

# Socio-Political Consciousness of Muslim in British India: A Comparative Study of Aligarh and Dar-ul-Uloom Deoband

Sara Gul

PhD Scholar, Department of Pakistan Studies,  
Bahauddin Zakariya University, Multan, Pakistan

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**Abstract:** *This is a comparative analysis of two institutions Aligarh and Dar-ul-Uloom Deoband. This paper involves discovering how the institutions of Aligarh and Dar-ul-Uloom Deoband played a vital role in making the Muslims Conscious about their separate identity in British India. The goal is to show that how much contribution was made by these institutions for this purpose. This has been done by examining the events that make the Muslims realize their position under the British Rule. This research looks at the work of these two institutions for the development of Indian Muslims. In the period of British Rule, under the laissez faire, the new introduced system of education to inculcate the values of modernity among the Indians. This approach made headway but remained defensive against the resistance of tradition, attached to values of preservation of their culture. The above said Muslim Institutions created reconciliation between traditional modernity to some extent advance the cause of Muslims in Subcontinent.*

**Keywords:** *Muslims Consciousness, Aligarh and Dar-ul-Uloom Deoband, British Rule. And Indian Muslims*

## Introduction

The question of derivation of Muslim consciousness in relation to different cultural cum political distinctiveness was in fact because of fundamental changes applied by the British rule. The effect of these constitutional and fundamental changes in Subcontinent resulted in the form of separate identity in the communities of subcontinent especially in Muslims. It also brought the fundamental changes upon the Indian community were resulted in the form of administrative set-up, new educational system,

political reorganization at local level and communication system.<sup>1</sup>

The issue of Muslim separatism in the British India may be examined on the basis of social, religious, and political factors. Socially, the Muslim communities of India have never been together as a single unified body because their social interests vary from area to area but their spiritual individuality was converted from an inactive state to a vigorous one according to the changing priorities of the government. They adjoined sacred feelings when they tried to beat off their case of social existence in response to policies of British administration. The idea of a Muslim political distinctiveness was a creation of British law when the election system, the so-called democratic organizations and civilizations were presented. British government shaped a minority complex among Indian Muslims and thus an awareness of Muslim political separatism. After facing a chain of upheavals, the Muslim community drops its minority multifaceted and announced itself a nation, affirming its separatism. The institutions which were generally identified with personalities played a very important role in developing Muslim's consciousness by relying upon the blend of modern and traditional education.

The institutions of Aligarh and Deoband played their role not only in providing the education for sustaining the life of Muslims in the context of British authority along with burgeoning influence of Hindus but as well to revive the Muslim past to give them a sense of identity to make their existence as to equal to others.

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<sup>1</sup>Immanuel Wallerstein, *Origin of Muslim Consciousness in India: A world system perspective* by Syed Naseer Ahmad, Greenwood press, New York, 1931, p. 311.

The concept of nation lies at the root of nationalism. National consciousness may precede nation-formation or it may come into being from a pre-existing nation. The idea of nation, however, does not necessarily give rise to nationalism. Certain other circumstances have to be met for nationalistic ideology. Nationalism is primarily treated as a 'form of politics', which aims at capturing state power or as a 'state of mind' as the expression of national consciousness.<sup>2</sup> Even before the advent of British power in India, Muslims had become aware that their religious, cultural, and political interests were in a venture as a result of the growing weakness of the Mughal Empire and the amplifying power of the Marathas, Sikhs, and other non-Muslims groups. After the British Crown power became amalgamated and India came under the British crown in 1858. It was felt that British authority tried to cultivate a sense of justice and fair play between various communities by not permitting any major group to dominate. This policy soon ran counter to the nationalism that was ushered in after the foundation of the Indian National Congress in 1885. The Indian national Congress leaders from the beginning made earnest efforts to build Indian nationalism on the ground of Hindu-Muslim oneness as perceived by Congress leadership. But Congress failed to remove the impression that it was primarily a Hindu body. The British had to protect their own interests and at the same time maintain a balance between two communities.

The failure of the Indian National Congress in developing an Indian nationalism which enveloped the whole of the Indian subcontinent perhaps is explained more by the political mistakes they made and the growing sense of Muslim separatism than in terms of British machinations to emphasize the existing conflict between the two communities.<sup>3</sup> In one of the studies Penderel Moon commented on the role of Congress. He observed "they passionately desired to preserve the unity of India. They consistently acted so as to make its partition certain"<sup>4</sup>.

