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Dar al-Ulum of Deoband:
An Education, Propagation, and
Islamic Political Movement in India

ABSTRACT: *This paper, by using the historical method, qualitative approach, and literature review, describes the history of "Dar al-Ulum" (House of Sciences) of Deoband in its role and development as an educational, propagation, and political movement of Islam in India. The movement was brought to life from the awareness in the side of the Mughal kingdom in the wake of Islamic decline in the midst of the British colonialism and the Muslim-Hindu conflicts. The figure in focus, especially in the related history of renewing Islamic thought, is Shah Waliyyullah. In Shah Waliyyullah's thoughts, there are several salient aspects responsible for making the sublime teachings of Islam turn to bad shape, including the change of the system of government or the Caliphate into an absolute monarchy system; the divisions among Muslims; and blind imitation (taqlīd) to the interpretations of the past generation of 'ulamā (Islamic scholars). Shah Waliyyullah's successor, Sayyid Ahmad Shahid, founded the "Mujahidin" (Struggle) movement. Upon its subsequent spread of popularity among people, this movement finally split into two groups: the first one preferred "jihād" physically, while another "jihād" in intellectual form or through thought. The last-mentioned group was under the command of Mawlana Muhammad Qasim, Maulana Muhammad Iqbal, and Maulana Muhammad Ishaq. They realized their movement's aspirations by establishing the "Madrasah (Islamic modern school) Dar al-Ulum" of Deoband. This "madrasah" produced 'ulamā, who were aware of the Indian Muslims' life that they should master knowledge and technology to the farthest extend in order to become solid and undivided. In its development, "Dar al-Ulum" of Deoband has not only been the most important traditional educational institution in India, but also has played a significant role in Islamic propagation and political so influential a movement promoting composite nationalism and representing the interest of Indian Muslims.*
KEY WORDS: *Madrasah of Deoband; Islamic Education; Propagation and Politics; Indian Muslims.*

INTRODUCTION

India is a country where one of the most renowned world civilizations once flourished in its soil. According to John McLeod (2002), and other scholars, the land has been inhabited since 7,000 years BC (Before Christ). However, not earlier than around the year 3,200 BC did a settlement find place in the valleys of Indus and Sarasvati, both of which are the largest rivers in India that flow

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from the Himalaya's mountains to South Asia and pour out into the Arabian Sea (McLeod, 2002:11-12; LoC, 2011; and Pandian, 2017).

In 712 AD (*Anno Domini*), under the leadership of Muhammad bin Qasima al-Thaqafi, the Umayyad warlords at the time of Caliph Walid bin Abd Malik, Islamic forces occupied the Sind and South Punjab territories. Muslims succeeded in building a strong Islamic kingdom around the region of Pakistan (at present), and were able to survive until the period of the sultanate of Delhi in the 13th century AD (Khan, 1975:1; Janbozorgi, 2005; and Rahman, 2015).

The glory of Islam in India was manifested during the Mughal empire, which was started by Babur (1526-1530); then, Humayun (1530-1556); Sher Shah Sur (1549-1556); Akbar the Great (1556-1605); Jahanghir (1605-1627); Shah Jahan (1627-1658); Aurangzeb Alamgir (1658-1707); and ended during the time of Bahadur Shah II (1837-1857). The last Sultan was deposed and banished to Rangoon, now the capital of Myanmar, by the British invaders and died there in 1862 AD (Nasution, 1986:106; Mukhia, 2004; and Eraly, 2007).

