Chapter II

TRADITIONAL EDUCATION DURING THE TWENTIETH CENTURY

Important Centres of Muslim Education,
their origin and growth
From the very beginning of Islamic history mosques were put to use for educational purposes. Sometimes they served as places where political meetings were held to discuss important political matters. They were also utilized for holding judicial courts. The Holy Prophet himself used to sit in the mosque with his circle of listeners who repeated his words three times for memorising them. Again it was in the mosque that the Prophet discussed the religious as well as secular matters with his followers. During the Abbasid period mosques were largely used for the propagation of Mutazalite views. Al-Ashари is said to have attended the lectures of Al-Jubbai in the mosque. It is also said of Imam al-Ghazālī that he lived in one of the minarets of Umayyid mosque at Damascus.

The use of mosques for the purpose of educating the Muslim masses had certain advantages. First, after a small extra construction in the mosque, the burden of separate building for a Maktab could easily be avoided. Second, the same staff which was engaged for prayer could perform the duties of teachers and thus educational expenditure on these institutions was reduced to the minimum. This can be one of the explanations for a network of Maktabs that we find during the Mughal period. So far as financing of these institutions was concerned they were largely dependent upon the munificence of the nobles and rich people who exhibited uncommon liberality and generosity in this matter. The reason for this unusual munificence was not far to
seek. During the Mughal period after the death of a noble his entire assets were appropriated by the State. Only some maintenance allowance was given to the family which the deceased left behind. "No official dared to establish his family in open bequeath rank or fortune to his heir. Any wealth which an officer continued to accumulate by his own efforts became at his death the property of the Emperor, and the most that he could expect was that the Emperor would grant an adequate subsistence allowance to his family after his demise, and that he would confer suitable appointments on his sons.\(^1\) "According to a Dutch report, which is probably exaggerated, Shah Jahan realized nineteen crores of rupees on the death of Asafkhan in 1641.\(^2\) In such a situation it is obvious that the nobles would prefer to bequeath their property to mosques rather than allow it be appropriated by the State after their death as in bequeathing it to mosque they did not only earn the goodwill of the people but also they purchased their salvation.

With the expansion of education it was realized that mosques were inadequate to cope with the growing number of students. Moreover, the progress and diffusion of knowledge enlarged the circle of secular education and mosques became a limited place for this purpose of education. There was also the question of residential quarters for the growing bulge of students and it was evident that mosques were inadequate to meet this requirement. In addition, there was no provision in

\(^1\) Edwardes, S.M. and Garrett, L.O., Mughal rule in India, Delhi 1966, pp. 171-72.

\(^2\) Ibid., p. 172.
the mosques for higher education and in fact no such provision could have been made there. These inadequacies were the sufficient reasons to move education from the mosques to other places and this naturally led to the establishment of Madrasahs with buildings of their own where residential arrangement could be made both for the teachers and the taught.

The first institution of the type which made provision for higher education was Bayt al-Hikmah (the House of Wisdom) which the Abbasid Caliph al-Mamun established in A.D. 830. But the first real institution which enjoys a wide celebrity even today was Al-Azhar which was founded in Cairo (Egypt) during the reign of fourth Caliph of the Fatimid dynasty al-Muizz (A.D. 952-975). Al-Azhar was not only mosque but it was a great centre of Shi'ite learning.

In order to counteract the Shiite system of education that prevailed in Al-Azhar and combat heretical doctrines of Mutazilites Niẓām al-Mulk, the grand Vizir of Saljuq Kings Alp Arslan and Malik Shah, established a Madrasah at Baghdad which comes nearer to the modern concept of a college and which

3. "There seem to have been two principal reasons for organizing advanced study at al-Azhar. One reason was to teach the legal authorities how to introduce the Fatimid system of jurisprudence, to take the place of the Sunni Code. The other reason was to train propaganda agents to win proselytes for the Fatimid cause. This special training was necessary, because in many ways the Fatimid system was different from the Sunni one, which existed in Egypt before the Fatimid invasion took place." However, when Saladin gained control over Egypt, he replaced the Shiite system with the Sunni one. "After the centuries of changing fortunes, the old mosque is just as important as it was when it was first built". Dodge, Bayard, Al-Azhar: A millennium of Muslim learning, Washington, 1961, p. 3.
became the model for a number of colleges throughout the Islamic world. Of course, there were a number of colleges which flourished before the time of Nizam al-Mulk. But the fact was that this institution made a great impact upon the Muslim society and it would not be far from truth that ancient universities of Europe drew inspiration from this institution.

In India the first Madrasah of real importance was Firoz Shahi Madrasah about which Alberuni was vociferous in praise and which was unique in the whole of mediaeval India. There had been other Madrasahs too. But all these Madrasahs were definitely of less stature than that of one described above and they did not enjoy the same reputation as the latter did.

We have already stated in the first chapter that during the Muslim period not a village was there which did not have some sort of mosque school and the number of Madrasahs which existed then was also quite large. However, when the British became heir to the Mughal Empire, the Madrasah System of education received a serious setback; and it was thought that Maktabs and Madrasahs would die of their natural death. But how these traditional institutions managed to survive is a story which need not be repeated here. Here we propose to give a brief account of the institutions which were set up during the early British period and which are functioning in India to this day.

Madrasah Alia\(\text{t}\) Calcutta:

The history of Mohammedan Madrasah at Calcutta could be traced to the desire of the Muslim elite of that time to establish a Madrasah in Bengal for the Muslims. Consequently, a deputation
of prominent Muslims of Calcutta met the Governor-General Warren Hastings in September 1780, and requested him to establish a Madrasah for their community. So "The Calcutta Madrasa, as stated in a Minute by the Lieutenant Governor of Bengal, dated 18th September, 1788, was founded by Governor-General Hastings in 1781, in order to give to Mahomedan students a considerable degree of erudition in the Persian and Arabic languages, and in the complicated system of Laws founded on the tenets of their religions, so as to enable them to discharge with credit the functions and duties of the Criminal Courts of Judicature, and many of the most important branches of the Police, which it had (in 1781) been deemed expedient to continue in the hands of Mahomedan officers."

