

Unit-2

**MUSLIM EDUCATIONAL
MOVEMENTS IN INDO-PAK**

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PREAMBLE

The time when Shah Waliullah started his educational movement, the Muslims were though only nominally in power, the Muslim education system was in practice. However, the tables that started turning in 1800 A.D., were completely turned after 1857 A.D. Now the British were the rulers of South Asia. They abolished the Muslim educational system and enforced their own. Teacher's jobs were available only to those who had benefited from their own system of education and had studied English. The Hindus exploited this situation to their advantage. They equipped themselves with modern education and surpassed the Muslims in every field of life. This badly disturbed the foresighted Muslims deals. Some of them held the view that the Muslims must adapt themselves to the new changed circumstances. They should learn English to keep pace with other communities, but the majority stuck to the Islamic heritage and hence opposed the modern system of Education. They were of the firm view that all success here and in the hereafter depended solely on strict adherence to traditional. Islamic values of practices.

These Schools of thought were known as the Aligarh Movement and the Deoband Movement. But both these movement could not satisfy many Muslim leaders of bachelors. Hence the advent of two parallel educational systems namely the Nudwatul Ulama and the Jamia Millia Islamia.

All these four educational movements affected the political life in India. Even after the creation of Pakistan, these movements continue to exist. We can notice their deep impact if we go through the re-construction of the educational system. Now in conclusion let us have a cursory view of these movements.

OBJECTIVES

After reading this unit, you will be able to:

- know the history of these four educational movements the special reference to the motivating forces behind each movement and its salient features.
- understand the Muslim outlook towards education during the British rule.
- describe the impact and outcome of these educational movements with regard to their impetus.
- compare and contrast the Muslim educational system with the modern/British educational system.
- discuss these movements as the historical foundation of the modern educational system of Pakistan.

1. THE DEOBAND MOVEMENT

1.1 Background

When the rule changed in South Asia and the English educational system was introduced, the Hindus readily-embraced it, because they were least affected by it. Formerly, they learn Arabic and Persian for worldly gains only. Now they could achieve the same purpose with English. On the contrary, the Muslims resisted it, as to them the new education system would lead the Muslims to secularism and westernization. Therefore, the need of the hour was to preserve traditional Islamic system of education the religious sciences for the coming generations to be reared and brought up according to Islamic teachings, so that they could resist westernization and secularism. For the purpose, the ancient mosque a 'Chhattah' in the town of Deoband in U.P. (India) was chosen as the centre, wherein Hazarat Mautana Muahammad Qasim Nanautwi resided along with his colleagues. Finally the Maulana setup an academy there on May 30. 1866 A.D. Maulana was a pupil of Maulvi Mamluk Ali, who was a graduate in Hazarat Shah Waliullah's School of thought **Iran** had taken an active part in his Holy Warriors Movement. In this sense, the Deoband School of thought is very much the continuation and succession of Shah Waliullah's school of thought. The first head of the Deoband Academy was Maulana Muhammad Yaqoob Nanautvi and the first student enrolled was Maulana Mahmood-ul-Hassan.

The academy was founded as and always remained a totally non-governmental institution. The founder of this academy considered it a means for trust in God and return to Him. As there were no regular financial resources; the Muslims at large were contacted, which helped to introduce the academy far and wide. It also helped in gaining more and more donors and patrons resulting-in promoting it to a great University where the students not only from the country but also from outside were enlisted for religious graduation and scholarship.

1.2 Motivating Force behind the Movement

The following motives, incidents and causes gave birth to the Deoband, Movement, namely:

a) Revival of Religious Spirit

Different religious movements were launched in India for the reformation of religious and collective life of the Muslims of the Sub-continent. These movements also aimed at extermination of innovations in religious thought and restoration of Islamic morality among the Muslims. Hence, the basic underlying idea was the revival of the religious spirit, renaissance of the Islamic thought and preservation and propagation of the religious sciences.

b) Preaching of Islam

The Christian missionaries were endeavouring hard to spread their religion under the patronage of the Government. Therefore, it was essential to train and create an effective body of Ulama who could promote Islamic education and stop the onslaught

of Christianity. So, it was the Deoband Movement which rose, to the occasion.

c) Curriculum

At the time, the Dars-e-Nizami was in practice in ISLAMIC academies in general. The Ulama, who were inspired by the Shah Sahib's movement, preferred the Quranic Sciences and Hadith. Therefore, the six books of true Hadith "Sihah Sittah" were included in the curriculum, Arabic literature and History also won a place in the curriculum.

The Deoband curriculum consisted of accent and syntax, Arabic literature; institution of the Holy Quran; Hadith: Philosophy: Scholastic Philosophy: logic: Islamic Jurisprudence: Rhetoric and Rules of Metaphorical Language: Beliefs and Poetic Works, The Prevalent Arts: Phonetics and Calligraphy. For the purpose, different books were made to study. This curriculum of the Dar-ul-Uloom covering Elementary. Secondary, Higher Secondary and Degree classes, was to-be studies in nine years.

