

CHAPTER - IV

CENTRES OF ISLAMIC LEARNING AND
MODERN INSTITUTIONS IN INDIA

'No present or gift of a parent, out
of all the gifts and the presents,
to a child is superior to a good
Liberal education'

-MUHAMMED.

CHAPTER -IVCENTRES OF ISLAMIC LEARNING AND MODERN INSTITUTIONS IN INDIA

IV.1 INTRODUCTION

India has been one of the most significant centres of islamic learning, since 12th century. This is but natural as India has a population of about 70 million muslims(6,14, 18, 269, in 1971). It is the third largest muslim population country, in the world. Consequently, islamic learning flourished in all parts of India and its centres are in all parts of India. Islamic centres are provided with good facilities and encouragement by the Government and the people of India.

The study describes in brief important centres of learning which were established in different part of India.

IV.2 EARLY MADRASAS IN INDIA

Muslim scholarship was at its zenith and perhaps past its meridian when Islam came to India as a permanent political force in the last decade of the 12th century. For obvious reasons, it brought in its wake its own system of education and in the succeeding years, educational institutions on that pattern came into existence. The large-scale exodus caused by the Mongol invasions of the 13th century in central Asia and other islamic lands was also responsible for the immigration, to this new heaven. Numerous muslim

scholars and learned men started their own private classes or circles of studies, scholars and learned men were appointed to schools and colleges run by the state or through private donations. With the consolidations of political rule, the number of schools and colleges also grew. These were in most cases held at the local or congregational mosque which had separate rooms set apart for teaching and even for residential purposes. There were also elaborate edifices built specifically for housing colleges and similar institutions of higher education. Such prominent mosque-cum-madrasas and madrasa-building existed in the metropolitan city of Delhi and other provincial capitals at Gauv, Pandua, Jaunpur, Mandu, Ahmadabad, Gulbarga, Bijapur, Golconda, Hyderabad, Lucknow etc. Schools and Colleges also existed at Agra, Ajmer, Bihar, Sharif Budaun, Deva Gopamau Naharwala (Modern Patan), Sihali, Thanesar Narnaw, Bayana, Fatehpur-Sikri, Mathara Narwar, Daranger (near Allahbad). Jais Bigram, Fatehghadh, Farrukhabad, Varanasi, Ghazipur, etc. Apart from these, almost every village having a concentration of muslim population had at least a small madrasa and the bigger ones or towns had several, to cater to the local needs and needs, of the neighbouring parts.

This system had its own merits, the foremost being its universality. It could also adapt itself to local environment. The system was also remarkable for the vitality and popularity it had acquired by centuries of existence under a variety of economic conditions and political vicissitudes.

With this prologue, the prominent centres of Islamic learning and modern institutions in India are described in the following pages.

IV.3 IMPORTANT CENTRES OF LEARNING

IV.3.1 Centres of learning - Northern India

IV.3.1.1 Darul-Ulum, Deoband

Ranked as the greatest institution of its kind in Asia and perhaps second to the famous Al-Azhar University of Egypt, this great seat of Islamic learning has had an unrivalled place amongst Muslim religious institutions for over a century. It was started at Deoband in Saharanpur district of Uttar Pradesh in 1866 by Haji Muhammed Abid Husain with the support of eminent scholars.

The Madrasa, initially housed in a mosque, was later shifted from time to time to rented houses as also to the Jami mosque. It had its first independent building in 1879 and thereafter, gradually, a number of buildings and halls for different faculties and departments were added. The impressive gateway of the campus called Babaz-Zahir was named after its builder, the ex-King Zahir Shah of Afghanistan.

Initially, there were 16 students on the rolls. But within just over a century it has blossomed into a full-fledged university with a total strength of about 1500 students

and more than 50 teachers.

A salient feature of the Darul-Ulum is its international character: it has been attracting students from all over the world - Afghanistan, Central Asia, Turkey, Kazan, Daghistan, Azerbaijan, China, Burma, Malaysia, Indonesia, Ceylon, Nepal, Iraq, Kuwait, Hijaz, Yemen, South and East Africa, etc.,. The number of foreign students has dwindled after the partition of the country.

The annual budget is more than one and a quarter million rupees, which is met through public subscription raised from among the Muslims. A special code has, however, been laid down to indicate the nature as well as means of obtaining or receiving subscriptions. The original decision to decline any financial grant from the government or public bodies or assistance from such private institutions or individuals as may result in any interference in the working of the University, is being strictly adhered to.

The Darul-Ulum has, apart from administrative offices, 13 academic departments providing instruction in 22 disciplines such as the Quran and Quranic Commentary, Science and of Recitation of the Quran, Tradition; Principles of Tradition; Islamic Law; Principles of Islamic Law, Scholastic Philosophy; Mysticism and the Law of Inheritance on one side; and Grammar Syntax, Literature, Rhetoric, Logic, Philosophy, Prosody,

Mathematics, Medicine (for which recently a separate faculty has been opened), etc., on the other. In recent years, new courses in History Geography, General Science, General knowledge, Civics, Economics, Modern Philosophy, English and Hindi have been introduced.

The Darul-Ulum is managed by a governing body comprising a Sarparest (Chancellor), Muhtamim (Vice-Chancellor), Sadr Mudarris (Dean) and Mufti (Head of the Department of Fatwa or Religious Decisions). These offices have been held in the past by such eminent persons as Maulana Muhammad Qasim Nanotawi, Haji Muhammad Abid Husain, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Yaqub, Maulana Ashraf Ali Thanawi, Shaikhul-Hind Kashmim, Maulana Husain Ahmad Madani and Mufti Mahdi Hasan. The present Muhtamim is Maulana Muhammed Tayyib.

The system of education is traditional and the emphasis is more on imparting religious knowledge.

The Darul-Ulum has a 11 year course in Islamic studies, based mainly on the Nizami syllabus, referred to previously. Nine years are devoted to the study of prescribed books on the concerned subjects and two years to intensive studies in Arabic language and literature and religious and some intellectual sciences. The Diploma or Certificates awarded are of Alim after 7 years, Fazil after 9 years and Kamil after 11 years. There is also a special 3-year course in

extensive Arabic-studies including Modern Arabic, in which students are given lessons through the Urdu medium in the first year, in Urdu and Arabic in the second, and entirely in Arabic in the third year. This provides them with specialised knowledge of written and spoken Arabic. There is also a 5 year course in Persian, Mathematics and the Social Studies. There is one more course of elementary classes in Religious Studies. Spread over five grades, it also covers the Social Sciences, Arithmetic, Moral Science, etc.

The Darul-Ulum's Department of Religious Decisions provides free guidance from religious point of view, in the various problems confronting the individual. It has also a Department of Quranic Studies where students are encouraged to work on different aspects of the Quran, aimed at introducing the Holy Book and its message in a scientific way. There is also an Institute of Handicrafts where arts and crafts like book-binding, tailoring, manufacture of leathergoods goods like suit-cases, holdalls, hand-bags, portfolios, etc., are taught.

Its certificates and diplomas are recognised both by foreign universities like the Al-Azhar University of Cairo and the Madina University of Saudi Arabia and Indian Universities like the Aligarh Muslim University, and the Jamia Millia Islamia, New Delhi.

The system followed is the book-system rather than the class system. Proficiency has to be acquired in the books prescribed for the course. There is no lecture-system either. The teacher and the students have the prescribed text before them,

one of the students is made to read the text and the teacher expounds the text in all its aspects. This enables the students to acquire complete mastery over the particular portion, for the lesson does not proceed further until that is achieved. In this system, it becomes obligatory for the students to come prepared to the class and, likewise, necessary for the teacher to be well-versed in his subject and to take pains in his job.

The Darul-Ulum combines the characteristics of three different branches of religious education which were earlier emphasized at three different centres; Commentary and Tradition at Delhi, Islamic Law at and Scholastic Philosophy and Philosophy in Khairabad. Apart from bringing about specialised teaching of these important branches in one place, the main emphasis in the Darul-Ulum is on traditions established by the Delhi School of Traditions founded by Shah Waliullah.

One of the main objects of the Darul-Ulum was to provide the Indian Muslims with a direct access to the original sources of Islamic Learning, produce learned men with

missionary zeal to work among the Muslim masses to create a truly religious awakening towards classical Islam, ridding the prevalent one in India of innovation and unorthodox practices, observations and belief that have crept into it and to impart instruction in classical religion.

The Darul-Ulum has achieved this aim to a great extent, having been undoubtedly the greatest force of orthodox Islam in India, fighting, on the one hand, religious innovation (Bidat) and, on the other, cultural and religious apostasy under Western or local influence. It has succeeded in instilling in its alumni the spirit of classical Islamic ideology which has been its motto. As a matter of fact, Deoband has established itself as a school of religious thought. A large number of religious madrasas were founded on its lines throughout the country by those who graduated from it, thus bringing classic religious instruction to large sections of Muslim masses. Some of these schools and colleges have in their own right become renowned centres of learning.

With its emphasis on building up a religious personality, the Darul-Ulum has produced a large number of outstanding religious leaders and learned men, most of them being authors of reputed works in different branches of Islamic learning. It has been said that among its alumni, there have been well over 1,000 authors, of whom more than

one fourth have been acclaimed writers and, half their number, good journalists. Among those who have been associated with it as students or teachers are, apart from those mentioned above, such prominent names as Maulana Khalil Ahmad Saharanpuri, Mufti Azzur-Rahman, Maulana Muhammad Miyan, Maulana Shabbir Ahmad Uthmani, Maulana Muhammad Badri-i-Alam of Meerut, Maulana Habibur-Rahman Azami, Maulana Hifzur-Rahman, Mufti Atiqur-Rahman Uthmani, Maulana Said Ahmad Akbarabadi, Maulana Abdul-Hafiz Balliawi, and the like.

The contribution of the Darul-Ulum in the political field also cannot be ignored. The role its alumni played in the country's struggle for independence forms a bright chapter in the history of the Indian Independence Movement; but unfortunately it has not received the attention of political historians which it really deserved. The founders of the Darul-Ulum had at the very outset decided to avoid at any cost intervention of foreign rulers and to achieve this, two of its eight guiding principles not only prohibited acceptance of any type of government aid but also declared itself against permanent income in any form recurring grant, landed property or the like, as these were likely to interfere with its independent working. It was this freedom which provided the much-needed political freedom to its Ulamas to engage in freedom movement in India right from the beginning. A large number of them were in the forefront

of the national struggle for freedom and many of them like Haji Imedadullah and his associates and followers, on account of their strong anti-British postures, preferred voluntary exile. Maulana Mahmudul-Hasan, popularly known as Shaikhul-Hind, who was at its helm of affairs for forty years, started the famous Silken Scarf Movement and even underwent a long spell of imprisonment on the island of Malta in the Mediterranean at the hands of the British Government. His Chief pupil, Maulana Hussain Ahmad Madani also fought British imperialism until the country achieved independence. The Jamiatul-Ulama-i-Hind, an influential political organisation of the Indian Ulama, particularly in the first half of this century, derived its ideological strength from the Darul-Ulum and may be said to represent its political wing.

The Darul-Ulum has a library which is without doubt one of the largest of its kind in India, with more than 100,000 titles in Arabic, Persian and Urdu, of which about 2,000 are manuscripts. Its Reading Room receives a number of daily newspapers and periodicals in Arabic, Persian, Urdu and English.

The Darul-Ulum itself publishes two periodicals, one in Urdu and the other in Arabic for the West Asian countries with some of which it exchanges students also. A large number of its teachers and alumni have to their credit valuable works totalling about 2,000, on different subjects.

It was a band of its scholars like Maulana Hifzur-Rahman, Mafti Atiqur-Rahman and the like who founded the Nadwatul-Musannifin which, as will be detailed in the following pages (p. 79 infra) has brought out a large number of publications on Islamic religion, history, culture, politics, economics, education, etc., both by its members and by outside eminent scholars.

The Darul-Ulum is a main in the residential University and provides free boarding and lodging facilities to about 1,200 students, a majority of whom are provided with clothing and other requisites of daily life, as also medical facilities.

IV.31.2 Nadwatul-Ulama, Lucknow

Such illustrious savants, divines and teachers as Maulana Lutfullah Aligarhi, Maulana Hafiz Shah Muhammad Hussain Talibabadi, Maulana Ashraf Ali Thanawi, Maulana Mahmudul-Hasan, Hakim Fakrul-Hasan Gangohi, Shah Sulaiman Phulwarawi and others met at Kanpur in 1892, at the initiative of Maulana Muhammad Monghyri to discuss ways and means of recasting the current system of religious education, establishing cordial relationship between different institutions imparting religious instruction and bringing about a rapprochement between different factions of the learned elite. They aimed at producing capable scholars who could project a true image of Islam before the modern

world in an effective way. As a result, the Nadwatul-Ulama Ulama came into existence in 1894. Towards fulfilling its avowed aim in the matter of educational reform, it decided to establish an ideal educational institution which would not only provide education in religious and temporal sciences but also offer technical training. It set for itself the task of preparing a syllabus and a course of studies in the context of modern trends in education without compromising the basic religious aspect. This was to enable the pupils to evolve an Islamic pattern of life that would meet the demands of the time. It also aimed at establishing in northern India, a Central Library-cum-Centre of Study and Research on Islamic ideals and thought of bringing out suitable literature.

Accordingly, four years later, the Darul-Ulum Nadwatul-Ulama was started with primary classes, and the following year, a library was set up. It stands out today-with its college, a vast and rich library and Research and Publication Departments housed in fine buildings-as one of the most outstanding institutions for imparting instruction in the Islamic Sciences. This Darul-Ulum has a total strength of about 1,000 students and 45 teachers. It attracts students from a large number of Asian and African countries such as Saudi Arabia, Syria, Malaysia, Malagasy (Madagascar). Uganda, Kenya and South Africa.

Its main emphasis is on a thorough knowledge of Arabic language and literature and full and free exchange of thought with the Islamic world of today. A society of students called An-Naddil-Arabiyya provides a weekly forum for practice in Arabic speech, essay, discussion on Arabic language and literature, etc. The medium of instruction at certain levels is Arabic, and its alumni are at home in modern Arabic language and literature which gives them an edge over the Ulama from other Schools. Besides this, English and Hindi also form part of the curriculum.

The Darul-Ulum has three sections: Primary of six years, Secondary of four years, Higher studies of four years leading to the Alim (graduate) degree and a post-graduate course of two years duration in Islamic Theology or Arabic Classics. A product of the institution usually appends the cognomen Nadwi to his name. Great stress is laid on the study of Quran and Tradition which are given pride of place in the curriculum in preference to Logic and Philosophy.

A salient feature of this institution is its emphasis on independent research. A dissertation or thesis on any general subject is obligatory for the aspirants of graduate and post-graduate degrees, and students are encouraged in many other ways to develop aptitude and proficiency in research. A students' association called Jamiatul-Islah holds independent sessions, maintains two libraries

of its own and arranges weekly debates for practice in oratory, reading of papers, oration and essay competitions, etc.

It has separate hostels housed in impressive buildings for senior and junior students.

The Nadwa brings out an Arabic monthly entitled Al-Bathul-Islami. It also publishes a fortnightly Ar-Raid, which is managed and edited by students: this serves as a training ground in journalism for them. It also started an Urdu fortnightly Tamir-Hayat in 1963, to foster religious bond among the Muslims and to create in them interest in religion and culture and Islamic sciences and also to propagate the aims and objects of the institution.

The library of the Nadwa, housed in the Central Hall and the surrounding rooms of the main building, is with more than 75,000 titles including about 3,000 hand-written books mostly in Arabic and also in Persian, Urdu, English etc., one of the finest libraries of the sub-continent. Enriched by personal collections of scholars like Nawwab Siddiq Hasan Khan of Bhopal and Maulana Hakim Sayyid Abdul-Haym is open to scholars from all over the country and is extremely helpful for research in Islamic studies. It is particularly rich in Islamic history, Arabic literature, Mysticism and Quaramic Commentary.

- i) Majlis-i-Tahqiqat-Wa-Nashariyyat-Islam (Academy of Islamic Research and Publications). This has been described in Section VI (p.83 infra).
- ii) Majlis-i-Tahqiqat-i-Shariya. It was established in the early sixties to meet the growing demands for a reoriented interpretation or elucidation of the injunctions of Islamic Law in the context of the fast-moving society of today, Its Director is Maulana Abul-Hasan Ali Nadwi.
- iii) Maktaba-i-Darul-Ulum (Publishing House). It publishes text books as well as other books prepared under the auspices of various departments of the institution. The Nadwa has its own press with facilities for Arabic printing in type. The press which was started in 1957, also provides training to interested students in composing work of Arabic matter.

The Nadwa School with which were associated prominent scholars like Maulana Shibli Nomani and other devoted workers has produced illustrious savants and men well-versed in different branches of Islamic knowledge: among authors are Maulana Sayyid Sulaiman Nadwi, Maulana Abul-Hasan Ali Nadwi, Maulana Abdul-Hasan Ali Nadwi, Maulana Abu Zafar Nadwi, Maulana Shah Muinud-Din Ahmad Nadwi, Maulana Muhammad Uvais Nadwi, Maulana Abdus-Salam Nadwi and Maulana Masud Alam Nadwi. Their works have won wide acclaim in India and abroad.