After the Aurangzeb Alamgir (1658-1707) government, signs of the collapse of Islam in India began to appear. This is because, firstly, the waning of the Sultan's authority. This is due to the failure of the Sultan in managing his resources. Many Governors and Guardians of the Provinces were half independent and, even, stood alone until the territory of the Mughal empire diminished, becoming limited to only around Delhi. Secondly, the *Brahmins* (Hindu Priets) showed enthusiasm to rebuild the glory of the Hindu kingdom. This was marked by an increase in Hindu power under the leadership of the Maratha kingdom, which succeeded in liberating many Islamic jurisdictions. The Maratha kingdom increased in the Deccan; and because of the civil war among the Mughal rulers themselves, the militant Maratha kingdom was able to expand its territory and influence. Thirdly, the British invaders became stronger in carrying out occupation. One of them was done through the EIC (East India Company) trade mission, which succeeded in obtaining various

concessions from the Mughal King and the fall of Bengal into British hands after the Mughals were defeated at Flassey in 1757 AD (*cf* Anwar, 1979:210-211; Nasution, 1996:163; and Truschke, 2017).

This condition made the Mughal empire in a very difficult condition, namely the choice to fight with Hindus to reject British colonizers or cooperate with Britain to fight Hindu forces. In this depressed condition, finally, there was an awareness that Islam in the Indian subcontinent was in a phase of decline. In such conditions, a spirit of revival emerged, one of the most important pioneers was the *Dar al-Ulum* or House of Sciences' movement (Lal, 1973; HAMKA, 1975:164; Shani, 2005; and Miftahi, 2012).

This article, by using the historical method, qualitative approach, and literature review (Sjamsuddin, 2007; Jesson, Matheson & Lacey, 2011; and Sutton & Austin, 2015), tries to elaborate the Islamic political movement in India. It will be described and analysed pertaining: (1) Shah Waliyullah as an Intellectual Root; (2) *Dar al-Ulum* of Deoband; (3) Against British Colonialism; and (4) *Jamiyat-i Ulamā'-i Hind* in Indian Subcontinent.

FINDINGS AND DISCUSSION

Shah Waliyullah as an Intellectual Root. Shah Waliyullah al-Dahlawi (1703-1762) is an impartial figure in the history of renewing Islamic thought in India. If traced, Deoband scholars have indeed intellectual *sanad* (chain) continuing to Shah Waliyyullah al-Dahlawi. Almost all systems of religious knowledge in general, and the science of *Al-Hadith* (words and deeds of Prophet Muhammad) in particular, up to the present development in the Indian continent originated from him (Hermansen, 1986; Kemal & Kemal, 1996; Miftahi, 2012; and Abbas, 2015).

Any discussion of the existing *kalam* (theology) knowledge from Peshawar to Ras Kumari is deep-rooted to his teaching. A story is told about an Egyptian scholar, who traveled around India searching for a man of *Al-Hadith* knowledge. As it turns out, he did not find even one mastering it without being first a student of Shah Waliyullah al-Dahlawi

through the chain of his prominent follower, Shah Abd al-Aziz (*cf* Kemal & Kemal, 1996; Abbas, 2015; and Kunju, 2017).

Shah Abd al-Aziz or Shah Abdul Aziz, 1159-1239 AH (*Anno Hijriah*) or 1746-1823 AD (*Anno Domini*), was the most pious and respected scholar of his time. He led the foundation Shah Waliyullah had laid for the rise of Islamic sciences. He taught in Delhi for 60 years. Besides teaching, he wrote many books on *Tafsir* (Interpretation), *Tarikh* (History), *Kalam* (Theology)*, Fiqh* (Islamic law pertaining to ritual obligations), and *Hadith* (study on words and deeds of Prophet Muhammad). One of the students and grandchildren of Shah Abd al-Aziz was Shah Muhammad Ishaq, who died in 1846 AD (Schimmel, 1980; Rizvi, 1982; Islahi, 2009; and Syros, 2012).

In the presence of his grandfather, Shah Muhammad Ishaq had been teaching *Hadith* for twenty years. In 1239 AH/1823 AD, before his death, Shah Abd al-Aziz inherited the *Rahimiyah Madrasa* to Shah Muhammad Ishaq, and appointed him as a successor. Until 1257 AH/1841 AD, he stopped teaching and began to spread the science of *Hadith*. Almost all of India *ulamā'* (Islamic scholar) owed his services in teaching religious knowledge. He left India and settled in Mecca until his death after several years (Bashir, 2013; Moj, 2015; and Kunju, 2017).

