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Arabic Prose Literature:

The transmitting means of our thought and feelings to others with the help of the sounds and signals is signified as language; and the writing form and mode of speech with reference to ideas, relation with universal and visibly permanent advantages consisting of an interpreted imagination, sentimental reflection, subtle meaning and inducement is meant literature. Truly the term reserved for prose and verse of recognised superiority, the worth of which belongs to its attentive personality and excellent mode of speech of life in different meanings. (1) The Arabic term for prose is 'nathar' (نشر) means to scatter, disperse, strew, sprinkle, write in prose which is borrowed from the root word 'نشر' (nathar) means prose, rhyming prose, scattering, dispersion and 'ناثر' (nathir) is meant prose-writer or prosaist. (2) Professor Jayyat Hasan Ahmad defines that the first essence of conversation is liable to exchange views is the species of prose (3). Datta Baruah defines the term 'prose' as - "An ordinary non-metrical form of written or spoken language, not poetical or plain". (4) Hence it along with becoming simple and free, became in want of commodity for every one. It is the form of anecdotal tingle of a continuous and long narrative, independent pieces of information handed down from generation to generation by words of mouth. That is why it is an easy and free process. (5) in want of commodity.

The prose is of two kinds - the first one is rhymed-prose in the end of which metrical and rhymed-word is being necessary on each of the two sentences. The second one is - traditions wherein adopted simplicity, did not
restrict to bear in mind of rhyming and verification. Due to less amalgamation with non-Arab's natural power and ancestral intelligence prose of Arabia become very much cultured, cleaned, simple and learnt-manner. Of course, there was the dissimilarity on the basis of natural existence to execute pronunciation for sounds only. For example, "ч" was spoken in place of "ч" uttered bringing out the letter with full or minute sound etc. The narrator of both literature and history of Arabia have got available quantity of literature, hence they did not pay deep attention to it. As a result we have received only a part of prose literature which has been peculiar and in general in accordance of suitability, refinement, rhetoric and prosody. Such as proverbs, philology and aphorism, stories, counsels, oration and writing articles or the prose in which was praised well by virtue of a thing. (5).

Proverbs - There was seldom pieces of commentary. The Arabs themselves explained such a circumstance in accordance of confirmation of their origin which occurred in a particular event. Later in time, it is conjectured without changing on like some places, the listeners understood the whole circumstances through a short paragraph. A celebrated collection of Mufaddal b. Salma (d.-900) and Maydani (d.-1124) were so much curious information on every aspect of life of Pre-Islamic period (7). This type of prose was the distinctive product survived in regard of individual circumstances of the Arabs. Some of specimen are recorded as bellow -

ىافق ظن طبقة - Shan (name of a man) has received Tabqa (name of a woman). This example is manifested on such a condition, that when a
cute-man has met face to face a naughty man (Tit for tat).

At least, Caesar has cut his nose, when a son fell in an evil plight on account of selfishness or he made himself apparent meaning in opposite of innermost part, then this example is put up.

- Your hands have fastened a person and your mouth puffed; when a person incurred of a loss due to his deficiency and carelessness, then this example is put up for him (now face the music; you have dug your grave). The scholars collecting this sorts of proverbs prepared its interpretation also. In its concern, Al-Maydani (d-1124) tried his level best. He accomplished this work "Majma` ul-Amthal" collecting of nearly fifty compilations. And he comprised the examples alphabetically and the total ancient proverbs are in existence herein.

**Philology and aphorism** - That is the charming maxim, in accordance of the fact of the matter became the brimful philology and wisdom. Even there is no unnecessary words in use and it is meant as philological aphorism. Generally, it is declared that the result of practical knowledge, sagacity and extensive experience. Some of the aphorisms are of Arabs as bellow -

- مِنْ سَلْكِ الْجَدِّ دَمَىْ العَظَامِ - One who walks on up-right (straight) path, he is saved from scruple (fear) and trumble (kick).

- عَيْنُ صَامَتُ خَيْرِ مِنْ عَيْنِ نَاطِقٍ - Be silent, foolish talking is better than
foolishness (stupidity). (10).

**Art of Oration and Counsel** - To make impressive and popular the oration, the Arabs took an eye on its precis. In oration, they used the impressive style, convincing speech, simple diction charming words, plainly sayings, smaller sentences of rhyme-prose and very much proverbs. The Arabian people used to deliver lecture standing on the back of a ridding beast; in interim hour they jerked hands with an appropriate signal to make understand the meaning, they used the signal of a stick, spear and sword are the customary. In Pre-Islamic period the fearless and courageous men achieved the status of recognition with pleased-style and form and facil-tonge. They are worthy of mentioned lecturers - Qais bin Sayeda al-Ayadi, Amar bin Kulthum al-Thaglabi, Aktham bin Safi al-Tamimi, Hareth bin Ibad Bakri, Qais bin Zuhair Abbasi, Omar bin Ma'adi Karb al-Zabidi and others. (11).

The aim of lecture and counsel is to make inclined the people towards goodness and welfare and is to make disgusted from sinful works. The difference between the two is that the lecture is delivered publicly in an assembly and the counsel is limited to a particular man in a certain circumstance. Such as one going to be died and one going to be traveled counseled (advised) his family and his kith and kins (12).

**Traditions and Legends** - Over and above the proverbs, philology and oration we have received the principles of history and romance in narration of prose practised by the unconnected narrators of prose to bring in smoothly the
matter of their songs. Even the renowned deeds of the tribe personals were related in legends. A good number of like some stories were clearly genuine and other were bringing forwarded form of fictions preserved in copious literary, historical and geographical books written during the rule of Abbasid Caliphs. Principally in Kitab ul-Aghani (13) (book of songs) composed by Abul Faraj Isfahani (d-967). (14).

In early stage of Islam there was no eminently regular arrangement of Arabic prose. Consequently, the Qur’an was the primitive and ever lasting model of Arabic prose work. The language of the Qur’an is rhythmical and rhetorical but it is not poetical. Its rhymed prose has placed a permanent value which almost every orthodox Arabic prosaist of the present world goes with and tries hard to strive (follow) its style. (15).