Muslim separatism, arising from cultural and religious factors, achieved its first nourishment from the feeling among the Muslim leaders that

their community, having vanished their political power, was being destitute of its rightful share of administrative jobs and was lagging far behind the Hindus in education and material anticipations. In a province like Bengal, Muslim landlords were replaced by Hindus to whom the collection of land revenue had been assigned by the British, and Persian language gave way to English. In one of the studies Percival Griffiths stated that "From having monopolized the posts of pleaders of the High Court even as late as 1851...out of 240 natives admitted between 1852 and 1869 there was only one Mussalman"<sup>5</sup>. Hindu leaders were becoming conscious of their Indian identity and perhaps felt they would be called upon as leaders of the majority community to lead the Indian Nationalist movement. On the other hand, Muslim leaders, drawn from the landowning classes of the Punjab, Dheli, and other areas of northern India, regarded themselves as descendants of the Mughals from whom the British had snatched political power. Now the Muslims were becoming aware of their own separate identity and try to get a space in British India for them. They were also coming to know that they should have political share too which led them to the formation of a separate nation.<sup>6</sup> Andrzej Walicki states that late Ernest Gellner formulated one of the most widely known and inspiring theories of the nation and nationalism. His theory has become very popular, mainly because of his thesis that nations are a production of nationalism, and not vice versa. It concurs with the current "constructivist" viewpoint which affirms that nations are not anything actual, objective, or indispensable; they are only "constructs," contingent and artificial, intentionally created [...]<sup>7</sup>. Andrzej Walicki further stated the process of "awakening" a nation's conscious life as such a concept is defined as "pre-constructivist simple-mindedness" which presumes that nations did exist in the objective sense just waited to be "awakened." The opponents of "constructivism" are usually referred to as "premodernists" or "essentialists." It is, however, evident that although the term makes argument much easier, it largely distorts the essence of the dispute.<sup>8</sup>

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<sup>2</sup> Surbat K. Nanda, *Nationalism and Regionalism in India*, Kalpaz Publications, Dheli, 2007, p.50.

<sup>3</sup> Khalid. B. Saeed, *The Political System of Pakistan*, Peace Publication, Lahore, 2015, pp.9, 10.

<sup>4</sup> Penderel Moon, *Divide and Quit*, University of California Press, Berkeley and Los Angeles, 1962, p.14.

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<sup>5</sup> Sir Percival Griffiths, *The British Impact on India*, Macdonald & co., London, 1952, p.306.

<sup>6</sup> Ralph Brabinti and Joseph J. Spengler, *Tradition, Value and Socio-Development*, Duke University Press, Durham, 1961, p. 216.

<sup>7</sup> Andrzej Walicki, Ernest Gellner and the "Constructivist" Theory of Nation, *Cultures and Nations of Central and Eastern Europe*, Vol.22, no. 4, 1998, pp.611, pp.611-614.

<sup>8</sup> *Ibid*, pp. 615-619.

Smith advocates that today the international political culture is depending on the nation as 'the primary unit, while in the previous time this has not been real. Modern nationalists, on the other hand, believe the survival of an international system of nation-states in which their nation is a vigorous partner.<sup>9</sup> In the context of self-continent Muslims were making sense of their politics identity on the basis of this claim they are separate from others communal groups of India.

B.C. Upreti argued that Nationalism is a compound occurrence and it may have diverse bedrocks and terms in different circumstances. As a political device it may amalgamate various signs and morals and may hold optimistic as well as negative associations. Nationalism has been a burly power of political expressions in the western countries that different from the nationalism in developing countries in many ways. In South Asia nationalism took origins in the period of the struggle against then colonial rulers.<sup>10</sup>

Sharif Al Mujahid stated that within a brief span of some fifty years between 1880s and 1930s, three most magnificent Muslim leaders who had so eagerly started out as constant Indian nationalists, ended up finally at the threshold of Muslim nationalism. In the conclusive analysis, their indicative shift from one end of the political span to the other was answerable for Muslims block out for themselves a separate destiny and an independent state of their own out of India's body politic. They were: Sir Syed Ahmad Khan (1817-1898), Allama Iqbal (1876-1938), and Quaid-i Azam Jinnah (1876-1948). Jinnah became the founding father of new nation, Iqbal the poet-philosopher and ideologue, and Sir Syed, though hardly perceptible at the time, the founder of Muslim nationalism.<sup>11</sup>

Karl Marx says "Men make their own history, but they do not make it under situations selected by them, but under circumstances directly encountered, given and transmitted by the past"<sup>12</sup>.

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<sup>9</sup>Gale Stokes, The Undeveloped Theory of Nationalism, *World Politics*, Vol.31, no.7, 1978, p.151, pp.150-160.

<sup>10</sup> B.C.Upreti, Nationalism in South Asia: Trends and Interpretations, *The Indian journal of Political science*, vol.67, no.3, 2006, p.535-544.

<sup>11</sup> Sharif ul Mujahid, Sir Syed Ahmad Khan and Muslim Nationalism in India, *Islamic Studies*, vol.38, no.1, Islamic research Institute International Islamic University, Islamabad, 1999, p.87-101.

<sup>12</sup> Karl Marx and Frederick Engels, *Selected Studies*, Progress Publishers, Moscow 1970, p.398.

As Muslim had ruled one thousand years on the subcontinent so they wanted to achieve their lost glory so they struggled hard to get their separate identity and claim to be a separate nation and finally became.

Plekhanov one of the foremost theoretician of orthodox Marxism, points out, "the activities of individuals cannot help being important in history", nor can the individual be considered a negligible.<sup>13</sup> The leaders of Aligarh and Deoband started their effort to make the Muslims conscious about their position and identity. Their struggle met with success with the help of their followers and they achieved separate nation.