1.3 Salient Features of This Movement

This great educational movement surpassed others for the following features:

a) Balance among different Islamic Educational Concepts in the South Asia

The different eminent and well reputed Islamic educational institutions in the Sub-continent had their own separate and distinct entities on account of variations in their respective views regarding works of philosophy and logic; religious branches of knowledge and scholastic philosophy. A successful struggle was put forth to strike a balance in all these three aspects of knowledge and science. As a result, the Deoband represented the collective and overall educational tradition of the Muslims.

b) Preservation of Religious Knowledge

The basic objective of this movement was the preservation of the Islamic religious knowledge and sciences. The movement proved a timely and complete success. It became the centre of gravity for the Muslims of the World with regard to the spread and currency of the Islamic religious sciences. Resultantly, thousands of graduates from this Academy spread all over the world, disseminated the knowledge of religious sciences and thus exterminated secularism and rooted out undesirable religious innovations. (Bidat)

c) Education in Practical Arts and Crafts

The Deoband started imparting training in different arts and crafts. They taught the science of medicine in particular. They also taught arts of calligraphy, book-binding and weaving cloth. It had in focus the economic and financial problems of the students in particular and of the Muslims in general.

d) Monetary and administrative aspects

The Deoband enjoyed complete internal autonomy on account of its non-governmental policy. The contributory contacts with the general public (Muslims) made it known far and wide. Moreover, the simple life style of its students and teachers drew them close to the people. It facilitated mass-training of the people. The

administrative affairs were run in line with the Islamic principled mutual consultation. In other words, the Head of the Academy ran it in accordance with the decisions taken by the Consultative Body.

e) Patriotism

The boundless spirit of independence was always a characteristic of this movement because of the great sacrificial zeal to be found in its leaders. That is why, the Deoband Ulama played a vital role in the struggle for the independence of the Sub-continent.

f) Character Building

The Deoband Ulama also struggled hard in raising the level of morality and character building of the students. That is why a God fearing environment always existed in Deoband alongside learning and teaching of arts and sciences there.

g) Other Teaching Institutions

In South Asia many other academies were setup like Mazahir-ul-Uloom, Saharanpur, Madrissa Faiz-e-Aam, Kanpur and Madrissa Ashrafia, Muradabad. All these institutions followed the footsteps of Deoband. Even today, many academies work on the lines defined by Deoband. In other words, a regular system for establishment of academies evolved which helped in the revival/renaissance of the Muslim educational system. Now a day's opening of Islamic Educational Institutes and Universities at public, private and even at sectarian level has become, sort of established tradition.

h) Authorship services

In addition to their teaching and preaching services, the Deoband Ulama did much in the field of writing. They contributed so much in the fields of explanation of the Holy Quran; the science of Hadith; Jurisprudence; mysticism; Arabic Languages and Literature; History and the Life-History (seerat) of the Holy Prophet (Peace be upon him) that undoubtedly they are the pioneers for the whole world in all these fields.

1.4 A Critical Appreciation

- a) No doubt this movement succeeded in preserving the Islamic Sciences, but at the same time little attention was paid to the demands of fast changing world. As a result, the modern contemporary sciences were ignored altogether and this curriculum of Islamic learning's could not keep pace with the practical life experiences.
- b) All the educational traditions and characteristics of other eminent Muslim, schools were merged into the Deoband system of education. As a result, the curriculum was to be " studies both by the students and the teachers.
- c) Although the official status of Persian had ended with the domination of the British, but it still held a pivotal status in the Deoband curriculum. As a result the students

- could not benefit from the contemporary modern sciences.
- d) Undue importance was given to ancient philosophy and logic. As a result an environment of prolonged argumentation was created which later on developed into a regular dialectical style.
 - e) No attention was paid to the teaching of modern sciences. In the same way, the modern educational institutions did not encourage the study of religious sciences. As a result, a gap appeared between the two curricula, and by the passage of time, this gap widened. Today, this gap seems unbridgeable.
 - f) Undoubtedly, the Deoband movement considerably succeeded in safe guarding the Islamic heritage and the Muslim-national identity, but it failed to stop the forced march of the western culture towards the Muslims societies and their heritage. Parallel to this movement, the Aligarh Movement did very well, made substantial gains and obtained more and more popularity with the passage of time.