The Madrasah started working in October 1781 and the charge was given to Mawlana Mujaddin. At that time the expenditure of the Madrasah was Rs. 625/- which was paid by the Governor-General Warren Hastings himself for six months. "The Institution, it is true, was originally founded by Warren Hastings and maintained by him at his own cost for a short time; but finding it beyond his means to do all that he desired, he subsequently recommended that he should be paid back all he had spent and that the Institution should be endowed by a grant of certain villages and that the lands appropriated for the maintenance of the Madrasah be delivered over to the charge of the said superior or guardian, and the jumma of them separated from the public revenues. This

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recommendation was confirmed by the Board, a Council of Indians. Certain lands and villages in the 24 Pergunna were assigned for the support of the Institution and a Sanad made out for them in the name of the Preceptor or Principal. These lands were called the "Madrissa Mahal".

Due to mismanagement the Madrasah was placed, later on, under supervision of the Government in 1820. However, this interference of the Government was restricted to the management only and the system of education remained unchanged.

The products of the Calcutta Madrasah were absorbed in government services. Most of them were employed as judicial officers. Since education in this college assured a desk in the Government office, naturally it attracted a good number of Muslim students.

In 1867 English was introduced in this Institution for the first time and two separate departments of Arabic and Persian were created. The latter became the background of High school education and was affiliated to the Calcutta University.

However, the Government was not happy with its state of affairs, and dissatisfaction with its management was so much so that the Lieutenant Governor of Bengal recommended the abolition of the Madrasah in his Minute of 1858. But the then Governor-General in Council came to its rescue and turned down the Lieutenant Governor's demand for its liquidation. So the Madrasah got a new lease of life.

5. Ibid., p. 234.
6. Ibid., p. 334.
The following table gives a picture of Calcutta Madrasah during the period 1963-66.

<table>
<thead>
<tr>
<th>No. of students</th>
<th>Expenditure (Annual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1963-64</td>
<td>108</td>
</tr>
<tr>
<td>1964-65</td>
<td>69</td>
</tr>
<tr>
<td>1965-66</td>
<td>72</td>
</tr>
</tbody>
</table>

The monthly fee is only eight annas.

In 1927 Shamsul-Ulama Mawlana Kamaluddin was appointed as Principal of the Madrasah. Prior to this only English men occupied this chair. The Calcutta Madrasah was not confined to the Calcutta city only but it also influenced the whole of Bengal. The Maktabs and Madrasahs were spread mostly in the Eastern portion of Bengal. A central Madrasah Examination Board was formed for their examinations. The Chairman of the Board was the Principal of the Calcutta Madrasah. In other words, these centres of traditional education were affiliated to the Calcutta Madrasah.

After the partition in 1947 the Madrasah suffered a serious setback. As a result of partition a large number of Maktabs and Madrasahs which were affiliated to it had gone over to East Pakistan. Its Arabic Department was closed down and the Examination Board transferred to the Hooghly Mohsin College.

The Madrasah, however, reopened on 4th April 1949. Its Examination Board was also restarted under the name of Madrasah Education Board. The Asad Nisab which was prepared by the Education Committee appointed by the U.P. Government under the

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7. Ibid., p. 237.
Presidentship of Mawlana Abul Kalam Azad, was proposed to be introduced in it.

2. Dar-ul-Ulum, Deoband:

The Darul-ulum was founded on Thursday the 30th May in 1867, with Haji Muhammad Abid Hussain as its founder. The Madrasah was started under a tree in the Chatta Masjid. The first teacher was Mulla Mahmud Hasan Deobandi and the first student was Mahmud Hasan who was to become famous as Shaikhul-Hind in subsequent years. The first patron principal was Mawlana Muhammad Qasim Nanawtvi. The first Muhtamim was Haji Muhammad 'Abid Hussain and Mawlana Muhammad Iqub was its first Sadar Mudarris and Mufti. The other pioneers of Darul-ulum were Mawlana Zulfqar 'Ali, Mawlana Fazlur Rahman, Mawlana Rashid Ahmad Gangohi, etc.

In the very first year Darul-ulum made a good impression and was able to enroll students even from outside India. At the end of the first year the number of students from the vicinity of Deoband reached 78 and 68 students were from Banaras, Panjab and Afghanistan. The total number of students in the same year was 183.

The Madrasah was later on shifted to Qadi Ki Masjid in a rented house. But soon this place too proved inadequate to accommodate the increasing strength of the students and the

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Madrasah authorities were now in favour of a building of their own where further extension could be made in future.

On 2nd Dhilhija in 1292 A.H., after Friday prayer the first brick of the present building of Darul-Ulum was laid by Miyanji Munney.

The Darul-ulum in its teaching system follows the tradition of Sunni Hanafi on the pattern of Shah Waliullah Dehlvi. After al-Azhar it is the next most important seat of learning in the Islamic world.

At present the Darul-ulum has 12 Academic departments, 15 Administrative departments and four Financial departments. Its annual budget is about Rs. 7,80,596 and the number of students is 1,134.

Here is the record list of the graduates of Darul-ulum from 1283 A.H./1867 A.D. to 1382 A.H./1963 A.D.

