the
Wahhabis had started a vigorous campaign to revive Islam. Muslim writers
then began composing political stories on the models of the famous Persian and
Arabic epics. Incomplete conversion was still another channel through which
un-Islamic practices passed into Indian Islam. The worship of Hindu shrines, of
one Manohara Natha “by as many Musalman as Hindu pilgrim” was found to
be common by Sleeman in 1836.³ The worship of small pox under the name
Devi Mata in the Punjab and in other parts of India, among the lower class of
Muslims, seem to have been one of the shameless practices that continued in
the 19th century doubtless as a result of in-complete conversions.⁴ As late as
1911 A.D. the census report refer to communities, the members of which
admitted that “they were neither Hindus nor Muslims but a mixture of both”.⁵
The ignorant Muslims in populated districts of the interior were thus free to
incorporate corrupt practices and customs in their religious and social life.

One of the most remarkable features of Muslim worship in India during
the nineteenth century was deep veneration of saints. People came too
generously to the saints.⁶ Beliefs in the saints and worship of their shrines came
largely ready made to India through those who introduced their religious order
from Afghanistan, Persia and Iraq. Further owing to the ancient Guru-Chela
practice existing among the Hindus and the universal belief in the worship of
local Gods and Goddess made it easy for saint worship to take a major part in
Muslims religious life. The Muslim of India in large, entered into the worship

2. Ibid., p.5
3. Ibid., p.7
Quoted by Azizur Rehman Malick, British Policy and Muslim in Bengal 1757-1856,
(Dacca) p. 7
6. Azizur Rehman Malik, op. cit., p. 10
of saints “with more enthusiasm than into the regular religious exercise which are necessary”.7

At the beginning of the nineteenth century, beliefs in the efficiency of prayers to saint had become almost universal among the Muslims of India. Pir was approached to for the aid of his prayers, and amulets were sought from him as security against danger. The list of Indian saints, whose tombs become objects of worship or pilgrimage is rather voluminous. Important among them who could count upon their devotees in Bengal and Bihar were: ‘Abd al-Qadir,8 Sultan Sarwar,9 Shams al Din Danial,10 Qutub al Din,11 Shaikh Baha al-Din Dhakariyah,12 Farid al-Din,13 Shaikh Nizam al-Din,14 and Khawja Moin al-Din

8. He was born near Baghdad in 471 A.H./1077 and died in 571 A.H./1193 A.D., He was an eminent Sufi and founder of Qadriya order and established the silsila in different region of Iraq, Iran and Afghanistan; for detail see, *Encyclopaedia of Muslim Biography* ed., by N. K. Singh, vol. III (New. Delhi, 2001) p.164
9. He settled at Sialkot in1220 A.D. (Now in Pakistan). His shrine in Dera Ghazi Khan District which is a resort of Hindu and Musalman mendicants. His devotees are known as Sultan, Pirahin, and his attendant (Mujawirs) sleep on ground. for detail see, Jafar Sharif, *Islam in India or the Qanun-i-Islam*, London,1921,(Oxford University Press), p. 143; H. A. Rose, I. C. S., *Religious History of Islam* (Delhi,1984), pp.117-127
11. He was born at Ush,in the province of Jaxartis, He was the leader of Chisti Sufi in Delhi and the disciple of Khwaja Moin Uddin Chisti from Baghdad, he moved to India in Multan (now in Pakistan) Some after 1221 A.D. Shamsuddin Ilutmish welcomed Khawja Qutubuddin Bakhtiyar Kaki to Delhi, Where he died on 14th Rabi al-Awwal 633/ 27th November, 1235 and buried in Mehrauli about eleven miles from Delhi, at a place he himself had chosen. For detail see, *Encyclopedia of Muslim Biography* by N.K. Singh, vol. IV, pp. 475-78
12. Born at Multan about 578/1182-83 and died on 7 Safar 661/21, December 1262, for about half a century he had been the most celebrated Sufi. For detail see *Encyclopedia of Muslim Biography* N.K Singh, vol. IV, pp. 506-509
13. He was a leading Sufi poet and scholar, born in 569/1173-74 or 571/1175-76 and died in 697/1301. He was known as Ganj-i-Shakar (store of sugar). A more popular version is over-powered by continuous fasting for three days, he placed some pebbles in his mouth had become sugar. For detail see *Encyclopedia of Muslim Biography* by N.K. Singh, vol. II, pp. 1-7
14. He was an eminent Sufi born at Badaun in U. P., in 634/1236. He lived in Delhi and died in 725/1325. He gave an all India status to Chisti silsila, and a disciple of Bakhtiar Kaki and in the line of disciples of Khawja Moinuddin Chisti. He received religious instruction from Baba Fariduddin; for detail see *Encyclopedia of Muslim Biography* by N.K Singh, vol. IV, pp. 355-357.
Chisti.\textsuperscript{15} The last name was one of the most celebrated Saint of India. His tomb at Ajmer was beset by crowds of Hindu and Muslim pilgrims. Besides these saints of all India fame, each province and even each district had their own local saints. In East Bengal they were in large numbers. The more important of whom were Shah Jalal of Sylhet,\textsuperscript{16} \textit{panch pir}, Munna Shah Darvesh and Khondkal Muhammed Yusuf of Sonargawn, Shah Wali Baghdadi of Mirpur, pir Badr of Chittagong, Shah Jalal Dakhiri of Dacca and Adam Shahid of Vikrampur.

A popular worship among Muslims of Bengal and Bihar was that of \textit{panch piriyas}. These Five \textit{pirs} were invoked when in danger. The worship of these \textit{pirs} was common particularly among the lower classes of Muslims and Hindus. This Practice, extended to the \textit{Brahamans, Mullahs} and \textit{faqirs} and in Rangpur at least some \textit{Qadis} and \textit{Pandits} were involve in this mutual worship.\textsuperscript{17}

In imitations of the Hindus, widow marriage was looked upon as dishonourable and disgraceful by the Muslims although Islam encourages this (widow marriage). According to Mrs. Ali, during her twelve years of residence in India, she did not hear “of a widow marriage” and she saw many Muslim ladies whose husbands had died continuing a life of solitude until their death.

Sayyid Ahmed Barelwi launched a forceful campaign against this practice. He himself married the widow of his elder brother and set an example. It is said that this was the first widow marriage in India among the Muslims for many a long years. He succeeded; it seems in breaking down this custom during his stay in Calcutta in 1821 – 22.\textsuperscript{18}

\begin{itemize}
\item \textsuperscript{15} A greatest Chisti Sufi saint and scholar of Chistiya school of Nagor at Ajmer, and also the greatest Sufi saint of India and famous for his outstanding spiritual achievement which includes the performance of miracles. He laid the foundations of the Chisti order in India worked out at its principles at Ajmer. He was born in Sijistan (Sistan). He come in India in 1197 A.D. and died at Ajmer in 1236. A. D.; for detail see \textit{Encyclopedia of Muslim Biography N.K Singh}, vol. IV, pp, 95-100.
\item \textsuperscript{16} Azizur Rehman Malik, \textit{op. cit.}, p.12
\item \textsuperscript{17} \textit{Ibid.}, p.12-21
\item \textsuperscript{18} \textit{Ibid.}, p. 26
\end{itemize}
For a long time the relation of the Muslims with non Muslim people was mostly cut-off from the original home of Islam. Muslims had greatly turned away from their original faith and had become more ‘Indians’. This deviation from the faith misleads the Indian Muslims into adopting the caste system which was against the concept of Islamic brother-hood and equality. The degradation in society was due to the division and sub-division of caste system which was irreparable, Sir Muhammad Iqbal rightly said that we faced attack from two sides—double caste system and the social caste system.

