CHAPTER III
The formation of Anjuman I-tarot-ul-Islam was the result of the formation of superstitions, ignorance, illiteracy, evil practices, bad customs and similar other un-Islamic practices which had polluted the entire atmosphere of the valley during our period of research. These practices were knitted in such a way among the people as seemed to be in consonance with Qur'an and Hadith. However, it is important to mention at here that some preachers and wa'ez played a very important role in washing off the age old customs and practices. The Mir wa'ez dynasty played a prominent role during our period of study. They provided great knowledgeable preachers to the Muslim ummah whose thought provoking sermons widened the mentality of the people.

**Importance of Education with respect to Islam**

Islam attaches immense importance to the acquisition and extension of Ilm (knowledge). He who acquires knowledge performs an act of piety and who imparts it to its fitting objects performs an act of devotion to God. Education widens one's horizons and enables one to make a proper distinction between true and false and between right and wrong. Education frees the mind from ignorance and superstition and fills it with reason and truth. It frees the soul from sin and wrong, and quickens its goodness and purity. It frees the self from vanity.

1. *Conquest* of 1901, part I, p. 32.
and greed, from envy and tension; from fear and insecurity.

It frees man from subjugation and unfolds before him the beautiful horizons of goodness and excellence. Prophet Muhammad (p.b.u.h.) himself said, "Any person who dies while seeking knowledge will be treated equally with the prophets.

In Quran and Hadith, a man has been repeatedly enjoined to acquire knowledge so as to gain the title of ‘Ilm-ul-Hikma (crown of creation). Even sura-1-Ikhlas, the first revealed version of Holy Quran opens with the injunction addressed to Prophet Muhammad (p.b.u.h.) who, then led the people through his sayings stressing both reading and teaching. In this connection he said, the search for knowledge is a duty for every Muslim (male or female)" "acquire knowledge through it will be found in China". Seek knowledge from cradle to grave. Prophet (p.b.u.h.) further said, "The best among you is one who learns himself as well as imparts knowledge to others. The Prophet laid stress for every one to spread knowledge from one generation to the next.

In India, since ancient times, education has been regarded as the most important tool for self realization. Kashmir was no exception to this milieu of education. The Valley of

2. This is known as sura-1-Ikhlas in Quran, one day in the month of Ramzan, Prophet was busy in worship in Sur-i-Hira, (Cave of Hira) and there appeared God's angel, Gabriel-P.b.u.h., who said to the Prophet (p.b.u.h.) to recite Ikhlas (read).
Kashmir, for upwards of 2000 years, has been the seat of Sanskrit learning and from this valley have issued master pieces of history, poetry, romance, fable and philosophy.

With the coming of the Muslims, Islamic influence penetrated deep into the valley. The 'Muslim rule' saw the promotion of learning, both Persian and Sanskrit. Madrasas and Maktabs were founded. The Sultans besides patronising Khanshas established Colleges, universities and other institutions, where both local and non-local Muslims used to come for achieving higher knowledge. Sultan Sanjar is said to have built a college near Jamia Masjid Srinagar. This college was known as college of Jamia Masjid. He bestowed wargas property as waqf for the maintenance of the college and its hostel. Sultan Zain-ul-Abidin is said to have founded a university at his capital, Srinagar. Sultan Hassan Shah also founded a famous college. He gave Srinagar as jagir to the college which was known as darul-Ulum and was constructed in the northern corner of Koh-I-Miran near Khanqah-e-Kashmiri. Sheikh Naaza Bakshoo, a well known saint of Kashmir, was the student of this college. The patronage of Sultans, queens and nobles to the cause of learning resulted in

5. A Khansha is a Muslim Monastery or religious Institution where darwahvees and other seekers after truth congregate for religious instructions and devotional exercise, see A. A. Hysae, Outlines of Ahmadian Law, Delhi, 1974, p. 324.
wide spread of education in kashmir. But with the decline of
Muslim rule in Kashmir the educational institutions, either to
start or witness a sudden downfall, and "Kashmir was known abroad
chiefly for the population of its land and the misery of its people."

However, modern education did not exist in Kashmir until the
arrival of christian missionaries. The people of Kashmir were gene-

rally taught their religious books including persian and some
mathematics.