Arabic prose as a channel of artful expression makes its first charming manifestation in the Holy Qur’an. It is necessary to note that the prose style of Arabic literature has been improved by the literary neatness of the Holy Qur’an which has induced the development, aim and character of the whole class of Arabic prose literature. (16).

Certainly the Holy Qur’an has completed the important function in matter of linguistic and literary arts for Arabic prose literature. Consequently, the Hadith is considered the next source of Arabic prose after the Holy Qur’an. The Hadith contained the reports of the prophet, his companions and those who came in close contact with him. It comprehends the total class of the prophet’s private and public life; such as his directions, religious practices, his dealing with men, his works, agreement and correspondence. The Hadith originally means a piece of news, a tale, story or a report relating to present and past events.
The Hadith played an important role of a prolongation in prose work and literary source of Arabic literature in Islamic period which was the subordinate religious as well as the Islamic culture. The main components (subject) comprised in prose literature. Likely—١٠٥٠٤٢٥٣١ (proverbs), ادب (grammar), قواعد (bells-letters, literature), تفسير (commentary), تأريخ (history), قصة (story), فقه (jurisprudence), مقالة (tales-speeches, story), مقالة (treatise, story, assembly etc.).
Background of Arabic Prose Literature:

In ancient period Arabic prose was not in written form, hence none of evidence of prose has reached to us. In truth, there was not esteemed of enough importance to good quality such as reverence. The research scholars of Arab philology have furnished us in some degree of conceptions of primary stage of prose literature of the period. In this hour the evening tales narrated under the nomadic tribe-stories which were conveyed from town to town, from generation to generation by the professional story-tellers, like as Nadr bin Harith of Makka had learnt the good traditional stories of the ancient Persian King at Hira and with their help he achieved fame which at a time contended that Muhammad (pbuh) was bound to pay to the Qur'anic stories, drawn from the Bible. On the rise of Islam the Muslims had put an end to this perilous competition as such many of them who memorized the pre-Islamic prose as well as poetry were killed in war of Badar. The fabulous-tales and narrative-stories were prolonged the Arab-days - the narratives of desert-wars, philological proverbs collected by philologist, began with apt of forget events, often inconceivable and interpreted by visionary comment and allocations whose producer flattered themselves that they would imprint the mind of their natives of the same country. These are collected into sum first principles of literary arts of which we occasionally subjected with the progress of prose literature. (19).

The pre-Islamic prose literature based upon genealogy, history and polite and elegant literature comprising of proverbs, maxims, stories, legends and
descriptions (20). The language of Pre-Islamic prose literature was mutually corresponded with its own themes. The prose of seers was nearly unalterable expressed in smaller rhyming sentences, full of quaint words, some times respiring an air of darkness. In literary competition, the narratives of prose were delivered in presence of the princes and on the causes of praise by the Arabs of their ancestors were elevated, some times with phrases of matching rhyme which attached less to the reason, idioms, metaphor, verses and proverbs also adorned with the speeches to pay back them so solemn. (21).

Beside this, outlasted wisdom and literature in Pre-Islamic period. The tradition has written down the names of some learnedmen and women of Ignorant-age such as Aktham ibn Sayfi, Hajib ibn Zurarah and Hind, daughter of Khuss. We may be recieve multitude specimen of this Jahiliat wisdom-literature in 'Majma' ul-Amthal' by Maydani (d-1124) and in the 'Amthal al-Arab' of al-Mufaddal al-Baddi (d-786). (22)

The prose of Pre-Islamic period was very much simple and natural; no interference of hardship and deficiency, no suspicion on embellishment and artifitiality and no existence of exaggeratory-adultration were found in it. It interpreted the accurate manner, character of desert life and dishonest environment. The use of plain and cultured words, fine analysis, thoughts of teaching manners, smaller sentences, seldom metaphors, and prosody in description are the distinctive features of prose of the period. Some times there was found such like the proverbs and aphorisms of constant link in diction also which is considered as improper according to its place and irregularity. (23).
British rule, Freedom Movement of 1857 and its effects on Islamic education:

From the early stage, the Mughal emperor had selected and adopted a secular plan; they greeted the Europeans for trade, showed refined gesture toward Christians and allowed them to carry on missionary activities (24). On 31st December 1600 A.D. the East India Company had got a charter from the Queen of England to trade with the Eastern countries. (25)

The East India Company came into India for the purpose of trade, they had no intention to set-up the domain under sovereignty in India. Gradually, they came upon by seeking that the contemptible Muslim conditions which had raised up for the weakness of Mughal, were not in a state even to defend themselves. They began to feel minutely that they might commerce more profitably and freely, if they controlled over the political power and founded their military supremacy. With this mental preparation, they had to fight first with the French who were already striving for the same purposes in South India. In 1765, the East India Company took the place of founding their supremacy over Bengal region. After the downfall of Tipu Sultan nearly all divisions of South India came under their power in 1799. Like this, step by step from the very beginning of 19th century, the British merchant company took almost major parts of India under their colonial power. They put down and brought under control the local leaders and disbanded their militaries and took the administration of the region into their own hand or overseer.
The contribution of Mughal rule was running till the last Mughal emperor, Bahadur Shah who was dethroned by the British in 1857. After the death of Aurangzeb (1707) the political condition of the country had ended in decay under the rebellion and conspiracies of high officials, governors and courtiers. (28).

In the first phase of 17th century the East India Company did not take pace for the management of education of the people in India. Before 1765, the East India Company did not pay heed to the education for the people of India, their attention was restricted to the education of the European and Anglo-Indian subjects. After 1765, when the company goes to the political power in the country, the educational policy got some amendment. Now they founded some institutions of higher education for the Hindus and Muslims also. (27).