On the political front the condition was extremely pathetic. The Muslim rulers fought against each other so much so that by the 19th century the real power passed into the hands of the British. The courts of Hyderabad and Awadh offer the most tragic examples of degeneration. Awadh was perhaps the worst. In 1856, annexation of the Kingdom of Awadh became imminent. Whole structure of state was upset. The Mutiny of 1857 resulted in the elimination of the imperial family of Delhi. The landed gentry of the United Provinces (Now called Utter Pradesh) were disposed. Against the new system of education Shah ‘Abd al Aziz’ had issued a fatwa. The title of Nawab, Wazir given to rulers of Awadh was converted into a kingship in 1818 A.D., in the presence of English ruler. Britishers became supreme power in 1848 A.D., the Mughal Emperor loosing their established authorities, provincial governor became independent and their power was largely not real. The plundering exhortation followed by the pindaris and thugs were copied almost by the landlords. The Indian rulers were only occasionally frightened into submissiveness by a threat of superior force.

The destruction of thousands of Muslim families in Delhi, Lucknow and other rural areas of Utter Pradesh and Bihar, by the change of 1857 A. D. event, is generally looked upon as a bad luck. The petty princes their officers, courtiers and members of families classed as ‘nobles’ had become incurably

degenerated. The recovery of Indian Muslims under British rule would have become extremely difficult, if they had continued to set the standard of ethics and morality.\(^{21}\)

When discussing the political system of the Muslims some scholars have written that with the capture of the sea-routes and carrying trade by Europeans turned the Mughal Empire into a land locked state depending mainly upon agriculture. The anarchy in the eighteenth and early nineteenth centuries resulted in the instability of internal trade by making the road unsafe. Calcutta, Madras and Bombay became the chief centres of trade and commerce, and in cities that had large populations and thriving industries during Mughal rule, profitable business was safe and possible only under the Shadow of the British power and the acceptance, of the new economic system offered by them which had converted India into a market for goods produced in the factories of Europe.

One important result of extreme insecurity and economic decline was the loss of hold upon life, reflected in the widespread belief in magic and in super naturals. A psychological analysis might have revealed that the people who no longer possessed the capacity to achieve had taken to dreaming achievements. They tried to obtain the favour of various types of meaningful activities. The writing of \textit{ta'widh} was very effective and was widely regarded as a means of attaining in a supernatural way that which could not be obtained otherwise.

Jafar Sharif, in his \textit{"Qanun-i-Islam\textsuperscript{22}} has reproduced varieties of \textit{ta'widh} one of which exorcizes the spirit of evils. More dangerous to mental health was the belief in good and evil sign in dreams. All this had some foundation in Theology but these were commonly seen in the late 18\textsuperscript{th} and 19\textsuperscript{th}

\begin{itemize}
\item \textsuperscript{21} Ibid., p. 507
\item \textsuperscript{22} Jafar Sharif, \textit{Islam in India, or the Qanun-i-Islam} translated by G. A. Herklots, 1921, edited by W. Crooke, pp. 218-82
\end{itemize}
centuries. Shah Waliullah, in his “Qaul al-Jamil”,\textsuperscript{23} after describing the various spiritual exercises of the Orthodox Sufi Orders explains the method of gaining knowledge of future events, and prayers for cure of hydrophobia, prevention of small-pox, protection against the evil eyes, pull up of the fear of the rulers, exorcizing the evil spirit, identification of thieves, recovery of run away slaves. For these purposes the days and the time also assumed an importance. The Qaul al-Jamil represents the reduction of this function to a pseudo-science.\textsuperscript{24}

Shah ‘Abdul Aziz’ once had pain in his toe, as he had read in a book that to cure such a pain one should take the hair of a child of more than forty days and less than six months, and tie it at the affected spot. He did so and was cured.\textsuperscript{25}

There were various ceremonies connected with birth and marriage. Almost entirely due to belief in magic and Omens the naval chord of a new born child was distinguished with a thread and put in a small bag, this bag was placed under a chilled pillow. Sometimes the knife which was used to cut the naval cord was kept as a protective against the evil eye and taken with the child when it was bathed or carried out. In some families the mother did not receive even a glass of water, perfumes or other luxuries, till the child had been named. In Gujarat, in accordance with a Hindu custom, mother was taken to a place to a window and made to count seven stars. The child was dressed only in borrowed clothes or in pieces taken from the garment of some holy person.\textsuperscript{26}

Shah Ismail, in his “Tadhkir al-Ikhwan”, has given a long list of customs that were being followed, though they were opposed to the Shariah; i.e. sacrificing goat and firing a gun on the birth of child, placing an arrow in the Qur’\textsuperscript{ā}n in the bed of a woman who had recently delivered a child, celebrating the sixth day after the birth of child (chhati), taking a boy to the

\textsuperscript{23} M. Mujeeb, op. cit., p. 508
\textsuperscript{24} Ibid.
\textsuperscript{25} Malfoozat-i-shah ‘Abdul Aziz, edited by M. Bashiruddin Siddiqi, Mataba Mujtaba, Meerut, P. 340
\textsuperscript{26} M. Mujeeb, op. cit., p. 509
grave of a saint before his circumcision, tying a bracelet of hair on his wrist, placing a piece of iron on his hand; making marks with indigo or lime upon doors. Considering the month of Safar, particularly the first thirteen days, as inauspicious, fire works and lightening and making the sweat (Halwa) on the fifteenth night of Shaaban; Shabe-i-Barat, not consummating marriage in the month of Dhi‘l-Qa‘d, observing the third, tenth, and fortieth day, the six month and anniversary on the death of a person; so on and so forth.

Re-marriage of widows was looked upon as dishonourable and disgraceful by the Muslims. They were not allowed to eat meat on one particular day in a week.\(^{27}\) The fact indicated earlier, that in most families, women were on the look-out for rites and practices regarded as good sign.

It is quite evident that marriage was a great social problem which involved the economic resources of the parents. The worries of the parents increased when their children reached the age of maturity. The Sayyid, the Pathan and the Mughals thought them superior to the rest and formed the Ashraf or, aristocratic class. But even among them inter-caste marriage seldom took place.\(^{28}\)

In the celebration of marriage the noble families displayed the greatest wastefulness. In North India, the marriage ceremonies used to last over a week; in Gujarat it took longer; and South India it used to continue for almost a year. There used to be a series of traditions and ceremonies before and after marriage. They were so essential that if a few of them could not take place, the marriage was considered inauspicious. Engagement ceremony was one of them. There were different ways of announcing an engagement. It was called Tilak or Mangni. The Boys were not allowed to see the girls before they married lawfully,\(^{29}\) Where the practice of enabling young men and women to know each other before marriage should is allowed; they should be given the

\(^{27}\) Ibid., pp. 509-10
\(^{28}\) Azizur Rehman Malik, op. cit., p. 23
\(^{29}\) K. M. Ashraf, Life and conditions of the people of Hindustani, p. 147. Also in M. P. Shrivastva, Society and culture in Medieval India, (Allahabad, 1974), pp. 113
right of choice. The higher families celebrated it as full ceremony; middle class people sent sweets and poor sent betel leaf. The marriage was properly celebrated after an exchange of gifts then only the couple could be referred to as bride and bridegroom. The hand and feet of both (bride & groom) were dyed with Henna (mehndi), their bodies rubbed with a mixture of flour and various powders, known in North-India as ubton. They were made to sit away from others in seclusion. Bride in corners of a room in her house and the groom in his house, for a number of days. Apparently these were the Hindu customs which the Muslims had adopted. During 19th century Muslims had also adopted the Hindus unreasonable belief with regard to the auspicious time (mahurat) for marriage. Even Shah 'Abdul'Aziz, who believed there was nothing like auspicious day or time in Islamic customs and it should be performed when suitable as all the days were God's days, preferred Monday and Thursday. Then there was custom of taking out Barat in which groom used to come to the brides place with a lot of pomp and show. Big Barat and large crowding was considered a symbol of social status. Besides this a large number of other customs and traditions of the marriage were borrowed from Hinduism. In Deccan (Hyderabad) before the groom got down from his horse, the bride gave him hot milk or sharbat to drink, a coconut was dashed on the ground, lemon were cut and thrown over his head. In Gujarat, when the groom entered into the house of the bride, she dropped rice over him from a window. In other places bride was given flowers, sugar and rice to throw over the groom from behind a screen. Ja'far Sharif mentions highly significant fact that 'Nikah' is the only ceremony of consequence of the occasion when the bride and bridegroom declare their purpose to contract a marriage. The local variations were recognized and followed all over country, the town of Bombay, Madras, Delhi Awadh, Rajisthan, Central India.