Sydney Hook's "event-making" man, he also expend his influence upon the historical level, thereby creating "a split in the historical road" and leaving "the positive impression of his character upon history an impression that is still clear after he has gone from the scene"<sup>14</sup>. The role of Aligarh and Deoband played such a great rule which can never forgotten.

The institutions of Muslim community but not exclusive regenerated the feelings of separatism, like Aligarh and Deoband which played an important role in raising Muslim consciousness.

### 1.1 Role of Aligarh and Rise of Muslim Consciousness in British India:

It was after the revolt of 1857, when the destiny of the Muslims of India were at their lowest ebb, that Sir Syed Ahmed Khan entered the political field and took up the responsibility of Muslim revival. He was born at Delhi on 17 Oct 1817 and was of noble stock. In 1838, Sir Syed Ahmed Khan entered the service of the East India Company, having qualified for the post of Munsif, was posted as such at Fatehpur Sikri in 1841. In 1846 he was shifted to Delhi and stayed there until 1855. During his stay at the capital, he wrote book on the historical buildings under the title *Asar-ul-Sanadid*. The war of Independence was initiated by both Hindus and Muslims, they wanted to get rid of British Raj by their mutual efforts but this mission met with failure. The Muslims have to suffer a lot in bearing the harsh consequences of the war as compare to Hindus. This behavior of Hindus made

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<sup>13</sup> Patric Gardiner, *Theories of History*, The free Press, New York, 1959, pp. 141-147.

<sup>14</sup> Sydney Hook, *The hero in history: A study in Limitation and Possibility*, Beacon Press, Boston, 1956, p.157.

the Muslims conscious about preserving their identity. At that time Sir Syed came forward to support the Muslims cause and tried to secure their future.

### **1.2. Formation of Aligarh College:**

The dreadful massacre during the Great mutiny and its immediate aftermath, during which the Muslims were, singled out by the British as the main culprits, awakened in Sir Syed the traits of statesmanship, political foresight and public service that hitherto had lain inert. His instant task was to save his fellow Muslims from the rage of the British government.

Sir Syed's most tangible service to his community was the foundation of the Muhammadan Anglo-Oriental college at Aligarh. The college started in 1875, the endowment of college marks one of significant events in the educational and social history of modern India. Its establishment is measured as the first connotation response of Indian Muslims to the challenges of post-1857 era. It was an important channel in a process of social change, which permitted them to break cleanly from their medieval shackles. The Muhammadan Anglo Oriental College was originally affiliated with Culcatta University, and was transferred to the Alla Abad University in 1885. In 1920 an Act of Indian Legislative council elevated the Muhammadan Anglo Oriental College the status of central University and it became the principle Muslim Institution in India. It became nerve-centre of a composite modern Islamic ethos and consciousness. The college started in 1875, in the following year he retired from Government service, and settled down at Aligarh to tend the toddler institution. Lord Lytton, the Viceroy, formally laid the foundation of stone of the college in 1877. Sir Syed Ahmed Khan had the college managed by carefully selected Englishmen who guaranteed that the education of the pupils was not restricted to the class room but included those extracurricular activities which go to make up an all-round gentleman. In their address of welcome to Lord Lytton, the college Committee stated that the objective of the college was to dispel those illusive traditions of the past which have hindered our progress; to eliminate those prejudices which have hitherto exercised a baneful influences on our race; to reconcile Oriental learning with western literature and science; to instigate in the dreamy minds of the people of East the practical energy which belongs to those of the West; to make the Musalmans of India worthy and useful subjects of British Crown Loyalty to the British government was an important plank of Sir Syed Ahmed's program because he realized that British good will

was essential for the Muslims to save them from being overwhelmed by the numerically and educationally superior Hindus. The Muhammadan Anglo Oriental college graduates played an effective role in the regeneration of the Muslims of India. In 1920 the college attained University status.

### **1.3. Role of All India Muhammadan Educational Conference in rising Muslim Consciousness:**

Ali Garh College was insufficient to fulfill the educational needs of the Muslims in all over the Subcontinent so bridge this gap in 1886 Sir Syed laid the foundations of another institution on the parallel lines of Aligarh named All India Muhammadan Educational Conference in 1886 which met at different places in the country. In its first session, Sir Syed said in his address that we are a nation but we are not aware about the difficulties of each other and our nation. So it is necessary that the representatives of Muslims met on a forum to discuss the problems and solve them. The aim of Muslim Education Conference was included the spreading of western education, religious education in west originated institution. This body, besides laying stress on education, became an important literacy forum where Muslim writers and poets could express themselves and stimulate the audience intellectually and politically. It continued to flourish after its founder had passed away. Before the foundation of All India Muslim League this was observed as the Muslims representative party. It helped in collecting fund for educational institutions of Muslims. By impressed with its works the other leader opened institutions in their areas e.g. Islamia College in Lahore, Sind Muslim Madrasah in Karachi, Islamia College in Peshawar and Hakim College in Kanpur.