<table>
<thead>
<tr>
<th>Name of the Country</th>
<th>Number of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afghanistan</td>
<td>109</td>
</tr>
<tr>
<td>Burma</td>
<td>144</td>
</tr>
<tr>
<td>Ceylon</td>
<td>2</td>
</tr>
<tr>
<td>China</td>
<td>44</td>
</tr>
<tr>
<td>India</td>
<td>3,795</td>
</tr>
<tr>
<td>Indonesia</td>
<td>1</td>
</tr>
<tr>
<td>Iran</td>
<td>11</td>
</tr>
<tr>
<td>Iraq</td>
<td>2</td>
</tr>
<tr>
<td>Kuwait</td>
<td>2</td>
</tr>
<tr>
<td>Malaysia</td>
<td>28</td>
</tr>
<tr>
<td>Pakistan</td>
<td>3,191</td>
</tr>
</tbody>
</table>
Russia 70
South Africa 14
Saudi Arabia 2
Thailand 1
Yemen 10

The following table based on the same hundred year record presents the list of the graduates of the Darul-'ulum according to their designation:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saints (Sufi)</td>
<td>536</td>
</tr>
<tr>
<td>Teachers</td>
<td>5,888</td>
</tr>
<tr>
<td>Authors</td>
<td>1,164</td>
</tr>
<tr>
<td>Muftis</td>
<td>1,784</td>
</tr>
<tr>
<td>Manazir</td>
<td>1,540</td>
</tr>
<tr>
<td>Sahafi (Journalist)</td>
<td>684</td>
</tr>
<tr>
<td>Khatib Moballigh (Orator and missionaries)</td>
<td>4,288</td>
</tr>
<tr>
<td>Tabib (medical practitioners)</td>
<td>288</td>
</tr>
<tr>
<td>Scholars</td>
<td>748</td>
</tr>
<tr>
<td>Those who established Madrasahs and Maktabs</td>
<td>8,936</td>
</tr>
</tbody>
</table>

Some of the prominent authors produced by the Darul-Ulum, are as follows:

1. Mawlana Muhammad Qasim Nanawtwi
2. " Mahmudul Hasan (Ghaikhul Hind)
3. " Khalil Ahmad

10. Ibid., pp. 52-53.
11. Ibid., p. 86.
5. Mawlana Habibur-Rahman Uthmani
6. " Sayyid Murtada Hasan
7. " Sayyid Muhammad Anwar Shah Kashmiri
8. " Mufti Kifayatullah
9. " Sayyid Husain Ahmad Madani
10. " Aghar Husain
11. " Sayyid Aizaz 'Ali
12. " Shabbir Ahmad Uthmani
13. " Sayyid Manazir Ahsan Gilani
14. " Mufti Muhammad Shafi
15. " Muhammad Idris Kandhlawi
16. " Badre-Allam Merathi
17. " Hifzur Rahman Seoharwi
18. " Sayyid Muhammad Miyan
19. " Sa'eed Ahmad Akbarbadi
20. " Muhammad Yusuf Bannouri
22. " Muhammad Tayyib

The institution has its Urdu magazine, the monthly "Darul-‘ulum". The Darul-‘ulum has a very huge library with its collection of 82,350 books.

It has got a Jamiah Tibbiah which prepares Hakims to enable the students to start independent practice. Besides these it has other departments like Darul-Sanaya and Darul-Ifta.

12. Ibid., pp. 53-54.
13. Based on information collected through the questionnaire.
So far as Darul-Sanaya is concerned it has a mere existence with no apparent utility. Darul-Ifta is very useful for the guidance of religious problems. It has a missionary department as well. Darul-ulum has a boarding house where food is served for 1,800 students twice a day.

The present Muhtamim (supervisor-director) of Darul-Ulum is Mawlana Muhammad Tayyib, a theologian of great repute. In him this Institute has found a man who has dedicated the whole of his life to its service.

Of late there has been a move to introduce modern subjects like history, geography, civics, economics, philosophy and general science in the curricula of Darul-Ulum. Mr. Aizazuddin Khan has been appointed to draft a scheme to this end.

The Nadwatul-'Ulama, Lucknow:

The Nadwatul-'ulama (Association of Muslim Divines), Lucknow was founded in 1894 A.D. by some progressive 'ulama at the time of Dastarbandi in Madrasah Faislaam, Kampur. The first session was held under the presidency of Mawlana Lutfullah of Aligarh. The Association held its annual sessions in the various towns and cities of India and in every meeting it emphasised upon the need of a type of education which might not only give to Muslims a thorough grounding in religious matters but equip them with Western ideas to face the new situation. And this was

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14. The author was given this information when he visited Deoband.

possible only when an institution was established to meet these requirements. With this aim in view Darul-'Ulam came into existence at Lucknow in 1898. Thus Darul-'Ulam was the first seat of modern theological learning and modern Arabic studies. This Sunni religious university was also rooted on the line of Shah Waliullah. The main object of Nadwatul-'Ulama was to bring about a harmony among the different groups representing various schools of thought within the Islamic fold. It is a combination of both the traditional and modern education. It introduced changes in the syllabus of traditional education according to the needs of the modern age. This gave rude shock to the orthodox 'ulama of Deoband. But somehow or other it failed in this effort of filling the gap between traditional and modern education.

The following is a list of prominent figures of Nadwatul-'Ulama and the members of its Administrative body.

1. Mawłana Shibli Nu'mani
2. " Habibur Rahman Khan Sherwani
3. " Abdul Haq Haqqani
4. " Shah Sulaiman Phulwarwi
5. " Munshi Athar 'Ali Kakoarwi
7. " Muhammad Ibrahim Arwi
8. " Qadi Muhammad Sulaiman
9. " Sanaullah Amritisari
10. Sir Rahim Bakhsh

11. Mawlana Masihuzzaman Khan
12. * Khalilur Rahman Saharanpur* 
13. * Hakim Sayyid Abdul Ha**
15. Mawlana Hakeem Dr. Sayyid Abdul Ali

The building of the Darul- Ulum which is adjacent to Lucknow University is built in an open space on the left bank of the river Gomti. It is an ideal place for the pursuit of higher studies.