IV.3.13 Darul-Ulum Firangi-Mahal, Lucknow

This Madrasa started in 1693 by Mulla Nizamud-Din Sihali, the celebrated servant, teacher and author of the syllabus, Dars-i-Nizami, in a house called Firangi-Mahal at Lucknow granted to him by the Mughal emperor Aurangzeb,

- i) **Majlis-i-Tahqiqat-Wa-Nashariyyat-Islam** (Academy of Islamic Research and Publications). This has been described in Section VI (p.83 infra).
- ii) **Majlis-i-Tahqiqat-i-Shariya**. It was established in the early sixties to meet the growing demands for a reoriented interpretation or elucidation of the injunctions of Islamic Law in the context of the fast-moving society of today, Its Director is Maulana Abul-Hasan Ali Nadwi.
- iii) **Maktaba-i-Darul-Ulum** (Publishing House). It publishes text books as well as other books prepared under the auspices of various departments of the institution. The Nadwa has its own press with facilities for Arabic printing in type. The press which was started in 1957, also provides training to interested students in composing work of Arabic matter.

The Nadwa School with which were associated prominent scholars like Maulana Shibli Nomani and other devoted workers has produced illustrious savants and men well-versed in different branches of Islamic knowledge: among authors are Maulana Sayyid Sulaiman Nadwi, Maulana Abul-Hasan Ali Nadwi, Maulana Abdul-Hasan Ali Nadwi, Maulana Abu Zafar Nadwi, Maulana Shah Muinud-Din Ahmad Nadwi, Maulana Muhammad Uwaiz Nadwi, Maulana Abdus-Salam Nadwi and Maulana Masud Alam Nadwi. Their works have won wide acclaim in India and abroad.

IV.3.13 Darul-Ulum Firangi-Mahal, Lucknow

This Madrasa started in 1693 by Mulla Nizamud-Din Sihali, the celebrated savant, teacher and author of the syllabus, Dars-i-Nizami, in a house called Firangi-Mahal at Lucknow granted to him by the Mughal emperor Aurangzeb,

enjoyed prominence since its inception until it was relegated to the background by the emergence of the Deoband Seminary. A premier institution of yester years for imparting education in Arabic language and other branches of Islamic learning, it saw many ups and downs. After some efforts in 1880 and 1901, it acquired the status of a regular college, having been christened Madrasa-i-Nizamiya by Maulana Abdul-Bari Firangi Mahali in 1905 and once again developed, within the next decade and a half, into a foremost centre of Islamic learning with about 150 to 200 students on its rolls.

The most striking feature of the Darul-Ulum has been the great stress laid in the syllabus, for which Dars-i-Nazami is famous, on intellectual sciences like Grammar, Logic and Philosophy along with traditional sciences like Quran, Quranic Commentary, Tradition, Islamic Law, etc. It was for its broad-based curricula that the Firangi-Mahal has been attracting students not only of different Muslim sects like the sunnis, the Shias and others, but even non-Muslims. Probably for the same reason, it was deeply involved in national upsurge for freedom, particularly in the early twenties, under the stewardship of Maulana Abdul-Bari Firangi-Mahali, who played host to and was greatly respected by Mahatma Gandhi. The Ulama of Firangi-Mahal were always in the forefront of the Khilafat Movement and in the vanguard of the movement of Indian Independence and they played a

prominent role in fighting communal politics in the late thirties.

The death of Maulana Abdul-Bari was a great set-back for the Darul-Ulum but, when a few years later Maulana Inayatullah Firangimahali took over, it regained, to a fairly large extent, its early academic status. But with his active involvement in politics in 1937, the Madrasa suffered neglect and after his death four years later, it was relegated to the category of an ordinary madrasa. After 1947, it suffered total eclipse, the number of students on the rolls went on steadily declining and financial difficulties and lack of funds compelled it almost to close down. After Independence, the late Prime Minister Jawaharlal Nehru showed great interest in its survival and resurgence on account of his sentimental attachment to this once famous venue of political activities. But due to various factors, of which the great post partition political upheaval was the major one, the efforts did not succeed. Even then, during this period under and until the death of Mufti Abdul-Qadir Firangi-Mahan in 1959, it did retain its status of the Darul-Ifta or Seat of Religious Decisions. Its academic activities have in recent years been confined to instruction in primary sections only.

The Ulama of Firangi-Mahal have enormously contributed to the various branches of Islamic learning, through their prolific works. Maulana Abdul-Ali, called Bahrul-Ulum (lit. Ocean of Knowledges), who tirelessly worked to spread knowledge throughout the country, including South India where he spent the last years of his life was a great exponent of the art of teaching and a man of vast erudition. He was one of the noblest sons of Firangi-Mahal.

IV.31.4 Madrasatul-Waizin, Lucknow

This seminary of higher Shia learning was founded on 19th May 1919 by the late Maharaja Sir Muhammad Ali Muhammad Khan of Mahmudabad for the merit of his younger brother Sahibzada Muhammad Ali Ahmad Khan, and its first Principal was Shamsul-Ulama Maulana Sayyid Najmul-Hasan. A constituent of the extensive Mahmudabad Wakf, it is managed by a Committee formed of the Managing Trustees of the Wakf who is the senior-most member of the Mahmudabad family (at present Maharajkumar Muhammad Amir Haider Khan), Principal (at present Maulana Sayyid Ibn-i-Hasan Naunahrawi), Honorary Secretary (at present Kunwar Sayyid Shahinshah Hussain of Lorpur) and Finance Secretary (Sayyid Badshah Hussain of Lorpur). The Managing Committee is assisted by Advisory, Executive and Finance Committees.

This institution specialises in and provides selective training to post-graduates or holders of diplomas in higher

learning from institutions of Shia religious sciences like Nazimiya and Sultanul-Madaris in practical training as Waiz (Preachers) for which only such students as have acquired higher degree of religious knowledge, have flair for writing, possess a gift of expression and have some knowledge of the fundamentals of oratorical art are eligible. The training is of three years' duration, imparted through three grades, in each of which quarterly, half-yearly and annual examinations are held. The candidates who qualify themselves with honours at the final-year examination and complete 2 years' practical preaching tour, become eligible for the degree of Waiz.

In the practical training, the successful candidates are given regular assignments by the Department of Propagation (Tabligh) of the Madrasa, which coordinates their activities in different fields and calls for and studies reports regularly submitted by them. These persons are expected to tour extensively the areas assigned to them, to create religious awakening among the community and help local people revive and put on a sound footing various religious, educational and cultural institutions. These tours have not only been not restricted to different parts of India but also cover such foreign lands as Iran, China, Tibet, Burma, Singapur, Hong Kong, African countries, etc.

There is a hostel attached to the Madrasa, which provides modern amenities and food subsidy.

The Madrasa has a fine library attached to it called Dhakhi-ratul-Waizin which has more than 25,000 titles in Arabic, Persian, Urdu, Hindi and regional languages.

It has also published and distributed so far, most of them gratis, more than 50,000 copies of religious literature in different languages.

It publishes two periodicals, namely Al-Waiz, an Urdu monthly and 'Muslim Review', an English bi-monthly, from its own Urdu and English printing presses.

Among the eminent Shia savants who have taught at this Madrasa are: Maulana Sayyid Sibti-Hasan Lakhnawi, Maulana Sayyid Abul-Hasan Lakhnawi, Maulana Muffi Sayyid Ahmad Ali Lakhnawi, Maulana Sayyid Rahat Husain Gopalpuri, Maulana Sayyid Mumtaz Husain, Maulana Sayyid Ziyaul-Hasan and the like.

IV.3.1.5 Jamia Nazimiya, Lucknow

One of the leading colleges in India imparting education in Shia Theology, the Jamia Nazimiya was founded in 1890 by Sayyid Nazim, one of the leading citizens of Lucknow and was therefore named after him. It is run by a Committee consisting of leading Shia scholars and citizens. Admission is restricted to students belonging to the Ithna-ashari branch of the sect.

The Jamia has two sections, Secondary and Higher, the former following a 9-year course in the Fundamentals of Religion and elementary knowledge in Arithmetic, Geography, etc., and the Higher, of 11 years' duration, during which the students are taught Islamic sciences like Quran, Tradition, Principles of Tradition, Shia Jurisprudence, Dogma, Grammar and **Syntax**, Logic and Philosophy, Arabic literature, Islamic History, etc. The Higher course prepares students for the degrees of Qabil, Fazil and Mumtazul-Afazil, corresponding roughly to Intermediate. Graduate and Post-Graduate degrees.

There is also a Boarding House attached to it, providing free board to deserving students. It has a well-equipped library.

IV.3.1.6 Sultanul-Madaris, Lucknow

Another leading institution providing instruction in Shia Theology and learning Sultanul-Madaris, was founded in 1892. Its curriculum is more or less similar to that of the last-mentioned, but its post-graduate degree is designated Sadrul-Afazil.

Apart from these, and Jamia Mansaliya, Merrut, described below, other madrasas at various places in north India also impart instruction in Shia tenets and theology on the same lines. Some of these are:

1. Jawadiya Arabic College, Varanasi, the post-graduate diploma of which is designated as Fakhrul-Afazil.

2. Shia Arabic College, Lucknow, which imparts higher education in Arabic.

3&4. Jamia Imamiya, Varanasi, and Vathiqah Arabic College, Faizabad, which prepare students for Oriental Diploma examinations of the universities to which they are affiliated.

IV.3.1.7 Jamia Mansabiya, Meerut

This is also an important centre of instruction in Shia learning. It came into existence in 1878 when Al-Haj Muhammad Mansab Ali of Meerut made an endowment of his property for the maintenance of the local Shia Jami Mosque, the Imambara and the Karbala. It is situated in a spacious building and has its own mosque, Idgah and hostel, in the said Karbala premises.

Some time after its inception, this Jamia was affiliated to the Allahabad Board of Examination for its various diplomas in Islamic or oriental learning, and its students desirous of continuing higher religious studies had to be admitted to colleges like the Naximiya and Sultanul-Madaris at Lucknow. But in recent years, its entire system has been revised through the efforts of its Manager, Sayyid Ashraf Ali Zaidi. Under the present systems, in addition to the above diplomas, education is given according to the

Nizami Syllabus in which some minor modifications have been made to conform to the current curriculum at the Shia educational institutions of Nahaf (in Iraq) and Qum (in Iran).

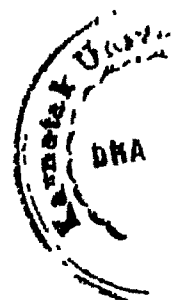
The Jamia has 19 forms (Darajat) of primary and higher education and prepares students, apart from the diplomas awarded by the Allahabad Board, for its own higher certificates or degrees termed Najmul-Afazil, Badrul-Afazil. It provides free education as also free board and lodge to its resident students.

Quite a number of its students rose to positions of eminence in Shia knowledge and learning and some of them have also taught here. These include Maulana Abid Husain Karianwi, Maulana Sayyid Mauhammad Sibtain Sirsawi and Maulana Hafiz Fayyaz Husain Saharanpuri, authors of a number of learned works, Maulana Sayyid Muhammad Qasim, Maulana Qamaruz-Zaman, Maulana Sayyid Ashraf Husain and Maulana Saiy Akhtar.

The annual budget of the institution is in the neighbourhood of Rs.75,000.

IV.3.1.8 Mazahirul-Ulum, Saharanpur

This Madrasa is one of the few foremost centres of Islamic learning which specialise in instruction in the Science of Tradition. Originally founded in 1866 by



Maulana Seadat Ali under the name of Madrasa-i-Saharanpur it was shifted to its present building about a decade later as a full-fledged Madrasa by Maulana Muhammed Mazhar, a great savant of his time, who rechristened it as Mazahirul-Ulum. For some years, it enjoyed the patronage of Maulana Ahmad Ali, one of the foremost Traditionists of his time, but its progress was somewhat halted after the death of the moving spirit behind it, Maulana Mazhar, towards the close of 1885. In 1896 it was placed in the charge of one of its reputed alumni, Maulana Khalil Ahmad Saharanpuri, under whose stewardship for the next three decades, the institution attained greater celebrity.

Maulana Khalil Ahmad was succeeded by Maulana Hafiz Sayyid Abdul-Latif and Maulana Asadullah under whom it made further progress when its new hostel and the annexe to the library building and more rooms were constructed.

The Madrasa follows the Deoband pattern of education, based mainly on the Nizami Syllabus with particular stress on the teaching of Tradition in a particular way.

Also, like Deoband, it provides, besides free instruction to all its students, free boarding and lodging, medical aid, etc., to a majority of them. There is a series of Boarding Houses attached to the Madrasa, each having a

mosque. Its library contains about 30,000 volumes mostly in Arabic, Persian and Urdu.

The Mazajirul-Ulum has in the list of its alumni and teachers such illustrious names as Maulana Muhammad Yahha of Kandhla, his younger brother and pioneer of the now internationally famous Tabligh Movement in India, Maulana Muhammad Ilyas, Maulana Ashfaqur-Rahman and Maulana Muhammad Zakariya popularly known as Shaikhul-Hadith. The last-mentioned, an extremely respected scholar and undisputedly greatest living authority in India on Tradition, was until very recently the Head of its Department of Tradition and the de facto head of the institution.

This Madrasa has rendered yeomen service in the teaching and promulgation of the Science of Tradition. Its first patron, Maulana Ahmad Ali, was a pioneer in the publication of Hadith literature in India, himself having compiled extremely valuable Glosses on standard texts on the subject. Maulana Khalil Ahmad compiled a first rate Commentary on the Musnad Abu Daud under the title Bazlul-Majhud. Maulana Mujammad Yahya set to writing the lectures on Tradition delivered by Maulana Rashid Ahmad Gangohi of which those on Tirmizi Sharif have been published under the title Al-Kaukabud-Durriya. Maulana Ashfaqur Rahman compiled the Gloss on Nisaie's Collection of Hadith, Index of persons of Muwatta and a Commentary on the first part of Tirmizi.

Maulana Muhammad Idris compiled the At-Talique-Sahih, which is a Commentary on the famous collection of Tradition. Mishkat. Maulana Badr-i-Alam of Meerut who later on migrated to the Prophet's city, Madina, committed to writing and later on published the lectures of Maulana Shah Abdur-Rahim Raipuri on Bukhari Shafif under the title Faizul Bari. Lastly Shaikhul-Hadith Maulana Muhammad Zakariva greatly renowned for his vast erudition and depth of knowledge of Tradition in all its branches has apart from making available in Urdu a considerable portion of Al Kaukabud-Durriya, written in Urdu as well as a Arabic a number of commentaries and gloses on standard works.

Another important service rendered by this institute is that, like Deoband again, those who have graduated from here, have kept the torch of religious learning alive throughout the length and breadth of the country, by starting madrasas on the same line.

IV.3.1.9 Madrasa Aminiya, Delhi

It was started in 1897 with only a couple of students on its roll in the Sunshri mosque in Chandni Chowk of Delhi, by Maulavi Aminud-Din and Maulana Anwar Shah Khash Kashmiri, with the former as the Manager and the latter as the Principal. Five years later, Maulana Muhammad Kifayatullah, better known in India as Mufti-i-Azam or Grand Mufti, joined it as the Principal and Head of the Department of

Tradition and subsequently on the demise of Maulana Aminud-Din in 1920, assumed its overall charge as well. The Madrasa acquired its own building in the Masjid-i-Panipatiyan in the Bazar Nasir Ganj near Kashmiri Gate in 1917. To relieve Maulana Kifayatullah who was in the forefront of nationalist movement in India, of some of his multifarious duties, a committee was formed in 1843 to manage its affairs.

Now housed in its own three-storied building, this institution has had the distinction of having the services of the eminent Mufti Kifayatullah for more than three decades, during which it trained a large number of pupils coming from various parts of the country as also from abroad. It was particularly strong in the Department of Tradition.

Its Department of Religious Decree or Decisions was the most popular and considered probably the most authentic during the life time of the Mufti-i-Azam who with his knowledge of Tradition and Jurisprudence was the acknowledged master of authentic religious decisions. In his time, the decrees were sought for, not only within the country but also in foreign lands like Iran, Afghanistan & Burma.

Some of the eminent alumni of this institution are Maulana Ahmad Sait of Delhi popularly called in his days Sahbanul-Hind (on account of his oratorical powers), Mufti

Mahdi Hasan, the greatest authority, in recent times, perhaps on Hanafi Law, Maulana Mufti Ziya'ul-Haqq of Delhi, Maulana Muhammad Abdul-Ghani of Patiala, Hafiz Khudabakhsh and others. Some of its past students like Maulana Sayyid Ahmad son of Mufti Mahdi Hasan, Maulana Muhammad of Rander and his brother Hakim Ibrahim rendered great services in the field of spreading Islamic learning by starting madrasas in their home States or elsewhere.