1.5 Self Teaching Exercise No. 1

1. Fill in the blanks:
 - a) The Deoband Academy was totally a institution
 - (i) Personal
 - (ii) Government
 - (iii) Non-Government
 - b) The first head of the Deoband was
 - (i) Maulana Shah Waiiullah
 - (ii) Maulana Muhammad Yaqub Nanautwi
 - (iii) Maulana Mahmood ul Hassan.
 - c) Curriculum revision was a ... behind the movement
 - (i) Motive
 - (ii) Need
 - (iii) Agreement
 - d) The Ulema of Deoband Played a vital role in
 - (i) Pakistan Movement
 - (ii) Struggle for Independence
 - (iii) Character Buikline
2. Answer the following questions:
 - a) Were modem sciences included in the curriculum of Deoband?
 - b) Which six books of Hadith were included in the curriculum of Deoband?
 - c) Name any of the institutions following the footsteps of Deoband.
 - d) Was patriotism the main objective of the teaching at Deoband?
 - e) What was the role of Deoband movement in preservation of religious knowledge?

2. THE ALLIGARH MOVEMENT

2.1 Background

After the war of Independence of 1857 A.D., the British took over the whole of India. They left no stone unturned in suppressing and oppressing the Muslims. For the purpose, they threw out Persian from the offices; abolished the posts of Qazis from the Courts or law; confiscated the educational trusts and the movable and immovable properties of the academies etc. In this way they succeeded in paralysing the Muslims in economic, political and cultural fields.

In those days, Sir Syed Ahmed Khan was a civil servant. He could not see the miserable plights of the Muslims. After a prolonged and careful thought he concluded that unless the Muslims acquired the knowledge of the modern sciences, they could not get rid of their miserable plight and keep pace with the world.

Sir Syed Ahmed Khan and his illustrious colleagues believed that the Muslims must study and learn the western sciences in English. At the same time they also thought it necessary for the Muslims to maintain their Islamic identity. For this purpose, they thought it pertinent to establish a first-rate educational institution. Aligarh College was the outcome of his untiring efforts which he intended to run on the pattern of the Oxford and Cambridge Universities.

2.2 Motivating Forces behind the Aligarh Movement

The main motives behind the Aligarh Movement were as follows:

- a) After failure of the war of independence of 1857 A.D. it had become crystal clear that the British could not be sent back with battles and wars. At the same time, it was necessary to clarify the position of the Muslims to the British rulers, who had serious misgivings about the mind-set of the Muslims of the Sub Continent. Aligarh Movement took this responsibility.
- b) Cut off from the modern sciences as they were the Muslims of the Sub-Continent remained backward and had to suffer hardships. Only those who had modern education, were considered eligible for civil service. The miserable financial plight of the Muslims forced them to realize that they needed to learn modern sciences. They were treated as illiterate though they were qualified from the religious institutions.
- c) The Hindus had slanted to dominate; the South Asian politics and economy to become the future-masters of the Sub-continent. Therefore, it was necessary to equip the Muslims with modern sciences to enable them to compete with the so-called future-masters of South Asia. The Aligarh Movement was very much a correct step in the correct direction for achieving that purpose.
- d) The Muslim advocates of the modern education too were dissatisfied with the

educational system of the public (Government) schools, for it was repugnant to their cultural values. Therefore, they thought it indispensable for the Muslims to manage their education themselves. The Aligarh Movement fulfilled this obligation to a great extent.

- e) Sir Syed Ahmed Khan had criticized the dictatorial role of the Education Directorate in particular. He was right in thinking that an unusually strong hold of the authorities on public Institutions always marred their functioning and curtailed the internal freedom (autonomy) of the institutions. Hence, the need for a non-governmental educational system in the shape of the Aligarh Movement was fulfilled.
- f) The Medium of Instruction in public and missionary schools, was English. Moreover, the locals were facing many difficulties in grasping the European sciences, arts and literature. Only the most intelligent/outstanding students and those belonging to highly educated families could benefit from the modern sciences. Hence there was a need for an educational system suitable to cater to the needs of the common Muslims in the form of the Aligarh Movement
- g) The curriculum of the public and missionary educational institutions contained the material quite against the teachings of Islam. Christianity was preached deliberately and openly. Therefore; there was every possibility for the Muslim youths to be easily led astray. That was why Sir Syed Ahmed Khan and his colleagues thought it essential for the Muslim youth to be educated taught in keeping with their faith and belief.

2.3 Aims and Objectives

If we go through the speeches made by and writings of Sir Syed Ahmed Khan, the following objectives of the Aligarh Movement come to light, namely:

- a) To remove the hatred, the Muslims generally harboured for the British and to prepare them for learning English and the modern European sciences.
- b) To enable the Muslims to be prepared to live with the bitter realities of life rather than continuing to boast about their glorious past.
- c) To enable them to benefit from the modern facilities and comforts being available due to western science and technology.
- d) To develop among the Muslims a scientific outlook with a view to exterminate superstitions to which they had been a victim since long.
- e) To raise the level of consciousness among the Muslims and to enable them to safeguard and preserve their national identity.
- f) To revive among the Muslims the spirit of authoritative interpretation (Ijte-had) to enable them to harmonize religious education with the modern issues of practical life.
- g) To introduce and then popularise among the Muslims the western style of living by relinquishing the outmoded and useless customs and rituals being practice by them since ages.