When the western system of education was introduced in the
valley during the eighties of the nineteenth century, the people
(including both Muslims and Hindus) did not respond. The Kashmiri
Sufis, however, after their initial reluctance to the western
education, responded gradually. The Muslims of the valley who
constituted the bulk of population remained in the back ground for

long.

The Muslims were in those days under the complete grip of their
religious heads. They exhorted their co-religionists that so long
as they truly followed the Quran and Hadith, they would make great
progress. Adoption of western system of education and western
system of living and an "life- style would turn them as apostates

9. After the Muslim rule Kashmir was occupied by Mughals, Pathans,
Jikas and the dogras. These rulers had no love for the land and
for its inhabitants, as such the people of the valley remained
under oppression, slavery and tyranny.

10. R. M. Holmes, Educational Policy on the Mission Schools. London,

11 See Infra pp. 26 and 35

12 See Infra pp. 31-61

(foot-notes 13 and 14 on next page)
Thus they would not be able to make any difference between right and wrong. The learning of things on western lines would destroy their minds. The fanatical Muslims expressed themselves against those Muslims who favoured modern education or modern. It was the general belief among Muslims that to accept the faith of Christianity or to read in mission schools was one and the same thing. The main concept prevalent among the Muslims was that to receive western education was to become a 'Kafir' (an-infidel). The Muslim preachers expressed that English education was divorced from religion and alien to Islamic culture. The Muslims, as such feared that under the influence of western culture and English education their future generation would be lost for all practical purposes to Islam. The influence of the Muslim leaders on their co-religionists could be judged from the fact that at first, nearly all 250 boys receiving instructions in the C.M.S. schools were Kashmiri families.

**Causes of Muslims Educational Backwardness**

There were many factors which prevented Muslims from taking to modern education.


17. Y.S. Masani, *Growth of Muslim politics in India*, Delhi, 1979, p. 36.


19. Y.S. Masani, *Jc.* cit. p. 34; Anisamal-P-D urat-ul-Islam, Delhi, Hall material, p. 5.


1. Apathetic attitude of Muslims towards English education.

2. Poverty. Poverty as a factor in the way of their education was not an excuse but a real impediment. Boys in villages who wanted to continue their education after having passed their primary education were frustrated because of the lack of adequate arrangements for their residence in the city and towns.

3. Absence of Muslim teachers in the state schools.

4. Absence of schools in many villages, and where ever there were schools the instructions imparted were so unpractical and so unsuitable to the requirements of the scholars that the parents necessarily acquired a distrust for the education and considered it none thing useless.

5. Insufficient amount of scholarship granted to the Muslim community.

6. Lack of encouragement to the educated young men of the Muslim community.

Besides, the indifferent attitude of the state authorities towards the education of the Muslims and the death of Muslim teachers in schools amounts to the backwardness of Muslims in the field of education;

22 Ibid.


24. Ibid.

25. The bulk of population of the city consisted of the artisans who were naturally little enthusiastic about education. They wanted their sons and daughters to earn their living as soon as possible. See Education Minister's Note, Jammu and Kashmir, File No. 101-102-107, General Department. Also see census of 1901 part I, p. 12.

26. The statesman, June 11, 1946; the Hindustan Times, June 2, 1946.
The real cause of backwardness of the Muslims in the field of education had been their apathy, their incapacity to take advantage of the facility placed before them and the hostile attitude of their Mullahs towards western education and western culture. Any culture that was foreign to their mode of living and thinking or any education that was not based on the traditions of Quran had been regarded with disfavour by their religious leaders and religious guides.

However, what ever it may be, the Muslims remained backward with respect to education and consequently remained attached to their age-old customs and superstitions. According to Dr. Tarachand, "The Muslim mind was steeped in medievalism and it was intellectually quite unprepared to withstand the attacks from the west." The Kashmiri Bandits on the other hand entered into Government services and secured monopoly in different departments of the state. Lawrence writes that "the Kashmiri Bandits has seized all power and authority and the Muslim cultivators were forced to work and to keep the idle Brahmins in comports!"