When the British got the political and economical power in India, they began to interfere in the educational foundations. They approved the capital to make easy English education and modern sciences. At the same time, drew back all the assistances, wealths, aims and waqf properties of Madrasa-e-Islamiah which were the principal sources of settled pay of the teachers and accomodation of the students in madrasas began to diminish and already led them to fasten with lock the madrasas for ever. The learned or the resource persons who used to teach the students at their own residences were threatened and forced to stop this good services as they were pronounced enemy of the British whose wealth were often seized and they were punished imprisonment
On the other hand the East India Company began to annihilate the Indian industries of middle points, for this destruction even the Englishmen like Sir Chales Trevelyen and Montgomery Martin expressed their sorrow, the company also passed the land Act hostilely effected the economic-condition of the Muslims. Similarly, they captured all the financial sources as well as the fiscals under their control. As a result, the tax-collection passed from the Muslims of India to the hand of the British.

After the Revolt of 1857 the condition of the Muslims was at the worst as the British idea was that the revolt mainly caused by the Muslims. The British already considered for the Muslims to include them in government jobs but in the post 1857 period such consideration were completely taken away. (28).

As a result of partiality mischievous discriminating plan, the Muslims were forced and compelled to live in poor-looking states. Under the circumstances, the then Ulama such as Shah Abdul Aziz, Sayed Ismail Shahid, Muhammad Ishaq, Sayed Ahmad Barielawi, Haji Imdad Ullah Muhajir Makki, Maulana Muhammad Qasim Nanautawi and Sir Sayed Ahmad Khan in North-India and in Bengal - Haji Shariat Ullah, Titumir, Keramat Ali patronized to teach and preach the Islamic learnings and worths amongst the Muslims. They tried their level best for the improvement of the Muslim community. (29).

In another way, Shah Abdul Aziz constituted two Boards, one - to take care of affairs and the other to work for as a surveillance committee. Abdul Haq, Maulana Ismail and Sayed Ahmad Barielawi took care of military affairs and Maulana Ishaq and Maulana Muhammad Yaqub worked for in surveillance committee. Sayed Ahmad Barielawi after Shah Abdul Aziz performed a leading
role in military affairs and tried to restrain the ill-temper of the Muslim community. He joined in war several times, first against the Shikhs and then the British rule. The revolt was caused to tremble after the five province trials from 1864 to 1871 and saw the numerous chiefs of the movement were killed and pardoned.

Further, the enmity got inculcated in opposition of 1857 and thus began a continuous war between the British and the Muslims in which freedom loving patriots among the Hindus also participated with the Muslims. However, the British rulers were mighty on both the matters of economic and military.

The revolt of 1857 had caused to move the Muslims as the main accused in the eye of the British. As a result, in the post 1857 period, the Muslims were harassed. A majority of them were imprisoned, hanged and inflicted as a punishment. Beside this, their properties were seized without consideration of being a rebel or legal, young or old. With this effect, many Muslim families were demolished and those who were outlasting were not less unfortunate. Lord Cunning after the revolt of 1857, in the circumstance described as follows -

"The discriminate hanging, not only of persons of all shades of, but of those guilt was at the least very doubtful, and general burning and plunder of villages, whereby the innocent as well as guilty, without regard of age or sex were indiscriminately punished ".

From the very beginning, the British treated the Muslims as hostile but after 1857 the condition became the worst. They pushed (put), legal or illegal every imputation of a fault on Muslims and did not like to see them in administration. On the other hand, their attitude was benevolent towards Hindus and they were
appointed in the jobs of administrative services. Somehow, they replaced the Muslims from their respective services. There was a few concessions for the Muslims to include in Government jobs but after the Revolt these concessions were withdrawn totally. (30)

Effects of the Movement:

This is the fact, with the protection of religious learnings, faiths and reformations of the Muslims, the respected Ulama took a step to continue the political and communal perseverances. The establishment of religious madrasas was the most important object of their efforts. In different places of India, the Ulama spreading over the network of madrasas accomplished a fresh and well-watered programme of Islamic education. The other sagacious community also began to revolt themselves. Those revolutions gave birth to some great personalities who along with the services of the community accomplished the contribution of Arabic arts and sciences, specially in Arabic language and literature. (31).

The attempt for the upliftment of modern education was not limited to North India only. There were many other smaller jewels who worked for the extention of education among the Muslims in Southern and Eastern corner of India. Like such, Badr Uddin Tayyab in Bombay, Sayed Amir Ali and Nawab Abdul Latif in Calcutta who took excellent attempts to impute the Muslims to make understand the significance of Western education and able to join in

The main object of these organizations were to make known English language and Western sciences to develop their well-being political, economical and educational subject-matter.

The social, political, economical and educational situation of the Muslims in India after 1857 became so bad that their existence in Government jobs was nearly nil. They were disregarded, lost their social status and political position. During this period of darkness and distress, completely a few social reformers and educationists had rendered unwearing services for the improvement of the Muslim community by means of foundation of institutions, schools, colleges madrasas and organizations through their precious works. (32).

After Shah Wali Ullah Dehlawi (Rh); Hazrat Sayed Ahmad Shahid, Hazrat Maulana Shah Muhammad Ismail (Rh), Hazrat Maulana Muhammad Qasim Nanautawi (Rh) and Hazrat Maulana Rashid Ahmad Ganguhi (Rh) proceeded the movement defendable of Islamic honour. The trust-worthy men were busy in vigorous endeavour of economic and social reformation. They opposed the social custom and usages, point out the Islamic doctrine and theorem on the basis of rational proofs. They took an attempt for remarriage of widows, legal inheritance of women and rectification of inequality. On the other hand, the external purpose was the establishment of theological madrasa. Really, their
efforts sprang up everywhere and the majority of the Muslims were influenced. (33).