One of the notable features of Nadwa is the publication of two Arabic magazines, which are issued monthly and fortnightly. Since most of its contributors are students, it gives sufficient training to them in the art of journalism in modern Arabic. Because of this journalistic training provided to its students it is generally observed that its graduates are noted for their proficiency in modern Arabic. Recently an Urdu journal Tameer-i-Hayat has been started.

The Nadwa has an excellent library housed in a magnificent hall. It has a rich collection of 60,000 books, mostly of Arabic, Persian and Urdu. It is widely used for the research scholars who are given every facility to use its resources.

The present Muhtamim (Director) is Mawlana Muhammad Irfan Khan Nadwi and the Nazim is Mawlana Abul Hasan Ali Nadwi.

Outstanding figures produced by Nadwa are Sayyid Sulaiman Nadwi, Mawlana Mas'ud 'Ali Nadwi, Mawlana Abdus Salam Nadwi, and Mawlana Masud Alam Nadwi.
Mazahir-ul-Ulum, Saharanpur

Its foundation was laid by Sa'adat 'Ali on 1st Rajab, 1333 A.H., corresponding to November 1866 A.D.

The first teacher of Darul-‘ulum was Mawlana Sahawat 'Ali Ambethwi. Mawlana Sa’adat ‘Ali served the institution both as a teacher and administrator. After three months of the establishment of the Darul-‘ulum, in Shawal, 1333 A.H., Mawlana Muhammad Maghar was appointed as head teacher and Mawlana Sahawat ‘Ali became the second teacher. After four years of the establishment of the institution, in 1336 A.H., Mawlana Sa’adat ‘Ali died. But the gap was filled by Mawlana Maghar Nurullah.

In the beginning the institution was simply a Maktab. But due to efforts of Mawlana Muhammad Maghar it developed into a Madrasah and it was Mawlana who gave it the present name of Mazahir-ul-Ulum. After the death of Mawlana Muhammad Maghar, Mawlana Muhammad Khalil became its head teacher who served this institution with sincerity and devotion and was able to keep its reputation in tact.

This institution also provides facilities for free lodging and feeding to the students. No tuition fees are charged from students. It has a staff of about 60 teachers. It has a big library with 2,7000 books of Arabic, Persian and Urdu languages.

The most creditable work which this Institution has done is that it has been able to publish works on Hadith. A few names associated with these publications are mentioned here in this connection:

1. Mawlana Ahmad ‘Ali who has written Majalis of Bukhari and other books of Hadith and started publishing the book of Hadith in a systematic way.
2. Mawlana Khalil Ahmad, the author of famous Sharh Abu Da'ud Badlul Mjahud.

3. Mawlana Muhammad Yahya who collected the lectures of Mawlana Rashid Ahmad Gangohi on Hadith.


5. Mawlana Muhammad Zakariyya who wrote the Sharh of Mu'atta-i-Imam Malik named Wejz ul-Malik in four volumes and also translated a lot of work on Hadith in Urdu.

6. Mawlana Muhammad Idris Kandhalwi, the author of the Sharh of Mishkat.

7. Mawlana Muhammad Ilyas, the founder of Tablighi Jamaat, was also a teacher in this institution.

Madrasah Qasimiah, Muradabad:

In 1876 Mawlana Muhammad Qasim Manawtawi was the founder of this institution also. Originally it was known as Madrasatul Ghuraba and now it is called Madrasah Qasimiah. Its aims and objectives are the same as those of Darul-ulum, Deoband. Donation is the main source of income and it is interesting to note that its first donor was a water carrier (Bhishti) whose donation amounted to one paisa only.

Some of the persons associated with this institution are the following:

1. Mawlana Ahmad Hasan Amrohi
2. * Abdul 'Ali
3. * Muhammad Hasan Muradabadi
4. * Abdul-Rahman Amrohi
5. Mawlana Muhammed Hasan Sahawani
6. " Sayyid Fakhruddin

Whereas its monthly expenditure comes to about Rs. 2,000, its permanent income is not more than Rs. 160 a month. It does not provide any boarding or lodging facilities to its students.

Darussalam, 'Umarabad

South India is not behind North India in providing facilities for traditional type of education. Both Tamil Nad and Kerala have a number of Arabic schools and Madrasahs. Among these Madrasahs Darussalam 'Umarabad stands pre-eminent. It is two miles away from Ambur in North Arcot District of Madras. Ambur is not only a city but also a railway station. Garn Ambur is a historical place five miles away from Ambur in the north. 'Umarabad is its adjoining village. In the beginning this place was barren and unpopulated. Kaka Haji Muhammed 'Umar developed it into a village and established this institution there.

Kaka Haji Muhammed 'Umar who had received only a modest education was a rich business man. In the course of his business he toured almost every part of the country and this gave him an opportunity to meet a number of leading 'Ulamā of the country with whom he developed very intimate contact. Some of the divines with whom he had a good relations were Mawlanā 'Abdul Jabbar Qhaznawi, Mawlanā Sayyid Naseer Husaini, Miyān Sahib Dehlawi, Mawlanā Muhammed Bashir and Mawlanā Salamatullah Jairajpuri. He had also the privilege of meeting with Sir Sayyid Ahmad Khan and Nawab Siddique Hasan Khan of Bhopal. As a result of this
wide contact with these Muslim educationists and divines it came into his mind that he should start a Madrasah which, besides imparting traditional education, might also provide facilities for modern education. On December 7, 1924 he laid the foundation of this institution in 'Umarabad village. Its original name was Madrasah Darussalam but later on it came to be known as Jami'ah-Arabistan. To administer its affairs a committee of the following seven members was formed:

1. Kaka Haji 'Umar President
2. Jalal Haji Abdul Karim Vice-President
3. Kaka Muhammad Ismail S/o Kaka Haji Muhammad 'Umar
4. Kaka Haji Muhammad Ibrahim
5. Kaka Haji Abdul Razzaq (brother of Kaka Haji Muhammad 'Umar)
6. Kaka Abdul Aziz
7. Mawlana Muhammad Fadlullah (Nazim).

