

Major Islamic Educational Institutions and their Contribution during Colonial Period in Indian Sub-Continent

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Abstract

This is an analytical study based on the historical method primarily deals with educational condition of the Indian Muslims after the end of their political authority in India with the failure of the war of Independence 1857. The anarchy during the latter Mughal dynasty in India proved a havoc for the Muslims of India and with the political downfall they also faced a cultural destruction regarding the socio-economic norms. Their cultural heritage and educational set up bitterly affected due to the policy of the government. The mistrust of Muslims against the colonial government marginalized the Muslims from education to illiteracy. After a serious unrest Muslim elites tried to reconsidered education as a compulsory component of their future and some renown personalities Sir Syed Ahmad Khan, Molana Ahmad Raza Khan, Molana Qasim Nanotvi, Qazi Hamid-ul-Din, Barrister Tayib Gee, Hasan Ali Khan Afandi, Sahibzada Abdul Qayoom Khan, Molana Shibli, Abdul Hameed Dasti and Muhammad Ali Johar accepted the challenge of Muslim's education and established educational institutions for social uplift of the Muslims. Among the most famous educational institutions MAO College, Dar-ul-Aloom Deoband, Jadwa-ul-Aloom, Sindh Madarsat-ul-Islam, Islamia College Delhi, Anjman-e-Islamias, Islamia College Peshawar, Anjman-e-Islamia Muzaffargarh, Anjman and Educational Conference Dera Ghazi Khan played a remarkable role in the promotion of Muslim's education. The Paper highlights and explores the contribution of these educational contribution which might considered marvelous in Indian History.

Keywords: Institutions, Education, Colonial, Muslims, Contribution, India, Literacy etc.

Introduction

Basically this research paper **provides information in the context of Muslim's education.** In 1857 Muslims almost lost their government in India and Colonial Master became ruler. Government introduced various educational reforms and Muslims thought these steps

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against the conventional education of Islam or Islamic concept. That's why the parents tried to avoid their children that they may not adopt the colonial education. This was a real threat for the Muslims. The Charles Grant Act, Michele Report and Wood Despatch recommendations declared as a chain of slavery for the Muslims intelligentsia in Sub-continent. Muslims were not ready to give up their religious and oriental educations. Once it was a time when government announced the official job for the modern educational graduates as now it became a slogan India regarding the conventional education i.e. Dars-e-Nizami and Persian as it has no importance now after 1857 as *Parho Farsi Becho Tail*. The economic demands of the Muslims forced them to acquire modern education for jobs. This paper highlights the role and services of the various Educational Institutions for the Muslims of India.

The arrival of the British in the sub-continent of Pakistan, where along with the political system, more or less every aspect of life was destroyed, it was a must to affect the education sector; However, no one could have guessed that the bearers of the new light would take the worst revenge against their subjects on this subject, which would not be seen in centuries. "The whole effort of the British was to keep the Indians as ignorant as possible, they thought that by getting education these people would become a threat to our power; Therefore, even if education is organized, it is only for Christianity; Otherwise, higher education would have no discipline for Indians.¹ The British understood very well that if western-style educational institutions were opened in the subcontinent, it would bring awareness among the people and just as after the establishment of modern science schools in America etc., we had to give freedom to the Americans. Similarly, the subcontinent which is no less than a golden bird; If we set up modern educational institutions here, one day or the other, we will have to move Buria Bastar from here; So it is better to keep the people here educationally backward.² When Charles Grant was elected President of the Board of Control of the East India Company, his proposals on the religious and moral development of India were unanimously approved in the British House of Commons. In this way, the whole gate was opened for the arrival of priests and the spread of Christianity in the subcontinent.³ The priests, the religions of the people of India; Especially by attacking the religion of Islam, he threw the whole country into the flames of communal debates, as a result of which Ulema Haqq like Maulana Muhammad Qasim Nanotwi, Maulana Rahmatullah Kiranwi, Maulana Mansoor Ali Khan and Dr. Wazir Khan were in the field. He came and fought against the people of falsehood and by having decisive debates with Christians and Hindus on the truth of Islam, he provided the world with the knowledge capital that is his example and the bold title of our national history.⁴ The pioneer was Lord Macaulay (T.B. Macaulay), who was not only a great supporter and supporter of English studies, but also very biased in this regard and looked down on Eastern sciences and arts. His partisan mentality can be gauged from the passages he submitted in the form of a memorandum to the Governor General of India, Lord William Bentinck, at Barrackpore (Calcutta) on 3 February 1835, for discussion by General The meeting of the Committee on Public Instruction was held on March 7, 1835. they say: "We have a sum of money (one lakh rupees) which is spent on the mental education and training of the people of this country as directed by the Government. It is a simple question as to what is the most useful use of it." Fifty per cent of the members of the committee insist that the language is English. The other half of the members have not been able to find anyone for this purpose