Foundation of Religious Madrasa:

The great scholars (ulama) of the time, really were the eye-witness of confusion after the Freedom Movement of 1857 and the nobles, who passed by the revolution of blood-shed. It was the affecting anxiety for them in India, that how they recover the religious, social and political status of the Muslims. After this, they spreaded over the network of religious madrasas and in 1866 (1283 A.H.), implemented first the establishment of Dar ul-Ulum Deobad on the roof of Deoband Mosque. Hazrat Shaikh ul-Hind Maulana Mahmud ul-Hasan Deobandi (Rh) says -" the establishment of the Madrasa of Deoband was the compensation of the failure of 1857."
Dar ul-Ulum Deoband:

Really, Dar ul-Ulum Deoband is not a madrasa rather a great movement of reformation, though Maulana Muhammad Qasim Nanautawi (Rh) was the founder of it but in origin this movement was the continuity of Shah Wali Ullah Dehlawi (Rh)'s attempts. On the demolished condition, Shah Wali Ullah Dehlawi (Rh) prepared a rough estimate of the attempt sitting on the mat of the mosque. After Shah Wali Ullah, his son Shah Abdul Aziz (Rh)'s students began the movement and pressed forward this task. (34)

The inauguration pillar of Dar ul-Ulum had been laid on 30th May, Thursday, 1866 (15th Muharram 1238 A.H.). At the time of foundation of Dar ul-Ulum nearly all olden madrasas were either demolished or seized or closed in lack of funds. In this miserable situation, Maulana Muhammad Qasim Nanautawi realized the necessity of setting up the centre of education and advocated to found a religious institution at Deoband. After the mutiny of 1857, Sir Sayed Ahmad Khan and Maulana Muhammad Qasim Nanautawi alongwith contemporaries decided to set up a madrasa at Deoband for the preservation of Islamic education. They believed, the learning of the Qur'an and Hadith are essential for the re-establishment of Muslim Community. Dar ul-Ulum Deoband was the headquarter for the preservation and perpetuation of Islamic faith and belief, education and culture. The main aims and objectives of Dar ul-Ulum Deoband were as follows -

(i) To teach the Holy Qur'an and Hadith, faith and their traditionally received tradition and all the essential and receiveable related subjects; to improve
complete Islamic instruction to the Muslims; and to pay back service to Islam by means of divine teaching, guidance and preaching.

(ii) To educate in Islamic direction and ethics and to instil the divine of Islam in the life of the students.

(iii) To proclaim and diffuse Islam and to preserve and protect the religion, to extend Islam by means of writing and oration; and to improve the Muslims through education and proclamation the ethics, affairs and sentiments as those of "the best of decades (ten years period)" and the pious ancestors.

(iv) To give up and keep off the directing power of the Government and to keep in existence the freedom of thought and knowledge.

(v) To set up Arabic madrasas at different places for the diffusion of the religious sciences and to affiliate them in Dar ul-Ulum. (36).

Regarding the aim of Dar ul-Ulum and the pitiable condition of the Muslims of that time, Maulana Yaqub Nanautawi, the first principal of Dar ul-Ulum lectured in the prize ceremony in 1883, that Dar ul-Ulum was established for the learning and preaching of Islamic thoughts and its values. Due to the British-plan nearly all the madrasas were closed. In such a condition Maulana Muhammad Qasim Nanautawi founded it and tried his level best to revive the Islamic traditional learnings. Dar-ul Ulum provided religious teaching to the students so as to set free them from polythesim, fanaticism and instigate them as society to take leading part in the National Freedom Movement. Shaikh ul-Hind Maulana Mahmud ul-Hasan, the first student of the madrasa disclosed his remarks -

"Did Maulana Nanautuvi found this madrasah only for teaching? It was founded in my presence. I think it was founded after the fai-
lure of Mutiny of 1857 to teach and prepare the Muslims for making up the losses of 1857." (37)

On the series of Shah Wali Ullah Dehlawi (Rh)'s thought and practical programme in the book "Islamiat O Magribat ki Kashamkash" Maulana Abul Hasan Ali Nadwi (Rh) wrote -

In this complicated and sensitive state of affairs appeared before two types of leadership. The first leadership was on religion, the supporter of which were the religious scholars (ulama). Among the Muslims of India, the leaders created affection of religion, dignity of Islamic law, stability and hardiness to face against the Western culture. Deoband was the supporter of its inclination and the greatest ancient centre of Islamic education and culture of India.

In the course and curriculum of Dar ul-Ulum were included - the Qur'an, Hadith, Tafsir, fiqh and Usul-e-fiqh. In addition to these subjects - grammar, Arabic and Persian literature, logic, astronomy, kalam were also introduced in the syllabus. The whole curriculum consisted of 106 texts, and the students were lessoned by the text books they read rather than the year of their study.

On the other hand, Maulana Muhammad Qasim Nanautawi repeatedly said that the madrasa did not oppose the acquisition of Western language and literature but simply desired to avoid duplication of Government efforts. He was of
an opinion that after completion of Islamic education, students might be acquire modern education. In the meeting of Majlis-e-Shura, in 1903, it was approved that the students who wanted to join Government school after completing education from Dar ul-Ulum might be provided scholarship for them. Unfortunately, this scheme could not be practically introduced in lack of financial crisis (39). Beside this, Sir Sayed Ahmad Khan, Maulana Qasim Nanautawi and contemporary Ulama took an attempt for the remarriage of widows, legal inheritance of women and rectification of inequality.
Nadwatul Ulama, Lucknow:

After the downfall of Mughal rule, the white complexioned European power gradually began to take initiative, which was the East India Company begged permission for trade and they within hundred years set up the domination on the capital of India. Their Government plan by any means aspired after squeezing and depriving of spirit and confidence of the Muslims in every step of life - political, social, economical as well as religious (40). They even withdrew the financial funds of Arabic madrasas, at the same time provided the financial assistances to Christians. William Bentink, the Governor General approved a resolution on 7th March 1835 preferring to English language and Western education.

To alter the effects of British policy towards the Muslim community in India, specially in regards of education and culture. Maulana Muhammad Qasim Nanautawi alongwith other Ulama of the day founded a madrasa at Deoband and began a movement known as Deoband Movement in 1866. After a sufficient period the establishment of Dar ul-Ulum and Aligarh Movement, a third movement came into existence known as Nadwatul Ulama in 1893 (1311 A. H.). (41). The curriculum of Nadwah was purely introduced on Islamic learnings - the Qur'an, Hadith, Tafsir, Fiqh, Usul-e- Fiqh, Arabic and Persian grammar, Logic and Kalam. The Qur'an, Hadith, Tafsir and Fiqh covered a major parts of the curriculum.