After the death of Kaka Haji Muhammad 'Umar, Jalal Haji Abdul Karim, the Vice-President, became the President and Nawab C. Abdul Halim, the Vice-President.

The first Nazim was Mawlana Muhammad Fadlullah. His period of office was from 1924 to 1942. After his death Mawlana Qadranfar Hussain Shakir Naiti became the Nazim. His period of office was from 1943 to 1950. He resigned in 1950. Mawlana became Hafiz Abdul Wajid 'Umari Rahmani & the President of the Committee in 1950.

One of the commendable features of this institution is that its courses of studies have been designed in such a way that the students are eligible to appear at the Arabic examinations.
and four other examinations privately which are (1) Maulwi Faqil (College) Examination, (2) Afdalul-ulama (Arabic) Examination (Madras University), (3) Munshi-Fadil (Persian) Examination (Madras University) and (4) Matriculation Examination (Madras University).

The institution gets very small Government grant for its affiliated courses of studies. The total annual expenditure of the College and its allied institutions is nearly one lakh rupees. It provides free boarding and lodging to about 150 students.

The Jamia 'Arabia has a simple double storeyed building. It has a library named "Umar Library" which has a good collection of books on Arabic, Urdu, Persian, English and Tamil. There are two societies - one is Da iratul-Adab and the other is Islah-ul Akhlaq. They provide students with a training in elocution. The Jamiah published a monthly journal "Mos haf" under the editorship of Mawlana Qhadanfar Husain but now it has ceased publication. However, efforts are being made to revive this magazine and also to establish a research and publication department.

Jamia Islamiah, Dabheel:

This institution originally known as Madrasah Talim-uddin was started as a maktab in Shaaban 1326 A.H. at Dabheel, in District Surat of Gujarat. In 1350 A.H. when Mawlana Muhammad 'Ali became associated with it, it was through his efforts that it was raised to a Madrasah and its name was changed from Madrasah Talim-uddin to Jamiah Islamiah.

It has also a boarding house, a library and a mosque like the other important Islamic institutions in India. But as regards administration and educational standard, it does not rank with
other famous Islamic institution of the country.

**Madrasah Islamiah Shamsulhuda, Patna:**

Haji Sayyid Nurul Huda C.I.E. (1854-1935) who had received higher education in England and who had been session judge for a long time was its founder. In 1920 he handed over its administration to the State Government of Bihar and endowed a property with an annual income of 25,000 for the institution. Since then the expenses are borne by the Education Department of Bihar State and the expenses of lodging and boarding are defrayed by the endowment.

In the beginning Dars-i-Nizāmiyah was prescribed in the Madrasah but on the recommendation of the State Government slight change was introduced in syllabus. The Government of Bihar has also set up a Board of Madrasah Examinations and a large number of Madrasahs of Bihar and Orissa are under this Board.

In 1936 as a result of deliberations of the meeting of leading Muslim educationists some changes were introduced in the syllabus of this Madrasah. Some of the modern subjects like English, arithmetic, geography and science were added to its courses of study. The duration of each course was as follows:

- Tahtania 3 years;
- Wastaniah 4 years;
- Fauqaniah 2 years;
- Mawlwi 2 years;
- 'Alim 2 years.

The examinations of Tafsir, Hadith, Fiqh, Mawlwi, Alim and Fadil are conducted by the Madrasah Examination Board of the State.

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Madrasah Chashma-i-Rahmat, Ghazipur:

The founder of this Madrasah was Mawla Muhammad Rahmat, the son of Mulla Muhammad Asad and grandson of Mulla Qutubuddin Sahalwi and the nephew of Mulla Nizamuddin who started the Dars-i-Nizamiyya.

After the downfall of the Mughal empire, the Subedars were free from the influence of Central Government and they established their own autonomous kingdoms and the result was that educational institutions and teachers were adversely affected. The great centre of education Farangi Mahal was also hit hard. After 1857 conditions grew worse. Two nephews of Mulla Nizamuddin, Mufti Muhammad Yusuf and Mawla Muhammad 'Abdul Haleem offered their services to Madrasah-i-Hanafiya, Jaipur. Of the other two, Mawla Nematullah had settled at Betiya and Mawla Rahmatullah at Gorakhpur.

After 1857, Mawla Rahmatullah decided to go to Calcutta. On the way he stopped for a few days at Ghazipur. At the request of Mawlwi Habibullah, he agreed to stay there and impart religious education. During his stay at Ghazipur, he received an offer from the Maharaja of Betiya which he rejected. On first Shawwal 1279 A.H. he founded the Madrasah Muhammadia at Jama Masjid of Ghazipur and ran it for two years. At that time Sir Sayyid Ahmad Khan was posted at Ghazipur. He advised the Mawlana to start a Madrasah for teaching Arabic, Persian and English. A sum of Rs. 17,000 was collected for this purpose and when the construction work started, Sir Sayyid Khan was transferred to Aligarh and the whole scheme was shelved. However, Mawla became in-charge of the oriental section of Victoria Anglo
Oriental School, Ghazipur. But since School authorities too much interfered in his section, he resigned from the post; but as the climate did not suit him he returned to Banaras, where he accepted an offer of service from Nawab Baldew Singh, Naib Maharaja of Banaras and decided to permanently settle at Banaras. He went back to Ghazipur to take his personal belongings. The Oriental section of the Victoria School was in a state of neglect. He was requested to rejoin there but he refused. However, at the request of his friends he established the "Madrasah Chasme-i-Rahmat" on 10th July 1889. He administered and served the School devoutly until his death.\(^{18}\)

Some of the prominent students which this institution produced were: Shamshul 'Ulama Mawlana Hafizullah and Shah Sulaiman Phulwarwi.