### **1.4. Aligarh and Muslim League:**

The educational Conference held its twentieth session at the end of December 1906 at Dacca, the capital of Eastern Bengal, a province which had newly come into existence as the result of partition of Bengal. After conducting their normal business, the delegates reassembled as an independent assembly and determined to found the All-India Muslim league. That was the first political forum for the Muslims where they were united to save their political identity. The rise of Muslim consciousness starts from here.

Aligarh College and All India Muslim League were founded to preserve a strong status, not to advance a weak one. Syed Ahmed Khan's attempts, from 1870, to defend the power of Muslim members of

the Urdu-speaking elite, came to be given the greater aim of an attempt to preserve the Muslims power in India as a whole. Aligarh College, the heart of Muslim communal organization, would have been un-likely to overcome either the short term opposition of the provincial Education Department, or the long term aggression of the Muslim orthodox, but for the enormous political and financial hold which it received both officially and unofficially from the government of India. It would surely not have grown so great, neither its founder so influential not played an important part in government's scheme of political control. Two results flowed from this policy in the early twentieth century. First, the leaders of Aligarh had such great esteem and such broad connections that they were able to systematize a influential deputation of Indian Muslims to the viceroy at Simla in 1906 and found an all-India political organization to support its demands. Second, these Muslims, far away from being regarded as the major threat to British rule, came to be seen as such an important pillar of it. The foundation of all India Muslim League, and the fixing of special electorates for Muslims in the Constitution, established a separate Muslim identity in Indian politics.<sup>15</sup>

### **1.5. Sir Syed Ahmad Khan and rise of Muslim Consciousness:**

Sir Syed's political philosophy started the trend which eventually persuaded the Muslims that they and the Hindus constituted two incompatible nations. His main argument is contained in two famous speeches, one made on 15 January 1883 on Lord Ripon's local self-government Bill, and the other publicly at Lucknow on 28 December 1887. Sir Syed divergent those demands of the Indian National Congress which, he thought, would place the Muslims under Hindu domination. The Congress had been founded in 1885. It demanded the introduction of representative institutions, the holding of the competitive examination recruitment to the Indian civil service and other higher services in India. These demands of Congress made the Muslims conscious to struggle hard to get their appropriate share in social and political fields. At the time of its formation Sir Syed nor attend the session not sent any message of sympathy but followed the policy of wait and see for two years. He thought that time is not supportive for Muslims to participate in political activities or not able to stand against British government. Up till 1887 the

direction of Congress was cleared, Sir Syed openly expressed his views against the participation of Muslims in the Congress; Sir Syed came to know the real color of Congress. Now he started work hard for the betterment of Muslims and made them conscious about their identity. He led them to formation of their own separate homeland. Conscious of the criticism that the first two sessions had failed to attract the any important Muslims, the conveners of third session had invited Badruddin Tyabjee, a prominent Muslim who later became a judge of the Bombay High Court, to preside over the proceedings. A month before the second session of congress, Sir Syed condemned that body as 'seditious' in an editorial in the Aligarh Institute Gazette. The efforts of Congress to entice more Muslims into its ranks evidently made Sir Syed feel that he must oppose it publicly.

### **1.6. Role of Muhammadan Anglo Oriental Defense Association of Upper India:**

Sir Syed evidently felt that the Muslims needed an organization of their own to protect their interests. For this purpose he started the Muhammadan Anglo Oriental Defence Association of Upper India in December 1893. Its objects were declared to be to protect the political interest of Mohammadans by representing their views before the English peoples and the Indian Government, to discourage popular political agitation among Mohammadans, to lend support to measures calculated to increase the stability of British Government and the security of the Empire; to strive to preserve peace in India; and to encourage sentiments of loyalty in the population. In 1896 Sir Syed prepared a memorandum for the Anglo Oriental Defence Association. The demands in this remarkable document formed the basis of those put forward ten years later by the famous Aga Khan delegation to the Viceroy. It is generally agreed that the achievement of those concessions by the Muslim community greatly facilitated them in achieving their separated identity. Sir Syed memorandum set out Muslims requirements as follows: (1) In the north-western Provinces, the Muslim should be given representation equal to more numerous Hindus because of their history and political importance, (2) the Muslims should be allowed communal electorates so that only Muslim would be elected to Muslims candidates, (3) in the allotment of seats in the municipal councils, districts boards and the like, the Muslims should be given weightage. Sir Syed's attitude towards the British government undoubtedly sounds extensively sycophantic, but this was the general characteristic of the time. Raja Ram Mohan Roy

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<sup>15</sup> Francis Robinson, *Separatism Among Indian Muslims, 1974*, University printing House, Cambridge, Great Britain, 1974, pp.346-349.

and the leaders of the Indian National congress were no less vocal in their assurance of loyalty to the government and in signing the praises of the benefits conferred by British rule. He was certainly a predominant political figure of nineteenth century India.<sup>16</sup>

