INTRODUCTION

The work at hand is based on the topic “Role of Darul Uloom Nadwatul Ulama in the field of Arabic Journalism in India: An Analytical study”. It faces a widened scope as it is an important and feasible research topic in present day research scenario. With the advent of Arabic Journalism in India, Darul Uloom Nadwatul Ulama contributed a lot to the development of Arabic language and literature as well as in the field of Arabic Journalism in India.

Nadwatul Ulama: At a glance

Darul Uloom Nadwatul Ulama is an Islamic institution at Lucknow, India, which draws large number of Muslim students from all over the world. Nadwatul Ulama fosters a diverse range of both scholars and students including Hanafis (the predominant group), Shafi'is and Ahl al-Hadith. Additionally it is one of very few institutes in the region to teach the Islamic Sciences completely in Arabic. Nadwa's objective was reaching a middle path between classical Islam and modernity. It was founded at Kanpur in 1894 in the first annual convention of Nadwatul
Ulama (Organization of Scholars) by Muhammad Ali Mongeri, Ashraf Ali Thanwi, Mahmudul-Hasan and Shibli Numani with an idea to counter the challenge of western education. The institution was intended to be a modified version of Deoband. The foundation stone was laid by John Briscott Hewitt, Lieutenant Governor of India on November 28, 1906.

The choice of the name Nadwa was inspired by a hall in Mecca, where aristocracy used to assemble to deliberate. Nadwa was eventually shifted to Lucknow in 1898 (from Kanpur) and updated the Islamic curricula with modern sciences, vocational training etc. Darul Uloom Nadwatul Ulama ranks second after Darul Uloom Deoband in India.

Formation of Nadwa:

On the occasion of convocation of Madarasa Faiz-e-Aam, Kanpur in 1893 (1310 AH), scholars including Lutfullah Aligarhi, Shah Muhammad Hussain Allahabadi, Ashraf Ali Thanwi, Muhammad Khalil Ahmad (Deoband), Sanaullah Amritsari, Noor Muhammad Punjabi, Ahmad Hasan Kanpuri, Syed Muhammad Ali Kanpuri, Maulana

---

Mahmud Hasan, Shah Sulaiman Phulwari, Zahurul Islam Fatehpuri, Abdul Ghani Murshidabadi, Fakhrul Hasan Gangohi and Syed Shah Hafiz Tajammul Husain Desnavi agreed to form an organization of Ulama and convene a gathering in the next annual convocation of Madarsa Faiz-e-Aam. They named the organization Nadwatul-Ulama. The responsibilities of the organization were given to Syed Muhammad Ali, who became the first Nazim of Nadwatul Ulama. The goal was to bring harmony and co-operation among various groups within the Muslim Millat, to bring about the moral, religious and educational reform and progress.

Nadwatul Ulama held its first convention on April 22–24, 1894 (Shawwal 15-17, 1311 AH) in Madarsa Faiz-e-Aam. It was attended by a huge group of scholars from all sects of the ummah and all corners of the sub-continent including Maulana Abdullah Ansari (Founder Nazim-e-Diniyaat, MAO College) and Maulana Shibli Numani, who were teachers of Arabic and Persian at MAO College. Maulana Shibli Numani proposed Maulana Mufti Lutfullah to chair the opening session. According to Nawab Sadar Yaar Jang Maulana Habibur Rahman Khan
Sherwani, Maulana Ibrahim Aaroomi and Maulvi Muhammad Hussain Batalwi were representing Ahle-Hadis (Salafi) delegation, Maulvi Ghulamul-Hasnain were representing Shia delegation. Maulana Shah Muhammad Hussain presented the organization's objectives and Maulana Shibli Numani presented the working guidelines (Dasturul-Amal).¹

On the recommendation of Maulana Muhammad Husain Batalwi, these working guidelines were referred to a committee of scholars to discuss. On April 23, after Maghrib prayer, a special session of 30 scholars convened and discussed and finalized each and every guideline. On the next day, in the morning session under the chairmanship of Maulana Lutfullah of Aligarh, Maulana Shibli Numani announced the proposals:

1. The Present educational system and needs a reform.
2. Principles or representative of all the Islamic Institutions (Madaris) should attend the annual convention of Nadwatul Ulama.

¹ Ibid
3. A Federation of Madaris should be formed so that all the Madaris should come under one umbrella. To implement this scheme few large Madaris should be started which will act as a main Madrassa known as Nadwatul-Uloom and rest will be their branches. Nadwatul-Uloom will keep an eye on the activities of the branches.

