

Question

Q) The Deoband School for definite religio-political goals with limited sphere of influence?
Discuss? Its services and Aligarh Vs Deoband?

DEOBAND REFORM MOVEMENT:-

INTRODUCTION:

The Dawn of the 19th century saw that East India Company emerge as the new political power in India. Not only was the power of Mughal Empire broken but the subcontinent was also subjugated by the British. In the post 1857 period the need of a big Darul Uloom has become apparent. Muslim Education was being deprived of state patronage an active

first student was Maulana Mahmud ul Hasan

campaign of Christian missionaries was developing into a serious threat to Islam in India and lastly the western education with the patronage of the government had completely ignored the Islamic learning.

Some followers of Maulana Muhammad Ishaq led by Maulana Qasim Nanotvi realized after the war of Independence that war was a failure because it was futile to use force against the overwhelming powers of the British. Therefore they decided to capture the minds of the Muslims by teaching them in the mosque. Established within 10 years after the war of Independence under a shady tree of an open courtyard in the old mosque at Chhatta at Deoband on May 30, 1866 it stood for definite religious-political ends. The main object of Maulana Qasim was to continue the mission of Shah Waliullah who was their religious mentor and his works in their textbooks.

AIMS AND OBJECTIVES OF DAR-UL-ULOOM:

The Darul Uloom was established with the following aims and objectives:

i) Teaching of Religion: Providing comprehensive information to the Muslims about necessary arrangement for the teaching of Quran its explanation and illustration Tafseer, hadith and all other

The Indian Ulama wanted to give a proper position to the teachings of the Quran and Hadith which enjoyed secondary importance of Darse Nizami related subjects. Thus the Syllabus of Deoband comprised of Tafseer, Hadith and Arabic literature.

2) To invoke spirit of Islam: Invoking the true spirit of Islam among the student and training them to act in accordance with the Islamic code of ethics.

3) Propagation and preaching of Islam: The aim was the propagation and preaching of Islam as well beside defending and protecting it.

4) Establishment of Arabic Institutions:

The establishment of government and preserving the freedom of thought and knowledge.

5) Freedom of thoughts:

Avoiding the influence of government and preserving the freedom of thought and knowledge. The Deoband Movement was the corollary of the Muslim desire for renaissance.

Educational Services Of

Deoband Movement:

The activities of the Dar-ul-Uloom were not restricted to the subcontinent but it spread the light of religious education to the other part of world as well. The Dar-ul-Uloom attracted fairly large number of students from other parts of world due to its high

educational standard. The educational services of Dar-ul-Uloom Deoband are as follows.

Establishment of Prestigious Educational Institute Dar-ul-Uloom Deoband :-

The Dar-ul-Uloom Deoband was a very prestigious institute with high educational standard. It has been rated as one of the great learning institute next to the Azhar University of Cairo, the most respected theological academy of the Muslim World. Administratively Dar-ul-Uloom was an excellent setup which provided administrative guidance to other educational institutions, in the sphere of syllabi, conduct of examination, and imparting of education in different disciplines.

Different Educational departments: Establishment within Dar-ul-Uloom :

Dar-ul-Uloom during establishment of its initial days was functioning in a small mosque as it had no building. However, immediately after its establishment the work for the Dar-ul-Uloom began. A huge building was raised gradually with different departments which include Dar-ul-Hadith, Dar-ul-Tafsir as most important and famous departments. Dar-ul-Uloom has its own library with a large collection of excellent and rare books on different subjects.

Vision of Madrasah - e - Rahimiyas and features of British Educational System

The Dar-ul-Uloom Deoband followed Madrasah Rahimiyas established by Shah Wali Ullah father. In the teaching of Hadith and other religious discipline and features of British educational system which were division of students in regular academic groups, maintenance of attendance register and written examination. These characteristics introduced a disciplined conduct in the working of madrasah which produced amazing results in academic and administrative sectors of the institution. It was all due to board vision, saintless and great influence of Moulana Mohammad Ghasim Nanautvi who put soul into the Dar-ul-Uloom to make it an ideal institution of the Muslims world.

The Teachers / Students of Dar-ul-Uloom.

Dar-ul-Uloom is a prestigious learning institute where people with extraordinary qualification rendered services for the noble task of the impart of religious Education. Deoband introduced men of high intellectual status who work commendably for the spread of Islam in the subcontinent.