During the independence war against Britain in 1857 AD, most of Shah Muhammad Ishaq's students acted as *ulamā'*, among them are Mufti Inayat Ahmed Kakorwi (Sadar Amin, Bareilly); Mawlana Abdul Jalil Ko'ili (Aligarhi); Mufti Sadaruddin Azurda; Shah Abu Saeed Mujaddidi (father of Shah Abdul Ghani Mujaddidi) and also students of his students; and Deoband scholars, such as Mawlana Muhammad Qasim Nanautawi, Mawlana Rasheed Ahmed Gangohi, Mawlana Muhammad Mazhar Nanautawi, and Mawlana Muhammad Munir Nanautawi (Khan, 1987; Jackson, 2013; and Kokab, 2015).

After the departure of Shah Muhammad Ishaq, the leadership fell into the hands of his student, Shah Abdul Ghani Mujaddidi (1235-1296 AH/1819-1878 AD). Shah Abdul Ghani Mujaddidi studied the *Hadith* under the supervision of his father, Shah Abu Saeed Mujaddidi, a student of Shah Abd al-Aziz, and obtained a number of books from Shah Muhammad Ishaq. Attended by scholars and students from various directions, the *madrasah* (Islamic modern school) of Shah Abdul Ghani Mujaddidi was the largest Islamic education institution in India. From his system of education, great scholars were born, such as Mawlana Muhammad Qasim Nanautawi, Mawlana Rasheed Ahmed Gangohi, and Mawlana Muhammad Yaqub Nanautawi (Rizvi, 1982; Nadwi, 2004; and Brannon, 2017).

Another chain of scholars from the Deoband was initiated by Shah Abd al-Aziz. The teacher of all the teachers, Mawlana Mamluk Ali Nanautawi, was a famous scholar of his time. He was a student under Mawlana Rashiduddin Khan. Mawlana Mamluk Ali Nanautawi, who studied under the "moon of India", Mawlana Rashiduddin Khan (a student of Shah Abdul Aziz), was a teacher of Mawlana Rasheed Ahmed Gangohi; Hazrat Mawlana Muhammad Qasim Nanautawi; Mawlana Muhammad Mazhar, Chancellor of *Mazahir al-Ulum*; and Hazrat Mawlana Muhammad Yaqub Nanautawi, *Mudir Dar al-Ulum* (Rizvi, 1982; Nadwi, 2004; Miftahi, 2012; and Shah, 2018).[1]

Shah Waliyyullah (1703-1762 AD) was an impartial figure in the history of renewing Islamic thought in India. He lived in a state of decline for Indian Muslims. In the aspect of *'aqidah* (belief in One God), the teachings of Islam have been greatly influenced by the elements of Hinduism, which gave birth to various acts of *bid'ah* (heresy). The Chistiyah Order, which at that time was very tolerant to the beliefs and practices of Hinduism; and the *Din-i Ilahi*, a religion adopted by Sultan Akbar of Mughal empire, influenced in turn the religious understanding of the Indian Muslim community. From the political aspect, the Islamic government was very weak, so that the power was virtually in the hands of Hindus. For this reason, Shah Waliyullah

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[1]See also, for example, "The Chain of Credentials of the Great Savants of Darul Uloom". Available online also at: http://darululoom-deoband.com/english/introulema/greatsavants.htm [accessed in Bandung, West Java, Indonesia: October 1, 2018].

wrote a letter to the Afghan ruler, Sultan Ahmad Shah, soliciting him to save the Islamic community in India (Gibb, 1952:135; Abbas, 2015; and Kunju, 2017).

According to Shah Waliyullah, there are several other aspects which have corrupted Islamic teachings, including the change of the system of government from the Caliphate to an absolute system of monarchy, dissections among Muslims, and *taqlid* (blind following) to the interpretation of the previous scholars. For this reason, the best solution to break the problem is to re-open the door of *ijtihad* (individual interpretation and judgment or effort), so that Muslims may return to dynamic life and advancement. This dynamic thinking of Shah Waliyullah has been seen as a bridge between medieval and modern Islam (cited in Mulia, 1952; Abbas, 2015; Kunju, 2017; and *ibidem* with footnote 1).