The institution received a set-back at the time of partition, but it is again running smoothly, thanks to the indefatigable efforts of Maulana Hafizur-Rahman Wasif, the Grand Mufti's son.

IV3.1.10 Madrasa Aliya, Rampur

This Madrasa provides instruction on the lines of the Darul-Ulloom ~~in~~ Nizami with particular emphasis on Logic and Philosophy. It attracts students from all over India, particularly those desirous of receiving instruction in Logic, Philosophy and allied intellectual sciences.

Among those who were associated with this Madrasa are such renowned names as Maulana Abdul-Haqq Khairabadi, Maulana Zahurul-Hussain Rampuri, Maulana Wazir Rampuri, Maulana Muhammad Tayyid Makki and the like who taught here. One of its most outstanding products is Maulana Ahmad Husain Mubrakpuri who made a name as a writer and poet of note in Arabic and was author of a number of works on religious subjects, both published and unpublished.

IV.3.1.11 Jamia Qasimiya Madrasa Shahi, Moradabad

The Jamia Qasimiya Madrasa Shahi of Moradabad in Uttar Pradesh is an old centre of learning in general and of instruction in the Traditional Sciences in particular. Originally named Madrasatul-Ghureba Qasimul-Ulum, its foundation was presided over by Maulana Muhammad Qasim Nanotawi, the founder of the Deoband University, in 1879. In about a century of its like, it has produced a large number of scholars well-versed in various branches of knowledge. Among those who received education here are Maulana Mufti Kifayatullah, Maulana Bashir Ahmad Shah, Maulana Hifzur-Rahman Siwharawi, a leading political figure of his time and President of the Jamiatul-Ulama-i-Hind, Maulana Bashirud-Din Bagawi of Sylhet, Qazi Athar Mubarakpuri and a host of other eminent men of learning.

The students as well as the teachers of this institution had taken active part in the Khilafat Movement and the country's struggle for freedom: among the members of its staff who were imprisoned more than once during the British regime are Maulana Muhammad Kamil, Qari Muhammad Abdullah and others. Those who have graduated from this Madrasa append, though not invariably, the cognomen Qasimi to their names.

IV.3.1.12 Jamia Islamiya Arabiya, Amroha

Started at the instance of the founder of the Darul-Ulum, Deoband, in the early eighties of the last century, this Madrasa flourished under the direction of Maulana Sayyid

Ahmad Hasan of Amroha. Maulana Ahmad Hasan who was a great exponent of the Sciences of Tradition, was its Principal and Head of the Department of Tradition for almost three decades. Subsequently, Maulana Hafiz Abdul-Rahman Siddiqi, equally known for his knowledge of the Science of Quranic Commentary and Tradition, took up its direction. Among the other Ulama who imparted instruction here are the celebrated Shaikhul-Islam Maulana Husain Ahmad Madani, Maulana Hifzur-Rahman Siwharawi and Maulana Abdul-Quddus Siddiqi.

The Madrasa, run by a three-tier administrative system Board of eminent savants, an Advisory Board of leading persons of the town and the immediate neighbourhood and an Executive body, is situated in the premises of the Jami Mosque of the town amidst picturesque surroundings. It imparts education on the Dars-i-Nizami pattern, encourages the usual extra-curricular activities like the Literary Society, Tabligh Movement, etc., and also maintains a separate Department of Religious Decrees or fatwa. Its library has more than 5,000 volumes.

It has about 300 students on its rolls. A Boarding House with a capacity of accommodating more than 100 students is attached to the Madrasa. Among the literary works of the teachers associated with this institution, the most outstanding are the Glosses on the standard texts by Maulana Abdur-Rahman Siddiqi.

IV.3.1.13 Madrasatul-Islah, Sarai Mir

This Madrasa, originally named Madrasatul-Islahil-Muslimin was started at Sarai Mir in Azamgarh district of Uttar Pradesh through the efforts of Maulana Muhammad Shafi and Maulana Abdul_Ahad. Its foundation-stone was laid by Maulana Aeghar Hussain of Deoband, a pupil of Shaikhul-Hind Maulana Mahmudul-Husain the preliminaries concerning at Madrasa, its syllabus, system of education, etc., were prepared by the celebrated Islamic scholar and author, Maulana Sibli Normani. Its first Principal was Maulana Hamidud-Din Farahiq one of the greatest exponents of Quranic Commentary that modern India has produced.

This Madrasa lays great emphasis on and pays more attention to the intensive teaching of the Quran and Tradition in their different branches. Like most of the other institutions of its kind, it is also a residential school, having about six hundred students on its rolls, Its expenses are entirely met through public subscriptions and donations and, like Deoband, its governing body is disinclined to accept any grant from a government department to enable it to maintain what it considers its independent outlook.

Its prescribed course of studies is divided into two distinct parts: the lower is spread over five years and the higher, over seven years: in the latter are taught advanced courses of the Quran and its Commentary, Sihah Sitta (Six Canonical Books of Tradition), Arabic Literature,

History, Scholastic Philosophy, Principles of Religion, Theology, Jurisprudence and a few social sciences like Geography, History, Hindi language, etc. English is also taught. In the former, the students are taught preliminary subjects of these courses—more or less as in Dars-i-Nizami.

The students are encouraged to develop creative talents both in oratory and writing through debating assemblies and essay competitions.

Those graduating from this Madrasa are entitled to the appendage Islahi to their name. Among this alumni are: Maulana Amin Ahsan Islahi, Maulana Najmud-Din Islahi, Maulana Ziyaud-Din Islahi and others.

Its publications wing, called the Daira-i-Hamidiya, has its own press and has undertaken to publish the works of Maulana Hamidud-Din Farhi. It also used to bring out an Urdu monthly *Al-Islah*.

IV3.1.14 Jamia Mazharul-Ulum, Varanasi

This institution, founded in 1893 through the efforts of Hafiz Abdullah, a mere artisan by profession, seeks to provide instruction in Arabic. It follows the Nizami Syllabus and also prepares students for diplomas or certificates in Oriental Learning of the Allahabad University. Apart from Arabic, Persian and Urdu are also taught. It has produced a large number of Huffaz (those who have committed the Quran to memory).

This Madrasa has been presided over by savants like Maulana Abdul-Gheffar, Shaikhul-Hadith Maulana Hebibur-Rahman Azami, Maulana Amjad Ali and Maulana Abdul-Hafiz.

There is a Boarding House attached to it, where students from different parts of the country receive free board and lodge. It also runs an orphanage which was started in 1944: the foundation-stone of its independent building was laid in 1948 by India's first Governor General, the late C.Rajagopalachari. It has a library of more than 3,000 volumes mainly pertaining to different courses of study.

Its extra curricular activities include occasional participation of its students in the Tabligh Movement and the 'Al-Balagh' Society which arranges weekly debates and maintains its own library of books on history and biography.

Among those associated with this Madrasa is Maulana Ahmad Husain Mubarakpuri.

IV.3.1.15 Jamia Arabiya Ihaul-Ulum, Mubarakpur

This Madrasa, originally founded in 1899, has in its long career produced many eminent men in the field of learning and knowledge, it developed into an institution of higher learning only after 1918 under the stewardship of one of its own alumni, Maulana Shukrullah of Mubarakpur, and has since become one of the leading centres of learning in India.

Housed in a spacious building, it also follows the traditional pattern of instruction with additional courses in Hindi and Urdu and caters to the needs of students desirous of acquiring proficiency in the Quran), Tradition, Islamic Law, Principles of Islamic Law, Logic and Philosophy, Rhetoric, Grammar and Syntax, Literature, etc. Special attention is paid to inculcate in the students the habit of fluent expression in speech as well as writing.

Its students, numbering over 300, come from various States of India, particularly Bihar and Bengal and also from abroad. Education is free. The Madrasa also provides free board and lodge, books, etc., to a considerable number of students.

The Madrasa has a Department of Religious Decrees which supplies authentic answers to problems from the religious points of view. Keen interest is also evinced in the Tabligh movement through a separate Department for the purpose, which regularly sends out teachers and students in their spare time to acquaint the Muslim masses with the true tenets of the Faith and inculcate in them a healthy interest in religion. The Madrasa has a well-equipped library comprising thousands of books on different subjects in Arabic, Persian, Urdu, Hindi and English, besides a number of periodicals from India and abroad.

The institution is run by a small Managing Committee responsible for the day-to-day administration and a General Committee comprising about 500 persons from among the leading members of the community from the town as well as the neighbourhood.

IV3.1.16 Jamia Miftahul-Ulum, Maunathbhanjan

Jamia Miftahul-Ulum of Maunathbhanjan in Azamgarh district is another premier institution. Though it was founded as early as 1879 by Maulana Imamud-Din Panjabi, it could function as an institution of higher learning only half a century later, when it started imparting instruction according to the Nizami Syllabus on Quranic Commentary, Tradition, Islamic History, Principles of Tradition, Islamic History, Logic and Philosophy, Literature and Rhetoric, Grammar and Syntax, Arithmetic, etc.,

It has been instrumental in the propagation of Islamic learning in the region and such servants as Shaikhul-Hadith Maulana Habibur-Rahman Azami, Maulana Abdul-Latif Nomani and Maulana Muhammad Ayyub have been associated with it.

A salient feature of this institution is its Department of Compilation and publication which has rendered great service in this field.

IV3.1.17 Madrasa Islamiya, Arabiya Darul-Ulum Maunthbhanjan

Madrasa Islamiya Darul-Ulum, also at Maunathbhanjan, provides instruction according to the Nizami Syllabus. In

This Madrasa has been presided over by savants like Maulana Abdul-Ghaffar, Shaikhul-Hadith Maulana Habibur-Rahman Azami, Maulana Amjad Ali and Maulana Abdul-Hafiz.

There is a Boarding House attached to it, where students from different parts of the country receive free board and lodge. It also runs an orphanage which was started in 1944: the foundation-stone of its independent building was laid in 1948 by India's first Governor General, the late C. Rajagopalachari. It has a library of more than 3,000 volumes mainly pertaining to different courses of study.

Its extra-curricular activities include occasional participation of its students in the Tabligh movement and the 'Al-Balagh' Society which arranges weekly debates and maintains its own library of books on history and biography.

Among those associated with this Madrasa is Maulana Ahmad Husain Mubarakpuri.

IV.3.1.15 Jamia Arabiya Ihyaul Ulum, Mubarakpur

This Madrasa, originally founded in 1899, has in its long career produced many eminent men in the field of learning and knowledge, it developed into an institution of higher learning only after 1918 under the stewardship of one of its own alumni, Maulana Shukrullah of Mubarakpur, and has since become one of the leading centres of learning in India.

addition, it also prepares students for the Diploma or Certificate Examinations in Oriental Learning conducted by the Uttar Pradesh Board of Examinations.

The Madrasa has more than 500 students on its rolls. It also has a Boarding House attached to it which provides free board to deserving students who constitute a considerable part of the total number of boarders. The Madrasa has attracted a large number of students from different States of India like Bengal, Assam, Tamil Nadu, etc. besides those from foreign countries.

Among those who have studied here are such eminent personalities and savants like Shaikhul-Hadith Maulana Habibur-Rahman Azami, Maulana Manzur Ahmad Nomani, Maulana Abdul-Latif Nomani and Maulana Mahfuzur-Rahman Nami, sometime Deputy Minister of Education in Uttar Pradesh.

IV.3.1.18 Madra Manzraul-Islam, Bareilly

This Madrasa was founded in 1903 by Maulavi Ahmad Riza Khan, the leader of the Bareilly School of religious thought which is vehemently opposed to classical school of Islamic beliefs and actions as propagated by the founders and sympathisers of the Deoband School. It imparts education according to the Nizami syllabus and follows a 8-year course. It has a strength of about 200 students.

At Bareilly is also another Madrasa of the same School called Madrasa Mazharul-Islam which was founded in 1937 by Maulavi Mustafa Riza Khan. It has an identical course of study and has the same number of students.

IV.3.1.19 Jamia Arabiya, Hataura

This Madrasa, though not widely known, is a premier institution of Islamic learning in the Bundelkhand region of Uttar Pradesh. Founded about two decades ago, it has developed into a full-fledged institution imparting education to over 350 students in primary and higher education in Islamic subjects. The six-year Primary course provides elementary education in the fundamentals of Religion, Urdu, Hindi, Arithmetic, General Science, Geography, History etc., while in the Higher course are taught the Islamic sciences including the Sihah Sitta according to the Nizami syllabus.

The Library has over 6,000 books. Its Boarding House accommodates about 275 students.

The Madrasa also has a section for Tabligh which aims at acquiring the Muslim masses with the basic principles of religion and correct observance of necessary religious ceremonies. The Madrasa runs smaller branches, called Maktabas, for imparting elementary education in the necessary Fundamentals of Religion in outlying villages and small towns. The Madrasa has Department of Religious Decree, which furnishes

necessary guidance to the Muslims of the region in religious matters and Islamic Law. Its students include some from other regions like Bengal, Bihar, Gujarat, Maharashtra, Rajasthan and Madhya Pradesh.

IV.3.2 Centres of learning - Western India

IV.3.2.1 Jamia Saifiya, Surat

The Madrasa known as Al-Jamiatus-Saifiya was originally founded in 1813 by Sayyidna Abdi-i-Ali Saifud-Din, the 43rd Dai-i-Mutlag or Religious head of the Daudi Bohra Community on the lines of the centres of learning established earlier by the religious Heads at their Headquarters. As a creation and an adjunct of the parent body called Dawat (religious organisations of the Daudi Bohra Faith) regulating their socio-religious needs, its chief aim is to initiate a tradition in the study of Arabic language and the Dawat literature.

After the late Sayyidna Dr. Tahir Saifud-Din, the 51st Religious Head, took it, under his personal care and guidance, the Institution received a new orientation, marked by a synthesis of the great traditions of the past and achievements of modern times. He systematically worked towards harmonizing its concepts, its curriculum and its general outlook and perspective with the dynamics and demands of the new age, without, however, at the same time, affecting the essentials and fundamentals of its

original objectives. Thus, though there is provision for a study of modern Indian and European languages as well as of modern physical sciences, the Jamia has been a centre, in the main, for the study of Arabic language and literature and of the religious sciences.

The Jamia is essentially a residential college with free Institutions, board and lodge, it also provides special facilities for girls. It lays stress on practical experience on the part of the students who are sent during certain periods of the year to towns and villages to participate in or conduct religious functions and ceremonies.

The college claims to have introduced a progressive system of education which is intended not only to assess the capabilities of the students but also to facilitate critical appraisal of the methods of instruction and courses of study. The college has a total course of eleven grades. From the first to the fourth grade, the examination is through written questions only; in the fifth and sixth grades, through quarterly examination in essay-writing, besides written questions, and from the seventh to the eleventh grades, in addition to the above, by viva voce conducted at the end of the session and in the presence of the Religious Head. Its students can appear at different stages for examinations of the Aligarh Muslim University, Aligarh. It also deputed students for further education to Egypt etc. One diploma

Mubtaghal-Ilm and three degrees- the highest being Al-Faqihul-Jayyid- are awarded at respective stages. It also confers special degrees in recognition of meritorious service in the spheres of learning, research and creative activity.

The medium of examination is Arabic and English for Islamic and modern subjects respectively.

The Jamia is housed in a modern building embodying the latest ideas in school architecture. Apart from its own well equipped library, the college has at its disposal the priceless library of the Religious Head of which the rich collection of rare and important books of almost the entire Dawat forms a part.

The institution also has a programme of publication of works on Islamic and religious subjects in Arabic, Gujarati and Urdu. There are about 300 students in the college.

The Jamia is functioning under the dynamic guidance of its Rector, Dr.Najmud-Din, younger brother of the present Religious Head, Sayyidna Dr.M.Burhanud-Din, who looks after the educational and cultural needs of the community. It was mostly at his initiative and suggestion that an Academy of Islamic and Arabic Learning has been recently established at Bombay with the munificent grant of Rs. 2,100,000 by the Sayyidna.

IV.3.2.2 Jamia Arabiya Talimud-Din, Dabhel

This institution, which had in its heyday won international fame and was called the Second Deoband, was started in 1908 under Maulana Ahmad Hasan, in a village Dabhel, 30 KMs away from Surat. Its foundation was laid by the Indian savant of great eminence, Maulana Ashraf Ali Thanawi of Thana Bhevan in Uttar Pradesh. With the arrival from Deoband of such masters of repute as Mufti Azizur-Rahman Uthamani, Maulana Muhammad Anwar Shah Kashmiri, Maulana Shabbir Ahmad Uthamani and the like, it became, within a decade, a full-fledged centre of Islamic learning which attracted pupils from far and wide.

The institution suffered a set back in consequence of partition but was again put on a solid footing through the efforts of its patronbody, the Darul-Ulum, Deoband, and the sustained labours of Maulana Husain Ahmad Madani and Maulana Hifzur-Rahman, who visited Dabhel and reconstituted its management and introduced reforms. It today on /has its rolls more than 500 students, of whom about 50 are from African countries, 25 from Maldivé Islands and the rest from Indian States. The number of those who have so far completed their courses here exceeds one thousand.