Birth of the Jinnahist

Towards the last years of the 19th century the Muslim subject of Kashmir were exposed to the impact of the English education and the changes in the social organization of the community. The major

27. The Nawaab Ahsan, Lahore, Sept. 9, 1911, (Reports on Native News Papers, 1911, X. 975)
29. Sir Walter Roper Lawrence, The India I served, pp. 126-127
issues over which the socio-religious movements among the Muslims grew round were, spread of education, removal of social evils and the emancipation from disabilities. The socio-religious reform movements among the Muslims were mainly puritanism in outlook and were associated with the movement for religious puritanism, and a desire for educational advancement to seek a wider participation in the Government of the State.

The credit for creating the atmosphere of socio-religious movements among the Muslims goes to the Mirwais dynasty.

The Mirwais 'family produce' a dynamic personality namely Nasool Shah; imbued with progressive ideas. He like his great-grandfather Ahmad Khan, was bestirred into action by the backwardness of his community. Unlike other Mullahs Nasool Shah realized that illiteracy was the main cause of backwardness among the members of his community. He believed that a good education on western lines, supported

39. It is believed that the ancestors of Mirwais dynasty were the residents of Aurl, District Andhara. For certain reasons Islam was forced. Aurl was lost Aurl for good and settled at Golenapora in Bijnor. From Golenapora the family shifted to Fatehpur-Dehli. Naseem spent his whole life in worshipping and acts of piety. He was survived by five sons, one of them named Qasim Khan, received religious education along with a Confidant named Sajid Hassan and Qasim under the supervision of Haji. Among them, he is also said to have received education from arteries. Thus, Fazil with the selection for the job of preaching, became famous in Bijnor in the sphere of Ilm-e-Zab (Theology). He was the first to start waqoom (preaching). Thus Qasim Khan came to be called Mirwais on waqoom—Fatafat-ul-Islam, Shahidi Khurasan, 1931, pp. 27-28; Mirwais—Abdul-Qadir, Jami'at-e-Rabat-e-Dehli, 1939, p. 91-92; Mirwais—Mufti Qasim Khan—In the memory of Mirwais—Dehli, 1941, p. 153.
by wise religious teachings from the **upan-soul** produce young Muslims of capacity and character.

Mirwais Rasool Shah advocated the cause of modern education with a view to pull the *jinnah* out of deep slumber. He made a series of public speeches and brought home to the people the advantages that would accrue by imparting modern education to young generation. Sincerity of motive coupled with God gifted eloquence and untiring efforts of this reformer evoked a favourable response.

In 1899, he laid the foundation of a primary school, the first of its kind in the entire Kashmir, at Rajveri Kadal in Srinagar. The beginning of this institution, as like all philanthropic schemes was quite humble. Kaccha (unburnt) bricks and cheap quality timber were utilized in raising building for the school. After six years of this historical event, Holvi Rasool Shah with the aid and advice of some eminent persons like Hassaan Shah Naqshbandi, Aziz ul Din Kawoosa, Abdul Qalam and Shamsi Ghulam Rasool Shah, founded Anjuman-I Nasrat-ul-Islam in 1905. The purpose of this association was to mobilize public opinion in his favour.

In 1906, the formal nomination and selection for the different posts was made. Mirwais Rasool Shah was unanimously selected as president of the Anjuman. The other officiating body constituted the following personalities:

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32. *H. Ishaq Khan, History of Srinagar*, p. 139n
33. *Nasrat-ul-Islam*, II, 50-51
I. Khwaja Hassan Shah Naqshbandi —— Main Officer ‘wal.