The idea of Shah Waliyullah was, then, passed on by his student, Shah Abd al-Aziz (1746-1823 AD). He noticed the reality that British influence could not be resisted with weapons. Indian Muslims must study the progress of the invaders; and this must begin with learning their language. Looking closely at the context at that time, many saw that most Indian scholars still argued that learning English was *haram* (forbidden) being the language of the infidels. This opinion was rejected by Shah Abd al-Aziz. He invited Indian Muslims to learn English in order to see how invaders had progressed. He also reasoned that Hindus, on the other hand, had mastered the language so much that they played more roles in the state administration compared to what Muslims could do in the same area (Rizvi, 1982; Nasution, 1996:156; Abbas, 2015; and Kunju, 2017).

The next relay of the reform movement was followed by Sayyid Ahmad Shahid (1786-1831 AD). Initially, Sayyid Ahmad Shahid was a soldier in the government of Nawab Amir Khan. He decided to leave the army after seeing the fact that Nawab Amir Khan was under the influence of the UK (United Kingdom) and decided to study with Shah Abd al-Aziz in Delhi. Even though Shah Abd al-Aziz encouraged him to adopt of the modern knowledge of the Western, Sayyid Ahmad Shahid had slightly opted a non-cooperative attitude towards Britain (Nadwi, 1974; Rahman, 1994; and Avari, 2013).

The reform that he demanded included two realms: politics and faith. In the political sphere, he wanted to restore the Islamic territory of India, which had been captured by Hindus and Sikhs. In the field of faith or theology, he conveyed as follows: (1) Opposing all forms of superstition, and following the path of truth shown by the Prophet Muhammad; (2) Only God alone must be worshiped, without intermediaries and without excessive ceremonies; (3) Refusing to give God's attributes to beings; (4) Following the *Sunnah*, or words and deeds of the Prophet Muhammad and the Four Caliphs, namely Abu Bakar al-Shiddiq, Umar ibn Khattab, Ustman ibn Affan, and Ali ibn Abu Thalib; and (5) Facing the *Darul Harb* by fighting against infidel invaders, or otherwise, migrating from *Dar al-Harb* to *Dar al-Islam,* or from "unpeace realm to peace realm" (Nadwi, 1974; Jameelah, 1993:30-40; and Alam, 2007).

Sayyid Ahmad Shahid later founded the *Mujahidin* (Defenders of the Faith) movement as an instrument to realize his renewal ideas. This organization emphasizes the military approach, so that it engages in warfare in freeing the land of Islamic rule from Sikhs and Hindus. For him, there are only two lands of power: *Dar al-Islam* and *Dar al-Harb*. A status of *Dar al-Harb* must be changed to *Dar al-Islam* by means of war or *jihād*. Therefore, Sayyid Ahmad Shahid was considered a follower of the hard and militant approaches, making *jihād* a way of renewal. This radical thought arose purportedly after he returned from Mecca in 1822 AD (*Anno Domini*) and brought Wahhabism. In the end, Sayyid Ahmad Shahid died in the war against the Sikhs in 1831 in Balekot, a small town in the Mansera region of the Hazara area (Gopal, 1964:23; Nadwi, 1974; Dasgupta, 2013; and Jackson, 2013).

After his death, the *Mujahidin* movement was split into two, namely a group that continued *jihād* warfare and another that preferred *jihād* through thought. The first group was commanded by Maulvi Wilayat Ali (1852 AD). A *jihād* resistance was

commanded also by Maulvi Abdullah (1902 AD). While the second group, the intellectual *jihād*, was driven by Mawlana Muhammad Qasim, Mawlana Muhammad Iqbal, and Mawlana Muhammad Ishaq. This triad carried out *jihād* of thought by establishing *Dar al-Ulum Madrasa* in Deoband, in 1878, an institution which later enjoyed an equal repute with Al-Azhar in Egypt as the world's center of Islamic religious education (Nasution, 1996:156; Jalal, 2008; and Jackson, 2013). Despite the split of *Mujahidin* movement, the core teachings remained the same, that is purification of *tawhid* (unity of God or acknowledge God's Oneness) and opposition to the British occupation (Nasution, 1996; Haqqani, 2006; Ali, 2012; and Miftahi, 2012).