It follows a slightly modified version of the Nizami Syllabus. Starting with the grade of religious teaching in Urdu, followed by two grades of Persian language, it has six grades of higher Arabic studies which cover the Nizami

curriculum. There is a special course for intensive study of Tradition and there is also a 3 year course for Tajwin (Science of Pronunciation of the Quran). There is also a section of Handicrafts where tailoring, watch-repairs, electrical wiring, etc., are taught to pupils outside their study hours.

The Jamia has a group of fine buildings including a large splendid mosque constructed recently. The various sections of the Madrasa such as the Library and Reading Room, Office, Class-rooms, workshops, etc., are housed in two spacious double storied buildings. Its Boarding House providing free board and lodge to the majority of boarders, occupies two buildings, one of which, a modern construction, has a spacious dining hall with a capacity to seat 500 persons at a time, a kitchen, guest-rooms, etc. The Madrasa also has a building meant for teachers' quarters.

The Jamia's Department of Religious Decrees has rendered great service to the people of the region by advising them in religious matters and Islamic Law through regional language.

It has a well-maintained library containing a large number of rare and useful books on various Islamic subjects. Books worth three to five thousand rupees are added to it annually. There is also a Reading Room which gets a number of daily newspapers and journals in Gujarati, Urdu, etc.

Though the Jamia is strictly an institution of Islamic learning and has not been associated with politics, its teachers did take active part, during the national upsurge of the early twenties and thirties of the present century, in the Dandi March and the Bardoli Satyagraha movements. It was under the guidance of Maulana Anwar Shah Kashmiri, the then Head of the institution, that Mahatma Gandhi obtained through the late Maulana Hifzur-Rahman and other savants the text of a Saying of the Prophet of Islam pertaining to salt, water and forage, which indirectly supported his stand on the Salt Satyagraha. Again, when the property of the participants in the Satyagraha Movement, mostly non-Muslims, was being auctioned by the British rulers, its Department of Religious Decrees advised the Muslims of Bardoli and other places that purchase of such property was against the spirit of Islam.

The noteworthy service that this Jamia has rendered, in the footsteps of the Darul-Ulum, Deoband, is the successful inculcation among the Muslim population of the region, of the true spirit of religion, divested of a large number of innocations in religious practices and beliefs.

The Jamia's Department of Publications, called Majlisilmi (Scientific Society), has to its credit a number of important and valuable publications in Arabic, printed in India as well as in Cario, some of which have earned world-wide acclaim.

IV.3.2.3 Jamia Hussainiya, Rander

This centre in western India, imparting instruction on the lines of Darul-Ulum, Deoband, owes its existence to the untiring efforts of Hakim Muhammad Ibrahim and his brother Maulana Muhammad Husain, alumni of the Madrasa Aminiya, Delhi, and Hafiz Ahmad Mota. It was inaugurated at Rander in Surat by the great savant and exponent of Tradition, Maulana Khalil Ahmad of Saharanput, in 1917. The Jamia owes its progress to the younger brother, Maulana Muhammad Husain, who strove in general to preach and propagate Islam in its true perspective, and thereby bring about the moral and spiritual uplift, and facilitate the study of Islamic sciences, among the Muslims of Gujarat particularly.

This Jamia follows the Nizami Syllabus and imparts instruction in the Quranic Sciences including the Tajwad, Tradition, Islamic Law and Principles of Islamic Law, Grammar and Syntax, Arabic Language and Literature, etc. Attention is also paid to the teaching of Persian and provision exists for training in some handicrafts. The Jamia has on its rolls about 500 students most of whom are from Gujarat and a few from abroad. It has so far produced more than 300 graduates and more than 500 Huffaz.

The Institution has separate Departments for Quran, Tradition, Religious Decree, Tabligh, Handicrafts, besides the Library, which are housed in spacious buildings. A

Boarding House comprising two recently constructed blocks is also attached to it, providing free board and lodge to its inmates. Its library has more than 10,000 books on different subjects relating to the curriculum.

Its Department of Tabligh has brought out publications in Arabic as well as in Urdu and Gujarati on various topics and subjects, including Fundamentals of Religion, some of which have been widely acclaimed.

IV.3.2.4 Darul-Ulum Madrasa Ashrafiya Arabiya Islamiya, Rander

This Madrasa, also at Rander, is almost contemporaneous with the Darul-Ulum, Deoband. Named after the father of its founder, Haji Ismail (son of Haji Muhammad Ashraf), who endowed his entire property for it, this institution was started at the instance of the celebrated authority on Tradition, Maulana Ahmed Ali of Saharanpur.

This Madrasa also provides instruction on the lines of the Nizami Syllabus, and the subjects taught are the Quran with special emphasis on the Tajwid, Tradition, Islamic Law and its Principles, Hifz (committing Quran to memory), Arabic language and literature, Persian and Urdu. Among its alumni are Maulana Hafiz Ismail, Maulana Ghulam Muhammad Sadiq (whose greatest contribution is rendering of considerable religious literature in Gujarati, including the translation, completed by his son Maulana Abdur-Rahim, of the Quran), Qazi Rahmatullah, Maulavi Sadullah and others.

The Darul-Ulum Ashrafiya also has a Boarding House

attached to it, which provides free accommodation and also, in most cases, free meals, to more than 100 boarders, including some from African countries.

It also runs a Department of Tabligh which publishes books and tracts on religious subjects, mostly in Gujarati, for the common people. It has also established primary institutions or small madrasas for religious instruction in more than thirty villages of the region.

Jamia Arabiya Talimul-Islam, Anand

This centre of Islamic learning in central Gujarat was founded first at Tarapur, a small town near Cambay in Kaira district, in 1919, by Maulana Ghulam Nabi, but was shifted six years later to the nearby town of Anand, where the foundation of its buildings was laid by Maulana Mufti Kifayatullah of Delhi. The Madrasa was run for some years by the founder but in 1946 its management was entrusted to an Advisory Board consisting of eminent savants from other parts of Gujarat, and it was then converted into a seat of higher education in Islamic learning. It provides instruction according to the Nizami Syllabus, in various subjects like the Quran, Tradition, Islamic Law, etc. The regional language, Gujarati, is also taught upto the primary level and, in addition, arrangements exist for training of such handicrafts as tailoring and book-binding.

The institution has on its rolls more than 300 students,

about half of whom receive free board and lodge in the Boarding House attached to it. It has on its staff scholars who have graduated from prominent Madrasas like those at Deoband, Delhi, etc.

IV.3.2.5 Darul-Ulum Shah Alam, Ahmedabad

This Madrasa, named after the fifteenth century patron saint of Gujarat, Hazrat Shah Alam Bukhari, was started in 1951 with the sowed aim of fighting the growing influence in the region of the Deoband School of religious thought and providing a religious university, where Islamic sciences could be taught.

It provides instruction in current religious sciences like the Quran, Commentary, Tradition, Islamic Law, Logic and Philosophy, Persian, Urdu etc., to students, mostly from Gujarat and Rajasthan, and has free boarding and lodging facilities for most of them. It also runs classes for Hifz.

It brings out a Gujarati monthly called Taiba devoted to religious matters.

IV.3.2.6 Darul-Ulum, Ahmednagar

This institution perhaps first of its type in southern Maharashtra, was started in 1962 in the premises of one of the mosques of Ahmednagar, the one-time capital of the Nizam

Shahi dynasty. It was shifted four years later to the premises of the Khānqah-i-Alamgiri.

It imparts training in elementary as well as higher grades of Islamic learning and follows the Nizami Syllabus. It attracts students not only from the neighbouring districts but also from far off places like Bombay, Malegaon, Amraoti in Vidarbha region and from other States like Tamil Nadu and Gujarat. It has about 100 students on its rolls. It also runs a class for Hifz (Learning the Quran by heart) which has a strength of about 20 boys.

There is also a Boarding House providing free board and lodge to the outside students. Its library has over 3,000 books, some of them quite rare.

IV.3.2.7 Darul-Ulum Khaliliya Nizamiya, Tonk

A prominent centre of Islamic learning in Rajasthan is the Darul-Ulum Khaliliya Nizamiya. It was founded under the patronage of the Tonk Ruler, Nawwab Ibrahim Ali Khan, in 1899, by Maulana Hakim Barakat Ahmad, a reputed physician and versatile scholar, and had in its heyday catered to the educational needs of students not only from various parts of India but also from different Islamic regions like Centre Asia, Afghanistan, Iran, etc. It is now run mainly through the efforts of Hakim Zahir Ahmad Barakati and his colleagues.

It provides, like other centres of this type, free instruction and also maintains a Boarding House, which pro-

0
 provides free board and lodge to orphans and students of inadequate means. Its syllabus, based on the *Dars-i-Nazami*, with some additions lays particular emphasis on *Hifz* and *Tajwid*. After independence, Hindi, Urdu and English have also been included in its curriculum. The institution also holds various examinations for the *Jamia Urdu of Aligarh*, *Rashtra Bhasha Prachar Samiti of Wardha*, and *Hindi Sahitya Sammelan, Allahabad*.

IV.3.3. Centres of learning - Eastern India

IV.3.3. Calcutta Madrasa, Calcutta

The *Madrasa Aliya* or *Calcutta Madrasa*, a celebrated institution run by the Government of West Bengal, was first established in 1780 under orders of the Governor General, Lord Warren Hastings. It has since been not only one of the very few leading institutions in the eastern part of the country, but also had the unique distinction of being, in addition to a teaching institution itself, an affiliating body for the various large and small madrasas of Islamic learning in undivided Bengal. Its Principal also acted as the Registrar of the Central Madrasa Examination Board, which conducted these examinations, namely, Junior Alim, Senior (Fazil) and Title (Mumataz) respectively, after six, eight and ten years' study.

In its career of about two centuries, the Madrasa has seen great ups and downs and frequent changes in its curri-

culum. Prior to independence, a new curriculum was introduced in the Islamic schools of Bengal which prepared students for the High Madrasa and Islamic intermediate, equivalent to the Matriculation and Intermediate Examinations of the Calcutta University, with provision for such subjects as English language, Mother-tongue, Geography, Islamic History, Arabic Literature, Theology, etc., making them eligible for admission to the Bachelor of Arts classes. This was distinct from the old pattern of Junior and Senior Courses, under which instruction was given in Islamic Law, Arabic Language and Literature, Grammar and Syntax, Logic etc., in a six year term leading to the Junior course, and in Quranic commentary, Tradition, Islamic Law and its Principles, Arabic Literature, Islamic History, Logic and Philosophy, etc., for another two years for the Senior Course. Those doing the Senior Course could go in for specialization-Title examination-in their Traditional Science or Islamic Law which was a two-year course. Under this curriculum, too, provision was made for the teaching of English, Mother-tongue, Geography, etc.

The Examination of this Section were conducted by the above mentioned Central Madrasa Board. The Madrasa was, for a short time after independence, without an Arabic Section, as it was shifted to Dacca, but within a year or so, it was started afresh, and the Board was re-constituted under the name of West Bengal Madrasa Education Board.

The Calcutta Madrasa continues to be an affiliating body,

its Principal acting as the Registrar of the said Board. Under the present syllabus, courses of study lead to Junior, Senior and Title examinations as detailed above.

The Calcutta Madrasa has had such eminent scholars and educationists as Maulana Majdud-Din alias Maulavi Madan, Colonel W.N.Less, Mr. Metcliffe, H Blochmann, Shamsul-Ulama Hidayat Maulana Kamalud-Din-A.H. Harley, E. Denison Ross, Shamasul-Uluma Hidayat Hussain, Maulana Said Ahmad Akbarabadi and the like among its Principals, while savants like Agha Ahmad Ali, Maulavi Abdul-Haq, Maulavi Khadim Hussain and Maulana Izaz Hussain have been on its staff.

The Madrasa is housed in a building of its own which was constructed in 1827.

IV.3.3.2 Madrasa Islamiya Shamsul-Huda, Patna

It was originally founded in 1912 by Mr. Nurul-Huda of Patna to impart education according to the Dara-i-Nizami, and was handed over, along with its endowed property, in 1920 to the State Government. The latter thereafter carried out a few modifications in the said Syllabus and also instituted a Madrasa Examination Board to which a number of other madrasas in the State were affiliated. Again in 1936, a Committee appointed for the revision of the Syllabus framed a new course of studies which was further amended in 1954, which while retaining the 15 year basic course of Islamic studies-the Quran, Tradition, Islamic Law etc., recommended

teaching of English, Hindi, Mathematics, History, Geography, General Science, etc. The 15 year course comprised a 3 year Primary, 4 year Middle, 2-year Higher, and 2 year each of Maulavi, Alim and Fazil courses. The last mentioned provides for specialization in any one of the subjects like the Quranic Sciences or Tradition or Theology. The Madrasa also has a special section for Hifz.

Its library has a collection of about 9,000 books on various subjects. There is also a Boarding House attached to the Madrasa, accommodated in three buildings, expenditure on which is partly met from the property endowed by the founder. It provides free board and lodge to deserving students.

Among the eminent scholars who have served the institution as teachers are Maulana Mushtaq Ahmed Kanpuri, Maulana Asghar Hussain Bihari and Maulana Shah Ubaidullah Qadiri. Its alumni include such prominent names as Maulana Ahah Taqi-Hussain Balkhi, Shah Sabibul-Haq Imadi, Professor Dr. Mukhterud Din Ahmed, Maulana Masudur-Rahman, Professor Sadrud-Din, Principal Hakim Abdul-Ahad and S.M. Hashim Maududi.

IV.3.3.3 Jamia Rahmaniya, Monghyr

This Madrasa was founded in 1927 at Monghyr, a district headquarters in north Bihar, on the lines of the Darul-Ulum

Nadwatul-Ulama of Lucknow, by Maulana Muhammad Ali of Monghyr, one of the founders of the latter, and named by him after Maulana Fazlur-Rahman Ganj-Muradabadi, his spiritual guide and a great divine of the 19th century. It was, however, put on a sound footing by Shah Minnatullah Rahmani, the then Amir-i-Sariat of Bihar State, who succeeded to head the Khanqah-i-Rahman in 1942.

The Madrasa follows a 15 year course of study, in which six years are devoted to Primary and the remaining nine, to Higher education. In the first three years of the Higher classes, along with the Fundamental Islamic Sciences, subjects like History, Geography, Arithmetic, General Sciences, subject Hindi and English are taught. The remaining six years are devoted to extensive instruction in Islamic subjects like Arabic Literature: a four-year course leads to the Alim and to the next two years' study to the Fazil degree, which is the highest degree awarded by this institution. In addition, there is a special course of one year's duration for instruction in Islamic learning and religious sciences like the Quran, Tradition, Islamic Law and Islamic History to interested students of modern schools and universities.

The students are served by a well-equipped library containing more than 13,000 titles in Arabic, Persian and Urdu. Attached to the Madrasa is a Boarding House providing board, lodge and other amenities.

This Madrasa is also an affiliating body for other

Madrassa in the region.

IV.3.3.4 Darul-Ulum Ahmadiya Salfiya, Laheriasarai

This institution, the most important of its kind in Darbhanga district of Bihar, was founded by the great traditionist, Maulana Abdul-Aziz Rahimabadi, at Laheriasarai, in 1917, to provide higher instruction in Arabic. Now it also prepares students for the Matriculation examination.

The Madrasa is located in a spacious building spread over a vast area. It has a library of more than 5,000 books. It owns an electric litho press which prints a weekly, run by the institution, and other books.

IV.3.3.5 Darul-Ulum Latifi, Katihar

This Madrasa was founded in about 1940 by Maulana Muhammed Abid of Malda at Katihar in Purnea district of Bihar. It was originally housed in an old mosque, but later it was shifted to a new spacious building constructed for it.

The Madrasa provides instruction in Quranic Commentary, Tradition, Islamic Law, Literature, Logic and Philosophy, Geography, History, etc. It has on its rolls about 300 boarder-students, who receive free board and lodge, text books, etc.

D, Central India

IV.3.3.6 Darul-Ulum Tajul-Masajid, Bhopal

The Darul-Ulum Tajul-Masajid of Bhopal—a major centre of learning during the reign of Nawwab Shah Jahan Begam and her consort Nawwab Siddiq Hasan Khan, himself a profound scholar and author of many books in Arabic—is housed in the most outstanding monument of the city, the Tajul-Masajid, which is calained to be the largest but still incomplete, mosque of India.

This institution, hailed as the Nadwa of Central India was started at the instance of the late Sayyid Sulaiman Nadwi, through the efforts of, and has been maintained, almost single-handed by the moving spirit behind it, Maulana Muhammad Imran Khan Nadwi, a product of the Jamia Al-Azhar of Cario and sometime Secretary of his alma meter, Darul-Ulum Nadwatul-Ulama, Lucknow.

Founded in 1948, it is by far the most important seat of Islamic learning in Central India, imparting instruction in Arabic Language and the Islamic Sciences to students coming from various parts of India. It follows the syllabus prescribed by the Darul-Ulum Nadwatul-Ulama of Lucknow, which aims at a sumtjesis of religious, temporal and technical construction and lays particular emphasis on the teaching of Arabic language, which is considered to be the basic requirement for acquisition of the Islamic sciences and discourages proliferation of subjects.