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who can deny the fact that the books on a shelf in a good European library are books from India and Arabia. are heavy on overall knowledge capital. Then there are those members of the committee who are well-recognized for the unique greatness of Western literary works and who are passionately in support of the project of education in Eastern languages. "We have to equip a nation with the jewel of education which currently cannot be taught in its mother tongue. We must teach them in a foreign language, in this the privilege of our own mother tongue is re-enforced. Our language has a prominent position among the languages of Europe. . Anyone familiar with the English language has access at all times to this vast intellectual property, which has been co-created by the most intellectual nations on earth. ⁵ "Now we have a simple question before us that when we have the power to read the English language, we will still accept the responsibility of teaching those languages about which it is a matter of course that there is no book on any of these subjects. It will not be of such a standard that it can be compared with our books. If so, in this case, the foundation of these sciences is low and also when we can patronize mature thought, philosophy and authentic history. ⁶ Sir Syed would not have built the foundation of national unity and national identity on which the grand edifice of the Aligarh movement was built and would not have lit the candle of national feeling and enlightenment that he lit less than twenty-five centuries ago and we got it. If they had not freed them from their claws and mental tyranny and enlightened them to the right way of life, today they would be stumbling in the oppression of India in the same way as the semi-savage tribes still do in the jungles of Central India.⁷ The services of Aligarh cannot be denied and it is also true that the formation of the All India Muslim League goes back to Aligarh through the Muslim Educational Conference; But is it just for this reason that the freedom struggle of the scholars of India and those thousands of Muslims who were not part of the Muslim League or in other words were not associated with the Aligarh Movement, which according to them, the Muslims of India should be denied? By getting rid of the mullah's claws and mental tyranny, he enlightened the right values of life. It is obvious that this kind of history can neither be called based on justice nor can it be supported from a research point of view.

ISLAMIA COLLEGE PESHAWAR

The institution played a vital role in the field of education especially in NWFP. In NWFP the educational activities were started from missionaries' schools. Mission high school Peshawar was established in 1868. Later on which was upgraded in Edward College. In 1888 municipal High School was established and became Govt. college. The famous khaksar leader Allam Inayat Ullah Al-Musharqi appointed its principal in 1927. Anjuman –e- Himayat – Ul- Islam also established a school in 1890 and it got fame as Islamia high school in 1902. Babu Ghulam Haider and Mian Abdul Kareem founded Anjuman-e-Himayat-ul-Islam in NWFP.

The most important role was played in NWFP by Sahibzada Abdul Qayoom Khan. He was born in 1863 at Sawabi a Tehsil of district Mardan. He worked extremely hard for the education of the Muslims of NWFP. Due to his educational services he was elected as a president of all India Muslim educational conference NWFP branch. He was called as a sir Syed of NWFP. He joined Govt. service and became a political Agent of Khayber Agency. He wanted to establish an educational institute as Aligarh type. For that purpose he established a committee. The committee collected 15 lac Rs. In one year. He bought 200 acres land with the help of his

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friend Jarge Ruse Capal on Peshawar Khayber road away from 5 miles from Peshawar in 1913 he established Dar-Ul-Aloom Islamia Peshawar. The foundation stone was put by famous freedom fighter Haji Tarang Zai. In 1914 Islamic school upgraded in Islamic College. It was the largest institute of NWFP. Abdul Qayoom Khan remained its General secretary till his death 1937. After 1947 The College became as Khyber University. Islamia College also played a vital role in the freedom movement of Pakistan. The success in NWFP referendum 1947 was due to the effort, of the students of Islamic College Peshawar. Islamia college Peshawar was the political Headquarter of All India Muslim league in NWFP. Quaid-e-Azam Praised this college many times. His stay was at Islamia College Peshawar during his visit in NWFP. Quaid-e-Azam granted a share of his property to this institute on its services.