30. M. Mujeeb, op. cil, pp. 547-548
31. Ibid., p. 510
32. Ibid., p. 511
The multiplicity of the festivals and customs of these celebrations were mostly borrowed from Hinduism. *Shab-e-Barat, Muharram, Rakshabandhan, Dusshera, Holi* and *Diwali* and anniversaries of saints were particular occasions when the people professing different faiths used to come together. But apart from them, and on a much higher level, assimilation was promoted by concentration on personal accomplishments and social grace. By the middle of the 18th century this process of assimilation, in Bengal and Bihar particularly, had greatly advanced.

Urdu language is for Indian Muslims not only a vital culture but also a religious necessity. The last quarter of 19th century and first quarter of twentieth century was the glorious period for the development of Urdu. Sir Sayyid, Ghalib, Anees, Hali, Nazir Ahmed, Pandit Ratan Nath Sarshar, Shibli, Iqbal and Prem Chand carried Urdu to its zenith. In 1873 A. D. Hindi was made the language of the Bihar sessions courts. The difficulty arose in the last years of 19th century when the Lieutenant Governor of U.P, introduced Hindi in the administration and the Law Courts. Nawab Mohsinul Mulk, one of the most outstanding colleagues of Sir Sayyid, opposed the government on this issue. He founded *Anjuman-i-Taraqqi Urdu* as a department of Muslim Educational Conference. The social culture in India were of two kinds - linguistic and religious, e.g. Muslims, Sikhs, Anglo Indian and Christian culture were linguistics as well as religious. On secular grounds a large number of Indians along with Christians belonged to the larger group of Urdu-speaking, Punjabi and English. Sanskrit was the common religious language of Hindus, it was spoken by the majority.

The importance of Urdu as a common language for Muslims and non-Muslims weakened and a process of assimilation of Hindi and Urdu progressed. Urdu was not only secular and cultural but also the religious

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33. Ibid., p. 515
34. Ibid., p. 544
language. It is commonly said that the religious language of Muslims is Arabic, because the Qurʾān and Hadith, two main sources of the religion of Islam and its important literature is originally in Arabic and was translated first in Persian and then into Urdu. During the century Urdu language was developed. Mushaʿirah (recitation of verses in groups) had become a popular features of social life. It became a practice that the poets recited their odes in the courts of ruler. Mushaʿirah's were held in the courts of Awadh and Delhi. Great poets of Urdu language like Mirza Asadullah Khan Ghalib and Khawja Mir Dard belonged to Sufi families. Thus Urdu language and Islamic learning became part and parcel of Muslim life in India.

The most common problem of social life, which arose with the impact of modern age, was ‘pardah’. It was an indicator of changed conditions of Indian Muslims. Almost all the Ulama have been agreed on its maintenance. The insistence on pardah was due quite as much to the desire to save respectable women from offensive remarks and possible molestation as to compulsion to obey the Shariʿah. Due to the influence of the European women, Hindu woman came to attended educational institutions. A rigid observation of the pardah could be demanded only on purely theological grounds. Maulvi Nazir Ahmed may be an exception in these conditions. He explained the injunctions of Qurʾān, Hadith, and relating to pardah. Most probably according to him, the complete seclusion of women was not necessary. It was impossible for them not to work outside their house. It is not consistent with Islamic teaching and old Islamic traditions.

Pardah was adopted centuries ago as a social practice on historical grounds in India. It was merely a symbol of social excellence under the feudal system and was introduced to show the superiority of woman in middle and higher classes. Some Westernized Muslims, fought against pardah, because they wanted to imitate the Western way of life, and the women of their family

36. M. Mujeeb op. cit., pp. 515-16
37. Ibid., pp. 546-47
were generally westernized. They were criticized by the Muslim religious class as well by many educated persons.  

Pardah was to be regarded as an institution for protection of pure thought and chastity.

Maulvi Nazir Ahmed was too wide-awake to know that the situation was getting bad. Accordingly Muslim women thought it *kufr*, and considered it essential for wedded life. Objections *pardah* system were made on the ground that it prevented women from education and is a kind of imprisonment for them which was the root of poverty degeneration, ignorance and disgrace of the community. Muslims were responsible for the growth of this custom, before the advent of Muslims in India it was not prevalent, the women of Hindustan moved freely. In ancient times women used a certain veil or *ghoonghat*, but *pardah* was introduced during Muslim rule. The custom of *ghoonghat* among Hindus and Muslims is described by Malik Mohd Jaisi.

The Indian Music was another part of the social life in mid-Nineteenth century. In Muslims “the interest in music among Muslims was not exactly same as among Hindus and was not regarded as a sacred science of divine origin. They were fond of popular and secular music vocal and instrumental. The Arabs, the Turks and the Persians had their own musical system and brought it to India. Amir Khusru, a Sufi became famous for music. He is credited to have invented the ‘Sitar’, several new melodies and Indian tunes”. Every musician was distinguished by the *Gharana* to which he belonged. In 1813 A. D. Muhammad Rada compiled the *Naghma-i-Asafi*, one of the best guides to Indian music apart from its historical significance. The greatest contribution to music was made by Wajid Ali Shah, (the king of Awadh) and Shori Miyan of Lucknow, Wajid Ali Shah evolved the *thumari* style, which was more popular and also regarded distinctively Indian Muslim Style. Music

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38. S. Abid Husain, *op. cit.*, pp. 209-10
41. M.P. Shrivastva, *op. cit.*, p.119
was not only an art but the basis of a philosophy of life, a form of dedication. In the middle of 20th century many non-Muslim music lovers claim that the music of north India is entirely an Indian Muslim art.42

During the 19th century drastic changes took place in the field of education. So far education was entirely controlled by theologians. But now intellectuals and reformers having modern outlook were establishing their own educational institutions. One Haji Mohsin worked to raise the education of the Muslims of Bengal and provided scholarship for students. The Madarsah Aliya43 of Calcutta is maintained with the income from the Mohsin fund that was an outstanding example of generosity for really useful social purpose. Many Muslims got education and benefited from this school. The Madarsah Gaziyuddin founded in 1791 A. D. for the study of oriental language was converted in 1824 A. D. into a college known as Delhi College.

The common culture of India was first repudiated by Hindus of Bengal, in the second and third decade of the 19th century, the Muslim ruler was displaced and the landlord loyalty was wiped out. The culture was lost both politically and socially. Old culture could not be maintained. A change took place in North India similar to Bengal. The non-Muslim had absorbed the common culture more than in Bengal. The emphasis of the government after 1858 A. D. wan on English education, there was the religious objection from the Muslims. The first secular institution for English education established by an Indian was the Hindu college at Calcutta founded in 1817 A.D. The college could not give admission to non-Hindu students.