After the rebellion of 1857, both Sir Sayed Ahmad Khan and Maulana Qasim Nanautawi took an attitude to revive the Muslim society by means of education. Their aim was same for the development of Muslims but their
processes of approaches were different. Sir Sayed Ahmad Khan was obedient to the British and patronized to acquire English language and Western education and advised to accept and obey the good things of the West. However he realized that unless acquisition of modern education it was impossible for Indian to become to be civilized.

Regarding modern education, to keep off the confusion Sir Sayed Ahmad Khan repeatedly said -

"Philosophy will be in our right hand and Natural science in our left; And the crown of 'there is no god but Allah and Muhammad is His prophet' will adorn our heads.". (42).

In this situation, a group of distinguished Ulama realized the need of modern education as well as traditional education side by side. Among the distinguished personalities - Maulana Muhammad Ali Mongeri, Maulana Shibli No’mani, Habibur Rahman Khan Sherwani, Maulana Mahmud ul-Hasan, Maulana Ashraf Ali Thanawi, Maulana Lutf Ullah of Aligarh and Maulana Shah Sulaiman Phulwari were agreed in a decision that the curriculum of Nadwah have to be prepared to unfold a modern curriculum.

In the political, social and educational circumstances the Ulama of the period necessiated of constructing of an organization where a timous curriculum and removal of communal misunderstanding have to be recievied more urgency. Thus on the function of Annual convocation of Madrasa-e-Faid-e-A\'am, Kanpur in 1892 (1310 A.H.), a resolution was accepted by the Ulama to form an organization (Anjuman) for the two main objectives:

(i) To rectify in effective (prevalent) educational curriculum as the time required,
Accordingly, the organization was formed by the name Nadwatul Ulama (the forum of religious scholars). It was set collectively with the efforts of the scholars. Maulana Sayed Muhammad Ali Mongeri was appointed the first Nazim (rector) of Nadwah. Shaikh Muhammad Ikram in his book 'Mauj-e-kauthar' wrote that Abdul Ghafur (44) was the first proposer of Nadwah (forum) while Maulana Mongeri was its final form (45), Maulana Mongeri tried his level best to accomplish the said objectives of Nadwah. He wrote articles in the newspaper in respect of the need of Nadwah and publicized its objectives. To make known the people with its aims and objectives, the representatives were sent, led by Maulana Mushtaq Ali to different parts of India with a letter (46) of Maulana Mongeri. He visited Deoband, Rampur, Patna, Nagina, Najibabad, Etawah, Aligarh, Jhansi, Bhupal, and Bombay. From there he reached to Jeddah (Makka and Madina) through Karman.

By which Nadwah had started its visit with the fundamental aims and objectives are as Abul Hasan Ali Nadwi wrote -

(i) To unite the Muslim community,
(ii) to rectify regular teaching methods for Islamic renaissance,
(iii) to give birth to such personalities of good character and honesty,
(iv) to construct a common platform (Ahl-e-sunnah wa al-Jamat) for solving unexpectedly occurrences,
(v) to abolish non-Muhammadan habits,
(vi) to disclose such syllabus in the light of Islamic origin and traditions,
(vii) to uplift the intellectual standard of 'Ulama',
(viii) to create such Ulama who delight in faith and confidence of the people
so that they may lead and suggest them in religious as well as educational matter. (47)

The movement which was formed in the last century presented the gifts of Arabic language and literature in 20th century to Maulana Muhammad Shibli No'mani, Maulana Abdul Hai Hasani, Sayed Sulaiman Nadwi, Maulana Mas'ud Alam Nadwi and Maulana Abul Hasan Ali Nadwi. The existence of whom was the assemblage and mingling of graceful earthen and eternal bouquet; in English and Arabic, the time being experience, sufism, ethics, in the field of communal and tribal services were on conformable popularity (48).

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Aligarh Movement:

After the dethrown of the Mughal, the British did not pay attention to education for Indian people. They intended to extend the Western education and culture in India. Both Hindus and Muslims civil and armymen were under suspicion that the British Government contemplated to make them Christian. The cause of the object of British was to make the militaries born in the country as the Christian, as they estimated that if the army-militaries were converted Christians there would be sooner in converting the common people usually. (49). The application of smeared cartridges, which militaries were asked for needed to bite with the teeth, this provided the immediate cause of the sepoy revolt. In January, 1857 the fact was learnt that the smeared cartridges were manufactured containing the fat of the pig and cow. These were intentionally introduced to defile the religion of the Muslims as well as the Hindus. This secret delivery of the British came into light by the Bangali employees who worked in their factory. In fact, it may be remarked one man was put to death and another was life-long imprisoned for disclosing out the secret conspiracy. (50).

In regards of militaries the government of India introduced the discriminate-policy. The payable-salary of native soldiers were less than that of European recruitments of the same rank and the extra allowances were not granted by the company to the native soldiers. The Government did not take in faith the Indian armies. In every company there was two or three officers from native land who were very much good with their jobs, they were compulsorily given retirement and discharged from their services with full payment, pretended
them as rewards. Then the sepoys immediately attached with them, because the sepoys were treated as mean creatures and they were addressed as 'suar' or 'pig' (ṣūr). All the causes of discontentment of the soldiers created the mutiny against the British Government. Hence it may say the revolt of 1857, the sepoy revolt.

The chiefs both Hindus and Muslims abandoned their homes for the safeguard of their religion and have been trying their level best to remove all the races of British from India. Hence a major revolt broken out in different places of the country, first in Meerat on May 10, 1857 when the native sepoys found the weakness of the officers broke open the jail and released their colleagues. They cut off the heads of the British officers and burnt their residences. Therefore they proceeded to Delhi under the leadership of Mughal king Bahadur Shah Zafar, Maulana Fazal Hoque, Nana Rao, Maulana Liaqat Ali, Tautya Tope, Nawab Mahmud Khan, Begum Hazrat Mahel Bahkt Khan, Maulavi of Faizabad and others were nominated their provincial leaders. Maulavi Liaqat Ali Allahabadi in his announcement said - "It is a duty incumbent upon every faithful Muslim to prepare himself for 'Jehad'. Consider Jehad as your duty and engage in it under a leader whither he be good or bad." Birjesh Qadir in his announcement urged strongly and earnestly his people saying thus -- "All the Muslims should unite and be firm in their faith and they will surely obtain victory over the English as God has said in the Holy Qur'an, it is for me to give success to the Muslims". (52). The leaders along with the native soldiers fought against the British Government but they were overthrown due to their disunity and disorder of the plan among themselves. This frustration was asserted totally the fall of Muslims and the
permanent organization of the British supremacy all over India and this began a new epoch in Indian History.