Sindh Madarsat-ul-Islam

During British rule Sindh was a part of Bombay. Therefore British govt. did not give any attention to this province. The Muslims of Sindh were deprived from the education due to the negligence of govt. A Muslim lawyer Hasan Ali Khan Afandi (consulate) who was appointed as counselor of Turki Govt. in Karachi. He established a school in 1885 at Bolton market Karachi. Hasan Ali Khan Afandi was also a president and founder of central Mohamman association Karachi branch. Later on the school was transferred from Bolton Market to Municipality road. Lord Dufferin inaugurated the school in 1886. After the death of Hasan Ali Khan in 1896 his son Wali Mohammad appointed its secretary. In 1938 after the death of Wali Mohammad Hassan Ali Abdul Rehman appointed its secretary. A masjid and hostel was also established. In 1943 Quaid-e-Azam inaugurated this Madarsa as Sindh Muslim College. The institute promoted Islamic values in Sindh. The institute had honoured the Quaid-e-Azam, Sir Ghulam Hussain Hidayat Ullah and Sir Shah Nawaz Bhutto received his early education from Sindh Madarsat-ul-Islam. Quaid-e-Azam devoted a share of his property to Sindh Madarsat ul Islam.

NADWAT-UL-ULAMA

A well balance and moderate institute Nadwat-Ul-Ulama was established in 1894. The idea was given by Molana Mohammad Ali Kanpuri. The first session was held at Madarsa Faiz-e-Aam Kanpur. Molana Mohammad Ali Kanpuri appointed its first administrator

Objective

- 1) To reform the curriculum.
- 2) To promote the religious and modern education among the Muslim.
- 3) To eradicate the disputes of the Muslims Ulama.
- 4) To work for the welfare of the Muslims.
- 5) To establish a splendid education institute.

All the Muslims leaders welcomed the objectives of Nadwa.

In 1904 Molana Shibli Nomani Took over the charge of Nadwa Shibli separated from Nadwa in 1913 after a conflict with Govt the schemes of the studies at his seat of learning included both British and Islamic education in Nadwa. In these Allama Syed Salman Nadvi was more famous after Shibli. But Nadwa turned to Deoband during to administration of Salman Nadvi. Nadwa became a famous institute but he could not receive a status as Aligarh or Deoband. It

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did not maintain the education standard.

Its leaders involved in their personal dispute and Nadwa lost their glory. But in the discipline of writing of writing Nadwa got excel on both Aligarh and Deoband. Because the produced scholars as Sulaiman Nadwi, Moen Nadwi, Abul Hasan Nadwi and They wrote High Standard books. Which are reserves for Urdu literature.

Anjman-e-Himayat-ul-Islam

Aligarh Movement gave birth too many educational institutes. Anjman-e-Himayat-ul-Islam was founded on 24th September 1884, at Lahore the emergence of the Anjman was at the House of Qazi Khalifa Hameed-u-Din. Others members were Munshi charagh Deen, Meer Shamas-u-Deen, Munshi Deen Mohammad. The main objectives of Anjman-e-Himayat-ul-Islam was as under.

- 1) Establishment of the Muslims school.
- 2) To protect the Islamic society and Islamic values in Punjab.
- 3) To eradicate the missionaries education and their activities.
- 4) To promote the Muslims culture and civilization.
- 5) To train the Muslim against missionaries and appoint counselor.
- 6) To look after the orphans and widows.
- 7) To give educational and financial support to poor Muslims

Anjman-e-Himayat-ul-Islam provided educational, religious and political services to the Muslims. Anjman also established orphanage in Lahore. Anjman established (Dar-ul-Atfal) for support less children and a care centre as Dar-ul-Aman for the poor and support less women. Anjman established first Madarsa named Madarsa Hameedia in 1884. Later on they established school and even a college in 1892 named Islamic college Lahore.

Anjman supported the Muslims. It established its office at Haweli sikandar Khan after its establishment at Bukan Khan Masjid Mochi Darwaza Lahore. Molvi Ghulam-Ullah the general secretary said it was a tough task but the Muslims supported well for the children. Anjman gave member ship to the people and received funds Anjman established library, printing press, vocational school, female teacher training school in 1941.

It was Anjuman who established. Two girls school at first in 1885 in 1938 Anjuman establish first girl college in Lahore

Anjman led the Muslims not only in the education discipline but also in political discipline.

Islamia College Lahore played a vital role in the freedom movement of Pakistan.