### 1.7. Aligarh and Educational Development:

Sir Syed went to England with his son where he observed their educational system deeply. He impressed by that system and decided to introduce the same in the India. He opened many institutions, in the beginning he recruited the Hindi and English teachers and allowed Hindi students to get admission in his institutions. Hindus started their struggle to promote Hindi as official language. The Urdu-Hindi controversy 1867 changed the mind of Sir Syed Ahmad Khan, now he started work hard to protect the Muslim rights. This controversy changed the Sir Syed completely; he devoted himself to solve the Muslims political and social problems and he presented Two-Nation theory. He proved Muslims as a separate nation. He gave them a status of nation. He said that Muslims possess their own culture, religion, values and customs. He demanded separate electorate system for Muslims. He protested against the competitive examinations. He disliked the democratic government, and demanded their rights on the base of Two-Nation theory. Sayyid Ahmad Khan wrote from London in 1870 when he heard that his kinsman Sami Ullah was involved in an attempt to establish a new Arabic academy in their hometown of Delhi. "If you came here", he went on, in a letter to Mahdi Ali (later Nawab Mohsin ul-Mulk), "you would see how education is carried on and how children are taught, how knowledge is acquired and a community attains honor"<sup>17</sup>. Sayyid Ahmad was talking about Great Britain, and of educational enterprise that he was analyzing. As a theme Sayyid Ahmad was only beginning to address himself to an educational program particularly for Muslims. He endorsed modern European science, and scholarship through the medium of Urdu. Sir Sayyid Ahmad announced to his friend that he devoted himself to establish a new kind of madrasah for the advantage of the Muslims of

India on the pattern of English system of education.<sup>18</sup>

### 2. The Role of Dar-ul-Uloom Deoband in the rise of Muslim Consciousness in British India:

After the war of Independence 1857, the problems which had to face by the Muslims of Subcontinent included education, religion and the preservation of their cultural heritage. Dar-ul-Uloom Deoband had solved these problems efficiently. It united the Muslims politically to get their separate identity. It also aimed at to provide equal social, political and economic rights to all peoples. It helped in getting freedom. The religious identity of Muslims was in a great danger. Dar-ul-Uloom came forward to preserve the Islamic tradition from all anti-Islam elements. It struggled hard to save Muslim identity.<sup>19</sup>

The war of independence of 1857 divided the Delhi party into two factions. One faction led by Amir Imdad-ullah and Maulana Abdul Ghani, who fought in support of Muslims, and after the end of war, they flew to Mecca. The second faction led by Maulana Nazir Hussain, confirmed their detachment and did not deem war as jihad. Some supporters of Maulana Muhammad Ishaq led by Maulana Muhammad Qasim Nanatawi came to know that it was ineffective to use power against the overpowering British. Therefore they determined to capture the mind of Muslims by teaching them in the masjid. In 1867, a dar-ul-ulum was founded in Deoband by Maulana Muhammad Qasim Nanaitawi.<sup>20</sup> It was destined to rectify the perceived lack of religious education among the Muslims of British India as the religious scholars feared a loss or declining of Islamic distinctiveness in the wake up of the widen of English language education and western customs. After the conquer of the anti-colonial rising of 1857-58 in which many Muslim princes and scholars took part, the Islamic institutions of the country had to face the British rulers' distrust of disloyalty and even sedition. In this condition the religious scholars decided to deliberate on the renovation of religious facts and strengthening of religiosity. They also usually favored to confirm

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<sup>18</sup> Ibid., p.99.

<sup>19</sup> Yohanar Friendmann, Islamic Revival in British India, Deoband 1860-1900 by Barbara Daly Metcalf, *International Journal of Middle East Studies*, Vol.16 No. 1, Cambridge University Press, 1984, pp.150-152.

<sup>20</sup> Richard Symond, *The Making of Pakistan*, Islamic Books Service, Lahore, 1987, p.31.

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<sup>16</sup> S.M. Burke, *The British Raj in India: A Historical Review*, Oxford University Press, Karachi, 1997, pp.76-89.

<sup>17</sup> Shaikh Muhammad Ismail, *Makhtab-i-Sar Sayyid*, Lahore, 1959, p.9.

their devotion to the British govt. A more essential segment of the seminary's teachers, however, appeared after the rotate of the century. The new head teacher of the Dar al-'Ulum, Mahmud al-Hasan, and scholars like Husayn Ahmad Madani and 'Ubayd Allah Sindhi represented a highly politicized thoughts and sought to confront the British rule which they saw as a chief obstruction to the profession of true Islam not only in India but also in the Islamic world at large. The Deoband School stood for specific religio-political goals with partial field of influence.

### **2.1. Establishment of Dar-ul-Uloom Deoband Movement:**

Dar-ul-Uloom Deoband and Ali Garh are the institutions of the same era. Sir Syed Ahmad Khan and Maulana Qasim Nantuwi were the students of Moulvi Mumlook Ali but in the practical life their destinations were different. Sir Syed Ahmad Khan made the Muslims conscious about getting western education. Under the leadership of Sir Syed Ahmad Khan, Muslims established in abundance, such institutions where western as well as religious education was imparted but the leaders of Deoband were not agreed with Sir Syed Ahmad Khan. They thought that the causes of Muslims down fall are the negligence and being away from the religion. Sir Syed kept in his mind the need of time and wanted to make the Muslim progressed in each field of life. In contrast the leaders of Deoband had no interest in the worldly matters. So they decided to set such institutions where they could impart religious knowledge. The main objectives for the establishment of Dar-ul-Uloom Deoband were followings.