2. Khwaja Muhammad Shah Naqshbandi—— Main Officer second.

3. Maulvi M. S. Ahmad —— General Secretary.

4. Mushtaq Kamal —— Joint Secretary.

5. Maulvi Ahmad-ullah—— Financial Secretary.


7. Sheikh Muhammad Hassain —— Accountant.


9. Malik Sher Muhammad —— Secretary Muzaffar M. Saleem.

**Aims and Objectives**

The following were the aims and objectives of the Anjuman:

a. To equip the youth with modern education along with Islamic teachings.

b. To make adequate arrangements for the teachings of Al-Qur’an and Al-Sunnah.

c. To provide right kind of leadership to people in the cultural, economic, and moral affairs.

d. To project the character of the Muslims reflecting the value system of Islam.

e. To create a balance between modern education and religion.

f. To unite the Muslims by creating among them the sense of being

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38. History of Jammu, p. 139, n


40. History of Jammu, p. 139, n

41. Minute Book First, op. cit.

42. Anjuman - Fatawa -i- Islam, pp. 1
an intermediary committee.

3. It seeks to heal the cause of universal peace and brotherhood by promoting in them spiritual and moral consciousness.

The Anjuman consisted of the president, the general secretariat, the secretary of scholarship, the treasurer, the accountant, and the members. The basic membership fee of the Anjuman was four annas. The Anjuman was divided into a general council, an executive body, and various other sub-committees. Matters concerning the general body and of general importance were decided by majority vote in the general council. Matters relating to the general routine work and the budget were decided by the executive body. The sub-committees could be appointed from time to time to report to the Anjuman on matters assigned to them.

The Anjuman and Social Reform

The first organisation to initiate social reform and among the Muslims in Kashmir was Anjuman-e-Nasrul-ul-Islam founded by Mr. Mir Waiz Woulvi. The picture of a luminous


44. Ibid.

45. Muhammad - ul- Islam Faiz-e-Maqazi vol. II p. 433. Shahid Ahmad, a great Kashmiri poet, wrote a lengthy Naat (poem) of twenty-two verses, on an annual meeting of the Anjuman held on 1908 highlighted in entirety the achievements of Woulvi. He also called him the Sir Ayat of Kashmir. He is also known as Nasab-e-Nasir in Kashmir.
among Muslims seems to have compelled the Moulvi to launch
this massive movement of reform which finally led to the growth
of consciousness among the Muslims. As first emphasized the
advantages of English education. This, he felt, would open to the
people the gates to Government services. Moulvi Naseer
Shah thought that, "no nation can progress and no
nation can claim to be civilized until it reaches the zenith of
its educational career."

In the fateful year 1899, Moulvi Naseer Shah laid the
foundation of a primary school. Admission to the school, from
the very beginning was kept open without levying any tuition fee
on the poor students irrespective of cast, creed or sect. This
school was raised to the status of a High School on February
16, 1928. The first batch of six students appeared from the
school in the matriculation examination of the Punjab University
in 1928. Of those five came out successful. Mr. Shulem Ahmed
Ashraf secured first position while Pt. Arwanen secured second
position among the successful candidates of the Jammu and Kashmir
State. The university results for the subsequent years were also
quite brilliant. It is very important to mention that the orthodox
Wahhabi greatly opposed Mirwaiz Naseer Shah and his supporters.

45. Shaleem Ashraf, M.B., Speech delivered by Shulem
Mohammed Khaliq at the second Anjuman Annual session of the
Anjumans.
46. Anjuman Ahsaasul-Islam, khanqah ( a pamphlet ) p.2
47. "Aussa Bokh first, or 1st Anjuman Ahsaas-ul-Islam
These reformers were nick named as Yezar Pirs. But the reformers did not run away. Instead, of stiff opposition from the orthodox Muslims, an other primary school was started by the Anjuman at Nowshawa Srinagar in 1907. In the subsequent year a middle school was opened at Amire Kadal in Srinagar. Another Primary school was established at Safa Kadal in 1908. Besides, government grant, the Maharaja of Baroda had donated Rs. 1500 in 1907 for the maintenance of the educational institutions of the Anjuman.

With the passage of time the Anjuman opened a good number of schools in Srinagar and in some towns of the Kashmir valley. These schools were controlled by Anjuman-E-Nusrat-ul-Islam.

The Anjuman tried hard to persuade the Muslims to take to modern education. In the annual celebrations of the Anjuman, the Government had to represent the state in its deliberations.