In short, in Sir Syed's own words the aim of his educational movement was that philosophy would be in our right hand while the natural sciences would be on the left and the Muslims, creed (Kalima) in form of testimony would rest on the heads as the crown.

2.4 Important Initiatives with Regard to the Aligarh Movement

In order to accomplish the objectives of the Aligarh Movement, Sir Syed Ahmed Khan and his sincere colleagues took the following important initiatives:

- a) established a Scientific Society.
- b) constituted a committee consisting of those who loved and desired progress and prosperity for the Muslims.
- c) launched a movement for educating the Muslims of the Sub-continent.
- d) established the Muhammadan Anglo-Oriental College at Aligarh.
- e) constituted the Muhammadan Educational Conference.

Now, as regards the Scientific Society, they translated the oriental and western literature into Urdu and then published it. Their magazine 'The Aligarh Institute Gazette' played a very significant and effective role in this regard. The Committee of Progress and Prosperity lovers traced out the causes of the decline and degradation of the Muslim education system in South Asia. Again, to promote his educational philosophy, Sir Syed Ahmed Khan setup the M.A.O High School at Aligarh on May 27, 1875 A.D. After two years only it was upgraded as a college in 1878 A.D. it succeeded in getting affiliation to the Calcutta University, Calcutta.

The design of the grand building of the Aligarh College was drawn by Sir Syed Ahmed Khan himself. It consisted of a Mosque, many lecture rooms and halls. A hostel for the students was also there in the design. By 1920, twenty hostels had been constructed. The College Library had a large collection and western sciences. The books mustered upto 18,140. In addition there were original Urdu and Persian manuscripts. They numbered 731. In 1921 A.D., the M.A.O. College Aligarh was elevated to the Muslim University. Aligarh. Hence, formerly the Aligarh College and then the Aligarh University remained the centre of gravity for the Aligarh Movement.

The Muhammadan Educational Conference was a very active organ of the Aligarh Movement which converted this Movement into an Active Practical Political Movement. This organization which was constituted in 1888 A.D., aimed at introducing and popularising among the Muslims the western sciences and simultaneously safeguarding and reforming their own religious sciences. Branches of this Conference had spread throughout the Sub-continent. It also arranged big meetings and gatherings in far off places in the Sub-continent. Its continued and tireless efforts helped in establishment of many Muslim educational institutions in South Asia, the greatest achievement of this Conference was that during its historic annual session at Dacca on 31st December, 1906 A.D., it founded All India Muslim League. It is this League that won for the Muslims a separate, independent, sovereign Muslim State of their own, on August 14, 1947 A.D. It was the political fruit of this movement.

2.5 Salient Features

The following were the salient features of the Aligarh Movement, namely:

a) Training of the Students

The Aligarh University (being a residential institution) not only provided modern education to its student but it also inculcated in them leadership qualities to enable them to led successful social life, in future.

b) Social Activities

For an all-round growth of the students there was a Riding Club, swimming pool. Cricket club and Union club founded in the University. The Students Union and the Old Boys Association created in the students the qualities of leadership.

c) Facilities for the Students

The College Dispensary had a Surgeon and a Hakim. In addition to a book depot, many books were also published locally. The hostels were according to the taste and paying capacity of the students both rich and poor. Moreover, the arrangements of scholarships and medals for the intelligent students and stipends and interest free loans for the needy students were also there. A Sir Agha Khan Overseas Scholarship was also available for students to study abroad.

d) Administration

Till 1885 A.D., the Management/Administrative Council was responsible for the administration and management. Later on, it was taken over by the Trustees Committee, Its secretary ship remained with Sir Syed Ahmed Khan; his son Syed Mahmood; Nawab Mohsin-ul-Mulk and Nawab Waqar-ul-Mulk successively. The Principal of the College, two professors and the Headmaster had to be the British so that the students might learn the western style of living alongside their education. The appointment of the English teachers helped to narrow down the gap between the Indian Muslims and the British. It also facilitated financial grants from the Government and helped to secure jobs for the educated Muslims youth.

e) Religious Education

Some religious education was also imported alongwith the western education. However, it remained inconsequent. In short, we conclude that there was the subject of Deeniyat attached to the curriculum only as satellite. This subject is still common in the name of Islamiat or Islamic Studies.

f) Educating for the Elite and the Gentry

As regards the circulation and currency of knowledge, Sir Syed Ahmed Khan believed in it to be restricted to the elitist class of the Muslims. On the other hand during their rule in South Asia the Muslim monarchs made- it free and for all whether rich or poor.