The 19th century also perceived a discussion among jurists and theologians on whether India under British rule was dar al-harb (domain of war). Individual opinions of Ulama differed. Many of these Ulama who represented revivalist tendencies considered India under British rule as dar al-harb (domain of war), therefore jihad was necessary. They issued fatwa

42. M. Mujeeb, op. cit., pp. 518-519
43. Ibid., p. 519
declaring that India was *dar al-harb*. On the other hand there were *Ulama* who gave fatwa that India under British rule was not *dar al-harb*. As it is, the *Ulama* were concerned only with the theological aspect and did not mean to commit themselves. They objected cultural and social assimilation. Some bigot *Ulama* even advised the Muslims to wash their hands if some one greeted the Englishman and Hindu with hand-shake.\(^4^4\) Maulvi Abdul Bari objected to Mahatma Gandhi wearing a Dhoti that did not cover his Knee.\(^4^5\)

A study of the works of Sir Sayed Ahmad Khan, Maulana Azad, Maulvi Nazir Ahmad, Hakim Ajmal Khan and Maulana Muhammad Ali will enable us to form an idea of Indian Muslim leadership as well as study the social significance of events during that period.\(^4^6\) Maulvi Nazir Ahmad was born is 1833 in a poor family of Bijnor (a district of U.P). His father Maulvi Sa’adat Ali, was his first teacher, He got his education in Bijnor and later went to Delhi at the age of 14yrs where he studied all subjects except English. He said, “My father is one of the religious man of this age, who told me quite plainly that he would rather see me die or beg in the streets then learn English”.\(^4^7\) In 1854 A. D. he was appointed teacher in Punjab, where he completed his education, He was transferred to Kanpur as deputy-inspector of schools, where he resigned and return to Delhi. Once on life of an Englishwoman as reward he was appointed deputy inspector of schools at Allahabad, where he learnt English, and was commissioned first to translate the income tax law and panel code in Urdu. He was made *tehsildar* (revenue officer of a sub-district). He settled at Delhi and devoted himself to writing. He was awarded the L. C. D. degree by the University of Edinburgh and the M. O. L. by the University of Punjab for the distinction he had achieved as a scholar and writer. Nazir Ahmed’s conviction was that if the Indian Muslims made themselves worthy, the British government would provide them opportunities. But the Muslims were listless.

\(^{44}\) *Ibid.*, p. 524
\(^{45}\) *Ibid.*
\(^{46}\) *Ibid.*, p. 530-31
\(^{47}\) *Ibid.*, p. 531
and unaware of the real conditions of their life. According to Sir Syed Maulvi Nazir Ahmed stood identified for his education policy, but disgrace on theological issues and with an advocacy of English style of living.

Hakim Ajmal Khan was born at Delhi in 1863 A. D., in an old highly respected family of physicians. His father Hakim Mahmud Khan, did all that was physically to protect and relieve his fellow citizens from Delhi. His brother, Hakim Abdul Majid Khan was anxious to save Unani system of medicine and established a school for teaching of Ayurvedic and Unani medicine. Hakim Ajmal Khan had studied medicine under his father and brother and had also acquired a thorough knowledge of Arabic and Persian. He was appointed in 1892 A. D. as physician of Nawab Hamid Ali Khan of Rampur. During this period he served the Aligarh College. He was also a member of Nadwat-ul Ulama. He organized theological seminars and the Ulama aware made of their responsibilities. Aligarh and Nadwa, became symbols of the whole Muslim community around their political and social problems. Hakim Ajmal Khan was anxious to perform all political and social services among public life with great enthusiasm. He never spoke aloud, never laughed; never seem to be in haste. He was made president of Khilafat session and congress in 1921 A.D.

It is impossible to give only an outline of Hakim Ajmal Khan’s activities highlighting some outstanding features of his personality and ideas. He was rarest leader among Muslim with regards woman. He established a woman section in his Unani and Ayurvedic College in 1909 A. D. and in 1926 A. D. he drew the attention of ‘Ulama’ towards the physical deterioration of Muslim woman because of the pardah system.

Maulana Muhammad Ali (1879-1931) was a bold and enthusiastic man. He was born at Rampur in 1879, graduated from Aligarh in 1898 A.D & from Lincoln College, Oxford in 1902. He was a religious man with and filled deep

48. Ibid., p. 534
49. Ibid., p. 535
sense of love for Muslims every where in world, especially in those regions which were invaded and annexed by the European powers. He expressed sympathy for the Turks. He was well known among the Young Turks. In his enthusiasm he regarded himself as a link, a not only between Indian Muslims and Turks but also the rest of the world. He went to England in 1920 to represent the Indian Muslim view point in regard to peace settlement with Turkey. He was the debonair gentleman; the perfectly dressed, dispensing the political wisdom to represent British audiences\(^{50}\). He impressed every one except the imperialist new persons and Mr. Lloyd George. When Maulana Mohd Ali returned to India, he devoted himself fully to the \textit{Khilafat} movement which he carried forward with great courage.

Indian Muslims believed that there was one world of Islam, a vast brother-hood across the world. They called for contribution and sacrifice cause of \textit{Khilafat}. Turks had abolished the sultanate and the \textit{Khilafat}. He sent telegram to Mustafa Kemal and asking him to discuss the question of \textit{Khilafat}.

Maulana Mohd Ali continued to carry forward the Muslim cause and Social reform movement of the 19\(^{th}\) centuries; both among Hindus and Muslims he emphasized a return to the great traditions of the respective religion.

The review of social conditions of the Muslim life in the nineteenth century shows the status of Muslim community in British India. It is clear that the Indian Muslims lived their own life. Technically, the Muslim community was guided by the \textit{Shari‘ah}, the rulers acted independently in matters of administration and the laws deduced by theologian from the \textit{Qur‘ān} and \textit{Hādith}.

\textbf{Religious Conditions:}

In general every culture reflects a particular outlook in life. The feature of Muslim culture completely centred on religion. We have seen that religious

\(^{50}\) \textit{Ibid.}, p. 537
conditions and awareness of Indian Muslims expressed itself in their faith and practice. Every religion has two aspects i.e. individual and collective or personal and social. On the one hand, religion is the means to realisation of truth, the cultivation of mind and attainment of salvation for the individual. On the other hand it is the guiding principle of collective or social life. The consciousness of the social aspects of religion emerged in the human mind. Religion appeared as a concept of worship in different forms e.g. prayers and animal sacrifice.

The religious consciousness of man gradually develops to its individual aspects. The higher religious awakening appears in certain individuals.

The emphasis of individual faith at higher stage of religious awakening and the social aspects of religion were entirely over looked. All the founders of religion tried a greater or lesser degree of social life for personal salvation. Islam has laid equal stress on both. On the one hand, it enjoin the individual to believe in One God and to pray to him to cultivate his mind. On the other hand, it exhorts that social life should also be lived for achieving of higher values.51

Islam laid has equal emphasis on both (individual and collective or personal & social) aspects of religion. No doubt it saves the essence of religion in the personal faith and the practice of the individuals as the source of spirit of love and justice, which must permit collective life to make a good society or good state. During the last 100 years or more the tragedy of Indian Muslims, that due to political circumstances they were forced to devote their whole attention to social aspect of religion as a result they neglected the personal aspects. Muslim leaders shouted the slogan of 'Islam in danger' for the common Muslim, and also for the middle class the landed properties for their representation in legislative bodies and government services. In the beginning of the 19th century Indian Muslims should started to develop an understanding with the British government by which religious and cultural, political and

economic rights of the Muslim community may be safeguarded. In fact Islam was faced with an internal danger, for which Muslim leaders were worried.

To be fair to the common Muslim the whole mental training made it impossible for them to do anything else. Their mind was attuned with political slogan. Many religious scholars were devoted to conveying the message of religious reforms along with it, e.g., Sir Syed, Iqbal and Abul Kalam Azad. Sir Syed had laid the greatest emphasis of Islamic teaching with modern science and reconciliation of the Muslims with Christians, or with British government of India. Iqbal had stressed the building of an effective and dynamic personality and society and Abdul Kalam Azad in his earlier life, to organize and arouse the passion for freedom. All these could be considered the preliminaries of religious reforms. Muslims were generally unenthusiastic about their religious aspects. Maulana Azad had tried his best through his *Tarjuman al-Qur'ān* to induce a true religious faith to guide the Muslims.

Muslims were broadly divided into two classes; those with modern education and with old traditional education. Many of them had had no religious education; their religious ideas were inherited from their parents and other relatives since in their child hood:

"This style of education has no necessary relation to Islam. It is necessary that those called Muslim should have true faith in the One God and his divine Attributes."