Quaid-e-Azam also granted an amount and shared of his property to Islamia college Lahore.

Dar-ul Aloom Deovband

The idea of the establishment was of Dar-Ul-Aloom given by Molana Qasim Nanotvi and Syed Imdad Husain of Deoband Molvi Fazal-Ul- Reman the father of alma Shabeer Ahmad Usmani and Molvi Zulfiqar Ali the father of Molana Mehmood-ul-Hasan founded a Madarsa at Deoband a small town in district Saharanpul.

India and 30th may 1867. Syed Abid Husain appointed care taker and Molvi Mehmood Ali was the first teacher of this Madarsa Molana Mehmood-ul-Hasan was the first student of deoband.

The Madarsa stand under a tree in a masjid that was called Ohatta masjid.

Lator on Molana Qasim Nanotvi Mail administrator and it was called Madarsa Qasim-Ul-Aloom.

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(Rules and regulations)

1. To collect fund for the Madarsa.
2. To establish a hostel for student.
3. To enforce Islamia curriculum.
4. Teachers of Madarsa will town one school of thought.
5. To work against western education.

Dar-ul-Aloom Deoband was a purely religious type of institute. The administration thought that the discipline of Muslim culture is due to British Govt. therefor they bitterly opposed the western education system they introduce the old customs, traditions. They also got fame as Deobandi School of thought. Politically they established Jamiat-ul-Ullma-e-Hind .After 1947 it was divided in Jamat-ul-Ulma Hind and Jamiat –ul-Ulma Islam (Pakistan).

MAO SCHOOL ALIGRAH

Sir Syed Ahmed Khan appeared as a thinker and reformer in sub-continent. He galvanized a frustrated mass of people in a nation. The greatest service of sir Syed Ahmed Khan rendered to Muslim community was in the field of education. He was the person who earlier realized the backwardness of Muslims in education because they had not taken the modern education as a developmental tool. He tried to create a change in the Muslim mode of thoughts and to transform their medieval outlook into a modern one. He founded the All India Educational conference at Aligarh in 1886. Soon Aligarh became the center of cultural activities of the Muslims with a view to promoting the educational cause. The educational conference served in earlier as a “nursery of leaders” and later on championed the cause of the Muslims and contributed much to their intellectual and political awareness in the Sub-continent². For the social and cultural uplift of the Muslims education was necessary and then Sir Syed and his close companions Nawab Mohsin Ul Malik, Waqar Ul Malik, Molana Hali, Shibli, Nazir Ahmad, Molvi Charagh Ali, Sami Ullah Khan, Zaka Ullah Khan and many others worked with full zeal and zest to educate the Muslims.⁸

Sir Syed has the honor among Muslim leaders that he was the first to not only pay attention to the education of Muslims, but also did practical work in this regard. Sir Syed had determined the future of Muslims from the schools of Moradabad and Ghazipur. Then went to England with literary efforts and reviewed the education system. On his return, Muslims were encouraged towards modern education. Similarly, in 1875, Anjuman Praghi Muslim Hind established the "MAO (Mohammedan Anglo-Oriental) High School" in Aligarh. Teaching of modern and oriental sciences was arranged in this institution. In 1877 this school was given the status of a college which was inaugurated by Lord Lytton. In 1920 it was named Aligarh Muslim University.⁹

"Even if the sufferings of Muslims were all economic, their solution was not easy; But the new problems they were facing at that time were related to every field of life. In order to correct the economic and mental degradation, it was necessary for the Muslims to get English education and they hated it This week of difficulties was directed by Sir Syed Ahmad Khan, in which the British government gave him full support. Lord Brooke, Viceroy and Governor General of India, promised to give ten thousand rupees from his own pocket. Sarolim Mayur (Governor of UP who had attacked the holy shrine) gave 1000 and other British officers also helped and finally MAO College Aligarh was inaugurated on 8th January 1877 by Lord Litton.¹⁰

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The educational objectives of Aligarh College have been described on the occasion of the inauguration ceremony of this institution as follows:

"We hope that the alliance between India and England will last for a long time. So enlightening these things on the hearts of our countrymen and educating them so that they can appreciate these blessings and invalidate the deceptive ideas of the Salaf era that hinder our progress and the Muslims of India. to make them worthy subjects of the English Empire, and to inculcate in their dispositions that kind of goodwill which would not be due to slavish obedience to a non-Empire; Rather, it stems from a true appreciation of good government."¹¹

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