2.6 Impact of the Aligarh Movement

The Aligarh Movement left deep and far-reaching impact on the educational, social, economic and political life of the Muslims in South Asia. Here are some of the basic consequences of the movement.

a) Compromise Between the English and the Muslims

The Aligarh Movement played an important role in arriving at an effective compromise between the English and the Muslim. In this way the Muslims were with the help of modern education, once again, enabled to keep pace with other communities in their socio economic life.

b) Prosperity for the Muslims

The modern sciences opened the door of employment for the Muslims. However, this opportunity had a dark side too. The concept of education for job made the Muslims lag behind in the field of agriculture, trade, etc. Consequently, the problem of the educated but unemployed was created.

c) Development of Urdu

Aligarh Education Movement benefited Urdu language the most. Urdu took the position of the national language of the Muslims. Sir Syed Ahmed Khan, Maulana Altaf Hussain Hali; Maulana Shibli Naumani and Deputy Nazir Ahmed struggled hard to get Urdu included into the living languages of the sub continent and made it the language of various basic Sciences and Social Sciences.

d) Political Training

Aligarh Movement contributed a lot in raising the level of socio political consciousness among the Muslims. The most valuable service of Aligarh was the promotion of the 'Two-Nation Theory'. It is a matter of great joy and pride that an institution like Aligarh University that was patronised by the British themselves, played an effective role in the creation of Pakistan.

e) Establishment of Educational Institutions

The Aligarh Movement Paved the way for the Muslims to establish modern educational institutions in south Asia. The Muslims constituted numerous organizations in different parts of south Asia for the promotion of education. They included the Anjuman-e-Himayat-e-Islam, Bombay; the Anjuman-e-Himayat-e-Islam, Lahore and the Sind Muhammadan Association, Karachi among others. These organizations setup many schools which played significant role in the educational, social and political progress of the Muslims.

f) Westernization

The Aligarh Movement had a dark side too. It promoted an inclination of subordination to the Western culture and civilization on the part of the south Asians in general and the Muslims in particular. As a result the western culture was allowed to flourish while Islamic culture was left to itself, was rather abandoned. In other words, the western culture and civilization were encouraged, while Islamic culture was discouraged.

2.7 Self Teaching Exercise No.2

1. Write a short note on the motivating forces behind the Aligarh Movement.
2. Describe the aims and objectives of the Aligarh Movement.
3. Discuss the design of the campus of the Aligarh College.
4. Write a short note enumerating important features of the Aligarh Movement.
5. Encircle the best answers of the following questions.
 - a) What was the major impact of the Aligarh Movement?
 - (i) Political Training
 - (ii) Teaching of English
 - (iii) Social Activities
 - b) Do you think that the main thrust of the Aligarh movement was on the....
 - (i) Compromise with the prevailing situation
 - (ii) popularization of Western style of being
 - (iii) Promotion of scientific thinking in society
 - c) Which of the following was comparatively less important initiative of the Aligarh Movement?
 - (i) Establishment of MAO College
 - (ii) setting up of Mohammedan Educational Conference
 - (iii) Promotion of National Identity.
 - d) Which of following were the major objectives of the Aligarh Movement?
 - (i) to develop a scientific outlook
 - (ii) to mature hatred for the Hindus
 - (iv) to promote modern Education .

3. THE NADVA MOVEMENT

A group of Muslim thinkers was of the view that the Aligarh Movement was not doing well with regard to the spiritual aspirations of the Muslims. That was why Maulana Shibli Nomani had reservations about the Aligarh Movement. Like many other Muslim leaders, he believed that Aligarh movement was unable to face the new challenges to the Islamic world. Moreover, he thought that the Religious institutions (academies) too were unable to keep pace with the educational needs of the contemporary world. Therefore, he wanted to evolve such a parallel curriculum as that could equip the students with, the knowledge of religious sciences side by side with worldly sciences. The Nadva translated these aspirations into reality.

3.1 Establishment of the Nadva Dar-ul-Uloom (1898)

On the initiative of Maulana Shibli Nomani, the Ulama organisation, i.e. Nadwat-ul-Ulama, in their Lucknow Session of 1894 A.D. decided to establish Dar-ul-Uloom Nadwat-ul-Ulama. But due to some financial constraints, regular teaching work could start in 1898 A.D. only. Maulana Muhammad Ali Mangheri was appointed its first administrator/manager. At Nadwa, Maulana Shibli had the same position and status as Sir Syed Ahmed Khan had at Aligarh.

In 1898 A.D., this institution could start teaching work only in a few grades. However, only after one year, the landlords of Shah Jahanpur endowed some land for Nadwa. In 1900 A.D. the State of Hyderabad and then in 1905 A.D. the State of Bhopal sanctioned regular monthly aid for the Nadwa. The Government's misgivings regarding the objectives behind Nadwa were removed by Colonel Abdul Majeed the then Foreign Minister of the State of Patiala, Mr. Mohsin-ul-Mulk and Justice Sharif-ud-Din. As a result, a grant of Rs. 500/- p.m. was sanctioned by the Government. The mother of the Nawafj of Bahawalpur donated Rs. 50,000/- for the building of the Nadwa. The resources pooled in this way facilitated the construction of the Dar-ul-Uloom.