This Madrasah is an institution of great repute and is very much popular with the eastern districts of U.P. Even now it has 250 students on its roll. More than 95 per cent of its students are poor and the management bears their educational expenses. The Madrasah has a rich library containing more than three thousand books.

Madrasatul Islaah Sara' i-mi, Azimgarh:

In 1906 A.D, "An Anjuman-i-Islahul Muslemin" was established by Mawlwi Shafi, a person of great learning and saintly disposition. He was deeply pained at the irreligious life of

Muslims and determined to purge Muslim society of its accretions and mould it according to Islamic spirit. With this object in view Anjuman held meetings every month where the Muslim divines discussed the ways to bring about the desired change in the Muslim society. One of the ways which the society considered very effective in realizing the goal was the establishment of a Madrasah which could help Muslim children to mould their lives according to teachings of Islam. Mawlana Abdul 'Ali Dehlwi and Mawlana Thanaullah Amritsari also participated in meetings. Mawlwi Shafi and other members of the society wished to establish a Madrasah. At that time Mawlana Ahad Deobandi, who was a teacher in a school of Jaunpur resigned his post and intended to settle in his village Manjeer Patti permanently. His favourite pupils also accompanied him. He started teaching at his home. This was the origin of Madrasatul-Islah, Saraimir. Later on this Madrasah which came under the supervision of a society was shifted to Saraimir town near the railway station. The area of the school is 24 square bighas. The owners of this land who were Sunni and Shia both donated their shares of land most willingly and the Madrasah got enough land to start with.

The foundation of Madrasah at Saraimir was laid in the 1327 A.H. by Sayyid MiyanAsghar Husain, Deobandi. At first it was called Madrasah Islahul Muslemin, Saraimi but now it is Madrasatul-Islah, Saraimir. The Madrasah flourished under the enlightened supervision and guidance of Shibli Nu'man and

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Mawlana Hamiduddin Farrahi. After the death of Mawlana Farrahi, Mawlana Amin Ahsan Islahi, Mawlana Shibli Mutkallim, Mawlana Akhter and Mawlana Badruddin Islahi carried on his work.

After some time the Madrasah established, Daira-i-Hamidiah with a view to publishing the works of Mawlana Hamiduddin Farrahi. Fifty thousand rupees were donated by Dr. Hafizullah to this establishment. Mawlana Hamiduddin Farrahi placed more emphasis on the teaching and Tafsir of Qur'an. His works were based upon the teachings of Qur'an. This Madrasah has also a boarding house where boarding and lodging are in most cases free. Darul-Ma' lumat and "Darul-Mubahitha" are two literary societies of its students. The former offers an opportunity of practice in writing and the latter in oratory. The Examinations are held after every three months and the annual examination is held at the end of the year. The contrast between Deoband and the Nadwa is found here also in the two schools, Baitul-'ulum and Madarsatul Islah. Both are at Saraimir town. The former takes inspiration from Deoband and the latter follows the Nadwa. In 1936 Shibli Nu'mani and Hamiduddin Farrahi were declared Kafirs by the authorities of Madrasah Baitul-'ulum.

Now the school is in good condition. Its library is very rich. The old and new building of the school present a magnificent contrast.

Darul-'ulum, Bhopal

Bhopal was a Muslim State during the British period and the Muslim Nawab was responsible for every thing including

20. Qadi Athar Mubarakpuri, Madrasatul Islah Saraimir Azamgarh Awr Daira Hamidiah in Albalagh, p. 384.
education. The Muslims of the state were indifferent and never tried to establish a Madrasah of traditional education. After the independence, they realized their duty and thought of establishing a school of traditional education.

The foundation of "Darul-'Ulum Bhopal" was laid in 1950. Besides religious instruction, secular subjects like Hindi, Arithmetic, History, Geography are also taught in this institute.

Lodging and feeding are not free in the sense as they are in other Madrasahs. If a student resides in the boarding house, he has to pay Rs. 20.00 a month. Both the Madrasah and its boarding house are located in the compound of Tajul-Masjid.

Madrasah Qur'ania, Jaunpur:

Jaunpur was considered the Shiraz of India by Jehangir, the Mughal Emperor. It was a great seat of learning during the Sharqi Kings. But it was greatly disturbed by the downfall of Sultanate of Delhi.

Mawlana Sakhawat (1226-1274 A.H.) who was said to be the descendant of Faruqui dynasty of Jaunpur was founder of the school. His teachers were Mawlwi Qudrat 'Ali Rudaulwi, Mawlwi Ahmadullah Unami, Mawlana Abdul Haiyy Dehlwi and Shah Ism'il Shaheed.

He began to teach boys at his native town. The students came mainly from Bihar, Ghazipur, Banaras, Azamgarh and Jaunpur. When his house became insufficient to accommodate his pupils, he shifted the Madrasah to the Jama Masjid of Jaunpur built by Sharqi Kings. Since Mawlana Sakhawat was the follower of Sayyid Ahmad Shaheed, his Madrasah worked on his line of thought.
Those who received education from him became extraordinary figures in the field of religious education and philosophy. Some of them are Mawlana Khaja Nasir Ahmad Nasirabadi, Mawlana Rajab 'Ali Jaunpuri, Mawlana Muhammad Sharif Jaunpuri, Nulla Ghulam Muhammad Jagdishpuri, Mawlana Qadi Ghai Kh Muhammad Machlishahri (Jaunpuri), Mawlana Sayyid Muhammad Yaqub Dasnawi (Bihari), Mawlana Sayyid Mustafa Sher Dasnawi (Bihari), Mawlana Ghujsat Hussain (Bihari), Mawlana Muhammad Umar Ghazipur, Mawlana Ghulam Jeelani Bazidpuri, Mawlana Faidullah Mauwi (Azamgarh) and Mawlana Muhammad Rahimullah.