Of the three departments of this Darul-Ulum, one is the Primary Section in which elementary instruction in Urdu, Arithmetic, Reading of the Quran and Basic Principles of Religion is given, the second is the Hifz Section in which apart from the above. Hifz and Tajwid are taught, and the third is the Arabic Department in which apart from higher training in Arabic, religious, sciences are taught. In addition to the religious sciences, such social sciences as are considered necessary, e.g. History, Geography etc. are also taught. English and Hindi too find place in the curriculum.

The Darul-Ulum also maintains a good library.

It is also publishing a fortnightly in Urdu entitled Nishani-i-Manzil, Since its very inception.

A Boarding House is attached to the institution.

The Darul-Ulum encourages its students to take part in the Tabligh Movement which aims at a life of righteousness and religiosity and regularly hosts the three-day annual gathering of this movement which is attended by more than 50,000 persons from all over India as well as abroad.

IV.3.3.6 Jamia Islamiya Arabiya, Bhopal

This Madrasa is housed in the premises of the Masjid Tarjumawli in the Motia Prk locality of Bhopal. It was started in 1959 through the efforts of Maulana Sadrud-Din, a reputed scholar of the city, and his colleagues in the

Committee specially formed for the purpose.

It follows a syllabus which is based on the Dars-i-Nasami, with some modifications and runs in all seven departments, namely Arabic or Higher of Eight grades. Hafz of three years' duration, Primary of the five grades, Qirat (Science of Reciting the Quran) and Tajwid, Tabligh, Publications, Tailoring and Calligraphy and Penmanship, of these the Arabic Department is meant to provide proficiency in the religious sciences as well as in Logic, Philosophy. Arithmetic, Grammar and Syntax, History, etc., as prescribed in the Dars-i-Nizami, while the Primary Section provides instruction in the Fundamentals of Religion, Arabic, Urdu, Persian, Hindi, Arithmetic Geography, History, General Sciences, etc. The institution proposes to establish two more sections, namely, the Departments of Handicrafts and Arts and of the Indigenous Medicine.

The Madrasa has a Boarding House attached to it, which provides accommodation to about 200 boarders, some of them gratis, and in few deserving cases, even incidental expenses on clothes, books and medical treatment are also borne by the establishment.

IV.3.37 Jamia Arabiya Islamiya, Nagpur

This Madrasa, a leading institution of its kind in the central region, was founded in 1940 by Mufti Abdur-Rashid Khan of Fatehpur and has been a staunch exponent of the

Bareilly School of the Bareilly School of religious thought.

It follows its Bareilly prototype in its syllabus as well as the duration of the course. It also prepare students for Diploma Courses in Oriental Learning of the Nagpur University.

The Jamia has on its rolls about 200 students. It also runs a Boarding House-cum-Orphanage with a capacity of about 50 students who are provided with free board.

It has established five branches in different towns of Andhra Pradesh, Madhya Pradesh and Maharashtra, and its products have started small of medium sized madrasas in different parts of western and central India.

IV.3.4 Centres of learning -Southern India

IV.3.4.1 Jamia Nizamiya, Hyderabad

This Madrasa is the principle centre of Islamic learning in Hyderabad in the present times. It was founded almost at the same time as the Darul-Ulum, Deoband, by Shaukhul-Islam Maulana Muhammad Anwarullah Khan Fazilat Jang, as great servant of his time and a leading disciple of Haji Shah Imdadullah Makki, In over a century, this institution has produced a large number of scholars not only from south India but also from other parts of the country and abroad. Though initially, like Deoband, it was run on public subscription; it later on received munificent

recognised as equivalent to the Diploma in Oriental Learning of the Osmania University. About 700 students appear at all these examinations every year.

The Jamia has a Department of Religious Decrees, a well equipped library of over 20,000 printed books and manuscripts on various subjects with a Reading Room, a Debating Society and Boarding House accommodation about 150 boarders out of its total strength of 300 pupils.

The Jamia has a Department of Publications also which has brought out over 90 titles including translations.

Incidentally, it may be mentioned here that it was at the instance of the founder of this institutions that the world-famous Department of Islamic Publications, Dairatul-Maarifiyl-Osmania of Hyderabad, described elsewhere in the following pages (p 86, infra), was founded and the professors of the Jamia were associated with the editing of a number of texts published by it. Likewise, some of these professors also founded a Department for Research in and Publication of Texts on Hanafi Law (P.91) which has so far brought out 19 works on the subject, which have been well received in India and abroad.

The Jamia has a proposal for affiliation of large and small religious madrasas in the region, a College of religious education for ladies, Centres for instruction in

Commentary and Tradition for adults, a Department for Research on present-day problems and publication of a journal.

The Jamia has produced eminent scholars, theologian theologians, teachers and administrators who have made their mark in different spheres of life as well as in the academic field. Prominent among its alumni apart from the members of the erstwhile royal family of the Nizams including its rulers are Maulana Abdul-Basit, the pioneer of the independence movement in the erstwhile Hyderabad State, Maulana Munirud-Din, the Khatib of the Mecca Masjid, Hyderabad, Professor Dr. Abdul-Haq, Professor Abdul-Majid Biddiqu, Dr. M. Hamidullah the celebrated jurist and scholar of international renown, Dr. M. Maulana Shaikhan, Ahmad Shattari, Hakim Muhammad Samadani, Qandahari, the living spirit until very recently, behind the Majlis Ihyaul-Marrifin-Nomaniya (p.91, infra).

IV.3.4.2 Darus-Salam Comerabad

South India proper had not lagged behind in the matter of instruction of Islamic studies. In the States of Kerala and Tamil Nadu, apart from the departments at Universities, there are a number of institutions imparting education in Arabic and Islamic subjects. The most outstanding of these, perhaps, is the Darus-Salam at Comerabad, situated in a picturesque valley at a distance of about five kilometers from Ambur Railway Station in North Arcot district of Tamil Nadu.

The Darus-Salam was founded in 1924 by Haji Kaka Muhammad Umar, a businessman by profession, after whom the locality received its name, with the cooperation of some of the this trade-partner, the late Haji-J.Abdul-Karim of Ambur. Intended to impart education in Quran, Tradition and Islamic Law, its most outstanding feature is that instead of giving education in any particular school of Religious Law, it has facilities for instruction in all the four school of religious thought with a view to eliminate factional differences and broaden the outlook of the students. The college has also facilities for teaching some modern subjects. The medium of instruction is Urdu.

The college is housed in an imposing double-storied building of its own and has a Hostel attached to it, which provided free board and accommodation to about 150 students. It has spacious play-grounds and also runs a free Unani dispensary.

The course of studies of the college is of 8 years' duration and comprises Commentary on the Quran and its Principles, Tradition and its Principles. Jurisprudence and its Principles. Logic and Philosophy, History and Literature, all in Arabic, It also included teaching of Higher Persian.

It prepares students for the Matriculation Examination

and for Diplomas in Oriental Learning of the University of Madras, to which it was affiliated in 1927 and for the Degree course in Arabic of the same University, called Afzalul-Ulema.

The college plans to start a Research and publications section and Post-Graduate courses in different subjects. Education is free and books are also provided free of cost. There is a library attached to the Darus Salam: started by the founder's son, Haji Kaka Muhammad Ibrahim, who named it after his father 'Umar Library', it has got large number of valuable and rare books in Arabic, Persian, Tamil, English and Urdu.

The total number of students units rolls in 250 some of whom hail from foreign countries like Maldives, Ceylon, Burma, Malaysia, Singapore, etc.

Its graduates, who use the suffix 'Umeri' to their names, are employed in various schools and colleges throughout South India, as teachers of Persian, Arabic and Islamic studies. Quite a few of them have made their names in the field of research and literature; and most outstanding of these is Professor Muhammad Yusuf Kakan Umeri, Head of the Department of Arabic and Islamic Studies in the University of Madras.

The college is run by a registered committee called Jami Darus-Salam Committee and is financed from the income

from endowment made for its, as also from subscriptions, donations and an annual grant from the Government of Tamil Nadu.

Recently, the Jamia has established an Institute for Introductory Studies on Islam, which was inaugurated on 17 April 1977 by Shaikh Muhammad Nasir Abdi, Secretary-General of the Darul-Ifta Wad-Dawa of Saudi Arabia. The object of the Institute is, among to other things, to publish translations of Arabic books on Islamics into Urdu as well as Dravidian languages, particularly Tamil. The Institute also aims to meet the challenges of the modern trends in the light of Islamic teachings.

IV.3.4.3 Madrasa Baqiyatus-Salihah, Vellore

This old institution of Vellore, headquarters of the North Arcot district, was started in 1883 by Maulana Shah Abdul-Wahhab Qadiri, a renowned scholar and saintly person of his time, and has been in fact the parent institution for a number of other centres of Islamic learning in the South, particularly in Tamil Nadu.

The Madarasa provides instruction in various branches of Islamic knowledge on the usual pattern of religious schools. Initially, it had a strength of over 250 students, which in recent years has come down.

In its life nearly a century, it has been responsible for the spread of Islamic learning not only in South India but also in South East Asia. The Madrasa is mostly attended

by students from outside who are provided with free board and lodge on the premises.

A primary school for the local students, numbering about 200, is also run under its auspices.

The students of this Madrasa have in the past either established such, madrasas or served in similar institutions in Burma, -Malaysia, Indonesia, Maldivé Islands. etc., apart from various places in South India.

IV.3.4.4 Madrasa Muhammadi, Madras

This Madrasa, founded in 1891, was at the turn of the century an important centre of Islamic learning in the South and was served by eminent savants of international repute. Now a shadow of its former self, it continues to impart education in Islamic learning, on the lines of the Nizami Syllabus with minor adjustments, to about 100 students in different grades.

Its library has more than 5,000 manuscripts and printed books on different subjects in Arabic, Persian and Urdu.

It has the Prince of Arcot as the patron and the Government Sar-Qazi of Madras as its Principal.

IV.3.4.5 Jamiliya Arabic College, Madrasa

The Madrasa-i-Jamiliya, as it was called at the time of its inception, owes its existence to the

donation by its founder, Mr. Muhuiud-Din Jamal, who also endowed, for its recurring expenditure, property worth lakhs of rupees.

It has a Boarding House which provides free board and lodge and even clothing to the deserving students.

It is now the premier institutions in Madras imparting instruction in Arabic and different branches of Islamic knowledge.

IV.34.6 Madrasa-i-Niswan, Vaniyambadi

Vaniyambadi an old place near Omerabad in North Arcot district, has been an important centre of Islamic learning in the past, Even now it boasts of a number of madrasas some of which are Manba Amwarul-Ulum, Madanul-Ulum and Ishaatul-Hasanat, each of which provides facilities of for the study of higher learning.

Special mention may, however, be made of the Madras-i-Niswan (College for Ladies) which is run for over sixty years by a social organisation of the local Muslims.

In this institutions, about 800 girls receive education in Islamic religious sciences in different grades. It serves as an important centre for imparting this type of education not only to the girls of the State viz., Tamil Nadu, but also fulfils the need of foreign countries like

Ceylon, Malaysia, Singapore, Indonesia, Hong Kong and South Korea.

It also has a hostel attached to it.

A similar institution for ladies called, Jamiatus-Salihah (College for Ladies), has been started in recent years at Malegaon in Nasik district of Maharashtra. Another Madrasa for ladies exists at Jainpur in Azamgarh district of Uttar Pradesh under the name Jamiatul-Banat (Girls' College). The last-mentioned also caters to the needs, in respect of religious education, of the neighbouring countries like Nepal and Tibet.

IV.3.4.7 Jamia Muhammadiya Arabiya, Raidurg

It was started about fifty years ago under the auspices of a local organisation called Anjuman-i-Muhammadiya, founded by Maulana Ismail. It provides instruction in elementary Urdu, Islamic sciences and Oriental learning on the lines of the Darul-Ulum of Comerabad and also prepares students for the various Diplomas and Degree in Oriental learning, including Afzalul-Ulama of the Madras University, Raidurg is in Anantpur District of Andhra Pradesh.

The Jamia comprises in Arabic College providing education in Islamic sciences is, Quranic Commentary, Tradition, Islamic Law, Grammar and Syntax, Logic and Philosophy, Rhetoric, Geography, History, etc., spread over a period of eight years; an Oriental College preparing students

for examinations in Oriental learning of the University of Madras- the entrance to these two being open to students who have completed the government recognised seven-grade course in Urdu of the Elementary School, also run by the Society; a Department of Tabligh, which aims at religious awakening among the Muslims of the region, particularly in out-of-way places; a publications Department which publishes pamphlets and booklets on religious topics and distributes them free on certain occasions, a Department of Religious Decrees; and a Department of Handicrafts which aims at providing training in tailoring, weaving and book-binding. Education is free.

The Jamia also has a library containing books in Arabic, Persian, Urdu, English and the regional languages like Telugu, Tamil, Kannada, Malayalam, etc. It also provides facility of issue of books by post. It has a Reading Room which subscribes to newspapers and periodicals.

It also has a Boarding House attached to it.

IV.34.8 Islamiya Arabic and Tibbi College, Kurnool

The college had a small beginning as Islamiya Madrasa-i-Arabiyyam established at Kurnool in Andhra Pradesh in 1896, at the instance of Maulana Sultan Ahmad of Rawalpindi, for imparting education in Arabic language and Islamic ideology, and its first one-man staff was Principal-teacher Maulana Muhammad Umar, an erudite scholar from nearby Bellary, Later, it attracted students from all parts of south India including

Malabar and Cochin and also from some South-East Asian countries. With its status raised in 1923 to that of a college, on re-orientation of its curriculum, it was renamed as Islamiya Arabic College and affiliated to the University of Madras for its degree and diplomas: Afzalul-Ulama (Arabic), Munshi Fazil (Persian) and Adib Fazil (Urdu).

A Department of Indigenous (Unani) Medicine, with a Unani dispensary was added to the College in 1953, and it prepares students for the Degree in the said discipline. Since 1956, the College, the biggest institution of its kind in Andhra Pradesh, is affiliated to the Sri.Venkateswara University, Tirupathi.

A majority of teachers in Arabic and Persian working in various educational institutions of south India and of those practising Unani Medicine are products of this College.

IV.3.4.9 Madrasa Alia Arabic College, Kasargod

This Madrasa, established in 1941, has prescribed a syllabus which is a balanced combination of religious and temporal sciences. On the one hand, it provides instruction in Islamic Sciences like Commentary, Tradition, Islamic Law, Scholastic Philosophy, Grammar and Syntax, Logic and Philosophy, and on the other, it teaches such subjects in languages and humanities as English, Hindi, Malayalam, Urdu, Mathematics, Social studies, Science

and Politics. It prepares students for the degree of Afzalul-Ulama in Islamic learning.

It has on its rolls about 400 students.

Kasargod is in the Cannanore district of Kerala.

IV.3.4.10 Rauzatul-Ulum Arabic College, Feroke

This is another premier institution of Kerala providing instruction in Islamic learning. It was started in 1942, initially at Anakyan near Manjeri in Calicut district by Maulavi Abu Sabah Ahmed Ali who had obtained his Master's degree in Arabic from the Al-Azhar University of Cairo. It was then shifted to Manjeri in 1944 and finally again, four years later, to the present place, about 15 kilometers from the district headquarters, Kozhikode.

The College run by a Management Committee is housed in its own building and provides residential facilities including free board and lodge to all its students; education is also free.

The College was initially affiliated to the University of Madras in 1945 and is now affiliated to the University of Calicut. It prepares students for the Afzalul-Ulama degree in Arabic, through a 9-year Oriental High School, 1-year Arabic Entrance, 2-year Preliminary Afzalul-Ulama and 2-year Final Afzalul-Ulama course.

It has about 200 students on its rolls.

IV.3.4.11 Jamia Madinatul-Ulum Arabic College, Pulikkal:

This Madrasa was founded in 1947, first at Tirup Tirurangadi and later shifted to Pulikkal in Malppuram district of Kerala to facilitate Islamic studies in the region. The largest institution of its type in Kerala, it is managed by the registered Association of the Kerala Jamiatul-Ulama.

Its course of studies is restricted to Islamic sciences which are taught in three grades leading to the Afzalul-Ulama degree. The students of the first grade are taught elements of Arabic language like reading, elementary grammar and syntax, fundamentals of religion like reading and reciting the Quran and memorising few portions thereof, Biography of the Prophet, and basic religious beliefs and ceremonies. Student of this grade are also taught the regional language, Malayalam. In the second and third grades, higher training is given in various branches of Islamic learning like Commentary, Tradition, Islamic Law and its Principles, Grammar, Rhetoric, Arabic Language and Literature, Islamic History, Astronomy, Geography, Mathematics etc., the students are also taught English and Urdu. There is also a provision for a one-year course for specialisation in one of the main branches of higher Islamic learning.

It has one its rools more than 100 students, on whom half, including a few lady students, are receiving instruction in Higher grade. The Madrasa has also a Boarding House attached to it which provides free board and lodge to its inmates numbering about two-thirds of its total strength.