After the defeat of revolt, 1857 the political, economical, social, religious and educational condition of the Muslims became worst in India. The British approved resolution to impart English education and Western culture. At that time a new movement rose up under the leadership of Sir Sayed Ahmad Khan, the centre of the movement was Aligarh, in the history of India is known as Aligarh Movement. Really this movement was the bearer of development of the Muslim community in India. Sir Sayed Ahmad Khan advocated the Muslims to learn English and adopt the good things from Western culture.

With differentiation and confusion perplexed thought and worried depression which sun-beam became visible first in the horizon of Delhi in this period, he was the leader and prominent figure. Sir Sayed Ahmad Khan who sacrificed life to preserve the community from decline. In deed his service to the community was worthy of honour and consequence of rising up community. He put up the shine dream of Aligarh in presence of the community and then the best intellects supported him. Maulana Hali, Maulana Shibli No’mani, Nazir Ahmad, Maulana Nawab Mahsin ul-Muluk such as the competent filial relations became his supporters. This movement gave birth to the great competent youngs, thoughtful journalists, writers and such like the leaders who later in time led to the Khilaphat movement and Freedom struggle.

The victory of British in 1857 convinced Sir Sayed Ahmad Khan of the irresistible confidence of their education and culture on the Muslims in India. Therefore, he tried to make convince the people saying thus - " No religious
prejudices interfere with our learning any language spoken by any of the many nations of the world. From remote antiquity we have studied Persian and no prejudice has ever influenced with the study of that language. How, then, we can any religious objection be raised against our learning and perfecting ourselves in English;" To abandon the suspicion in regards of Western learnings he repeatedly said - "Philosophy will be in our right hand and Natural sciences in our left; And the crown of 'There is no god but Allah and Muhammad is His prophet' will adorn our heads." In addition, expressing his opinion he proclaimed - "Musalman should never abandon the study of Arabic language - it is the sacred language of our fore-fathers........ But when our economic betterment and the means of leading a comfortable life was bound up with English education, we should pay due attention to it." In this manner he tried the masses to acquire the good things from English education.

Sir Sayed believed unless the education of the masses it is unable to climb up on the step of development. He visited England and studied the education system of British, so that he may set the college and university for the Muslims. Sir William Muir (1819-1905) wrote the book 'The life of Muhammad'; in which he had written some detracting and false statements about the prophet of Islam which had inflicted Sir Sayed seriously (53). In proportion to it he wrote the book 'Khutbat-e-Ahmadiah' in reply of Sir William's derogatory statement on Muhammad (pbuh). In this way he clarified the misconceptions about Islam and the character of the founder of Islam, the prophet (pbuh).

In an epistle to respected Haji Ismail Khan, Nawab Muhsin ul-Mulk wrote - "Sir Sayed Ahmad Khan went to England to see with his own eyes the
nation which is respected all over the world, and to see the people in their own homes and in their own country. Whatever he observed, he made known to his own people when he returned. When the people go to Britain from this country, they usually go for the sights, the theatres, the parks and the museums. But this great friend of the Islamic faith went there and sat-dawn in a library to write the 'Khutbat-e-Ahmadiyah' and to visit the colleges and universities. He went there for the sake of his people, he stayed there for the sake of his people and he came back for the sake of his people". (54).

Sir Sayed Ahmad Khan and Maulana Muhammad Qasim Nanautawi persevered to recover conciousness of the Muslims in India through education. Already Sir Sayed's thought for a new educational change had prepared with the establishment of a madrasa, school and scientific societies at Ghazipur. Secondly, with the bench going with at Aligarh he took ahead a successful propagation which considered social reforms and modernized the Western education, particularly for Muslim and his countrymen in general. Now the movement took a form of a formal stage. In 1866, Sir Sayed began 'Aligarh Institute Gazette' a weekly journal for the wide-circulation of his thoughts to awaken the people of all ages. The articles of this journal drew attention to teach the common people the new conception but they were not interested to accept it. Though his opposition was unavoidable but he forget the bitter remarks and went with his efforts. As a result The Director of Public Institution introduced the journal in the public school and colleges in Punjab. It is the fact that the people of Punjab came to know about Sir Sayed's perseverances and afterward played an important role in the establishment of the Muhammadan Anglo-Oriental College at Aligarh. (55).
Sayed Mahmud (probably, first barrister of North India) suggested to found a school under the patronage of 'Madrasatul Ulum.' Accordingly, in 1873, at an executive meeting of the Central Committee in Benaras resolved to found an attach-school through which the method of education would be adopted on the basis of the principles of Islam. Maulavi Sami-Ullah Khan, the sub-ordinate judge in Aligarh decided that the opening of the school should be taken place on 24th of May, 1875, the Queen's birth day. The opening ceremony was presided over by Late Maulavi Muhammad Khan, the Deputy Collector of Aligarh and classes were commenced from 1st June, 1875. (56).

Nearly three years later, the opening of attach-school, the classes of Aligarh college at Aligarh started on 1st January 1878. In the same year the college was affiliated with Calcutta University for the first arts examination. The affiliation with Calcutta University extended for B. A. and M. A. from 1881 and examination in law from 1883. In same process the college was affiliated with Allahabad University for higher degrees in Arts, Sciences and Law. A detail account of the development of the college over first 23 years can be received from the applicable college reports. And within this period a number of graduates in North-West provinces and Audh unanimously increased. (57).