Muslims educated in the old style, had no doubt about retaining their traditional faith and other devotional practices. The concept of religious practice was limited to prayers and other devotional practices. The morality generally speaking was neither religious nor philosophical but only conventional.\(^{52}\) The traditional religion was a valuable support in the critical period when the whole life of Muslim community was in a state of utter disorder. Of course, in these crises the Ulama were expected to guide the

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Muslims not only in matters of beliefs and ritual, but also extend some practical support. The solution of problems in the light of Islamic teaching not only requires deep insight into the Islamic Shariah and ethics but also a critical grasp of social patterns of modern life, which was generally lacking in the Ulama. They were hesitant to undertake Ijtihad (re-interpretation of the law). The necessity of ijtihad had been emphasized for the last 200 years. Religious education and secular education were running parallel during the period from Shah Waliullah to Dr. Iqbal. It was almost impossible for any one person to combine all the qualifications necessary for mujtahid.

What was required for resolving the crises was a religious reawakening, a spiritual renaissance. Positive influence from the religious point of view had been prepared for the real religious awakening. Some great and dynamic personality had to rise within the movement of religious reforms. The caravan of life can not wait for great and dynamic personalities to guide. Lastly, it must be pointed out that those who go for higher religious education could not succeed in religious reform and guidance unless they acquired, at the same time, higher secular education.

When the Mughal Empire was on decline, after the death of Aurangzaib (1707), the Indian Muslim society began to disintegrate towards the beginning of 18th century, The Muslim religious intellectualism passed for the first time into the hands of the theologians. Shah Waliullah’s (1703-62) “aim was to reach the public through out the Muslim world. He wrote in Arabic as well as in Persian. He revived the study of Hadith already rehabilitated in India in the 16th century by ‘Abdul-Haq Dehlvi; related to the. He translated the Qur’an into Persian; and founded a tradition of religious scholarship and a school which was to influence religious thought in Indian Muslims - fundamentalist, traditionalist as well as modernist, for the next three centuries.”

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53. Ibid., pp. 208-209
Shah Waliullah’s fundamentalism was based on a firm rejection of polytheistic association (*shirk*). The basis of religious dogma was the *Qur’an* and *Hādīth* and other sources of beliefs and Islamic jurisprudence was subsidiary and subject to investigation. Islamic Theology needed re-examination and re-assessment and had to be presented in a new style. The prescription and prohibitions of religious law had three fold aims, the cultivation of self-propagation to religious life and service of humanity. He followed Ibn-e-Tamiyya in considering that *Ijtihad* (use of individual reasoning) was permissible at all times and could be define as an exhaustive endeavour to understand the derivation and principle of cannon Law. His concept of structure of Muslim society was based on revival of the theory of universal caliphate.

Broadly speaking, in the eighteenth and nineteenth centuries Waliullah’s school in Delhi specialised in the study of exegeses and *Hādīth*, and *Faranghi Mahal* at Lucknow in jurisprudence. According to K. A. Nizami all the reform movements among Muslims were inspired by Shah Waliullah (1703-1762). According to Karandikar, Waliullah was the first person to cry that Islam was in danger. His proposal of the redemption of Islam included internal reforms as well as defence against hostile forces. He regarded religious doctrine as the main cause of decline of Indian society. Quraishi observed:

"Waliullah did not want the Muslims to become part of social surrounding of the sub-continent; he wanted to keep active their religion with the rest of the Muslim world so that the spirit of their inspiration and ideas might ever remain

61. Qamar Hasan, *Muslim in India*, New Delhi, 1857, p. 3
located in Islam the tradition of world community developed by it.”  

Nizami regarded Shah Waliullah as a broadminded thinker of the 18th century. His aim was for the welfare of all sections of the society. He also referred about him that Shah Waliullah felt afraid about the possibility of the establishment of British rule and was deeply concerned about the Marathas.

In his book, "Hujjat ‘Allah al-Baligha’" Shah Waliullah identified two main causes of the decline of the Mughal Empire:

1. Back breaking taxation, and

2. Useless and unfruitful expenditure from the treasury.

Waliullah’s school continued to flourish under his son Shah Abd al-Aziz, a scholar of remarkable insight. Shah Abd al-Aziz (1764-1824 A.D.) continued his father’s efforts towards the restoration of Islam. He issued a fatwa declining India to be dar-al-harb (enemy territory). His reaction to the replacement of Hanafi Law by the Anglo Muhammadan Law under the East India Company was one of sharp condemnation. A remarkable disciple of Abd-al-Aziz was Sayyid Ahmed Barelwi, whose movement is generally known as Mujahidin Movement and describe wrongly in the British Government records as Wahhabi. It was a movement directed primarily against the Sikhs and possibly secondarily against the British. This movement took a definite shape of Waliullah’s fundamentalist ideas into a practical programme. One of its objectives was to eliminate all innovation in Islam borrowed from Hinduism. Its fundamentalism generally rejected the peripheral and the heterodox elements in religious beliefs. The view preached by Waliullah was outlined very rigidly and clearly, and stressed an absolute monotheism and developed into a jama’a religio-political organisation with a network of centres for propagation and purification of Islam; villages being the basic units.

62. Ibid., p. 4
63. Ibid., p. 9
It was the first agitation in the history of Indian Islam which becomes a popular mass movement.⁶⁴

**Fara’idi Movement:** This reformist movement was of religious nature which spread in Bengal in the beginning of the 19th century lead by Haji Shari ‘at-ullah (1764-1840 A.D). He was hardly 18years old he went to Mecca where he stayed about 20years. He was in touch with the *Wahhabi* reforms in Mecca. By the specific influences of *Wahhabi* Movement Shari ‘at-ullah launched a reform movement which was mainly supported by the lower classes of Muslims of West Bengal. The name of movement was Farai’di movement (*from* plural, *fara‘iz* “Religious duties”). Peasant life in Bengal, more other parts of India was influenced by Hindu customs among the social groups and adopted their habits & manners, accordingly W. W Hunter, noted, that *Fara‘idis* used to break into the houses of Hindu and Muslim Landlords with perfect impartiality and their presence was a menace for every Muslim priest with a dozen acres of land attached to his mosque.⁶⁵ The movement which was opposed by the wealthy Muslims and ignored by the urban Muslim aristocracy appeared to be communal because the Muslim peasantry and artisans were dominated by Hindu *Zamindars*. The Farai’di preached the achievement of fundamentalist society on the lines of first four orthodox caliphs, although juristically the movement was *Hanafi*. The aim of the movement was to rid the economic loss, and get relief for Muslim peasants who were exploited by Hindu landlords appointed under revenue organisation. Hindu’s were favoured by the British to humiliate the Muslims. It aimed mainly at the Muslim peasants and artisans, who were exhorted to resist paying taxes and to the squat on government, land.

It was a hostile environment in which Muslims found themselves after the establishment of the British rule. The British missionaries campaigned

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against the Islamic faith. But Dr. Pfander’s “Mizanul-Haq” and William Muir’s “Life of Mahomet” were written for helping of missionaries in their apostation against Islam.\textsuperscript{66} Shari’at Ullah’s son Mohammed Mohsin known as Dhu Dhu Miyan (1819-1862) formed almost a parallel government in some villages of Bengal. The movement was anti-Shi‘i and regarded India under the British as \textit{dar al-harb} (enemy territory).\textsuperscript{67} After the death of Dhu Dhu miyan the sect declined, but its influence spreading Islamic teachings among the Muslims.

A similar movement in West Bengal was led by; a disciple of Sayyid Ahmed named as Titu Mir (1782-1831 A.D.) and was connected with the Mujahidin and not with Farai’di. Religiously programme of Titu Mir more thoughtful. He encouraged Muslims to treat each other as equals and distinguished themselves from non-Muslims by their dress. In 1831 A.D. he was killed by British and the movement was effectively suppressed.

Another important reformist was Maulana Karamat Ali Jaunpuri (d. 1873). He spent his life preaching in Bengal, at the time of his death will not remain any village without his disciple. He wrote extensively in Urdu with at least forty-six titles to his credit.\textsuperscript{68}

Karamat Ali Jaunpuri, had been associated with the Mujahidin earlier and become a modernist through his writings, he wrote against the Farai’di. Several works were written in the nineteenth century against the Wahhabi’s from the view point of \textit{taqlid} of any the four juristic schools and were consequently also called \textit{ghayr-muqallid}.