3.2 Motives (Objectives)

The objectives of the Nadwa Movement were to chart down a course in between the Deoband and the Aligarh Movements. They aimed at reforming and then harmonizing the old religious sciences curriculum with the modern trends and demands of knowledge.

They also aimed at benefiting from the modern sciences. Therefore we can sum up the Nadwa objectives as under.

- a) To reform the curriculum; develop the religious sciences; improve the character of the students and refine their manners.
- b) To narrow down the "differences of point of view among the Ulama and thus create relative harmony among religious scholars.
- c) To reform the Muslims at large; to strive for their progress and prosperity and to keep aloof from the political strife in the country (South Asia).
- d) To establish a first-rate and grand Dar-ul-Uloom for providing education in various arts and sciences and for promoting virtuosity among the students.

- e) To establish a department of Judicial Verdict for providing guidance regarding Islamic Jurisprudence and other relevant issues.

3.3 Curriculum

The Nadwa Movement aimed at reforming and streamlining the curriculum of the traditional Islamic academies. Therefore, it was decided that the curriculum of old sciences should be revised after incorporating modern trends. In addition modern sciences were also included in the curriculum. Accordingly the scholars and teachers of the Nadwa continued teaching the old curriculum even after the establishment of the Nadwat-ul-Ulama. Hence, the real reformation started when exegesis of the Holy Quran and the Science of Hadith took their place in the curriculum. As regards the modern sciences, English was made compulsory and only the teaching of modern Arabic was stressed out of the whole Arabic language and literature.

3.4 Salient Features

a) Reformation of Curriculum

In the Nadwa Curriculum exegesis of the Holy Quran and beliefs and Islamic Jurisprudence were emphasized. Modern philosophy and English language were also included in the curriculum.

b) Training of the Students

Nadwa was a residential institution. Therefore here practical training was also given to the students alongside their academic education. Again, industrial arts were also included in the Nadwa programme. However, no outstanding achievement was noticed in this field.

c) The Teacher Students Relationship

A very pleasant atmosphere prevailed at Nadwa regarding the student teacher relationship. Allama Shibli Nomani took great pains in training his pupils like Abdus Salam Nadvi and Syed Suleman Nadvi. He trained them in such a way that their scholastic level was excellent and writing abilities were superb. These persons rendered great services to the Muslim Ummah in the field of History, Biography and many other relevant fields.

d) Modern Arabic

At Nadwa, Modern Arabic was taught as a living language. The graduates of this institution were well versed in the arts of Arabic Writing and speech. This capability on their part was greatly honoured both with and without South Asia, especially in the Arabic speaking countries of the world.

e) Contact with the Islamic World

This Movement had only benefited by Aligarh and Egypt. Maulana Shibli had been a teacher at Aligarh for a long period. He also had chances to visit Egypt and thus had direct contacts with Egypt; Maulana Shibli Nomani arrived in Nadwa from Hyderabad. As a result of all this, the domination of philosophy and logic of the Dars-e-Nizami tradition was given up and the exegesis under the influence of the

educational and literacy tradition in Egypt was given special place in the curriculum. This aspect is important in itself due to Egypt's contacts with Europe with reference to the modern education; it helped Nadwa to do very well in the field of modern arts and sciences. Teaching of modern Arabic ensured mastery in the arts of Arabic writing and speech, and owing to contact with different Arabic and Egyptian Scholars, this Movement remained closely linked with the entire Islamic World.

f) Internal Freedom (Autonomy)

The Nadwa institution kept intact its internal freedom (Autonomy) and independence of its educational and research surroundings and in spite of the public grant (government aid) it never bargained its autonomy.

g) Huge Collection of Books

Maulana Shibli's efforts bore fruit and a huge collection of books was managed. It included his personal library, the collection of Nawab Siddiq Hassan Khan of Bhopal and those of Emad-ul-Mulk.

3.5 Influences/Impacts

- a) The Nadwa institution, because of its contacts with the Islamic World, succeeded in raising such a distinguished team of authors which did outstanding work in the fields of History, Biography, Literature and Journalism. The most outstanding among them was one Syed Suleman Nadvi.
- b) The Nadwat-ul-Ulama started a magazine titled 'Al-Nadwa', which acted as its spokesman. It influenced the 'Ulama' in general because of its religious writings.
- c) The outstanding services rendered by Dar-ul-Musannafeen Azamgarh regarding Islamic education and literature need no introduction. This institution too had its origin in Nadwa. The experts (linguistics) there were or had been associated with the Nadwa.
- d) The educational services of Jamia Abbasia were highly valuable in South Asia. This institution too was an off-shoot of the Nadwa.
- e) The chief architect of the Nadwa Movement was Maulana Shibli. His matchless capabilities influenced all his contemporaries a great deal. His style and scholastic contributions had a deep impact on the 20th Century Muslim Thinkers.