Apart from the regular madrasas of this type, there are, quite typical of Kerala, a number of orphanage-cum-madrasa institutions which provide, along with free board, lodge, clothes and other necessities of life, elementary instruction in Islamic learning. Some of these are; Jamian'Dawat Tablighil-Islam, Kozhikode, founded in 1921; Orphanage and Madrasa at Tirurangadi, founded in 1943; Cheraman Malik Manzil Orphanage and Madrasa, Cranganore, founded in 1950; Darus-Salam Orphanage and Madrasa, Tellicherry; Muslim Dharma Paripalanan Sangham and Madrasa, Tirut; Orphanage and Madrasa, Adithnathkera, etc.

The Institutions described in the foregoing pages are only a few of hundreds of similar institutions throughout the length and breadth of the country. A list enumerating some of the more important ones have been mentioned for reference.

IV.4. List of other Madrasas

IV.4.1 Northern India

1. Madrasa Husain Bakshah, Delhi.
2. Madrasa Naziriya, Delhi.
3. Madrasa Aliya, Fatehpuri, Delhi
4. Madrasa Arabiya Islamiya, Nuh, District Gurgaon (Haryana).
5. Madrasa Miftahul-Ulum, Jalalabad, District Saharanpur (U.P.)
6. Madrasa Imdadul-Islam, Meerut (U.P.)
7. Madrasa Faiz-i-Am, Siwhari, District Bijnor (U.P.)
8. Madrasa Qasimiya Arabiya, Nagina, District Bijnor (U.P.)
9. Madrasa Imdadiya, Moradabad (U.P.)
10. Madrasa Faiz-i-Am, Kanpur (U.P.)
11. Madrasa Aliya Islamiya, Chila, Amora Dist. Moradabad
12. Madrasa Ainul-Ilm, Shahjahanpur (U.P.)
13. Madrasa Izaziya, Shahjahanpur (U.P.)
14. Madrasa Arabiya-Quraniya, Etawa (U.P.)
15. Madrasa Israil, Sarei Mir, District Azamgarh (U.P.)
16. Madrasa Faiz-i-Am, Maunathbhanjan, District Azamgarh (U.P.)
17. Madrasa Ahmadiya, Faizabad (U.P.)
18. Madrasa Kanzul-Ulum, Tanda, District Faizabad (U.P.)
19. Madrasa Quraniya, Jaunpur (U.P.)
20. Markazi Darul-Ulum, Varanasi (U.P.)
21. Madrasa Diniya Islamiya, Gahzipur (U.P.)
22. Madrasa Chashma-i-Rahmat, Ghazipur (U.P.)
23. Madrasa Hanafiya, Gonda (U.P.)
24. Madrasa Arabiya Jafariya Hidayatul-Ulum, Basti (U.P.)
25. Jamia Arabiya Masudiya, Bahraich (U.P.)
26. Madrasa Masudiya Nurul-Ulum, Bahraich (U.P.)

IV.4.2 Western India

1. Madrasa Muinī a,
Ajmer (Rajasthan)
2. Darul-Ulum Furqaniya,
Tonk, District Jaipur
Rajasthan)
3. Darul-Ulum Nasiriya,
Tonk, District Jaipur
Rajasthan)
4. Darul-Ulum, Chhapi,
District,
Banaskantha (Gujarat)
5. Madrasa Falah-i-Darain,
Tadkeshwar, District
Surat (Gujarat).
6. Madrasa Darul-Ulum
Imdadiya,
Bombay (Maharashtra).
7. Madrasa Arabiya Mif-
tahul-Ulum, Bhiwadndi,
District Thana
(Maharashtra).
8. Madrasa Madinatul-Ulum,
Nagpur (Maharashtra).
9. Madrasa Husiniya,
Sriwardhan, District
Kolaba, (Maharashtra).
10. Madrasa Anwarul-Ulum,
Rajapur, District Ratna-
-giri, (Maharashtra).
11. Madrasa Fauqaniya,
Osmanabad (Maharashtra).

IV.4.3. Eastern India

1. Madrasa Islahul-Muslimin,
Patna (Bihar).
2. Madrasa Aziziya,
Bihar - Patna

3. Madrasa Aziziya,
Bihar Sharif (Bihar)
4. Madrasa Hanafiya,
Normaiya,
Danapur, District
Patna, (Bihar)
5. Madrasa Ashrafiya,
Naya Bhojpur, District,
Shahabad (Bihar).
6. Madrasa Ahmadiya,
Arrah, District Shaha-
bad (Bihar)
7. Madrasa Qasimiya Isla-
miya, Gaya (Bihar).
8. Madrasa Anwarul-Ulum,
Gaya (Bihar)
9. Madrasa Jamiul-Ulum,
Mazaffarpur (Bihar)
10. Madrasatul-Islah,
Khujwah, District,
Saran (Bihar)
11. Madrasa Imdadiya,
Darbhanga (Bihar)
12. Madrasa Imdadiya,
Laheriasarai,
District Darbhanga
(Bihar).
13. Madrasa Sultaniya,
Cuttack (Orissa).
14. Madina Darul-Ulum,
Akra, District 24-
Parganas
(West Bengal).
15. Madrasa Ziya-ul-Islam,
Sundarban, District Bir-
bhum (West Bengal).
16. Darul-Hadith,
Badarpur, District
Cachar (Assam).
17. Darul-Ulum,
Baskandi: District
Cachar (Assam).
18. Madrasa Afsarul-Ulum,
Mangalkot (Tripura).

IV.4.4. Central India

1. Madrasa Faizul-Ulum,
Seoni, District
Chhindwara,
Madhya Pradesh
2. Darul-Ulum Ahl-i-
Sunnat, Jabalpur
(Madhya Pradesh).
3. Madrasa Arabiya Isla-
miya, Baijnathpara,
District Raipur
(Madhya Pradesh).
4. Darul-Ulum Islamiya,
Bhilai, District Rai,
pur (Madhya Pradesh).
5. Darul-Ulum Razawiya,
Korba, District Bilpur
(Madhya Pradesh).
6. Madrasa Liwaul-Islam,
Kozhikode (Kerala).
7. Madrasa Himayatul-Islam,
Kozhikode (Kerala).
8. Madrasa Maadanul Ulum,
Cannanore, (Kerala).
9. Madrasa Sullamus-Salam,
Arikkod, District
Malappuram (Kerala).
10. Jamia Latifiya,
Vellore, District
North Arcot
(Tamil Nadu)
11. Madrasa Manbaul-Ulum,
Lalpet, Madras
(Tamil Nadu).

IV.4.5 Southern India

1. Madrasa Shaikhul-Qura,
Hyderabad
(Andhra Pradesh)
2. Darul-Qirat Kalimiya,
Hyderabad
(Andhra Pradesh)
3. Darul-Ulum, Kaurampet,
District Mahbubnagar
(Andhra Pradesh).
4. Madrasa Atharul-Musli-
min, Gudur, District
Nellore (Andhra Pradesh)
5. Jamia Islamiya,
Bhatkal, District North
Kanara,
(Karnataka).
6. Madrasa Haqqaniya,
Bangalore (Karnataka).
7. Madrasa Mishkatul-Huda,
Kozhikode (Kerala).
12. Jamia Anwarul-Ulum,
Tiruchirapalli
(Tamil Nadu).
13. Madrasa Anwarul-Ulum,
Tiruchirapalli
(Tamil Nadu).
14. Madrasa Anwarul-Ulum,
Tiruchirapalli
(Tamil Nadu).

IV.5 MODERN ORGANISATIONS

This Resume will be incomplete without mentioning some modern institutions which offer facilities for the study of Islamic subjects of educational importance.

IV.5.1 Universities of Independent Research Institutes

There are two universities in India which were founded either to advance Islamic learning or with the explicit proviso that in their system of education, attention will be paid to the teaching of Islamic sciences. These are the Aligarh Muslim University, Aligarh, and the Jamia Millia Islamia, New Delhi. Though they have now acquired the general character of other Indian Universities, they have retained some special courses of Islamic learning by establishing separate departments or faculties.

In modern India, Islamic studies have acquired a new dimension. A majority of Indian Universities have introduced the subject, like any other subject of Arts and Humanities as an optional subject for degree classes and research.

IV.5.1.1 Universities or Independent Research Institutes of Northern India:

IV.5.1.1.1 Aligarh Muslim University, Aligarh

The history of this University is too well known to bear any repetition. This account, therefore, will be restricted to departments where imparting of the instruction

of conducting of research in Islamic learning is undertaken.

There are two full-fledged departments which almost cover the whole range of Islamic learning: The department of Arabic and the Department of Theology. The course leading to the M.A. Degree in the latter covers Quranic Sciences, Tradition and Principles of Tradition, Islamic Law and Principles of Islamic Law. Laws of Inheritance, Dogma, and also comparative Religion; both the Sunni and the Shia Theology are taught at this department by learned scholars.

These two departments are open for admission to students desirous of taking up these subjects which, in other words, are now not obligatory, as once they were, at certain stages for Muslim students.

IV.51.1.2 Institute of Islamic Studies, Aligarh

The University also established an Institute of Islamic studies in 1954 primarily to promote the study of Islamic culture and civilisation as also of political, economic, social, and cultural trends in the Islamic countries, i.e., Western Asia and North Africa. With the establishment of the Centre of West Asian Studies at the University just a few years ago the Institute was relieved of the charge of the study of contemporary political, economic, social and cultural trends and developments in the region, this new Centre offers Diploma in West Asian Studies and also admit students for M.Phil. and Ph.D degrees.

Principally, a research centre, conducting, as a supplementary activity, Certificate course in modern Arabic, Persian and Turkish, the Institute is administered by a Director with the help of a Managing Committee and assisted by Research Fellows and Research Assistants. The Institute works in close collaboration with the Departments of Arabic, Persian, History, and other allied disciplines. It has eminent scholars from Islamic countries as Visiting Professors or for delivering extension lectures on different subjects. Scholars of international repute like His Excellency Professor Sayyid Hasan Taqizade of Iran, Mr. Mahamud Taimur of Egypt and Dr. Zaki Walidi Togan of Turkey were among those invited to deliver such lectures.

The Institute maintains an excellent seminar library where beside books periodicals and journals in different languages like English, Arabic and Persian, connected with Islamic subjects, are available. The library gets regular supply of books, periodicals, official publications, etc., from Islamic countries. The Institute has also undertaken the cataloguing of relevant articles, reviews and notices of books published from time to time in different journals.

The Institute has brought out a few works on literary and religious trends in Arab world and Iran and on Indian contribution to Islamic civilisation. These are: Al-Bayan fi-Ijazil-Quran of Muhammad al-Khattabi, Wasful-Hind wa ma Yujawiru biha minal-Bilad of Sharif-al-Idrisi, 'United States

and the Arab World' by Dr.M.S.Agwani, M.Reinaud's 'General Introduction to' Arab Geography' translated by Dr.S.Muzaffar Ali. A few more books are in the press. It also publishes a quarterly journal of Islamic Learning, and the 'Bulletin of the Institute of Islamic Studies', in English, since 1960.

The Institute also provides a forum for the Indian Islamicists: it has sponsored the All India Islamic studies Conference, which meets once in two years at different universities or research institutes. Its proceedings, including the papers are read at these meets, are published in the above mentioned two journals.

IV.5.1.1.3 Jamia Millia Islamia, New Delhi

The foundation stone of Jamia Millia Islamia, or the National Muslim University was laid by Shaikhul-Hind Maulana Mahmudul-Hasan, the then Principle of the Darul-Ulum, Deoband. It was established in 1920 at Aligarh in the wake of the Non-Cooperation and Khilafat Movements, as it was felt that the Aligarh Muslim University did not fulfil the aspirations of the Muslim Intelligentsia and scholars as well as students, particularly in their opposition to the British rule in India. It was intended to be an Islamic national educational basis institution whose main aim was the education of the Muslims, and the basis for this education was to be Islam and Islamic civilisation.

In other words, it was intended to provide facilities for imparting modern education along with religious instruction independently of the official system. The Jamia came into existence through the efforts of such nationalist Muslim stalwarts as Maulana Muhammad Ali, Dr. Mukhtar Ahmad Ansari and Hakim Ajmal Khan and also of Dr. Zakir Hussain who was shifted to Delhi five years later. Among the eminent educationists, great thinkers and authors who have served this institution with distinction and selfless devotion, most of the time at Rupees 75 only per month, are besides Dr. Zakir Husain, during the tenure of whose vice-chancellorship the Jamia attained great heights as a national institution. Mr. M. Mujeeb, under the whose vice-chancellorship, the Jamia was accorded the status of a deemed university, and Dr. Abid Husain.

Until it was developed into an institution of higher learning and recognised as a deemed university, it was a residential centre for primary and secondary education, and its curricula included compulsory religious training, from the first to the last stage, in Quran, Quranic Commentary, Tradition, Principles of Tradition, Islamic Law, Islamic History, Theology and Arabic. Among the scholars associated with these studies in this phase of Jamia's career were like Maulana Aslam Jairajpuri, Maulana Muhammad Surati and Khwaha Abdul-Hayy.

After independence, the Jamia has greatly developed

and attained the status of a university, confined to the study of humanities. It maintains a Department of Religious Studies, the study in which is now voluntary.

At present, religious instruction is compulsory for the Muslim students in all the classes of the Middle and Secondary sections where, apart from the above, subjects, Arabic and Persian are also taught as optional subjects. As to the higher sections, the teaching of Islamic subjects was compulsory to the Pre-University and First Year grades of the 3-year Degree Course. The syllabus consisted of the study of the Quran, Quranic Commentary, Tradition, Islamic Theology, Mysticism, Sirat or Life of the Prophet of Islam and History of the Early Caliphate. A student could also offer an optional independent paper in Islamic Studies for his Degree Examination; this related to the study of Arabic language, Commentary (of selected portions of the Quran), selections from the Sahih Bukhari in tradition, Scholastic Theology and History of Islam and History of Theology. Recently, Islamic studies has been made a university level subject under an independent Department of Islamic and Arab-Iranian Studies, and students can not only offer the subject as the graduate and post-graduate levels, but also carry on research, the area of specialisation being the problems of Islam in general and those of the Indian Muslims in particular. There is also a statutory Association of Religious studies called Majlis-i-Diniyat the main purpose of which is to supervise religious instruction

and foster religious atmosphere in the campus, and of which which the Shaikhul-Jamia (Vice-Chancellor) is the Chairman, It occasionally arranges lectures of eminent scholars on Islamic subjects.

There are for some time provision for admitting the successful candidates in what may be called equivalent of the post-graduate classes of the higher seminaries like Deoband and Nadwetul-Ulama, to the degree courses in the Jamia's Abid College of Higher Education, after receiving requisite training at in English and other essential subjects, but this facility was suspended after the Jamia was accorded the status of an University. Quite a few of its alumni of this course are now teaching in or heading the departments of Arabic or Islamic Studies at various universities in the country.

The library of the Jamia has quite a rich collection of books including manuscripts on Islamic and oriental studies.

IV.5.1.1.4 Dr.Zakir Husain Institute of Islamic Studies, New Delhi

Under the auspices of the Jamia, an institute for research into Islamic studies, named after Dr.Zakir Husain, the late President of India and one of the founder members of the Jamia and its Shaikh for almost two scores of years, was established in 1971. The Government of India gave a handsome financial grant for creating an endowment

fund, proceeds of which, were to be spent on the activities of the Institute.

The Institute apart from bringing to light and emphasising through research, learned publications, tracts and translations of important works, philosophical, social and political studies, symposia, seminars and conferences, the historical and cultural role of Islam in general and with particular reference to India. It also aspires to conduct research in the area of comparative religion, and study the Indian Muslim's attitude to modernity. It also organised recently a Seminar on 'The Problem of Reconstruction of Islamic Thought', in which scholars from all over India took part.

So far, the Institute has confined itself to research, but there have been suggestions to expand its activities to teaching as well.

The Institute has so far published Muslim Personal Law (in Urdu) by Dr. Tahir Mahmud and Islam-ki-Akhlagi Talimat, being an abridged Urdu translation of Imam Ghazzali's magnum opus Ihyaul-Ulum. The famous work on superstition of Imam Quahari, popularly known as Risala-i-Qushairiya has been translated into Urdu and its manuscript is ready for the press. Among the research projects completed is the one on the 'Changing Cultural Patterns of Muslim Women in India' and its report awaits publication. Two of the projects at

IP

hand are 'The Konkani Muslims' and 'A Field study of Muslim Women in Sex Cities of Western Uttar Pradesh, Delhi and Kashmir'.

IV.5.1.1.5 Islam and Modern Age Society, New Delhi

A prestigious institution has in the field of Islamics, the 'Islam and the Modern Age Society' was formally established at New Delhi in early 1967 by the renowned scholar and author, Dr. Abid Husain, in consultation with the late Dr. Zakir Husain. Its object was to reinterpret Islam and prove its relevance to the scientific and technological discoveries of the 20th century. It particularly seeks to highlight Islam's contribution to world civilisation and its position vis-a-vis the modern age through its two journals, Islam aur Esr-i-Jadid in Urdu, started in 1969. Dr. Abid Husain devotes his whole time to the service of the Society and editing of the two journals.