Sir Sayed prescribed two basic principles to introduce the truth of Islam. The first applied to religion and the second principle was to insist with the writing of Islamic themes. Accordingly with the two principles he decided to write a commentary on the Holy Qur'an. At first he wrote commentary on some of the verses of the Holy Qur'an and published them in the "Tahzib ul-Akhlaq". (58). Sir Sayed went to Aligarh after his retirement of official duties in Benaras and then he
began to write commentaries properly. He went with this work in leisure-hour of his life. After completing three-fifth of the work he was over come by death.

In December 1898, The Muhammadan Educational Conference held a meeting at Lahore first time for the sad death of Sayed Ahmad, they consoled the death of its leader and took an issue of the establishment of a Muslim University. Theodore Morison (1863-1936) of M. A. O. College approved a resolution to found a University at Aligarh. Thus, later in time, on 17th December 1920, the anauguration ceremony of the Muslim University at Aligarh. (59) was held in a special session in the Lytton College Library. Raja of Mahmudabad was selected as its first Vice-Chancellor.

Prof. Ale-Ahmad's opinion - As regards the octagonal and controversial personality of Sir Sayed came to light with extreme balance of power and sound judgement; which was in a way the precis of his total prolific deeds. In other way, it was clarified keeping hold in real view in sight of his whole works. It ought to make a rough estimate that the "Aligarh Movement played an important role in renaissance in the second half of 19th century and the fruits of planted trees in earlier century reached to the community in elegance of Muhammad Ali Jawhar, Allamah Shibli No'mani, Abdul Majid Dariabadi, Dr. Jakir Hussain and such like other personalities. Among from them a major personalities laid the foundation of new movement in twenty century In fact, the giving effect to Khilaphat movement and Freedom movement were under obligation to Sir Sayed's followers. A great deal of personalities from amongst them accomplished the salient contribution to Arabic language and literature. For instance, the works of Allamah Shibli No'mani and Hamid Uddin Farahi have come into light. (60).
Contribution of Ulama-e-Deoband in Arabic:

In regards of Arabic language and literature, if it is cast a look at the contribution of Deoband Ulama as well as the institution would be amazed that Deoband gave birth to prominent intellects in this ground, and the scholars of Dar ul-Ulum complied with vigorous contribution to Arabic; which might not be forgotten in the living earth. Because the object of the establishment of Dar ul-Ulum was to publicize the Islamic education. And the origin extract of Islamic law might not be profitable except Arabic. Soever, they founded Arabic as the basic of learning. In the very beginning from among the scholars of Dar ul-Ulum, the name of Maulana Zul Fiqar Ali came to be prominent one, who was an exalted literateur and a poet fully perfect on prosody, rhyme, genealogy etc. His most renewable work was accepted as the simple lessoned explanation of 'Dewan ul-Hamasah' (ديوان الحماسة) and the explanation of 'Saba Mu’allaqat' (سبعة معلقات). The 'Qasidat ul-Burdah' (قصيدة البردة) was the explanation of 'A’tr ul-wardah' (عطر الرودة) and 'Al-Hadiyat al-Siniah' (الهدية السنية). Like this, Maulana Faizul Hoque Saharanpuri's collection was full of expression of the poems. Alongwith it he wrote explanation of 'Hamasah ul-Mu’allaqat' (حماسة المعلقات), 'Hadithu Umm-i Zara' (حديث أم زرعة) and a book on genealogy also. The foot print of whom followed by Allamah Anowar Shah Kashmiri (Rh), Maulana A’jaz Ali Amrohawi (Rh), Maulana Habibur Rahman Uthmani (Rh) and others. Along with complete expertness they placed a high rank of literary arts and as regards of the function of Arabic language and literature left a monument impression. Maulana Habibur
Rahman Uthmani (Rh) obtained complete power on Arabic poetry, specially on epithetic poetry. His Qasida 'Lamiat ul-M'ujezat' was a golden one. Shaikhul Adab Maulana E'jaz Ali Amrohawi's book ' Nafhat ul-Arab' has got approved with the whole literary circles and introduced in the curriculum of several universities. They wrote exegesis and explanation on 'Hamasah', 'Dewan-e-Mutanabbi' etc. also.

Maulana Muhammad Eusuf Binnuri (Rh), Muhammad Idris Kandhalawi (Rh), Maulana Badr Alam Meerati (Rh) and Maulana Habibur Rahman A'zami (Rh) gave an evidence in Hadith and articles having a command of speech. The scholars of the University compiled copious momentous dictionaries; In which a description of language and dictionary of the Qur'an (Author- Qazi Zoynal Abdin Meerati) were consisted with compilations of legal Arabic deponent (witness).

The authors of Nadwah (the vigilant-scholars in the continuity service of Deoband) published some volumes of "Lughat ul-Qur'an". In the compilation of which participated Abdur Rashid No'mani and Abdud Daim Jalali. In this regard Maulana Abdul Hafiz Baliawi's "Misbahul lughat" has got a significant position. He was the lecturer of Arabic literature in Dar-ul Ulum, Deoband and Nadwatul Ulama, Lucknow for the scheduled period. He wrote marginal note on Abul Hasan Ali Nadwi's "Mukhtarat" and compiled an Urdu-Arabic dictionary also. With the concern of Arabic dictionary, the Arabic-Urdu and Urdu-Arabic dictionary of Maulana Wahid uz-Zaman Kerawani, the reputation of which probably some one received in modern period. Specially this dictionary is so useful, easy and impartible for the students. He was the editor of "Dawat ul-Haqq" an article of Dar ul-Ulum and "Al Kifah" (الکفا)
of Delhi also. He was proficient in teaching modern Arabic for the new generation (61)

The whole accomplished contribution as well as the teaching and learning of Fiqh, Tasauwoof, Tafsir and other pure religious education were in utmost limit of legal cursory in conforming with need which will come to its respective position. Yet, with the following analysis surely it is known that the Ulama of Deoband accomplished much eloquent and incapable of forgotten contribution to the renewal of Arabic language and literature and its progress and development. Every thing was the matchless offerings of the occasion of treachery, movement of Silken kerchief, war of Shameli and other endeavour of independence as well as so to say the shadow of the swords. The contribution was completed in the resounding slogan of independence. In view in sight of the state of the affairs the emphasiment of Arabic contribution move forwarded more.
British Power and the Struggle of Muslim Theologians to the Freedom of India 1947:

The great theologians perceived on the issue, that the rising up power of British and the deposal of Islamic rule was so dangerous to religion. Therefore, they awakened the common people to resolve on and put off the hazard. In 1803 (1218 A.H.), the East India Company issued the proclamation -

"خلق الله كي ملک بادشہا کا اور حکم کمپینی پہادرکا (The creation is of Allah, the kingdom is of the kings and the behest is of the bravious company). Which meant that the real authority now have become of England (British) and the essence of the kings became only a symbol like a puppet. Shah Abdul Aziz (Rh) resisted against the command saying thus -

"مسلمان بادشہا کا ووجود بغیر تنفس حکم کی ايسا ہی جہیس سوڑکا ووجود بغیر روشنی کی (That the existence of the Muslim kings without penetration to the rule was such like in the manner of the existence of the sun without light). He declared in his 'fatwah' - India as an abode of war (Dar ul-Harb), not the Islamic country. However, the authorities became the British; they enforced for the appointments and order of Government. They with the deprivement of Islamic customs demolished the mosques. That is why, now the Muslims have to be united for the religious war. The actual manner of the 'fatwah' was that the Ulama of the villages and towns recieved the matter respectfully and on the matter of the operation they began to take preparation for the struggle. So that they might be sent out the British from India and the nativeness of India might got the freedom from the open hand deposition."
This was the broadcasting, which established the tent of the great war, whom Sayed Ahmad Khan and his contemporaries began. However the opposition of British going to be increased to its utmost limit; and the point of human nature declined due to shamefulness. So accordingly, Sayed Ahmad Khan had been working restlessly for Hindu-Muslim unity. He described - Hindu and Muslim are the two eyes of the bridge of India. He formed a large association and trying to awaken the sentiment of the movement into the whole land. According as, the matter of rebellion adopted the form of the revolution, 1857. Likely, the noble Ulama accomplished the religious obligation of the struggle through out the revolution which was not organized fully and due to other causes it was failed. When the struggle was going to be continued in Delhi and different parts of the country, the Ulama waged a new struggle in Shameli and Thanabhaban; the leadership of which was under control of Hazrat Maulana Muhammad Qasim Nanautawi (Rh) and Allamah Rashid Ahmad Ganguhi (Rh). After the failure of the struggle the high-minded Ulama, for the protection of Islamic culture founded Dar ul-Ulum Deoband and other like some institutions. (62).

Maulana Muhammad Qasim Nanautawi (Rh) formed Indian National Congress of Dar ul-Ulum Deoband. He issued a 'fatwah' urging Muslims to join Indian National Congresss, might be driven the British out from the country. He collected hundred 'fatwah' and published them in the book "Nusrat al Ahrar" for the help of freedom fighters. So that they might be furnished with a new mode on the end of the colonial power of the British. (63).

Hazrat Shaikhul Hind Maulana Mahmud ul-Hasan Deobandi (Rh) participated in Silken kerchief conspiracy (known as Reshmi Rumal conspiracy) in
which both Hindus and Muslims participated earnestly against British power. He was ahead of all in ire and fury and eagerness of struggle in opposition of the British. Besides, Maulana Mahmud ul-Hasan a number of other Ulama and common people participated in this conspiracy. During his life-hour and after the death of his followers carried on the struggle of Silken kerchief conspiracy to send out the British from the country.

A great scholar and poet, Maulana Hazrat Mohani sacrificed himself for the freedom of India. He gave slogan with the tune of Bal Gangadhar Tilake that "Freedom is my birth right." He was repeatedly imprisoned and given punishment. He took role in Khilafat Movement attaching with Mahatma Gandhi.

Maulana Mohammad Ali and Shawkat Ali known as 'Ali Brothers' played a significant role to get freedom of India. Their mother entrusted them for freedom movement, when she heard in a rumour that her two sons (Mohammad and Shawkat) were begging pardon to come out from jail; Then she came out with veil in a public assembly and proclaimed that "I never pardon them till I die." Muhammad Ali, before death sermoned to perform his burial in Jaruzalem as he did not like to die in slave India.

During Khilafat movement some of Muslims under the leadership of Maulana Ubaidullah Sindhi and Shaikh Mohammad Mansuri migrated to Kabul (Afganistan) to form an interim Government with the help of the king of Afganistan against British for freedom under presidency of Raja Mahindra Pratap of Free Republic India with Ubaidullah as Prime Minister. After rearival of them in India thousand and thousands people were killed under the British pressure. Hazrat Shaikh ul-Islam Maulana Hussain Ahmad Madani, a prominent figure of Freedom
Movement was the venerable person of Arab and non-Arab also, who opposed partition of India tooth and nail (64).

Maulana Abul Kalam Azad was influenced with Sir Sayed's an account of the principles. He opposed the partition of India and gave opinion that the creation of Pakistan was harmful for India as well as the Muslims also (65). Sarhadi Gandhi Khan Abdul Gaffar Khan committed to Freedom of India till his death. He was imprisoned several times by British Government in accusation of leadership of freedom movement. In 1942, when the Quit-India movement was in climax, he was imprisoned along with Jawaharlal Nehru, Maulana Abul Kalam Azad, Sarojini Naidu, Gobinda Ballav Patel, Mahatma Gandhi and others. He was only the leader who never brought to agreement with partition of the country. (66).

Moreover, a Muslim agricultural caste 'Mopla' of Kerela was suppressed by the British in every aspects of their livelihood. Hence they took part in freedom movement to be free from the British. The freedom fighters from 'Mopla', 2226 were killed, 1615 were wounded and 5688 were imprisoned by the British. (67).

Again Maulana Muhammad Ali Jawhar, Liaqat Ali, Maulana Abdul Bari and like some prominent figures played a strong role in freedom movement. Thus, last of all with their efforts India brought out a golden chance in 1947 and got freedom from the British Government as the great blessing.
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