Dar al-Ulum of Deoband.[2] As a form of struggle against British invaders through *jihād* (individual interpretation and judgment or effort) of thought, Mawlana Muhammad Qasim, Mawlana Muhammad Iqbal, and Mawlana Muhammad Ishaq had the idea to establish the *Dar al-Ulum Madrasa* (House of Sciences Islamic Modern School) of Deoband in India. He provided free education, so that there were no financial problems for students and teachers; and the process of transferring the knowledge could take place appropriately based on piety and sincerity to God alone (Metcalf, 1982; Miftahi, 2012; and Singh, 2015).

Dar al-Ulum was established in the city of Deoband. The choice of the city was said to be based on divine direction through dreams affirming the God's approval. It was stated that Shaykh Ahmad Sirhindi in the 17th century and Sayyid Ahmad Shahid Barelwi in the early 19th century had stated that the "teaching atmosphere" would come from that city. Mawlana Rafi'uddin dreamed of seeing the Ka'bah in the Deoband Park and dreamed that he also saw Hazrat Ali established a school, where his students would later be Deoband students. He also dreamed of seeing

the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) giving milk drinks to the attendees there. Such dreams not only embed the spiritual scent in the location of the *madrasa*, but also gave the founders some sort of confidence in their mission. It was stated that all of these were encouraging inspirations to establish a *madrasa* in that area (Metcalf, 1982:91-92; Miftahi, 2012; and Moj, 2015).

On Tuesday, 30th May 1867 AD (*Anno Domini*), coinciding with 15 *Muharram* 1283 AH (*Anno Hijriah*), *Dar al-Ulum* of Deoband was established in a small mosque. The first student educated in this *madrasa* was Shaykh al-Hindi Mawlana Mahmud al-Hasan. Then, at the end of the year, the number increased to 78 students. The mosque was no longer able to accommodate all students to study. It, then, forced the learning activities to be carried out under a tree in the courtyard of the mosque. In 1874 AD, a larger mosque was built to accommodate the increasing teaching activities (Metcalf, 1982; Miftahi, 2012; and Ramzan & Rabab, 2013).

In 1880 AD, Mawlana Muhammad Qasim died and his position was replaced by Mawlana Rashid Ahmed Gangohi (1829-1905 AD). That was when the rapid development occurred as students arriving at this *madrasa* increased in great number, then the building enlarged, and learning facilities, such as classrooms and libraries, were developed. The buildings of both Faculty of *Hadith* (study on words and deeds of Prophet Muhammad) and Faculty of *Tafsir* (study on interpretation or hermeneutics) were completed in 1931 AD (Metcalf, 1982; Miftahi, 2012; and Shah, 2018).

Dar al-Ulum was also known as *Qasim Ulum*, derived from the name Mawlana Muhammad Qasim as its founder. This educational institution had kept the school of law Abu Hanifah and the theology of Abu Mansur al-Maturidi as the standard teaching material. The language of instruction was Urdu, so each student was obliged to learn and understand the language regardless of their home countries. At that time, five doctrinal principles were formulated, which the students were entitled to adhere, they were as follows: (1) *Tawhid*, nothing can

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[2]This sub-chapter is a summarized review from reading of Barbara D. Metcalf (1982:87-157) and other sources. Besides, some informations are also retrieved from www.darululoom-deoband.com [accessed in Bandung, West Java, Indonesia: October 1, 2018].

resemble the attributes of Allah; (2) *Sunnah*, applying and practicing the teachings of the Prophet Muhammad; (3) Loving the Companions of the Prophet Muhammad and following in their footsteps; (4) Studying the books and conveying them to lawmakers to be applied in the Islamic jurisprudence; and (5) *Jihād* or fighting in the way of Allah (Metcalf, 1982; Miftahi, 2012; and Bashir, 2013).