4. Expansion of Madrassa Faiz-e-Aam with Hostel facility.

5. Curriculum reform (This was proposed by Shah Muhammad Husain Allahabadi and seconded by Maulana Shibli Numani.

After this 12 scholars were named to develop curriculum. All the members of the curriculum developing committee made their proposed changes in the curriculum but Maulana Shibli Numani presented the model of Nadwatul-Uloom. When Maulana Shibli’s proposal of a Darul-Uloom was accepted by the attendees, he requested to form a Managing group and so a panel of 16 people was selected with consensus. The founding session was concluded with final remarks and vote of thanks by Maulana Shibli Numani.
Purpose of Foundation:

It was founded with the following three distinct features:

1. To serve as a bridge between the Old World and the new but firm and unbending in the matter of fundamentals
2. Aimed at producing an educated class of Muslims well versed in traditional learning and yet actively involved with the ruling power
3. Sought to give Arabic, both modern and classical, a central place in its system of education besides facilitating links with Muslim West Asia

Muslim Intelligentsia in the 19th Century The Islamic East had maintained, over the centuries, a social, cultural, economic and moral equilibrium, based on eternal values drawn from the revealed truth. Political ascendancy of the West, which gradually enveloped the entire world of Islam, not only paved the way for internal conflict within social fabric of Islam but also encouraged disintegration of its intellectual and creative energies by its undue emphasis on the materialistic view of life and the world. The Western influences, often forcibly imposed upon the world of Islam, created a schism between the spiritual and material
domains of the community's life. The religion began to be looked down as something of a private concern having nothing to do with the affairs of the world. Islam, like Christianity, was divided into the Church and the State. On the one side, there was the sovereignty of God; on the other, that of Caesar. As a result of it, and, quite naturally too, the scholars of religion were relegated to the background and the leadership of political and cultural movements passed on into the hands of those who were shorn of all Islamic values. The State was deprived of honest and conscientious rulers, of dedicated workers and devoted administrators, and the religion of its watchmen and defenders.

The isolation of religion from practical life and its problems made the doctors of religion indifferent to the affairs of the contemporary world. And if they ever tried to interfere in these matters they were put to ridicule, because of their unfamiliarity with the modern thought and store of knowledge.

The Western nations launched an unrelenting attack on Islam from all directions—the philosophy, history, literature, science, politics and culture. The strategy of the modern West called for new weapons to defeat it and it was the 'Ulama alone who could forge them.
Nadwatul Ulama Association held annual session in different cities. But it was soon felt that unless some practical steps were taken to translate these ideals into action, it will not be understood and appreciated by the Muslim masses. The first step, accordingly, was taken in 1898 (A. H. 1316) with the establishment of a Darul Uloom which soon earned for itself a place in India and abroad as a modern seat of Muslim theological learning. This institution was named Darul Uloom Nadwatul Ulama, was established at Lucknow which is the capital of Uttar Pradesh, the biggest state of India, and an important centre of Muslim culture for many centuries.¹

**Educational Policy of Darul Uloom Nadwatul Ulama:**

Darul Uloom Nadwatul Ulama was established on the principle of a balanced synthesis of the classical education with the modern. Its chief purpose was (a) to evolve a proper integration between the eternal fundamentals of the faith and ever-changing values of human knowledge and learning and (b) to bring about harmony and cohesion among the different groups and schools of thought of Ahl-i-Sunnat Muslims. As

¹. Ibid.
Islamic sciences are living, evolving and progressive and education was subject to the law of change and reform, hence it was essential that the system of education too, should change and evolve with time for needs of Islamic Millat.¹

Special Features of the Syllabus of Darul Uloom Nadwatul Ulama:

The Darul Uloom concentrated particularly on the holy Qur'an and introduced it into syllabus as a living book and an eternal message. At the initial stages a simple study of the Qur'an was prescribed. For moral training and discipline a course of the Traditions of the holy Prophet dealing with his noble virtues and ethical and social conduct was included in the curriculum. For secondary and higher classes the commentary of the Qur'an (Tafsir) and selected books of Traditions and fundamentals were prescribed for study. Full attention was paid to the Arabic language since it held the key to the understanding of the Book and the Sunnah. Without knowledge of it, it was not possible to avail oneself of the vast treasure house of Islamic thought and learning. Moreover, it was the sole medium of contact with the entire Muslim

¹. Ibid
world. The Darul Uloom thus, included Arabic in its syllabus both as a classical and a modern language. Many books were specially got written by it for the purpose of promoting the study of Arabic language. The importance and usefulness of the endeavours of the Nadwatul Ulama in this respect have been acknowledged not only throughout India but in the Arab world also. Thanks to these efforts, the Darul Uloom has been able to produce a number of Arabic scholars and writers whose proficiency and merit has won whole-hearted praise even from the literary circles of the Arab countries.