- 1) After the 1857 war of independence the Christian missionaries had initiated their religion unconstrained under the hidden support of the government. So due to this situation teaching of religion was need of hour to preserve their cultural values..
- 2) The Ulema sought to give a appropriate status to the traditions of the Quran and Hadith. Thus the syllabus of Deoband included Tafseer, Hadith, and Arabic literature, Fiqah, and Tajveed.
- 3) The Deoband was the representative of the Muslim longing for renaissance.

### **2.2. Ideological fixation of the Deoband:**

Deoband in northern India (established in 1867) represents perhaps the most prominent instance on Indian subcontinent of inviting people to conform to the "true" Islam of authoritative religious texts, as defined by urban, madrasa-based, religious elite.

The reformist ideology of this madrasa soon acquired a sectarian dimension, with these Deobandis distinguishing themselves (and their madrasas) from such other sectarian groups as the Barelawis and the Ahl-i Hadith, all of which (as well as others) emerged in India in the second half of the nineteenth century and still constitute the most significant sectarian affiliations among Sunni Muslims of the Indian subcontinent.<sup>21</sup> The purpose of the school was to prepare well-educated scriptural Islam. Such Ulama would turn into prayer leaders, preachers and writers, and teachers and thus distribute their knowledge in turn. To this conclusion the school set formal necessities for admission and matriculation. Local students were admitted to study Quran, but the Arabic students, approximately three-quarters of the whole, were needed to have already studied Persian Gulistan, to have accomplished the Quran, and to pass an examination. Only half of those examined were admitted. There were seventy eight students in the first year, speedily raising to a stable two to three hundred for the rest the country.

Students were estimated to study a inclusive and fixed body of knowledge in the course of a syllabus of studies formerly planned for ten years, later decreased to six. They were not to come informally, sit at the feet of a fastidious teacher, and then move another master and another core of learning. Rather, in this one place, the school claimed, students would be skilled in the specialties of the three branches of knowledge: manqulat, the revealed study of hadith or tradition and Qur'an associated with Delhi; and maqulat the rational studies of law, logic and philosophy connected with the two Eastern cities of Khairabad and Lucknow. Mostly the school taught the dars-i nizami, the curriculum evolved at the Farhangi Mahal in the eighteenth century that extends all over India. They made however, important modifications, particularly in their emphasis on two subjects of hadith and fiqh. These were to be the base of their well-liked teaching. In law they stressed not upon jurisprudence but accurate presentation of ritual and formal duties. In hadith they really prolonged the contributions of the Nizami curriculum. Instead of requiring only a abstract they integrated in their entirety the six traditional collections presents of Prophet. They deemed hadith, the base of accurate the practice and belief crowning subject. The most significant teacher was sheikh ul-hadith at the school; and only good students were encouraging to study the

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<sup>21</sup> Usha Sanyal, *Devotional Islam and Politics in British India: Ahmad Riza Khan Bareilwi and his Movement 1870-1920* (Delhi: Oxford University Press, 1996, pp.264-275.

subject. Once a follower asked Rashid Ahmad to inaugurate the student's study of Tirmizi for the student's understanding deficient, Rashid Ahmad answered: "When that is a case, teach a student fiqh or Urdu or Persian [but not hadith]"<sup>22</sup>. Moreover the school de-emphasized the so-called logic, philosophy, and rational sciences that had been the chief distinction of the Nizami teaching.

### 2.3. Political impact of Deoband:

In its political trend Dar-ul-Uloom Deoband was greatly influenced by all India National Congress. However, there was one clear group under Maulana Ashraf Ali Thanvi and Maulana Shabir Ahmad Usmani who differed with Congress in political approach. The Madni group formed their political organization as Jamiat-e-Ulma-i-Hind and supported the political philosophy of Congress. The Thanvi group set up Jamiat-e-Ulema-e-Islam and supported Pakistan movement and extended valuable assistance to Quaid-e-Azam. The Madni group which included Maulana Hussain Ahma Madni and Mufti Abdul Kalam Azad. This group worked in collaboration with Congress and was opposed partition of subcontinent.<sup>23</sup>

In 1880, Maulana Muhammad Qasim died and was succeeded by Maulana Rashid Ahmed Gangohi, who gave fatwa that in the worldly matter co-operation with Hindus was permissible, provided that it did not violate basic principles of Islam<sup>24</sup>. This elasticity permitted followers of Deoband to connect All India National Congress. Gangohi was succeeded by Maulana Muhammad-ul-Hassan in 1905 and in 1920, the headship of the school went to Hussain Ahmed Madani<sup>25</sup>. The political policy of the institution was worship of one God, spiritual training and justice and discipline. Three basic principles worked in its operation; to make India federal state by uniting all local states; namely to make India a great country of Asia, and to introduce uniform laws to ensure socio-economic justice to all. A big group of Deoband was against the establishment of Pakistan. Besides this some Ulema of Deoband were came forward to provide

their services to help te Muslims in getting their separate identity.<sup>26</sup>

### 2.4. Religious impact of Deoband:

Muhammadan Anglo Oriental College Ali Garh imparted worldly education whereas in Dar-ul-Uloom Deoband Muslims were provided Islamic teachings. Despite the great contradiction in their views and methodology, these institutions had a same interest that they were aimed at to educate the Muslims in all aspects and they wanted to take steps for the progress of Muslims.