Learning at the *Dar al-Ulum* focuses on traditional Islamic learning systems that combine rational reasoning and traditional knowledge used to study the *Al-Qur'an* (holy book of Islam), *Al-Hadith* (words and deeds of Prophet Muhammad), and *Fiqh* (Islamic law pertaining to ritual obligations). In the learning process, the entire academic community of *Dar al-Ulum* must bear in mind the main objectives of foundation of the *Dar al-Ulum* of Deoband *Madrasah* called *Maslak*, which contained seven basic tenets, namely:

Firstly, Mastering Knowledge of *Shari'ah* (Islamic law/jurisprundence), covering all branches of faith and doctrines summarized in six pillars of faith, then obedience to worship (five pillars of Islam), and maintaining good relations in worldly matters. With this knowledge, it is expected that a Muslim can apply it to every walk of life, at least it is a provision to be able to distinguish between the *haqq* (truth) and the *batil* (vanity), the *makruh* (hated or disliked activity), and the *sunnah* (loved or liked activity), because it would create an egalitarian Muslim community and put things in proportion and efficiency (Metcalf, 1982; Miftahi, 2012; and Singh, 2015).

Secondly, Following the Right Way, includes good education, purification of self, and mental cultivation. In other words, each student must follow in the footsteps of the *Sufis* (Islamic mystics) as they were also guided by the *Al-Qur'an* and *Al-Sunnah*, not only carrying out the pillars of faith and Islam, but more than that how a Muslim can do *ihsan* or worship as much as possible, namely practicing *maqamat* or stations and *ahwal* or conditions, like *taubah* or repentance and *ridla* or consent (Metcalf, 1982; Ingram, 2011; and Miftahi, 2012).

Thirdly, Harmony with the *Sunnah* (Prophet Muhammad's tradition), all things done should be in accordance with the *Sunnah* of Prophet Muhammad, both words and deeds. Before working on something, he/she should refer to the teachings of Islam. This is where the role of knowledge about *Shariah* was important as a guideline to distinguish between right and wrong (Metcalf, 1982; Musa, 2008; and Miftahi, 2012).

Fourtly, Following the Imam Hanafi School of Jurisprudence, covering matters relating to legal proceedings. The predecessors of *Dar al-Ulum* were mostly followers of the Imam Hanafi School of Thought (Metcalf, 1982; Miftahi, 2012; and Hashmi, 2014).

Fifthly, Following Imam al-Maturidi Theology, in all matters concerned with belief and a correct logical reasoning, especially the problems of *aqidah* or belief in One God, they follow the method of *Ahl al-Sunnah wa al-Jama'ah* (Muslims majority in Islamic doctrine) as represented by Imam al-Maturidi (Metcalf, 1982; Tabassum, 2007; and Miftahi, 2012).

Sixthly, Refusing Contradictions and Deviations, trying to defend the right and oppose the doctrines damaging the faith of Muslims. It includes carrying out the obligations of *amar ma'ruf nahi munkar* (commanding the good and forbid the evil), and preaching to the fellow Muslims to be away from all things polytheistic (Metcalf, 1982; Racius, 2004; and Miftahi, 2012).

Seventhly, Obeying the Teachings of Qasim and Rashid, all *Madrasah* academics of *Dar al-Ulum* in Deoband, India must share with their hearts and souls the struggles of Deoband's founders and predecessors. This was what they commonly referred to with the term of *Mashrab*, namely the penchant, character, and behavior of Deoband followers as stipulated in their constitution, which was inaugurated in 1368 AH (*Anno Hijriah*) as following here:

> The path cherished by *Dar al-Ulum* in Deoband is to follow the *Hanafi* School that harmonizes with *Ahl al-Sunnah wa al-Jamaah*, and live the characters (*mashrab*) of the holy founders, Hazrat Mawlana Muhammad Qasim Nanatauwi and Hazrat Mawlana Rashid Ahmad Gangohi (cited in Metcalf, 1982; and Miftahi, 2012).