3.6 Self-Teaching Exercise No.3

1. Match Column No. 1 to the items of Column No. 2.

1	2
First Administration	English
Nadwat ul Ulema	History
Arabic	Dar-ul-Musanafeen
Al-Nadwa	1905
Syed Salman Nadvi	1898
Azam Garh	Maulana Muhammad Ali
Mangheri	
State of Bhopal	Magazine

2. Fill in the blanks to find the appropriate meaning of the following sentences.
- His has a deep impact on the 20th Century Muslims, Thinkers.
 - Nadwa started a titled Al-Nadwa.
 - Nadwa was a Institution.
 - The mother of Nawab Bahawalpur donated Rs. 50,000/= for theof the Nadwa.

4. THE JAMIA MILLIA ISLAMIA

4.1 Background

The beginning of the 20th century was marked by the rift between the Muslims and the British rulers. The Caliphate Movement and Non-cooperation Movement were important political movements in those days. It was felt that the education of the Muslims must coincide with the national demands and aspirations of the Muslims at that time Aligarh was the educational centre of the Muslims. But all its efforts had failed to achieve and fulfill their national aspirations. The public grant was strangled with official influence. Its graduates openly favoured the government policies.

Some sensitive Muslim leaders connected with the Aligarh Movement struggled hard to correct its approach. Among them Maulana Muhammad Ali Jauhar held an eminent position. When all his efforts failed to reform Aligarh, he thought of setting up parallel institutions under the name of Jamia Millia Islamia. So he left Aligarh College and established this Jamia Millia quite close to the Aligarh College. However, in 1925 A.D., it was shifted to Delhi.

4.2 Motives/Objectives

The establishment of the Jamia Millia Islamia had the following motives and objective, namely:

- a) To equip the Muslims with modern as well as religious sciences. The Maulana, in his booklet, wrote that they had always in mind to prepare such young men in their institution who are well-educated at par with the established standards in the world and they are true Muslims as well. They would be thorough Muslims and fully conversant with the religious sciences. And they would prove self-supporting preachers, too.
- b) Complete Quranic knowledge was the fountain head of its education.
- c) Industrial and artistic education programmes were made compulsory for making the Muslims independent of the public service and for conveying dignity of manual labour.
- d) To create a cohesion between the religious and modern sciences.

4.3 Stages and Curriculum

The curriculum and stages of education at Jamia Millia were as below:

Grades of Education

They were:

- a) The Elementary Religious School.
- b) Stage-I, i.e. Primary Stage.
- c) Stage-II, i.e. Higher Secondary Stage.
- d) Stage-III, i.e. the Post Degree Stages.
- e) Stage-IV, i.e. Honour's Stages.

Now let us elaborate each stage.

a) The Elementary or Preschool Religious Stage

In this stage the period of instructions was two years. It consisted of students of age group 5 to 7 according to the practice prevailing those days, the children, were taught at home how to read and write and then they were allowed to join some educational institution. However, those who failed to do so, were admitted to the Elementary Religious School and were taught both Urdu and Arabic including some chapters of the Holy Quran or their Urdu translation before they were allowed to join Stage-I, i.e. Primary stage. They were also dictated short sentences on the notebook or tablet/small wooden board. Further, they were taught the number system, oral computation of addition and minus sums. Stories of religious and moral value were also narrated or read out to the children.

b) Stage-I, i.e. Primary Stage

This stage was to be completed in five years-at the age of 12. In this stage oral reading of the Holy Quran was taught. In addition, translation of certain portions had to be learnt. Some chapters of the Holy Quran and selected verses were memorized by the students. Again, the rules regarding ablutions, prayers and practical arithmetic/everyday life calculations were taught in addition to the concepts and rules about beliefs, devotions and biography (Seerat) Language, Calligraphy and Composition of passages were also learnt. No examinations or tests were held during the first two years.

c) Stage-II, i.e. Higher Secondary Stage

In this stage after the completion of five years study at the age of 17, an Intermediate Certificate was awarded to the students. Here Deeniyat, Arabic language and arts were taught as compulsory subjects. However, in elective subjects any one of the Asian or European languages and any five of the following subjects had to be chosen, namely:

- a) History
- b) Geography
- c) Political Science
- d) Deeniyat
- e) Economics
- f) Science & Mathematics
- g) Logic & Psychology.

Three of the above elective subjects had to be studied during the first three years while the remaining two subjects had to be studied in the remaining two years of the academic period. The subject of Deeniyat consisted of:

- a) The text & translation of the Holy Quran.
- b) The rules for exegesis of the Holy Quran.
- c) Jurisprudence (Islamic law).
- d) Obligations (Duties).
- e) Biography of the Holy Prophet (PBUH) (seerat) etc.

f) The Science of Hadith.

d) Stage-III, i.e. the Post Degree Stage

This stage lasted for three years with Deeniyat and Islamic History as Compulsory subjects. The elective subjects included:

- a) Islamic Sciences
- b) The History of Communities
- c) Science of Philosophy
- d) Science & Mathematics.