The emphasis on education laid by the Anjuman can be judged by the proceedings of the meetings the Anjuman held in Srinagar in 1924. In the meeting, one of the speakers spoke for the expansion of education among the Muslims and for social reforms. He said that because of educational backwardness the Muslims were in a very bad condition. "Our Hindu brethren have gone for

51. Yezar in Kashmiri means Pyjamas / trousers. Since the inception of the movement, reformers stressed the need of wearing pyjamas. They came to be called as Yezar Pirs, see G.H. Khan, WZ, cit, p.72.
52. Minute Book first op.cit, Anjuman-E-Nusrat-ul-Islam
53. Ibid
54. Ibid
55. Ibid
57. Ibid
ahead of us, we do not wish ill for the Hindus; they are a part of our being." The speaker further said that "Maharaja had provided all facilities for the education of the Muslims but they do not avail themselves of modern educational facilities." Almost all the speakers in their speeches praised Moulvi Rasool Shah who brought home the importance of education to the Muslims of Kashmir.

Moulvi Rasool Shah inaugurated a new era in the life of Kashmiri Muslims and infused fresh spirit and blood into the Muslims of the valley. The aim of his mission was to take out the Muslims out of darkness and gloom into light and glory. He spent his whole life in working for the welfare and betterment of the Muslim community. In 1909, Moulvi Rasool Shah died and was succeeded by his brother Moulvi Ahmadullah Shah (1909-31). He like his predecessor was very eager to take out the Muslims out of darkness. He founded Julie Sharqie oriental college in Srinagar.

In 1923 Moulvi Ahmadullah approached the Government with the following suggestions to improve the lot of the Muslim community:

1. That the Muslims who take lead in education be encouraged by grant of easy terms of service and concessions in employment and other inducements in their recruitment to responsible posts.

59. Ibid

59. Ibid the other speakers were Moulvi Abduraham, Khowaja and-ur-"rina Shewal, Moulvi M.Y. Shah, Moulvi Mohammad Shah, Munshi Shulem Mohammed, Aja Mohammad Shah N aashbandi Shulem Hassan vekil Amirullah an' Abdullah Shah.
b. That "compulsory primary education may be introduced with a view to remove the apathetic attitude of the Muslim community.

c. That "an oriental school which would provide education in English, Arabic and Persian may be established so that the young men of the community especially the Mullah class may join the school in large numbers. There is already an institution of a similar kind for the Hindus, which is attached to the State High School Srinagar and is called Pathshala'.

d. "Those who are educationally qualified may be given preferential treatment in service and training and that they may be appointed to higher posts."

e. That "all the primary schools may be staffed by Muslim teachers. . . . . and one of the State High School's may be headed over by a Muslim."

f. That "in all other schools where the Head-teacher could not be a Muslim for lack of a suitable man, a Muslim teacher may be appointed to the post of Head Master at least".

g. That "liberal help in the form of scholarship may be given to this community."

h. That "an extra ordinary help may be given to the Islamic School for want of sufficient finances, and that liberal aid may be given by the State to these schools".

50. Ibid


1. That "the site applied for the erection of Islamia school building (near pather masjid) may be granted."

j. That "the number of village schools, which at present is very small, may be largely increased."

k. That "a proportionate number of posts may be reserved for Muslims with due consideration to the ratio of Muslims in population, and appointments to these be made temporarily for the present till qualified and efficient Muslims are available in sufficient number to fill them."

l. That "the number of youngmen educated in English being limited, such of them as are well read in urdu and persian may be appointed in departments such as settlement, revenue, police, customs as municipalities etc etc, and that where Muslims with necessary qualifications are not available requisition may be made from the Anjuman."

m. That "Jagar system may be replaced by contract system as early as possible."

n. That "the mosques which are yet under the state control may be restored to the Muslim Community."

o. That "the numerical strength in population of the Muslims may be considered and seats allotted to them in the representative assembly and other assemblies that may be brought into existence in future."

In response to the suggestions of the Anjuman, Maharaja Pratap Singh took the following measures for promoting education among the Muslims.

p. Aid was given to the Islamia High School and other Islamic
schools. The aid given to the High school was Rs. 3,000
a year,

3. Some Muslims were appointed as Inspector of schools. Of the
six Inspectors appointed by the Government four were Muslims
Besides, a special officer’s post was created with an
exclusive charge of Muslim education.