**Delhi College:**

In order to determine the role of religion an attempt has been made here to study the nature and characteristics of the Muslim leadership is modern India. It is necessary to know their religious conditions in the nineteenth

\textsuperscript{66} Qamar Hasan, \textit{op. cit.}, p. 7
\textsuperscript{67} Azia Ahmed, \textit{op. cit.}, p. 10
\textsuperscript{68} Barbara Daly Metcalf, \textit{Islamic Revival in British India: Deoband, 1860-1900} New Jersey, 1982, p. 70.
century. Before 1857 the Muslims of Delhi, like the Muslims of those areas which had come under British influence, had developed the political and cultural willingness for adaptation to a new life. In Delhi, Delhi College had on its rolls Muslims, both as teachers and students. Delhi College was founded in 1825 A.D. and closed after the Mutiny of 1857 A.D. This school provided a model to Ulama who later turned their efforts to religious education. The school was launched with a British principal, and run with the substantial waqf endowment of the Nawab I’tmadu’d Daulah of Awadh in 1828 A.D. It had two branches, an English branch where English language and literature and modern European sciences were taught, another was an oriental branch in which not only Arabic, Persian and Sanskrit were taught but geography, history, mathematics and science as well.69

The Ulama, who were quite often projected as standing between the Muslims and the modern way of life, were in fact, not so hostile at the beginning of the 19th century. A serious study of the biographic-memoirs, diaries and the fatwas of that period point out that while the Ulama opposed only those moves which, according to their understanding could have misled the Muslims. They drew a line of demarcation between religion and irreligion. To maintain a balance between the religion and irreligion Ulama allowed Muslims to learn English for having social with the Christians and even over the western dress, if necessary. But this came to an abrupt and complete end with the uprising against the government.

The Mutiny divided the Muslims and the British to such an extent that for some time, people hardly talked to each other. However, the situation did not remain so for very long. A Mohammedan literary society was founded by Nawab Abdul Latif (in Calcutta which was composed of upper and upper-middle class Muslims and had also the support of Ulama to discuss political, social and religious questions in the way of change. Ulama took upon

69. Ibid., pp. 72-73.
themselves to remove the misunderstanding from the Muslim mind that English wanted to destroy their religion.\textsuperscript{70}

It was a difficult assignment because a large population in Bihar and Bengal, deep rooted influence of Wahhabis, and were hostile to the English. They always talked about jihad against English government. Since Mohammedan literary society had to combat this tendency, Ulama of the society stated publicly through their fatwa (fatwa-i-Alamgiri) that the conditions in India are not for jihad.\textsuperscript{71}

The position in Delhi was not the same as in Calcutta; Delhi was the centre of ‘rebellious’ activities. The leaders who had their ranks and files of Muslim community in and around Delhi were experiencing disastrous results of the Mutiny. Muslims and the British were full of hatred and contempt for each other. In this situation it was very necessary for someone to come forward and break the mass confusion. Sir Sayyid come forward and took up the challenge.

\textbf{Aligarh Movement:}

Aligarh Movement was associated with the personality of Sir Syed Ahmad Khan to provide English Education and introduce European style of education in well born Muslim families. It was an attempt to protect those who had a role in governing institutions and new skills were required. Sir Syed (1817-1898 A.D.), seemed to measure a correct understanding of Islam with a degree of acceptance of British culture and participation in British institutions.

Sir Syed Ahmad Khan started his plan to infuse new life among the Muslim community in every sphere social, political and religious.

It was quite easy for him to convince the Muslims of his bonafides. The opinion of the Ulama, that the Christian missionaries were bent upon, with the help of British government, to destroying their religion. Because of the fear of

\textsuperscript{70} Iqbal A Ansari, \textit{The Muslim Situation in India}, New Delhi, 1987, pp. 60-61.
\textsuperscript{71} See for example, a lecture by Maulvi Karamat Ali (Calcutta), an extract appears in W.W. Hunter, \textit{The Indian Musalman}, App. III.
drastic change in the Muslim mode of life, Ulama had taken shelter in religious education for which they started establishing religious seminaries; madrasas financially and administratively independent of the government. The main purpose of establishing madrasas was to retain the Muslim legacy of religious education which was not otherwise possible in British India. The students of madrasas were keen in their interest up to the first quarter of 19th century, only on religious ground.

Sir Syed was the man of the future; he did not like to live in the past, therefore he wanted to see Muslims recognise the realities of life and accept them gracefully. His achievement was to start his campaign, in phases from different directions. First he tried political rapproachement between the English and the Muslims which was there between the time of Mutiny of 1857 and his trip to England (1869 A.D.). He founded a school where he happened to work as government official, and established a translation society for providing these schools as well as the Urdu reading public with books on the western arts and seminaries.  

Sir Syed took upon himself to advocate reconciliation between the followers of Islam and Christianity by showing the basic similarities of the two religions. For this he published a sympathetic study of the Bible, and also defended in other religious writings, social interactions with the Christian.

Sir Syed was impressed by the western and modern education, and wrote “Natives of India” high and low, the merchants and petty shopkeepers, educated and illiterate, when contrasted with the English in education, manners and uprightness was like a dirty animal is to an able and handsome man. At the same time he started his Urdu journal ‘Tahzib al-Akhlāq’ (Refinement of Morals, 1870) for spreading his ideas. Encouraged by his success, he started to preach for establishing a Muslim college, where western culture and European

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72. Iqbal A Ansari, op. cit., pp. 60-61
73. Ibid, p. 62
74. Ibid.
75. Ibid.
learning were to be spread widely along with the religious values of Islam. His reformist orientation was evident in a series of early writings. In 1841 A.D. he published one of the most interesting "Jila’ul-Qulub bi Zikr’-al-Mahbub" (polishing of the Hearts by memory of the beloved), a maulud pamphlet meant to be recited in honour of Prophet (SAW) birthday. Contemporary Ulama were aiming the opposite way. They were interested in religion and consequently, in retaining and advancing what was left of the medieval Muslim academic achievements. They, owing to their excessive medievalism, naturally developed an anti-modern and apparently, anti British attitude. On the other hand Sir Syed adopted modern English values straight away and whole heartedly in order to make progress. To became modern from the view point of Ulama, was almost to renounce Islam, whereas at Aligarh it was not against Islam. Sir Syed’s writings on religious issues and their refutation by his opponents symbolized these two trends.

Historically the decline of Muslim political powers was not unique, there were many such examples in history. About the decline of Muslim rule in India in fact it was the first example in the Muslim history when Muslims accepted their subjects not only as their equals but also as their competitors. There were countless fields in which for their existence they had now to compete with Hindus, moreover for the first time in the 19th century, particularly after 1857 A.D.-there emerged a wave of polemical religious disputation between the Hindus and Muslims, each publicly ridiculing the other.

The secular leadership of the Aligarh school stood to prove the superiority of Islam and safeguarding the political and economic interests of the Muslims. A group of elite Muslims led by Sir Syed, anticipated, well before the Muslim rule had officially ended in 1857 A.D, the conditions of Muslims that was to be. Sir Syed, Nazir Ahmed (1837-1907 A.D.), Zakaullah (1832-1910 A.D.), Mohsin-ul-Mulk (1837-1907 A.D.) a few name of giants of

76. Barbra Daly Metcalf, op. cit., p. 317.
Aligarh leadership. They were quite young at the time of Mutiny and were engaged in serving the East India Company (Sir Sayyid was a munsif, Mohsinul Mulk was a clerk in the revenue department, Hali was a translator in British established Punjab government’s book depot at Lahore and Nazir Ahmed a Deputy Inspector of schools).

The pioneers of the Aligarh Movement had the chance of receiving the modern education. They were educated and trained in the medieval Muslim educational system. The Aligarh schools filled the vacancies and assumed the role of spokes man of Muslim community.77

Dar al Uloom Deoband:

After the Mughal the British came to power, who adopted such state policy which by and large aimed at crushing and demoralizing the Muslims in every sphere of life social, economic, political, educational as well as religious. They gave more emphasis English language and western education, their main aim being to preach Christianity. Christian missionaries played a vital role in every corner of the country for the preaching of Christian ideologies.