The Nadwatul Ulama also brought about certain far-reaching changes in the traditional curriculum of the Arabic Madrasas of India in the context of the changed circumstances and needs of the age. Some of the medieval sciences which had lost their utility in the present times were excluded from the curriculum. A large part of the scholastically sciences, that had grown out-of-date and had ceased to have any value owing to the disappearance of those sects and philosophical disputes which had sprung up in the earlier days, was discarded and in its place certain modern sciences and languages were introduced. It was felt that
without knowledge of these it was not possible for a Muslim evangelist and missionary to serve the cause of Islam in the modern world. These alterations were deemed necessary with a view to ensuring that they should not be lagging behind anyone in the race of knowledge and learning and that the students passing out of the portals of Nadwatul Ulama should be fully alive to the spirit of the age and properly equipped with the latest intellectual weapons for the defense of the faith.

In brief, the Darul Uloom has tried to produce such broad-minded scholars who could effectively discharge the duty of the propagation of Islam in the modern world; who could expound the eternal nature of the Divine Message, the distinguishing features of the Islamic Shariat and the way of life envisaged by it in such an attractive manner and easy and simple language as might appeal to the modern mind, and serve as a sort of confluence of the old and the new.

Achievement of Darul Uloom Nadwatul Ulama:

The scholars of Nadwatul Ulama have made their mark by creating a new mould of educational system consistent with the spirit of

---

1. Ibid
Islamic teachings as well as the demands of changing times. The Nadwatul Ulama has succeeded in bringing forth a body of Ulama who could feel the pulse of time and adequately carry out the function of Islamic preaching and propagation in the context of the demands made by the modern age. This has also gone a long way in bridging the gulf between the modern educated classes and those who had received theological education.

During its brief history Nadwatul Ulama has accomplished the work of centuries. It has fulfilled the tasks which even the governments would have found difficult to achieve within such a short period of time. And all this has been done in the face of unrelenting financial difficulties, its sole source of income being the donations and contributions made to it from time to time by Muslim philanthropists. Had it been granted greater opportunities and had its financial resources been wider it would certainly have achieved much more and given the World of Islam something which would have really been wonderful.

Still, it is a matter of deep satisfaction that the Nadwatul Ulama has been able to fulfill, with the Grace of God, the tasks it had set before
itself. The importance of its objectives was realized by the religious and literary circles. During the period the Nadwatul Ulama Association functioned more as a movement than merely as an educational institution, it had succeeded in providing a common platform to the religious scholars of the old school of thought and the modern educated Muslim intelligentsia. The revolutionary call of reform and renovation was given by it at a time when it was most needed. It produced a number of highly distinguished theologians and doctors of religion who made an impress on the educational and cultural life of the Indian Muslims.

A notable achievement of this small band of men has been that they have served as envoys and ambassadors between the two sections of the community, who were intellectually strangers to each other if not mutually hostile, and tried their best to narrow down the gulf between the traditional and the modern educated classes. In fact, there is no place for such a division in Islam; for, practical life and its problem do not fall outside the scope of religion nor can there be a concept of the life and the world repudiating spiritual-moral values. If, apart from the removal of mutual hostility and bridging the gap between the traditional and
modern educated sections of the community, there would have been no other achievement to the credit of the Nadwa scholars, even this would have been enough to justify the establishment of Nadwatul 'Ulama. They have proved that the Nadwa people were neither isolated from the world nor were they insensitive to the demands of the time. Together with the writers and research scholars and literati of Arabic and Urdu and the bearers of the torch of culture and civilization, the Nadwatul Ulama has also given men who have produced the finest Islamic literature for the modern educated classes of the community and the world in general, set up a high standard of learning and scholarship and laid the foundation of a new style in Arabic literature.

A fairly large number of Nadwa scholars have ceaselessly been rendering highly meritorious religious and literary services to the Millet and the country. It is perhaps not necessary to mention the names and achievements of these well-known savants of religion.

The possibilities of further progress and development of the Nadwatul Ulama are clear enough. With its lofty ideals, glorious traditions and magnificent record of work, it can be developed into a sort
of universal lighthouse-intellectual as well as spiritual-for the world of Islam. It is well-equipped to give proper religious and intellectual guidance to the Millet and thereby rescue it from the clutches of ever-increasing Godless materialism and apostasy. It can go a long way in the preservation and promotion of those values and interests of Islam whose defense and encouragement is incumbent on the entire Islamic world and from which Muslims all over the world will be benefitted. But these laudable ends, difficult though they seem to be at present, can be achieved by building up the Nadwatul Ulama, as an educational movement, and enlisting active co-operation and participation of the Muslims not only in this country but also of all those sons of Islam who are engaged in serving its cause in different parts of the world.¹

¹. ibid