4. Scholarships amounting to Rs. 3,200 were given to the Muslim
pupils of Jammu and Kashmir State. Muslim students could
also participate in open scholarships. A small sum was also
allotted for scholarships to Muslim girls. However, this
small sum was commensurate with the sum allotted to Hindus.

5. Eighty Mullahs were attached to eighty primary schools for th

teaching of Quran to the lowest classes.

6. Aid was also given to the Naktabs in the Kashmir Valley.

As a result of the activities of Mjumand Mafarat-ul-
Islam the percentage of Muslim literates started increasing
every year. Maulvi Saeed Shah and his successor Maulvi
Ahmadullah made the Muslims understand that English educat
ion was the key with which the doors to Government posts
and to scientific knowledge could be opened to them. So all
over the valley uneducated parents belonging to Traditional-
ly un-schooled communities have ever since striven to ma

63. *Jammu and Kashmir Archives*. File No. 84/24-C of 1924,
General Department.
64. *Ibid.*
66. *Ibid.* Also see File No. 1609/5-64 of 1923, General Depart-
ment.
68. *See Appendix* 239-240
maintain their children in school and have been sent them to college. In ever increasing number, the Muslims have joined the chain of literates. It was essentially a movement of escape from the curse that has laid upon them from generation to generation and they shall be despised as 'beavers of wood and drawers of water'. But then the Muslims began to approach the Government enabling them to make rapid advance in the sphere of education.

The second task before the Anjuman was to eradicate social evils that had crept into the Muslim Community since long. The leaders of the Anjuman felt the need of social reforms because they had realised that social reforms were a necessary prelude to the all-round development of their Community. The credit for introducing social reforms for Muslims goes to Mirza Ghulam Mustafa, an aristocrat, who had taken upon himself the task of reforming the Muslim Community as back as 1911. Mirza Ghulam Mustafa was one among the top-ranking members of the Anjuman. At a meeting of the Anjuman, Mirza laid greater stress on social reforms and said that it was necessary to carry out social reforms in order to remove the educational backwardness among the

70. Mohammed-ud-Din Rauq, Behag-i-Anjuman-i-Kashmir vol. 2, P.39.
among the members of his Community. In 1922 Mirza brought the issue before the Anjuman and this gave the Anjuman an opportunity to think in terms of social reforms.

The first task in this direction which the Anjuman did was the appointment of a social reform Committee headed by Munshi Asadullah. The purpose of the Committee was to remove social ills from among the Muslims. Munshi Asadullah prepared a list of all evil Customs prevalent in various sections of the Muslim Community.

The Committee after preparing the list of social evils met at the residence of Mirza Ghulam Mustafa on December 20, 1925 and recommended the following reforms. First, the Patishah ceremony (memorial service for the dead) held on Fridays be abolished.

Secondly, the Anjuman pleaded that only two dishes of meat and two dishes of vegetables be served to guests on wedding.

Thirdly, the parents of the bride and the bridegroom should give dowry worth 25 to 400 rupees. It is to be remembered that the Muslims of the valley spent little on marriages as compared to the Pandits. Their main item of expenditure was on marriage was on the nanak (feast). Dowry was

72a. Fazil Mohammed Iqbal, personal Diary, 1907-1950. (Manuscript unpublished) dated October 5, 1922 item 2
73. Ibid. dated December 20, 1925 item 2.
74. Ibid. dated July 4, 1922, item 3.
75. Lawrence, op. cit., p. 242.
practically non-existent among the Muslims, but among the

saddits the system of dowry had almost attained the force of

law.

Fourthly, only the relatives of the concerned should be invited
to a feast on the occasion of the circumcision ceremony. The

Barber's fee for performing the circumcision operation should
be met by the parents alone and no invitee should be allowed
to contribute to it. It was also laid down that the parents
should contribute one or two rupees towards the Anjuman on the

occasion.

Lastly, the sending of sherora (paying a courtesy call to the
bride and taking gifts in cash or kind) to the in-laws of a
daughter be abolished, but the reformers could not cut much
ice in this direction.