The Society has publications programme under which a first batch of books on world religions have already come out.

IV.5.1.1.6 Indian Institute of Islamic Studies, New Delhi

The largest Islamic Institute in India, namely, the Indian Institute of Islamic Studies, was started in 1964 at New Delhi through the efforts of KaHakim Abdul-Hamid, Chairman of the Hamdard National Foundation (India), with a view to foster the study of Islamic culture and civilisation,

to promote intercourse between scholars and institutions engaged in Islamic studies in different countries and to conduct and provide facilities for research in the impact of Islam on India and India's contribution to Islamic studies.

The Institute is run by a Board of Trustees and has an ambitious programme to achieve these objects through the establishment of different departments like the Department of Religion, Philosophy and Science, Department of Comparative Religion, Department of Islamic Economics; Department of Law(Fiqh); Department of (Islamic)Education, Department of Language and Literature (of languages spoken in the Islamic world including Bhasha and Urdu, Malyan, Uzbeki, Tajiki, Tatar, Qazaqi, (etc), and the Department of (Islamic History).

The Institute has planned, apart, from starting a museum, to run four colleges to teach and undertake research in purely Islamic Studies. Comparative Religion, Economics and Islamic Law(Fiqh), which when started are expected to be important centres of learning in India run on modern lines. Two modern hostels for about 1,000 students and 100 research scholars are among the other building projects of the Institute.

The Ground work on some of these projects has been completed; the Institute's six-storied building at Tughluqabad, New Delhi, is ready and work in some departments has

already started. The Institute has built up a well-equipped library with a large number of printed books and a rich collection of manuscripts as well.

The Institute organised an exhibition of rare Arabic and Persian manuscripts in 1964. It participated in the Seminar 'Islamic in India: Past and Present' and the All India Islamic Studies Conference: it provided facilities to a number of Indian and foreign research scholars who mostly worked on Muslim religious and political thought in India: It has arranged lectures of reputed scholars of Islamic History, Religious and Civilisation from India as well as abroad and it has sponsored (independently or jointly) Seminars at different places in India.

It publishes a quarterly research journal, 'Students in Islam', and has over half a dozen books and monographs to its credit.

The Institute has also instituted a biennial award of Rs.15,000 to stimulate interest of scholars in those branches of Islamic studies which have not received proper attention.

IV.5.12 Universities or independent research institutes of Northern India

IV.5.121 The Henry Martin Institute of Islamic Studies.

This Institute, in a way unique of its kind in India, was established to provide instruction in Islamic religion



and learning, but from an entirely different motive and intent. It was intended to acquaint the Christian leaders, missionaries and scholars with Islam and to equip them from the evangelization of the Muslims. The main purpose of the Institute is to visit the Church and its other institutions 'to realise and fulfil their evangelistic obligation to Muslims by fostering an adequate and sympathetic understanding of Islam'.

The need for such training centres was being voiced from time to time, first in 1911, at the Lucknow Conference of Christian scholars and missionary workers from India and all over the Islamic world and subsequently in 1925 at the Jerusalem Conference. To fulfil this need, a department of Islamic studies was opened in the following year in the Theological Seminary at Bareilly in Uttar Pradesh, through the efforts of Dr. M.T. Titus of the Methodist Church. Encouraged by its success, a school named after Revt. Henry Martin, the pioneer missionary among the Muslims in India, was started at Lahore in 1930. Its activities included regular preaching to non-Christians and training of the new converts in the tenets of Christianity in relation to Islam. This school ultimately became the Henry Martin Institute, which after having had its headquarters at different places like Lahore, Landour in Mussorie, Aligarh, Jabalpur and Lucknow, finally found a permanent home in a spacious

building in St.Lukes Compound at Hyderabad in 1971. The aim of the Institute is to provide an introduction to Islam in general, Islam in India, and a comparative study from the Christian view-point. It conducts four courses to which the Preliminary course seeks to acquaint the student with the Founder of Islam, the prophet Muhammed, Basic Roots of Islamic Faith and practice (i.e., the Quran and the Hadith), Fundamental Beliefs and Religious Orders, Popular Practices, Status of Woman in Islam, Christianity and Islam, Missionary Method and Elementary Urdu, persian or Arabic. The secondary course includes study of early history of Islam, Islam in India, the Eastern Church and its relations with Islam, Historical Culture of Muslim Theology, History of Muslim Philosophy, short outline of Comparative Systematic Theology or one group of any two of these subjects in further details, and study of Urdu, Persian or Arabic. The Third course, for which only those who have cleared the first two courses are eligible, provides for a detailed study of the Quran-its compilation, Text, Exegesis and sources, Quranic teaching; Tradition and a comprehensive and critical survey thereof; Muslim Theology, its practical and philosophical aspect; Muslim Mysticism; Islam in India in its social, political and sectarian setting; Middle course of Comparative Systematic Theology in full detail; and Urdu, Persian or Arabic. The Fourth course is devoted to the study of Linguistics-Persian, Arabic and higher Urdu, especially in theological and philo-

sophical terminology to be held as and when required.

About twenty to twenty-five students come to the Institute, majority of whom do the first part. Four to five students stay on for the second and the third part. Most students study elementary Urdu and Arabic and continue these in second and third years. Those who want to specialize go to Beirut (Lebanon), Cairo or Rome. Some join Indian universities for their Master's Degree in Islamic Studies.

Apart from teaching, the Institute holds seminars and meetings in collaboration with either Christian or Muslim Organisations. Two such seminars were held in recent years jointly with the Institute of Islamic studies, New-Delhi- one in 1965 at Nagpur on 'Faith and Works' and another in 1968 at Dehradun on 'The Role of Religion in the Modern World'. A number of seminars were held at Hyderabad in which Muslim scholars like the late Dr. Sayyed Abdul-Latif, Dr. Yusufud-Din and Mufti Abdul-Hamid, the Head of the Jamia Nizamiya, Hyderabad, participated.

The institute also conducts a correspondence course in urdu and English for Muslim inquirers.

The Institute lays, naturally enough, a major emphasis on publications: it has produced different types of literature on Islam and Christianity. These include simple tracts and booklets for average Muslims in regional language,

like Hindi, Urdu, Tamil, Telugu, Malayalam, Marathi, etc., by the teaching staff, as also scholarly works like 'People of the Mosque' by Rev. L. Bevans Jones; 'Women in Islam' by Bishop J.A. Subhan; 'Islam and Christian Theology' by Dr. J.W. Sweetman, 'Studies in Muslim Ethics' by Dr. Dwight M. Donaldson, etc.,

The institute publishes two quarterly periodicals, 'Al-Ba-sheer' in English and Huma in Urdu.

IV.5.1.2.2 Saidiya Research Institute, Hyderabad

The Saidiya Research Institute was established at Hyderabad as a research wing of the Saidiya Library in 1971 with the primary object of providing a band of research workers in different branches of Islamic learning, who would have at their disposal the rich collection of the library, publishing the results of their research, rare and important manuscripts and dissertations on Islamic subjects by other scholars and introducing standard works on Islamic studies of eminent foreign orientalists.

The institute is being looked after by a separate Managing Committee, consisting of well-known leading personages and scholars of Hyderabad, assisted by a local as well as an all-India Advisory Committee formed of leading scholars, orientalists and experts in different Islamic subjects from Hyderabad as well as from different parts of the country as also from the United States, Canada, France,

Turkey, Syria and other countries.

The institute is divided into different sections or departments like Quranic Sciences, Tradition, Islamic Law, Sociology, History of the Middle East, Islam in India, Comparative Religions, Physical Sciences, Arabic Literature etc., one or more of which are under a member organizer assisted by a local sub-committee and also a body of advisors drawn from among the prominent experts in the respective subjects from all over the world. This organizer, who is responsible for its working and also for its library and other requirements, is expected to submit his programme in the form of a report which is finalized after its consideration by the Experts Committee. The research work is usually conducted under the guidance of local experts but provision exists for its supervision, through correspondence, by outside experts in India as well as in West Asia, Europe, United States, etc. The institute also undertakes to supply photostat or microfilm copies of manuscripts from the leading manuscript libraries of Hyderabad, to scholars and institutions in India as well as abroad.

The institute has already brought out, with the financial of the Ministry of Education of the Government of India, three volumes of al-Mizzi's Tuhfatul-Ashraf.

Apart from these, the Osmania University, Hyderabad, has a department of Islamic Studies where instruction is

provided up to doctorate level. Hyderabad is also famous in the fraternity of Islamicists on account of its reputed quarterly "Islamic Culture".

IV.5.2. Academies

IV.5.2.1 Academies of Northern India

IV.5.2.1.1 Nadwatul-Musannifin, Delhi

This Council of Authors was established in 1938 by some young alumni of Deoband like Maulana Hifzur-Rahman and Maulana Mufti Atiqur-Rahman Uthamani. Among its fellows and Founder-members were the late Maulana Badr-i-Alam of Meerut, Maulana said Ahmad Akbarabadi, Maulana Qazi A'inul-Abidin Sajjad of Meerut and Maulana Hamidul-Ansari Ghazi. Of them, Maulana Mufti Atiqur-Rahman continues as its Nazim or Director-Secretary and Maulana said Ahmad and Maulana Qazi Zainul-Abidin Sajjad are still actively associated with it.

The Academy was founded primarily with a view to provide a suitable forum for the academic community of the followers of the Deoband school to make their contribution in the field of propagation of Islamic thought and belief, apart from oral instruction, through composition and compilation of standard works on different subjects. Its main object was to propound the Quran and the Sunna from the modern point of view, place before the world a complete system of Law based upon the Quran and the Sunna and project a true pic-

ture of Islam, its tenets, teachings and traditions and culture and civilization in their different aspects and settings. The academy also sought to bridge the increasing gap between religiosity and modern life through healthy religious literature produced by capable scholars. This would, inter alia, necessitate distinguishing original Islamic beliefs and percepts from the innovations that have found access to them by coming into contact with different culture and civilizations.

In pursuance of its objectives, the academy had published a large number of works, mostly original but a few translations from other languages, by its members and other reputed scholars like Mufti Atiqur-Rahaman Uthnani, the late Maulana Hifzur-Rahman Siwharawi, Maulana Qazi Zainul-Abidin Sajjad of Meerut, Maulana Manuzir Ashan Gilani, Maulana Sayyid Muhammad Badr-i-Alam Maulana Muhammad Zafirud-Din, Qazi Athar Mubarakpuri, Professor Dr. Mir valiud-Din, Professor K.A. Nizami and Prof. K.A. Fariq. The Academy was within a short span of less than four decades, brought out more than 110 titles, some of them running into a number of volumes. These includes Al-Fawzul-Kabir by Shah Waliullah. Qusasul-Quran (4 volumes) by Maulana Hifzyr-Rahaman, Qamusul-Quran (Dictionary of the Quran) by Qazi Zainul-Abidin of Meerut, Mukhammal Laghatul-Quran (6 volumes), Tafsir-i-Mazahari (Quranic Commentary in Arabic) by Qazi Thanullah panipati (10 volumes) and its Urdu translation (13 Volumes), Tarju-

manu's -Sunna (collection of Traditions of the Prophet) by Maulana Sayyid Muhammad Bad-i-Alam, Tarikh-i-Ilm-i-Fiqh on theology by Mufti Aminul-Ihsan, Fiqh-Islamika Tarikhi pas-manzar (Historical Background of Islamic Law) by Maulana Muhammad Taqi Amini, Quran aur Tasawwuf (Quran and Mysticism) by Dr. Mir Valiud-din, Islam men Ghulami ki Haqiqat (Slavery in Islam), Islam ka iqtisedi Nisam (Economic structure of islam) by Maulana Hifzur-Rahaman, Islam ka Nizam-i-Hukumat (Islamic Government) by Maulana Hamidul-Ansari Ghazi, Islam Ka Zera'i Nizam (Agriculture in Islam) by Maulana Muhammad Taqi Amini, official letters of Hazrat Abu Bakr, Hazrat Umar and Hazarat Uthman (the first three Caliphs) by Prof. Dr. K.A. Fariq, Talimat-i-Islam our Masihi Aqam (teachings of Islam and Christian Nations) and Socialism ki Bunyadi Haqieat (Fundamental Concept of Socialism).

The Nadwatul-Musannfin also regularly publishes an Urdu monthly called Burhan containing learned articles by eminent scholars on different Islamic topics.

IV.5.2.1 Darul-Musannifin Shibli Academy, Azamgarh

This important centre was established in 1914 at Azamgarh in Uttar Pradesh by the celebrated savant Maulana Shibli Nomani as an academy for research in Islamic studies and publication of works on Islamic learning, history and culture. Its main aim was to prepare research scholars and workers by providing necessary training in Islamic

Studies and to compile, edit and publish in Urdu language original works as also translations of works of high scholarship and standard, primarily produced by the scholars attached to the Academy.

Accordingly, the Academy had published more than one hundred titles by its Fellows, some of which run into a number of volumes, and some others are encyclopaedic in scope. The most outstanding of the entire series is the Biography of the Prophet of Islam in six volumes, entitled *Siratun-Nabi*, the first volume of which was written by Maulana Shibli himself and the rest by Maulana Sayyid Sulaiman Nadwi, which he has been acclaimed throughout the Islamic world as being the most authentic and comprehensive account of the various facts of the Holy prophet's life and teachings and has been translated into Turkish, English and Arabic.

The *Siratun-Nabi* was intended to be the first work of the History of Islam series and was followed by the *Khulafai-Rashidin* (Lives of the first four Caliphs), *Siyarus-Sahaba* (12 Volumes), dealing with the biographies of the Prophet's Companions, *Muhajirin* (2 volumes), being the account of those Companions of the Prophet who migrated with him to Madinah, *Siyar-i-Ansar* (Prophet's Helpers at Madinah) (2 volumes), *Siyarus-Szhabiyat* (Prophet's Female Companions), *Uswa-i-Sahaba* (Achievements of the companions) and *Ahl-i-*

Kitap Sahaba wa Tabiin (Christian and New Contemporaries of Prophet.

Some of the other Books in this series are: Tarikh-i-Islam (4 volumes), Tarikh-i-Daulat-i-Uthmaniya (History of the Ottoman Empire) (2 volumes), Tarikh-i-Saqaliya (History of Sicily), Tarikh-i-Undlus (History of Spain) etc.

In the sphere of purely Islamic studies, the Academy has to its credit Arzul-Quran (2 volumes and extremely valuable work on the historical geography of the Quran), Tabaqatul-Umam and Tarikh-i-Figh-i-Islam (History of Islamic Theology).

Among the other useful works produced by the Academy are Islam ka Siyasi Nizam (Political Organization in Islam), Islam wa Tamaddun-i-Arabic (Islam and Arab civilization) etc.

The Academy has also made available in Arabic and Urdu in two volumes of its Hindustan Arabon ki Nazar men, the early Arab accounts of India.

In another series, the Academy has highlighted the contribution of Islamic people and ideology to the life and progress of India in various fields during the medieval period-this series includes such titles as Hindustan ke Ahd-i-Wusta ki-ek Jhalak (Glimpses of the Medieval period of India). Hindustan ke Ahd-i-Wusta ke Fauji Nizam (Mili-

tary organisation of the medieval period of India), Hinstatan ke Musalman Hukmaranon ke karnama (Achievements of the Muslim Rulers of India), etc. In the field of political and cultural history of India, during the medieval period, the Academy has a number of important contributions to its credit, some of which are Raqaat-i-Alangir, Tarikh-i-Sindh, Bazm-i-Tamiyruya, Bazm-i-Mamlukiya, Bazm-i-Sufiya, etc. The Academy has also produced important works on Persian and Urdu literature like Umar Khayyam, Shirul-Hind volumes), Gul-i-Rana and Shirul-Ajam (5 volumes)

All these works are marked by erudite scholarship and vast knowledge and have enriched India's contribution to the field of Islamic studies on the one hand, and have, on the other, enriched the language and literature of Urdu which the Academy has chosen as its medium of expression.

The Academy has been publishing for the last 58 years, a monthly journal in Urdu called Mearif which like Burhan, is one of the very few leading Urdu journals known for the high quality of its contribution to Islamic thought and learning and also for its regular publication.

The Academy is managed by a Committee comprising leading personalities of scholarly world drawn from all over the country. Its finances are met, apart from the sale of its publications and occasional government grants, through subscriptions in the form of Life-membership which

was held, among others, by the late Jawaharlal Nehru, the first Prime Minister of India. Its academic work is done by its resident Literary Secretary, a Joint Secretary and Fellows who have dedicated themselves to the service of the Academy and on modest remuneration. Some of the eminent scholars and personalities who have been actively associated with the Academy are the late Maulana Sayyid Sulaiman Nadwi, the late lamented Shah Munud-Din Ahmad Nadwi, Maulana Abdus-Salam Nadwi, Sayyid Sababud-Din-Abdur-Rahman and others.