Before 1557 Mawlana Sakhawat migrated to Arabia and spent his life at Mecca and Medinah. He died there in 1274 A.H. After his migration, the members of his family managed the school. When his younger son Mawlana Abdul Khair Muhammad Makki completed his education, he took the responsibility of the Madrasah upon his shoulders. He died in 1909 A.D. After him his elder son Mawlana Abu Bakr Gheeth Faruqui took over charge of the Madrasah and it flourished well under him. He was saintly person and did a lot of missionary work in the neighbouring districts of Jaunpur and also in Burma. In 1925 he became the Nazim-i-Deanist in Muslim University Aligarh and remained there for 15 years. After his death in 1940, the Madrasah was administered by his younger brothers Mawlwi 'Ali 'Aali Faruqui and Mawlana Muhammad Faruq. However, Mawlana Muhammad Faruq died in 1961 and his son Mawlwi Muhammad Thansullah became Muhtesim of the Madrasah. After his migration to Pakistan its administration was brought under a committee.
Its boarding is the Hujrah (rooms) of the Jama Masjid. It has no permanent source of income except public donations. It is in a state of decay.

Jamia Islamia Arabiyah, Amroha:

This Madrasah is housed in the famous Jama Masjid, Amroha, District Moradabad. The Jama Masjid, itself, is worth a visit and its environs are immensely appealing and captivating. It is bounded with a large tank on its rear. Beyond the tank lies stretching to the horizon the lush greenery of gardens and orchards.

The Madrasah owes its existence to the pioneering efforts of Mawlanā Muhammad Qasim Nanawtwl and other eminent personalities of the town who nurtured the child of their fancy with fond caresses and it was named Taj-ul-Madaris. In 1303 A.H. Sayyid Ahmed Hasan Mahaddljft of Amroha, the great disciple of Mawlanā Nanawtwl joined the Madrasah. Under his enlightened stewardship the Madrasah stepped up as a renowned seat of learning and came to be known as Darul-Ulam and Madrasah-i-Islamia Arabiyah successively. Since then the institution has turned out richly well versed as well as competent scholars in Hadith, Tafsir, Fiqh, Mantiq and Falsafa etc.

The Madrasah closely follows the pattern of education at Darul-Ulam Deoband. The courses for their completion are spread over seven and ten years respectively. Eminent teachers of Arabic from all over the country have graced the chair of

21. Based on information collected through the questionnaire.
Shaikh-ul-Hadith from time to time. Sayyid Ahmed Hasan Mahaddith Amrohi (A.H. 1303 - A.H. 1330) was succeeded by the famous commentator of Qur'an, a prominent disciple of Mawlana Nanawti and Gangohi, Mawlana Hafiz Abdur Rahman (A.H. 1330 - A.H. 1360). During the brief spell of Mawlana Rehman's absence the chair was honoured by the well known freedom fighter and eminent scholar Mawlana Sayyid Husain Ahmed Madani. Mawlana Hifzur Rehman also headed the Madrasah for about a year and a half.

The Madrasah has turned out many a thinkers and scholars of distinction who have served the cause of traditional Islamic education with a deep sense of dedication both within and without the country. A few of them to name are:

Mawlana Hakim Farid Ahmed
Mawlana Hakim Muhammad Amin
Mawlana Sayyid Ali Zainabi
Mawlana Hakim Mukhtar Ahmed
Mawlana Hakim Rasheed Ahmed Khan
Hakim Zaki Ahmed Khan
Mawlana Muhammad Zaman Khan
Mawlana Khan Bahadur
Hakim Sayyid Hamid Hasan
Abdul Aziz Memon
Hakim Tasadduq Hasain

For many years the strength of the students is nearly 450, about 150 of them come from the other parts of the country. The institute provides boarding and lodging, other amenities and educational facilities free of charge to these non local students.
The estimated expenditure of the institute is Rs. 5000/- per month. The capital investment on hostels and the maintenance cost of the buildings etc. is over and above this monthly expenditure. Madrasah also takes care of the Id-Gah and Jama Masjid etc.

**Madrasah Imdadiah Darul-ulum, Bombay:**

From the very beginning, Bombay has been the centre of trade and commerce and the attitude of its residents towards life was always materialistic. The centres of religious and traditional education were conspicuous by their absence. It was only after the partition, that the foundation of Madrasah Imdadiah was laid by Mawlana Muhammad Tayyib, Muhtamim of Darul-ulum Deoband. It is located in Namazi Masjid at Doatanki. The main hand behind the establishment of the Madrasah was Mawlana Abdul Aziz Bihari. He was the Mufti and the President of the Bombay Jamiyat-ul-Ulama in the fifties. Dilwar Bharoucha and Mawlana Muhammad Doost were the Nazim-i-‘Ala and Naib Nazim of the Madrasah respectively. The Madrasah was started with only 26 students. Even today the number of students is below one hundred and members of the staff are not more than four or five. The Madrasah has its own library for the use of students and the staff.

**Madrasah Shah Abdul Aziz, Delhi:**

In India of the Muslim period, Delhi always enjoyed a leading position in the field of traditional education. Madrasah

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22. Ibid.
Firoz Shahi, Khairul Manazil, Madrasah Darul Baqa, Madrasah Safdar Jang are the landmarks in this field. At the time of the downfall of the Mughal Empire, Shah Abdul Rahim, father of Shah Waliullah, founded the Madrasah Rahimiah in 1131 A.H. in old Delhi. Today this place is called Mehdmian ka qabristan. Shah Waliullah Dehlawi followed in the footsteps of his father and served the Madrasah as a teacher for twelve years. Since Shah Waliullah was a great religious leader and a theologian, it was but natural that this institution attracted a large number of students from all parts of the country and Madrasah Rahimiah became inadequate to accommodate the increasing number of students. Muhammad Shah, the Mughal Emperor donated a spacious house in Kucha Faulad Khan near Kalan Mahal. It was known as Madrasah Shah Abdul Aziz.