The Deoband was came into being after nine years of mutiny, during that era Muslim religion was severely attacked especially by Christian preachers. They took steps to threaten the Islam badly by Christian misionaries. So Deoband produced such scholars who guide the Muslims of India to save their religious identity and stopped the Christian preacher from attached on Muslim religion. The religious policy of the institution was to speak the truth with full autonomy of conscious, to comment ties with Muslims folks, and to generate discipline and unity among them. Maulana Qasim suggested that for the meeting of economic needs of institution, the administrators gave funds as much as possible and motivates other Muslims in this regard. They were against accepting aid from British government as well as from Muslim aristocrats, because the previous would hinder in the dealings of academy and later would spread for them, rather serving the cause of organization. Financially the school was wholly dependent on public contributions, mostly in the form of annual pledges, not on set holdings of waqf, virtuous contributed by noble patrons.<sup>27</sup> The Ulema of Deoband rendered great services in defending Islam against all anti-Islamic forces. This institution also confined religious and national rights of Muslims.

### 2.5. Deoband and Muslim Consciousness in British India:

Dar-ul-Uloom Deoband was religious and political institution. The Ulema of this institution not only promote the Islam but also take part in the struggle for the achievement of a separate homeland. The students of Deoband played a vital role in the

<sup>22</sup> Muhammad Ashiq Ilahi Mirathi, *Tazkirat-ur-Rashid*, Idara-i-Islamiyat, Meerut, 1949 pp.94-95.

<sup>23</sup> M. Ikram Rabbani, *Pakistan Affairs*, Ch. Ahmad Najib, Lahore, 2009, p.35.

<sup>24</sup> Shamloo, *Speeches and Statements of Iqbal*, Al-Manar Academy, Lahore, 1948, p.13.

<sup>25</sup> Ibid. pp.37.

<sup>26</sup> M. Azam Chudary, *The Story of Pakistan Movement*, Abullah Brothera, Urdu Bazar Lahore, 2008, p.185.

<sup>27</sup> Barbara Metcalf, *The Madrasa at Deoband: A Model for Religious Education in Modern India*, *Modern Science Studies*, Vol. 12, No.1, Cambridge University Press, 1978, pp.111-134, p.112

struggle against English govt. they also took an active part in Khilafat Movement. In the case of getting separated homeland for Muslims they divided in to two parts. On part was against the creation of a separate state. They were in favor of combine nationalism whereas second part struggled for a separate state. Maulana Ashraf Ali Thanvi, Maulana Shabir Ahmad Usmani and Mufti Muhammad Shafi were in the favour of Muslim League's idea.

## 2.6. Educational Development:

The educational policy of British motivated the Ulema to make the Muslims conscious that they had their own separate and great Islamic identity. The Ulema thought if the British educational policy implemented, it will carried away the Muslims from Islam. Ulema wanted Islamic educational system. For this purpose they established new institutions to make the Muslims realized about their great legacy. Deoband was the only seat of learning where all three types of learning were thought in balanced proportion. These three branches included Maqolat, Manqolat and Ilmul Kalam.

## 2.7. Deoband and Muslim Mobilization:

The leaders of Deoband School passed through four phases: (a) 1857-1872 was the era of struggle and intellectual crisis; (b) 1874-1904 the period, in which they founded the school, (c) 1884-1920, the period of intense political activities; (d) the contemporary period.

The Ulema of Deoband School had a well thought out plan to ally them with the plan instantaneously after the inauguration of hostilities between Britain and Turkey. Maulana Muhammad ul-Hussan, the head of Deoband, come to know the need of uniting the Muslims with various religious and political orientations, had establish Jammal-ul-Ansar in 1909. Maulana Obaid-ullah Sindhi was selected its organizing secretary with the objectives to cultivate a sentiment of harmony between the students of Aligarh College and those of the Deoband School. For this reason they motivated an exchange of students between two Schools. The actual plan at the back of this act was, to abolish the feelings of loyalty for government in minds of the Aligarh students. The leaders of Deoband throughout khilafat Movement, anticipated their views that if the government of Iran and Afghanistan will vigorously back up the Sultan of Turkey and this tripartite assault on British India might release the Subcontinent.