The aim of introducing these reforms in the Muslim society
was to save extravagant expenditure on marriages and other
ceremonies. On the other hand Islam does not allow a person
to spent too much on marriages and death ceremonies. Sirwais-i-
Kashmir preached these reforms in every shrine and mosque at
the time of prayer meetings. The Anjuman also published a
tract on social reform entitled **Niswrat-ul-Udval.** The tract was
circulated among the people on cash payment.

76. Ibid.
77. **Lawrence, op.cit.** p. 262; *The Panjshir Jan. 15, 1940; Daughters
of Vitezaz,** p. 253.
78. *Minute book First, op.cit.,* f. 25.
79. G.H. Khan, op.cit., p. 65.
The Anjuman and the Religious Reform:

"The religious ideology of the Anjuman was based on the belief of the concept of *Taqwah*. The leaders of the Anjuman preached to the people that God is an absolute reality without any partner. The concept of *taqwah* was, therefore, a belief in the unity of one *Godhead*. The founder of the Anjuman, Moulvi Rasool Shah, contributed a lot through his sermons. The art of *wazkhwani* in Kashmir was no doubt institutionalized by Moulvi Yehya Sahib but Moulvi Rasool Shah lent a new hue to the art of *wazkhwani*. He made the umil (illiterate) acquainted with the teachings of Qur'an and Hadith.

It is said that once an illiterate person fell in discussion with a qualified student of Deoband. During the course of discussion, the Deoband student was greatly impressed by the depth of knowledge the former possessed. It is said that the Deoband scholar asked the illiterate person to show him his *Kitaib-Khana* (library). But this illiterate person, through well-informed, had no library at all. He had acquired all the knowledge and information by attending *zameejia* of Moulvi Rasool Shah. When the Deoband scholar came to know about it, he at once acknowledged the worth of the illiterate man and inevitably he came to have profound respect for Moulvi Rasool Shah.

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39. S.M. Khan, *Gazi* 1, 61
40. *Anjuman-i-Mohammad-ul-Talib*, *Nasruddin Imam*, 43
41. *Ind.* 1, 50.
In fact Moulvi Rasool Shah made *Surah-i-Kariim* very popular among the Muslims and every Muslim believed that without *Surah-i-Kariim* knowledge no body deserved salvation.

As a result of the teachings of Moulvi Rasool Shah, the litterates as well as illiterates as well as committed to memory many *Surah* (chapters) of *Quran* together with their meanings, so much so that most of them became preachers.

Moulvi Rasool Shah also preached against the un-Islamic practices observed by the Muslims of Kashmir. After the demise of Moulvi Rasool Shah, Moulvi Ahmadullah continued the practice of giving sermons. But after the death of Moulvi Ahmadullah his successors dallied in petty politics and did nothing for the social and moral uplift of the Muslim Community. "Their narrow outlook on religion and politics did much to promote orthodoxy, fanaticism, faction and rivalry." However, Moulvi Rasool Shah took Muslim Community out of the state of orthodoxy and illiteracy. It would be no exaggeration if we say that Moulvi Rasool Shah was the rejuvenator of Muslims in Kashmir, because he did the same work as was done by great rejuvenators of the world like Sir Syed Ahmed Khan, Karim Engineers, Aja Ram John Boy and others. He inaugurated a new era in the life of Kashmiri Muslims and infused fresh blood into the community. The aim of his mission was to take the Muslims out of darkness and dust to light and glory. He dedicated his life to the welfare of Muslims. He can be safely regarded as the father of Muslim Renaissance in Kashmir.
The reforms launched by the Mughals had some deep social implication in Kashmir.

The first and the immediate implication was the creation of social cleavages and conflict between the votaries of the new trend and the upholders of the conservative traditions. The latter calling themselves "Ahl-e-Itiqad" (the believers in the six shrines) were led by the chief priest of the shrine of Khangan-i-Malla at Srinagar. They came to be known as 'Khanqahi' and 'Cheka' as well. The followers of the Mirwaiz Resoool Shah came to be known as 'Kotag'.

The second implication was the creation of a single centre of great mass-following and influence under the Mirwaiz.

The third implication was to cast away the traditions which were a result of the past contamination with Kufur.

The fourth was deepening of Muslim Communal consciousness in the segment of the population that followed the Mirwaiz.