Dar-ul-Uloom got the service of great scholars who are working on less salary of Rs 10 or 15. Most of the

teachers were serving for the sake of people benefit and spread of their religious service. At the start it had only 78 students but their number exceeded by to 1485 by the year 1977. In the beginning there were only 6 teachers but now their number had increased to 49. (1977) Writers, preachers and teachers and prayer leaders were made from this Society Dar-ul-Uloom Deoband to disseminate knowledge.

Religious Services Of DAR -ul-Uloom

Free Religious Education:

Dar-ul-Uloom Deoband aims to provide free religious education to all and to produce a man with high intellectual ability and religious education.

Knowledge of Islam and Books Writing.

Religious education, missionary work and knowledge creation of books was also another important feature of Dar-ul-Uloom Deoband.

According to a careful estimate the writers associated with this institution produced ten to twelve thousand books on Quran, its explanation and interpretation, Ashâdees, Islamic Jurisprudence, mysticism, literature and history also the books on Holy Prophet (P. B. U. S.). Maulana Ashraf Thanvi alone wrote one thousand books.

Spirit Of Jihad

- Another aim of Dar-ul-Uloom Deoband was to awake the spirit of Jihad in the Muslims which was also another important need or demand of that time. Hence, the possible ways was used to awake this spirit in the Muslims.

Political Services Of Dar-ul-Uloom Deoband.

Dar-ul-Uloom Deoband was a ^{great} effort to bring Muslims integrity. But during its efforts some political services was also a great part of this movement which were:
Jamiat-ul-Ulema-e-Hind And
Jamiat-ul-Ulema-Islam.

Deoband was influenced by All India Muslim League National Congress on its Political trend. However there was one clear group under Moulana Ashraf Thanvi and Moulana Shabbir Ahmed Usmani who differed with congress in political approach. The Madni group formed their organization as Jamiat-ul-Ulema-e-Hind and supported the political philosophy of congress. The Thanvi group set up Jamiat-ul-Ulema-e-Islam and supported Pakistan movement and extended valuable assistance to the Quaid-e-Azam.

Resistance to the British Rule:

The Deoband Movement was in favor of resistance of British rule. They opposed the British rule. Jamat-Ulema-i-Hind was struggle against British Rule with the alignment with All India National Congress.

Muslim Nationalism:

Muslim nationalism was also aim of Deoband Movement. Muslim to have separate identity in India based on Islam and Muslim Rule and raising consciousness of Muslim identity in India.

DAR-UL-ULOOM DEOBAND VS ALIGARH MOVEMENT.

The Tehrik-i-Deoband, immediately after its inception did not see eye to eye with the Aligarh Movement due to the working strategy to Aligarh. The Aligarh movement was based on the policy of reconciliation with the British whereas the Tehrik-i-Deoband stressed on the religious aspects of Muslims and was opposed with the reconciliation with the British. Maulana M. Qasim a leading and important personality of the Deoband remained in the controversy with Sir Syed Ahmad Khan. They had sharp differences on the political matters of the country.

Aligarh depends on funds by British
while Deoband donot.

Qasim and his companions fought against British but Sir Syed remained loyal with the British because he felt it essential for the protection and revival of Muslims after the war.

The anti British attitude was a marked feature of Deoband whereas Aligarh followed the policy of cooperation with the British. Another glaring contrast between Deoband and Aligarh was their different approach towards the educational system. Aligarh laid stress on the western and English education. MAO college was the center of English teaching and its main objective was to prepare a bunch of students well equipped in the western style of Education. On the other hand Deoband was a seat of Islamic and religious learning's it laid stress on the religious discipline.

However, despite such differences the two great institutions; Deoband and Aligarh did enjoy some mutual thoughts for Muslim social and economical benefits. When Maulana Mahmudul-Hasan became the head of Deoband he encouraged contact and brotherhood between both the institutions. In 1906 Jamiatul Ansar was established at Deoband. Shahibzade Aftab Ahmad Khan of Aligarh college attended the meeting of the organization. It was agreed that Maulana Mahmudul-Hasan will teach religious education to the graduates of Aligarh college while Aligarh college will teach modern education to Deoband institute students.

However, the political tension between the two institutions could not be lessened till 1947. This led to many controversies but the establishment of central institution combining the features of two movement and imparting education to the Muslims in religious and western field did have a healthier and unifying effect.

Conclusion :-

The Deoband Movement was purely a great reform movement for the benefit of Muslims. Deoband movement by establishing Deoband Madrasa rendered valuable services in religious sphere at a time when there was a dire need of such institution. It not only guided Muslim community but also produced very learned religious scholars who later on kept the light of Islam alive in subcontinent and they are working even today.