## 2.8. Khilafat Movement and Dar-ul-Ulum Deoband:

They Ulema of Deoband predominantly allied themselves with the Ottoman rule and mobilized people for its protection after it's surmount in the First World War. In this attempt they associated themselves with Mohan Das Karam Chand Gandhi (1869-1948) in the broad-based but failed Khilafat movement. At the same time, the school championed religious discourse in the reformist fashion of Islah through which its founders and the generations of students sought to extend the true Islam as they understood it. Their views were characterized by a noticeable convention but also by Puritanism and asceticism.<sup>28</sup>

## 2.9. Deoband and its Assertive Parameters:

The experimentation of Dar-ul Uloom Deoband was significant as it gave hope to the depressed Muslims after the 1857 war of independence. The sacred leaders had felt that the time was not right for direct war. The resistance mode was distorted and Darul Uloom Deoband's establishment provided a platform for those who wanted to study Islam. Darul Uloom Deoband, however, was not a traditional madressah. Separately from Islamic teaching, it was also a lively institute that would instill love of autonomy among its students. Besides its adapted curriculum of Dars-e-Nizami, the academic approach linked the studies with the socio-political condition of India. As a consequence, the students of Darul Uloom Deoband were not just uncovered to religious subjects but were also trained to have political consciousness. That is why a number of its graduates dominated the political scene of India in terms of the great effort for freedom of India from the British Raj. Darul Uloom Deoband thus pioneered the trend of putting up confrontation against hegemonic structures through education. This strategy was later followed by a number of Indian national leaders who used educational institutions to resist the British Raj.

## Conclusion:

Even before the advent of British power in India, Muslim had become aware that their religious, cultural, and political interests were in a venture as a result of the growing weakness of the Mughal Empire and the amplifying power of the Marathas,

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<sup>28</sup> Dietrich Reetz, Dar-ul-Ulum Deoband its Self-Representation on the Media, *Islamic Studies*, Vol.44, No.2, Islamic Research Institute, International Islamic University, Islamabad, 2005, pp. 209-227, pp. 209-210.

Sikhs, and other non-Muslims groups. It was felt that British authority tried to cultivate a sense of justice and fair play between various communities by not permitting any major group to dominate. This policy soon ran counter to the nationalism that was ushered in after the foundation of Indian National Congress in 1885. The Indian national Congress leaders from the beginning made earnest efforts to built Indian nationalism on the ground of Hindu-Muslims accord. But Congress failed to remove the impression that it was primarily a Hindu body. The British had to protect their own interests and at the same time maintain a balance between the two communities. The failure of the Indian National congress in developing an Indian nationalism which enveloped the whole of the Indian subcontinent perhaps is explained more by the political mistakes they made and the growing-sense of Muslims separatism than in term of British machinations to emphasize the existing conflict between the two communities.

In these circumstances these two institutions, included Aligarh and Deoband played vital role in raising the Muslim consciousness in British India. These institutions made their effort for the development of Muslims and made them conscious about their separate identity. Though, the ways of these two institutions were different but the goal was same. Both were aimed at to make the Muslims realized that they have their own identity and they should struggle hard to achieve their due share in all fields of life.

In this comparative analysis, it comes to know that the institution of Aligarh struggled for political, educational, economic and spiritual development of Muslims but these steps lacked in Islamic teachings so the revival of Islamic values and the promotion of Islamic education could not be achieved. In these circumstances the institution of Deoband started its efforts for the revival of Islamic values.

Aligarh was the brain child of Sir Syed Ahmed Khan and toil of his followers. The Characteristics of Muslim community soon after 1857 war was bleak in education, space squeezed in employment, and politics was a mystification. During these days the Aligarh aimed at revival of liberal values-literature, social life and religion. Education was bedrock on which Sir Syed built a super structure of his religious, social and political ideas for Muslims. Aligarh intended to groom and equip Muslims with western education to become intellectually and politically sound to play role productively in the advancement of nation. Sir Syed Ahmad khan constituted Muhammadan Anglo Oriental College later became Aligarh Muslim University, centre of cultural activities for Muslims and also established a translation society at Ghazipur (1864); translated modern works from English to Persian and Urdu. This showed that

Muslims had their own identity and this institution played a vital role to raise and cultivate that identity. This brought around Muslims with social consciousness. Tahzibul Ikhlāq magazine played positive role in improving moral values. As a result this institution converted the Muslim community from pessimism of the post 1857 war days to optimism gave a new hope to the Muslims and filled the gap between British and Muslims.

Darul Ulum Deoband was brain Child of Haji Muhammad Abid and application of Maulana Mohammad Qasim. Deoband was launched to counter Aligarh institution which accustomed with British rulers and Western Civilization. It was effort for welfare and renaissance of Muslim through orthodox religious teaching. In initial stages, it evaporated on diversity of thought among different sects and on purifying the traditions of Islam from alien influences. The followers of Deoband was disagreed with western thoughts. The institution was bound to religious nationalism in India. The pioneers were orthodox Ulema, whose ideology was the defense of religion as the only panacea to save the separate identity of Indian Muslims. Deoband impressed large number of students from various parts of India and abroad. Educational standard was maintained that soon it was rated as the most esteemed seat of Islamic learning after Al-Azhar University, Cairo. Deoband played a vital role in pre serving the Muslims Islamic identity on the basis of which Muslims started effort to get their separate homeland. The plan was to train enough ulema to be able to spread Islamic philosophy. Quran, Hadith, Arabic, Islamic Jurisprudence, Philosophy, and Islamic History were main disciplines. Followers like Mulana Ashraf Thanvi and Mulana Shabir Ahmed Usmani counteracted the influence of Congress on Deoband. Like Aligarh, successfully awakened social consciousness of Muslims through religious education.