A book in any language had also to be written. On the successful completion of this course, a degree equivalent to M.A. M.Sc. was awarded which was equal to graduation in other countries' Universities.

e) Stage-IV, i.e. Honour's Stage

Any Degree Holder of the Jamia with the help of additional research work and study could enlist himself /herself as a candidate for Doctorate (Ph.D.) Degree

4.4 Salient Features

The following salient features of the educational setup of the Jammia Millia Islamia were noticed, namely:

a) Simplicity & Sincerity

The highly educated teachers of the Jamia rejected offers of high public posts with associated luxuries. They set great examples of self lessness and sacrifice by educating the pupils in their simple huts. They also served the Ummah a great deal by writing great books. The teachers and the students of the Jamia led a very simple life and never compromised their sense of honour and freedom/independence of conscience.

b) Technical Training

The Jamia Millia Islamic setup an industrial organisation to train its students in handicrafts so that after completing their studies, they might not fall a prey to unemployment.

c) Written Works (Writings)

The teachers of the Jamia did their research work and writings with total devotion. The subsidiary institutions of the Jamia like the Urdu Academy and the Dar-ul-Isha't published many educational, literary and biographical works.

d) Combination of Modern & Oriental Sciences

A balance was maintained in the curriculum between the Modern & Oriental Sciences. The compulsory subjects of Deeniyat and Arabic facilitated the students of religious sciences. The instructions in the Holy Quran and Hadith, Islamic Jurisprudence, Biography and Islamic History were imparted upto the Research stage.

e) **Urdu as the Medium of Instruction**

Imparting education in Urdu was a revolutionary step. No doubt, the Jamia Usmania held the first place in this connection, but the Jamia Millia made it compulsory to write a book in any local (native) language. It helped to increase the collection of Urdu textbooks. Moreover, the Hindu students of the Jamia translated Sanskrit books, which was a valuable literary service.

f) **Character Building and Training**

The Jamia was run on residential basis. It helped build character of the students alongside their training in the relevant fields of study; there was a whole time interaction between the teachers and the students.

4.5 Influences/Impacts

The Jamia Millia Islamia had to face much opposition of the Government. Therefore, it could not leave some everlasting impacts or influences. However, it is a highly valuable contribution on the part of the Jamia as it paved the way for Urdu to be the medium of instruction. It helped in the promotion and progress of the Urdu language. It also facilitated writing so many books, in Urdu. Technical Training was also included in the curriculum. As a result, the educated youths of the Jamia were under no obligation to run after public posts or jobs. They took pleasure in handicrafts and manual work. Religious Sciences were taught side by side with the modern ones. But what a pity that this Movement could not flourish adequately for want of resources and non-cooperation on the part of the Government despite the fact that its teachers were selfless as well as renowned scholars. Lastly, due to its opposition to the Two Nation Theory this movement could not become popular among the Muslims of the Sub-continent.

4.6 Self-Teaching Exercise No. 4

a) Answer the following questions.

- (1) Describe the motives/objectives of the Jamia Millia Islamia?
- (2) What were the various grades of Education in Jamia Millia Islamia?
- (3) Discuss the salient features of the Jamia Millia Islamia.
- (4) Describe the impact or influence of the Jamia Millia Islamia on Education of the Muslims in the Sub-continent.
- (5) Discuss the status of Urdu Language in the Jamia Millia Islamia

b) Fill in the blanks.

- (1) founded Jamia Millia Islamia.
- (2) Industrial Education was made in the Jamia Millia Islamia.
- (3) The Translation of Holy Quran was taught at stage..... in the Jamia Millia Islamia.
- (4) was the medium of instruction in Jamia Millia Islamia.
- (5) Jamia Millia could not become popular among the Muslims due of its to the two nation theory.

5. ANSWERS TO THE EXERCISES

Exercise No. 1

- (1) (a) Non-government (b) Maulana Yaqub Nanautwi
(c) Motive (d) Struggle for Independence
- (2) (a) No (b) Shahe Satta
(c) Marabar ul Uloom Saharanpur

Exercise No. 2

- (1) to (4) For answer refer to the text.
- (6) (a) Political Training (b) Western style of living
(c) National Identity (d) to develop a scientific outlook.

Exercise No. 3

- (1) First administrator..... Maulana Muhammad Ali Manghuri.
Nadwat ul Ulema 1898
Arabic..... English
At..... Nadwa Magazine
Syed Sulerhan Nadvi History
Azam Garh..... Dar-ul-Musannifeen
State of Bahopal 1905
- (2) (a) Style (b) Mngazine
(c) Residential (d) Building

Exercise No. 4

- (a) (1) to (5) Included in the text
- (b) (1) Maulana Muhammad Ali Jautiar (2) Compulsory
(3) Stage 1 (4) Urdu
(5) Opposition.

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