William Bentink, Governor General, dated 7th March 1835, clearly shows support to English language and Western education. According to the resolution:

“The great object of the British government ought to be the promotion of European Literature and Science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English alone.”78

Apart from this resolution, British officials openly aligned themselves with apostate activities of missionaries. By the resolution and the support of

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77. Iqbal A Ansari, op. cit., pp. 62-64.
78. Sayed Mahmood, A History of English Education in India (1781-1893), MAO College, Aligarh, 1805, p. 5.
government authorities, the missionary played an active role around the country. As Hunter says, there were about 30,000 scholars in the missionary schools.79

So the reverse effect of the British policies towards the Indian Muslim society, particularly in the field of education and culture emerged in the form of Deoband Movement. Maulana Qasim Nanautvi with his friends decided to found a religious seminary in 1867 A.D. at Deoband to preserve Islamic learning, this was named Dar al-Uloom Deoband and became an outstanding centre of theological studies which was purely based on Islamic traditional learning i.e. Qur'an, Hadith, Tafsir, Fiqh, Usul-i-Fiqh, Arabic Persian Grammar, Logic, and Kalam. According to Maulana Qasim Nanautvi, the teaching and learning of Qur'an and Hadith were necessary for the reconstruction of the Muslim society. The main intention for the foundation of Dar al Ulum Deoband was preservation and perpetuation of Islamic belief and faith, learning and culture. On the one hand Dar al Ulum Deoband provided the religious education, so as to liberate students from polytheism, superstitions and enthused them into a community to take a leading part in the National freedom movement. Shaikh- al Hind Maulana Mahmudul Hasan, the first student of Deoband madrasah stated following words:

"Did Maulana Nanautvi found this madrasah only for teaching and learning, it was founded in my presence. I think it was founded after the Mutiny of 1857 to teach and prepare the Muslims for making up the losses of 1857."80

The foundation stone of Dar al Ulum had been laid on 30th May, Thursday, 1866 (15 Muharram 1280). Soon after its establishment madrasah was closed due to financial crisis. There was no fund or source of income for the madrasah, it depended wholly on public contribution. The importance of

Ashraf donor is clear who gave gift to the madrasah, including money designated as Zakat, for the food of students, from the sale of skin from the Eid sacrifices, books and other gifts in both money and kind. The landed Sherwani family of Aligarh and traders from Madras, and a special association organized in Hyderabad to support the madrasah.\(^1\)

This institution enjoyed a peerless place among the Muslim religious institutions and remained a centre of Muslim culture and religion. It combined the characteristics of different types of religious institutions which existed in Delhi, Lucknow and Khairabad during the 19th century.\(^2\)

However, Dar al Ulum Deoband combined Kalam and Philosophy of Khairabad, and Fiqh the specialization of Faranghi Mahal, Lucknow with specialties of Hadith and Tafsir of Shah Waliullahi school of Delhi.\(^3\) But it’s main emphasis was on tradition of Shah Waliullah and his school of Muhaddithin. It was not only an intellectual and academic school where the doctrine and practice of Shariah could kept be alive, and from where Jihad for observance of Shariah could be carried on.\(^4\) It represents simultaneously intellectual isolation and missionary activities.

The students of Dar al Ulum Deoband studied the fundamental sources of Hadith; and compilations were based on Hanafi school of Fiqh but it also accommodated the Maliki, Shafi’i and Hanbali schools for academic excellence Ulama were not devoted only to Hanafi law, but also to Sufi doctrines and disciplines as well. The leading sufis were Muhammad Qasim, Rashid Ahmad Gangohi, Mahmoodul Hasan and Maulana Ashraf Ali Thanwi widely considered the prominent Sufis of Modern India. Most of the Sufis were disciples of Haji Imdad Ullah Muhajir Makki, and there emphasis was not to be on specific order. They were generally attached to Suhrawardi, Chisti, Sabri,

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\(^1\) Barbra Daly Metcalf, op. cit., p. 249
\(^4\) M. Mujeeb, op. cit., p. 522.
Naqshbandi and Qadri order in nineteenth century. These orders clearly differed with each other in their methodology but their main aim and ideal was the same, i.e. sincere devotion to Sunnah, love of Allah and ethical excellence.

The reform set the pattern of spreading religious teaching through publications. Prominent publications of the second half of 19th century were edition of religious classes including the Qur'an at least a dozen different translations of the Qur'an were published. Ashiq Elahi Merathi, Maulana Ashraf Ali Thanwi and Maulana Mahmud al Hasan were the early Deobandis, who undertook the task of translations of the Qur'an. Hādith was also published, and translated with commentaries. Most celebrated publication of Deobandi work was Bihishti Zewar of Maulana Ashraf Ali Thanvi, originally printed with the aim of giving whole knowledge of religion necessary for women. It is a leading hand book of Islamic daily life in Muslim house hold which summarizes Qur'an and Hādith.

In 1320 A.H. Hakim al Ummah Maulana Ashraf Ali Thanvi and Hazrat Abdur Rehman Raipuri were made the members of Majlis - i - Shurah.

Hazrat Maulana Qasim Nanautvi was the caravan leader and the moving spirit of the educational movement. He rendered glorious and invaluable services to the Muslims of the sub-continent in education, missionary, political and social fields. His most glorious achievement was the renaissance of religious sciences and reforms of the religious life of the Muslim in India in the formation of religious school.

Tablighi Jamat:

This religious movement was established by Maulana Mohammed Ilyas (1885-1944 A.D.) in the second half of the 19th century and developed with its

86. Ibid., pp. 199-203.
87. Ibid., p. 211.
missionary activities not only in the sub-continent (India, Pakistan and Bangladesh) but throughout the world, i.e. Japan, Indonesia, Russia and the United States of America.

The eternal designation of the Muslim missionary organization is *Deeni dawat*, religious mission. The movement is founded on five basic principles. The fundamental objectives are, theological controversies are prohibited and political sympathies must not be interfering in the movement. Founder Maulana Mohammed Ilyas guaranteed its survival by avoiding any direct political involvement. He belonged to the scholarly lineage of Kandhalvi, he received religious education in Deoband, then he lived in seclusion at the Sufi sanctuary of Hazrat Nizamuddin, at Delhi, there he created the Tablighi Jamat with the object of purifying the religious practice of the Islamised peasants in the region of Mewat West Delhi. Maulana Mohammed Ilyas acquired the support of reformist school such as Deoband and Nadwat al-‘Ulama’ and the Merchants of Delhi. He established his movement in northern and central India (United Provinces, Punjab, Karachi and Bhopal). His son Mohammed Yusuf (1917-1965 A.D.) strong throughout the sub-continent with secondary centres in Pakistan (Raiwind near Lahore) and in East Pakistan, which become Bangladesh in 1971 (Tongi near Dhaka). He transformed it to be a world wide movement extending to non-Muslims and operating systematically in Arab states and Turkey, the western countries (Britain, the United States, Japan and Continental Europe), the Afro-Asiatic countries (Black Africa and South East Asia) and currently active in Western China and the former Soviet and Central Asia.\(^{89}\)

A dedicated literature, which abstains from all theological or political controversy is produced and diffused among the faithful, it constantly preaches *fada’il* of canonical religious practices and biography of the Prophet (SAW) and his Companion. These monographs are distributed in the original Urdu and English, Hindi French and Arabic. The entire literature was collected in two volumes under the title of *Tablighi Nisab*. The text is read & read, memorized.

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and discussed prestigious models of the Prophet (SAW) and his Companions. The movement also distributes publication of Deoband affiliated Theologians, such as the "Bihishti Zewar" of Maulana Ashraf Ali Thanvi (1863-1943)\textsuperscript{90}.

Broadly it gives support to the teachings of the Deoband school in other words a reformed Hanafi Sufism.