Delhi Madrasah or Delhi College:

Delhi Madrasah or Delhi College was established by the British Government in 1825 A.D. at Ajmeri Gate and the then premises of Madrasah Ghaziuddin. Its Sadr Mudarris, Mawlana Raghiduddin Khan, was the pupil of Shah Abdul Aziz. After him Mawlana Mamluk 'Ali Nanawti became its Sadr Mudarris. He was the teacher of Mawlana Muhammad Qasim Nanawti, the founder of Darul-ulum Deoband and the father of Mawlana Muhammad Yaqub, the first Sadr Mudarris of Darul-ulum Deoband. Mawlwi Sayyid Muhammad was its last Sadr Mudarris. In 1947 it became the Delhi College.

Madrasah Aminiah, Delhi:

The disturbed conditions in 1857 adversely affected the traditional education in Delhi and deprived it of its central
position. Distinguished 'ulama who felt their life insecure in Delhi left the place and settled themselves in other parts of the country. Prominent among these were Mawlana Muhammad Qasim Nanawtwi, Mawlana Rashid Ahmad Gangohi, Mawlana Muhammad Yaqub Nanawtwi, etc.

Gradually, Delhi regained its lost glory at the end of 19th century. In 1897 A.D. Mawlana Aminuddin, a disciple of Mawlana Muhammad Qasim Nanawtwi was able to establish a Madrasah in Delhi which was known as Madrasah Aminia, Delhi. Its first head teacher was Mawlana Anwar Shah Kashmeri whom the Mawlana brought from Bijnore at the instance of Mufti Kifayatullah.

After sometime Mawlana Hafiz Zia ul Haq joined the Madrasah and rendered useful service to it. When Anwer Shah left Delhi for Kashmir, Mufti Kifayatullah took over as Shaikhul Hadith and Mufti.

In the beginning the Madrasah was housed in Sunehri Masjid in Chandni Chowk. But soon after Sunehri Masjid proved quite insufficient to accommodate the increasing number of students. In 1915 Masjid Pani Patyan and its adjoining land were given to the Muhtamim of the Madrasah. Construction was soon started and in 1336 A.H. the Madrasah was shifted from Sunehri Masjid to the new building at Kashmiri Gate.

After partition Madrasah Aminia, like other Muslim institutions, passed through a critical stage. It, however, was re-opened on 31st December 1952 when normal condition was restored. After the death of Mufti Kifayatullah who was associated with this Madrasah from the very inception, Mawlana
Ahmad Sa'id was appointed Muhtamim and Mawla'na Ziaul Haq Deobandi as Sadr Mudarris. After the death of Mawla'na Ziaul Haq Deobandi, Mawla'na Mufti Muhammad Abdul Ghani became the Sadr Mudarris and Mufti. Now the administrator of this Madrasah is Mawla'na Hafizur Rahman Wasif, son of Mufti Kifayatullah.

The Madrasah has a rich library containing 16,000 books. The strength of the students is very poor, i.e. 80 per cent of them come from outside Delhi. At present Mawla'na Sayyid Muhammad Mi'In is the Nazim and the teacher of Hadith.

Darul-Musannifeen, Azamgarh:

Darul-Musannifeen was founded on 21st November 1914 in the North west side of Azamgarh city. Three days after the death of Mawla'na Shibli Nu'mani on 18 November 1914 an endowment of Shibli's spacious garden, and two Kuchha bungalows were created for its maintenance. About 300 books formed a library. Now it has a well-equipped library and well-organized Publication Department. It has a good collection of books on oriental philosophy, history, culture and literature. A small group of scholars free from all worldly cares is busy in work with devotion. It is the centre of Islamic and traditional learning. It specialises in mediaeval Indian history, Islamic oriental studies and Urdu literature. Upto 1960, 90 books have been published from this centre. Some of its publications are undoubtedly of high standard. Judged by any standard its record is quite impressive. It also brings out a monthly journal Ma'rif which has established

23. Ibid.
a reputation for its high quality of contributions.

Nadwatul Musannifeen, Delhi:

It was established in 1938 near Jama Masjid. Its main work is the publication of books on oriental philosophy, history and culture. Up to 1960 it has the record of publishing 88 books which is no mean achievement. This establishment is fortunate to have a dynamic personality like Mufti Atiqur-Rahman who is very much devoted to it. It also brings out a magazine "Burhan" which is edited by Mawlana Sahid Ahmad Akbarabadi.

Majlis-i Tahqiqat o Nashriiat Islam, Lucknow:

It has newly been established at Nadwatul 'ulama, Lucknow. The main figure behind its working is Mawlana Abdul Hasan 'Ali Nadwi. Its publications are not only in Urdu but in English too.

Deeni Taleemi Board and Deeni Taleemi Council:

These two bodies have been newly set up in Uttar Pradesh. Deeni Taleemi Board is under the supervision of Jam'iat-ul-'ulama Hind and Deeni Taleemi Council is controlled by a board of selected Muslim members representing various groups of thought. The main function of these bodies is to establish Madrasahs and Maktabs all over the country. They are also engaged in missionary work.

Dairul Maarif, Hyderabad:

It was started in 1888 with the efforts of Imadulmulk Sayyid Husain Bilgrami, Mulla Abdul Qyyum and Mawlana Anwarullah Khan. Its publications number more than 150 to date.

24. Ibid.