The Academy celebrated its Golden Jubilee in 1964 under the presidency of Dr. Zakir Hussain, then Vice-President of India.

IV.5.2.1.3. Academy of Islamic Research and Publications, Lucknow

This academy was founded in May 1957 with the primary object of propagation of Islam in the modern context through writings and publications. It is basically an institution of study and research and publications and its activities are confined to the furtherance of the interests of Islamic Faith. Through its forceful literature, it constantly endeavours to bind and the Muslims with the Islamic belief and ideology on the one hand, and to introduce the teachings of Islam to the non-Muslim seekers of truth and thereby project its true image before them, on the other.

The Academy, though functioning independently, works in close collaboration with and heavily leans upon the famous Nadwatul-Ulamā. Its membership is open to all persons of any country and includes Life-Members, special Helpers and Sympathisers, and it accepts donations and grants from individuals, institutions and libraries. The Academy has, in its brief life, proved itself equal to the appointed task.

The Academy has so far published more than seventy publications in Arabic, English, Hindi and Urdu. Most of the publications, originally written in Arabic or Urdu, are translated into English and Hindi by competent scholars. These publications, apart from explaining in simple and easy language the fundamental teachings of Islam, the social customs, manners, religious observances, feasts and festivals of Muslims, etc., also highlight the manifold contribution of Islam and its adherents in different spheres.

That the Academy has fulfilled its aims and objects to a fairly large extent is amply borne out by its publications, listed below.

a) ENGLISH

Islam and the World	Religion and Civilisation
Western Civilisation, Islam and Muslims	What Islam is
Muslims in India	The Musalman



SCL

Islamic Faith and Practice	Faith versus Materialism
The Four Pillars of Islam	Between East and West
	Reconstruction of Indian Society

b) URDU TITLES

Trarkih-i-Dawat wa Azimat	Mazahab wa Science
Insani Dunya par Musalama- non ke Uruj wa Zawal-ke Asarat	Islam, Mukammal Din Hindustan, Islami Ahd, men
Ilmi-i-Jadid ke challenge	Maghrib se saf Saf Batain
Muslim Personal Law our Islam ke Aeli Nizar	Iqtizaus-Siratil Mustaqim Ek Bihtar Hindustani Samaj ke Tasehki

c) HINDI TITLES

Islam kya Hai	Manawta ka Sandesh
Adarsh Shasak	

IV.5.2.2 Academics of Western India

IV.5.2.2.1 Islamic Research Association, Bombay

This Association was founded in 1933 mainly at the initiative and through the efforts of the famous scholar of Islamic studies and Arabicise, Mr. Asaf Ali Asghar Fyzee, with the object of promotion of research in Islamic Studies, Culture and Civilisation, and its widest aspects. It aimed at the critical, unviased and exhaustive study of any subject which leads to the discovery of new facts

or formulation of new theories. By Islamic research was meant research in the language, literature, philology, history, geography, philosophy, theology, science, art religious systems, sects, ethonology, archaeology, paleography etc., which are produced by Islamic nations and people. The Association planned to achieve this object by first publishing works embodying the results of such research: second, by helping, advising and giving information to those engaged in research: third by publishing institute with a library and other auxiliaries. It was intended to be a purely cultural organisation having nothing to do with any form of propaganda or controversy, religious or political, with any particular school of thought, community, nation, country language of subject

The membership of the Association is open to every person regardless of race, religion or nationality. Apart from ordinary members, the Association admits or appoints Patrons, Honorary Fellows, Ordinary Fellows and Associate Members who are elected respectively from amongst those eminent persons who have rendered great service to Islamic research: such distinguished person who, though not professional scholars themselves, are keenly interested in Islamic research, the most eminent scholars working on Islamic research all over the world: and scholars and authors working on Islamic matters.

Those who have been associated with the Association include H.R.H, the late Agha Khan, the late Mr.Saif F.B. Tyabji, Mr.Asaf A.A.Fyzee the late Professor Najib Ashraf Nadwi and the like, and on the roll of its fellows appear such distinguished names as those of Professor H.A.R,Gibb, Shaikh Mahmud Kurd Ali(Syria), Professor D.S.Margoliouth, Professor Louis Massignon, Professor Miguel Asin Oalacios, Professor, K.S.Zettersteen, among foreign savents and Sayyid Sulaiman Nadwi and Dr.Ghulam Yazdani among Indian.

The activities of the Association, however, have so far been confined to publication only, the basic aims remaining largely unfulfilled. In the field of publication, the Association has been able to make a sizable contribution, having published about a score of valuable scholarly works on diverse subjects, some of which are:

Two early Ismaili treatises by Nasirud-Din Tusi, entitled Haft Bab-i-Sayyidna and Matlubul-Nominin: 'True Meaning of Religion', being the English translation of Risala Dar Haqiqat-i-Din and Kalam-1-P1r or Haft Bab-1-Sayyid Nasir, with its English Translation, all by wladimir Ivanow: Arabon Ki Jajazrani(Arab Navigation) by Maulana Sayyid Sulaiman Nadwi: Kitabus-Sidq, edited and translated under the title, 'The Book of Truthfulness' and Iraq's Ushashaq Nama, edited and translated under the title, 'The Song of Lowers', both by Professor A.J. Arberry: Al-Hidayatul-Aamiriya and A Shiite Creed, a translation of Ibn Babawaih's

Risalatua-Itiqadil-Imamiya, both by Asaf A.A.Fyze: Jafar bin Mansur Al-Yamani's Kitabul-Kashf, edited by R.Strothmann: etc.

The Association also started a journal called 'Islamic Research Association Miscellany' (now defunct).

Though very recently wound up, the Association has been a premier institution of its kind in the western part of the country and has rendered valuable services at the cause of research in Islamic studies.

IV.5.2.3 Academies of Souther India

IV.5.2.3.1 Dairatul-Maarifil-Osmania, Hyderabad

The Dairatul-Marrrifil-Osmania or the Osmania Oriental Publication Bureau was founded in 1888 by the late Imadul-Mulk Sayyid Husain Bilgrami. Fazilat Janq Maulana Muhammad Anwarullah Khan and Mulla Abdul-Qayyum, under the patronage of Mir Osman Ali Khan, the Nizan of Hyderabad. Its object was to collect, preserve, edit and publish rare and hitherto unpublished works on subjects connected with Islamic learning particularly those written during the first centuries of Islam, that is to say, during the 6th-14th centuries of the Christian era. The stress was on such works representing the richest literary, cultural, religious, philosophical and scientific expression of the Arabic-speaking or Arabic-knowing mind throughout the Islamic world,

in various branches of learning. It mostly functioned, informally, as department of the Damania University after the latter's inception a few decades later.

With the revised constitution of the Daira coming into effect from 1946, its control was vested in a Board of Management and since then its academic activities are being looked after by a Publication Committee.

The Daira has published scores of rare and valuable classics of Arabic language running into hundreds of volumes. The subjects covered with titles under each in parenthesis, are: Quranic Commentary (3) Tradition and Principles of Tradition (18) Traditionists (16) Biography of the Prophet (3), Biographies (5) Canon Law (8) Dogma (6) Sufim etc., (3) History, Encyclopaedia etc., (16) Literature (12) Philology-Lexicon, Grammar etc., (11) Philosophy and Metaphysics (6) (Mathematics and Astronomy (12) Medical Sciences-Optics etc., (4) Other Sciences-Cosmography, Agriculture, Water-Division, Precious Stones, Weights, Education etc., (10).

With the help of celebrated Arabic Scholars, both Indian and foreign, Dr. F. Frenknow, for example, who have been closely associated with its work, the Daira has been able to secure transcripts or photostats of unique and rare manuscripts from foreign libraries or private collections and collate and edit them. Some of the unique and rare historical and other manuscript utilised in the Dairatul-Mar

series were obtained from the various libraries of Istanbul in Turkey, India office and British Museum Libraries, London, Bodleian Library, Oxford, Library of the Institute of Oriental Studies, Leningrad in U.S. S.R, Bibliotheca Nationale, Paris, Berlin, Cairo etc.,.

The Daira intensified its activities after 1951, when a new series of publications was planned with a special grant of the Ministry of Education Government of India. A large number of new works on scientific and religious subjects as also revised editions of some earlier demand, have been published under this programme.

It is no exaggeration to say that the Daira is the only institution of its kind in India, which has placed before the world fraternity of Islamic and Oriental scholars richer and more original material through its monumental publications and has not only rendered great service to the cause of humanity and promoted cultural unity amongst kindred nations but also placed Indian on the world map of foremost publishers of Arabic classics of Islamic and editor of scientific subjects. The celebrated Egyptian sabant and editor of Al-Manar, Sayyid Rashid Riza, was immensely impressed by the work done by the Daira, through which according to him, India has put the entire Islamic world under its obligation by making available in print rare standard works on Islamic subjects, particularly Tradition and Biography.

Some of the important publications of the Daira are:-

a) Quranic Commentary:

1. Irabul-Quran by Ibn Khalawaih (d) 980
2. Ijazul-Bayan by Sarryd-Din al-Qunyawi (d)1273.

b) Tradition:

1. Musnadu Abi Daud by Imam Abu Daud(d. 819)
2. Musnadu Abi Uwana (4 volumes)by abu Daud (d.819)
3. As-Senanul-Kubra (10 volumes) by Abu Bakr Bauhaqi (d. 1066)
4. Kanzul-Ummal (19 volumes) by Abu Muttaqi(d.1567) with Al Jawaharam Naqi (2 volumes) of Ibnut-Turkmani (d.1344) on the margin.

c) Principles of Tradition:

1. Al-Itbar by Abu Bakr al-Hazimi(d.1188)
2. Marijatu Ulumil-Hadith by Al-Hakim an Nishapuri (d.1014).

- d) 1. Al-Istiah(2 volumes) by Ibn Adil-Barr(d.1017).
2. At.Tarikhul Kabir (4 volumes) by Imam al-Bukhari (d.1064).
 3. Tajrid Asmais-Sahaba(2 volumes) by Shamsud-Dinaz-Zahab (d.1347)
 4. Tazkiratul-Huflaz(4 volumes) by Az-Zahabi.
 5. Tahzibut-Tahzib(12 volumes) by Ibn Hajar al-Asqalani(d. 1448).
 6. Al-Jarh wat-Taadil(4 volumes) by Ibn.Abi Hatim (d.938).

e) Biography of the Prophet:

1. Dalailun-Mubuwwah (3 volumes) by Abu Naim al-Isfahani(d.1038)

f) Biographical Dictionaries:

1. Sifatul-Safwa(8 volumes) by Maulana Ebdul Havy Lakhnawi.
2. Nazhatul-Khawatir(8 volumes) by Ibnul-Jatti (d.1200).

g) Canon Law:

1. Sharhun-Siyaril-Kabir(4 volumes) by Imam as Sarakhsi (d.1090).

h) Sufism etc:

1. tracts of Ibnul-Arabi (d.1240).

i) Encyclopaedia and History:

1. Miratul-Jinam (4 volumes) by Al-Yafai(d.1366)
2. Al-Muntazam(10 volumes) by Ibnul-Jauzi.
3. Miftehus-Seada(4 volumes) by Tash Kubrazade (d.1554).
4. Dasturul-Ulama(4 volumes) by Qazi Abdum-Nabi of Ahmednagar (d 1856).

(i) Lexicons etc:

1. Al-Faiq (2 volumes) being a dictionary of Tradition by Az-Zamakhshari (d 1143).
2. Gharubyl-Hadith (4 volumes) by Abu Ubaid al-Hirawi(d.838)

.k) Philosophy etc

1. 6 Tracts of Iqn Rush known as Averros(d.1189)
2. 7 Tracts of Abu Ibn Sina known as Avicenna (d. 1089).
3. 11 Tracts of Abu Nasr Farabi (d. 950).

l) Mathematics etc.

1. 6 Tracts of Ibn Sinan(d.946)
2. 9 Tracts of Ibnul-Haitham (d. 1038).
- 3.15 Tracts of Abu Nasr Arraq (d. 1035).
- 4.16 Tracts of Masirud-Din Tusi (d. 1273)
- 5.Al-Qanunul-Masudi by Abu Raihan al-Raihan al-Biruni (d.1048).

m) Other Science

1. Al-Anaab (6 volumes) by Aas-Samani (d. 1166).
2. Kitab-ul-Ikmal(6 volumes) by Ibn Makula (d.1082).
3. Al-Jamahir Fil-Jawahir (on precious stones by al-Biruni.
4. Urudu translation in 3 volumes of Kitabul-Falaha (on Agriculture) by Al-Ishbili.

n) Medicine etc

1. Kitabul-Kaavi fil-Tibb(Liber Continence) 23 volumes) by Ar-Razi known as Rhazes(d. 925).
2. Tazkiratul-Kahhalin (on Optics)by Ali-al Kahhal (d. 1010).

IV.5.2.3.2 Majlis Ihayul-Maarifin-Nomaniya, Hyderabad

11

This academy is little known in India but enjoys wide reputation throughout the Islamic world, particularly Egypt, Lebanon, Syria and Turkey. It was founded in 1929 by a group of learned Professors of the Jamia Nizamiya of Hyderabad (p.55, supra) headed by Maulana Abul-Wafa Qandahari, a great exponent of Hadith and Hanafi Jurisprudence. Its primary objective is to trace, resuscitate, and publish rare and important unpublished works on or relating to the Hanafi school of Islamic jurisprudence including those by Hazrat Imam Abu Hanifa (d. 767), its celebrated founder and his renowned companions and pupils like Iman Qazi Abu Yusuf, Imam Muhammad and Imam Zafir, Mainly confining its activities to revival of learning and publicity of Hanafi Law, the Academy has, through the indefatigable and almost single-handed efforts and untiring zeal of the learned Maulana, who was its Director until his sad demise in 1975, traced and obtained manuscripts, photostat or transcribed copies of a number of hitherto unavailable or unknown works of the above jurists and savants of Hanafi Law from the libraries of such far and distant places as the Holy cities of Mecca and Madina (Saudi Arabia), Cairo (Egypt), Istanbul(Turkey), Damascus and Aleppo(Syria), Meshhed (Iran), etc., and nearer home, in Tonk, Rampur, Lucknow, Hyderabad, etc., with the avowed object of publishing them. The Academy has thus collected more than a hundred manuscripts and dozens of transcribed and photo-

stat copies of extremely rare and important works, some of them believed to have been lost. They have been collated and some of them edited and annotated by competent scholars. Some of the published works have been edited by Maulana Abul-Wafa himself.

The academy maintain close contacts and cooperation with and received cooperation from the learned elite, libraries and academies of Islamic countries who have already praised the high standard of its published texts. Its foreign collaboration include Dr.Phil H.Ritter and Dr.Yusuf Shakhat (Germany), Shaikh Muhammad Rizwan, Shaikh Asad Barada, Shaikh Ahmad Muhammad Shakir and Shaikh Muhammad Zahid al-Kauthari (Egypt), Shaikh Muhammad Raghib at-Tabbakh (Syria), the Chief Qasi Shaikh Khalil Khalidi (Jerusalem) and Shaikh Ismail Haqqı (Turkey).

The academy functions through an Executive Committee of 15 and an Academic Council of 10 members. The former looks after its administrative, financial and like affairs and the latter plants and executed its programme of publication in all its aspects. The Academy has a plan to set up its own press.

The academy has in its span of a little less than half a century, brought out, despite its limited resources, critical and annotacted editions of 19 titles of important and rare works some of these running into volumes and printed in Egypt.

Following is the list of its publications:

1. Kitābul-ʿAlīm and wal-Muḥaallim by Imam Abu Hanifa.
2. Commentary on Kitābun-Nafaqat of Imam Abu Bakr Ahmad al Khassaf (d. 875) by Umar Bin Abdul-Aziz at Bukhari (d. 1142).
3. Kitābul-Athar by Imam Qazi Yusuf (798) published at Cario in 1936.
4. Kitāb Ar-radd ala Siyaril-Auzai by Imam Qazi Yusuf, published at Cario in 1938.
5. Kitāb Ikhtilafu Abi Hanifa wa Ibn Abi Laila by Imam Qazi Yusuf, published at Cario in 1938.
6. Al-Jamiul-Kabir by Imam Muhammad (d.776), published at Cario in 1937.
7. An-Nukat comprising two works by Imam Muhammad, with glosses by Imam Abu Nasr Itabi and Imam Sarakhsi.
8. Mukhtasar by Imam Tahwi(d.933), published at Cario in 1951.
9. Manaqibul-Imamil-Azam wa Sahibaih by Imam Hafiz Abu Abdullah Muhammad az-Ashabi(d.1348)- published at Cario in 1947.
10. Usulus-Sarakshi by Imam Muhammad bin Ahmad (d. 1097), published at Cario.
11. Kitābul-Hujja by Imam Muhammad ash-Shaibani(d.803), in 4 large volume.
12. As.Siyarus-Saghir by Imam Muhammad.
13. Manaqibu Imam by Hafiz Ibn Abil-Awwam.
14. Musnad of Harithi and Musnad of Ibn Khusraw.