\textbf{Nadvat al Ulama:}

Sir Syed Ahmed Khan and Maulana Mohammed Qasim Nanautwi both tried to revive the Muslim community through education. Their aim was same but their approaches were different. Sir Syed was of the view educating his community through English language and Modern Sciences. Where as Maulana Qasim Nanautvi gave more emphasis on the preservation of Islamic teachings and its values. In such circumstances on the occasion of annual convocation of \textit{Madarsa-i-Faid-i-\textasciitilde{Aam}} at Kanpur is 1892/1310 the Ulama\textsuperscript{91} of the day realized that there should be such an organization where both modern education and Islamic teaching was to be taught. In the same convocation a decision was taken to form an organization for two main purposes.

1. to reform the prevalent educational system as the time required, and

2. To eliminate the difference among Muslim groups on different religious issues.

The organization was named \textit{Nadvat-ul-Ulama} and its first Nazim was Sayyid Mohammed Ali Mongeri.\textsuperscript{92} He wrote letters and essays in newspapers.

\textsuperscript{90} \textit{Ibid}, p. 38

\textsuperscript{92} He was the disciple of Maulana Lutfullah and made Sai'ah at the hand of Fadl ur Rahman Ganj Muradabadi. See in Sayyid Sulaiman Nadwi, \textit{Hayat-e-Shibli}, Dar ul-Musannafin, Azamgarh, 3\textsuperscript{rd} ed., 1970, p. 305.
regarding the necessity of Nadva and highlighted its objectives. He did not want any interference of the government in the affairs of the Madrasah. He advocated that the students completed their study in Islamic Madrasah and they might take admission in modern school. After the wide publicity of Nadvat ul-Ulama in India as well as in foreign countries.

In the first meeting of Nadvat ul-Ulama in 1894 at Kanpur in Madarsah-i-Faid-e-Am, the plan of action of Nadvat ul Ulama was put before the general body meeting. Besides, these three resolutions related to it were approved:

1. “The present system of education is out dated and needs to be reformed so efforts should be made in this regard.”

2. “The madrasah authorities will be persuaded that either the (Principal) as other representatives of Madaris-i-Islamiyah (Islamic seminaries) should participate in general meetings of Nadvat ul-Ulama.

3. For proper condition among Madaris-i-Islamiyah two or three madrasas would serve as Dar-ul Uloom and all other madrasas affiliated to them.

The steps of Nadwat ul Ulama were welcomed and appreciated by the modern intellectuals.

Shibli Nomani took active part and prepared the syllabi for Madaris-i Islamiyah, but the members of Nadwah realized that without establishment of new Darul Uloom it was impossible to introduce the reformed courses of studies. So in the annual meeting of 1889 Maulana Habibur Rehman Khan Sherwani said that it was very difficult to start all classes at the same time, so primary level classes should be started at the earliest.


95. Three big Madrasas to which the status of Dar ul-Ulum had been given were Deoband, Faid-e-Am and Ahmadiya Madarsah of Ara. For detail see in Ghazanfar Ali Khan, op. cit., pp.110-111.
To achieve the aims of Darul Uloom Nadwat-ul-Ulama, the courses were mainly divided into three stages:

(i) Primary classes (Darjah-e-Ibtidai). The duration of the course was three years.

(ii) Secondary level (Darjah-e-Fadilat), the curriculum consisted of five years of study.

(iii) Higher classes (Darjah-e-Ala) it was equivalent to M.A. and duration of course was two years.

After completing Darjah-e-Fadilat students are awarded the degree of ‘Alim. Darjah-e-Ala is the stage of specialization, e.g., Hādith, tafsir, fiqh literature, so according to the nature of their degree of Muhaddith, Mufassir, Faqih, or Adib is awarded.

Ahl - i - Hādith:

The Ahl-i-Hādith was one of the most visible Muslim intellectual movements of the late 19th century. It was like Deoband, a movement of people sensitive the widespread political and social change. Its leadership was well born in Delhi and the United Provinces (now Uttar Pradesh).

The fundamentalist community Ahl-i-Hādith developed as a reform movement under the influence of Wahhabism, the Unitarian movement of Najd and Hijaz. The representatives were Siddiq Hasan Khan (d. 1890) and Nazir Husain (d. 1902) both based their thought exclusively on Qur’ān and the Prophetic tradition as the source of law. They did not consider themselves bound in conformity (Taqlid) to any one of the four juristic schools. The Ahl-i-Hādith justified their focus on Hādith by contradicting the legitimacy of the classic work of the four major juristic schools. These commentaries and compilation of fatwas based on schools of jurisprudence. The standard source of legal guidance for the sunni community since the 19th century, and were

consequently also known as conformist. The view of individual reasoning (Ijtihad) was that every Muslim of sufficient ability can draw his own opinion from the Qur'ân and Hâdith.

The Ahl-i-Hâdith opposed the shrine of sufis, opposed the annual ceremonies, Urs and Qawwalis, particularly opposing the Giyarhwin of Shaikh Abdul Qadir Jilani. They also discouraged the institutional forms of Sufism, where as they encouraged certain kind of family traditions reforms, also opposed to marriage ceremonies and stood for the simple marriage and modest dowry of the Prophet’s (SAW) daughter as their model as well as they encourage widow marriage, the Ahl-i-Hâdith like Deobandis were committed to cleanse their religion from all the custom and rituals which could be object of criticism. However, they were passing through the phase of controversy due to their reformist ideology. They did not consider the utility of Ijma of classical fiqh useful for them. In Shah Waliullah’s tradition they re-asserted the doctrine of Tawhid and rejected all types of polytheistic associationism in all forms. They regarded innovation (bid’ah) as borrowed and as they very antithesis of sunnah. The movement still survive sin west Pakistan and parts of India.

**Barelwi’s:**

Among the three (Deobandis, Ahl-i-Hâdith and Barelwis), the Barelwi Ulama are projected as a reaction to the Deobandis and Ahl-i-Hâdith.

Ahmed Raza Khan (1856-1921) formed a group with his students, disciples and associates, that later came to be known as the Ahl - i - Sunnat wa’l Jama’at. Barelwi Ulama were supported by small towns and rural areas of united provinces (now - Uttar Pradesh) and Punjab. Maulana Raza Khan and his followers participating is a purposeful group. They believed, “in reading Fatiha, in preaching on the fortieth day after the death and on its anniversary; in celebrating eleventh day (giyarwin) of Shaikh Abdul Qadir Jilani and the

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98. Aziz Ahmad, *op. cit.* p. 11
Urs of other saints, and celebrating Mawlid - the Prophet Muhammad’s (SAW) birthday. 99

His religious and social thought was characterized by hierarchical natives of respects. Particularly he emphasized prominent position of Prophet (SAW) and wrote more over sixteen books on His life and compose is Urdu, his writing and doctrine of Nur-i-Muhammad. 100 He also emphasized the importance of saints, and justified many ceremonies but reforms disapproved. In his book Hayat-i-Maut he explained the saint after death could hear, their power of tasarruf and karamat continued after death as they had is life, and they could see with light of Good (Nur-i-Khuda). 101

Ahmed Raza Khan Barelvi shared with other religious leaders and enjoyed a wide range of customary practices. He claimed even Shah Waliullah had encouraged customary practices granted the character of amaliyyat and ‘tawiz.’ 102

Ahmed Raza Khan participated in defence of Sunni Islam against the Hinduism of Arya Samaj. He did not join the debate with the Christian missionaries. He wrote extensively against Shi’ism as well as Deobandis and Ahl-i-Hadith. He cited the appropriate behaviour the precedent of Maulana Nur of Farangi Mahal. In his pamphlets he condemned ‘Ahmadiyyah’ and ‘Wahhabis’.

The three groups, of Ulama i.e., Deobandis, Ahl-i-Hadith and Barelvi thought of themselves as rivals, both intellectually and socially. Each represented a different faith within the faith emphasizing different branches of learning, adhering to different jurisprudential position and striking different balances between a primary role as mediator and as instructor in religion.

99. Barbara Daly Metcalf, op. cit., p. 296
100. Ibid, p. 300
101. Ibid, p. 302
102. Ibid, p. 304