The seven principles above are the most essential part of the education and activities

of the *Madrasah Dar al-Ulum* (House of Sciences Islamic Modern School) of Deoband in India that have still been up and running until recently. They always liken these seven things as seven seeds, and from each of these seeds will grow one hundred grains. These seven seeds are expressed in *shariah* or Islamic law/jurisprudence, *tauhid* or faith, Islam, *ihsan* or good deeds, and *izhar al-din* or proclaiming one's religion (Metcalf, 1982; Miftahi, 2012; and Qureshi, 2015).

Against British Colonialism. The *Dar al-Ulum* (House of Sciences) of Deoband *Madrasa* (Islamic Modern School) developed as a response to both British colonization and the decline of the Islamic community in India. The founders of Deoband *Madrasa* were never friends at all with British colonialism and even opposed them, and fought for independence. In that struggle, many of his followers had been in prison, killed, or missing. To overcome the problems experienced by Muslims in India, they chose a strategy of religious revival in the Indian Muslim community. This pressure also seems to have been stated at the beginning of Deoband's establishment to revive religious spirit among the Indian Muslim community in particular. The form of their contribution was enormous in spreading ideological influences through mosques and pulpits to fight against British rule (Metcalf, 1982 and 2002; Miftahi, 2012; and Hashmi, 2014).

Deoband's resistance to British colonialism was marked by the eruption of bloody resistance in 1875 AD (*Anno Domini*), which the British colonial called the "Great Indian Mutiny". Britain used Sepoy or Sepahi soldiers from the British Company Army. The resistance movement, led by the remnants of the Muslim aristocracy behind the last Mughal King in Delhi, suffered a defeat. So, the British power over India became stronger (Anwar, 1979:210-211; Stoddard, 1996:206; Tabassum, 2007; and Miftahi, 2012).

After this bloody event, diverse responses emerged from Indian society in relation to British policy. Some responded with the necessity of mutual acquaintance between Muslim communities, Indian society, and the British colonial government. They tried to forget the sufferings felt in the past, ready to see the various shortcomings of the West, and loved to express their thoughts in the Western system, to understand the concepts of independence and nationality. However, some of them continued to respond with a stern attitude, and even led to a movement demanding independence from the Britain (Tabassum, 2007; Miftahi, 2012; and Ramzan & Rabab, 2013).

The *Dar al-Ulum* of Deoband *Madrasa*, which enjoyed a wide influence thanks to the network of Deoband *ulamā'* (Islamic scholars) groups and its alumni now, built a great power to fight against the colonial British and Hindu influence. This organization was called *Jamiyat-i Ulamā'-i Hind*, an Islamic renewal organization consisting of Deoband scholars and its Alumni. *Jamiyat-i Ulamā'-i Hind* was known to exercise religious militancy to oppose British and its Hindu allies. They played progressive political role by providing an understanding of Islamic thought in accordance with the vision and mission of *Dar al-Ulum* of Deoband in India (Pandya, 2010:6-7; Miftahi, 2012; and Hashmi, 2014).

Regarding the political role played by the Muslim institution, Fazlur Rahman (1982)'s argument is important to note here. Taking into consideration a non-direct expression of Islam, in terms of the core concept of state or governance, Fazlur Rahman inclined to argue that Islam virtually did not put a clear-cut system for it. But, he added, it recognized a number of values and ethics as stated in *Al-Qur'an* (holy book of Islam) of how to build and maintain its sustainability (Rahman, 1982). Therefore, Fazlur Rahman (1982) and other scholars, moreover, stated that religion and politics cannot be separated (*cf* Rahman, 1982; Amirudin, 2000:80; Irfa, 2015; and Ajahari, 2016:248). The institution by Deoband intellectuals, in possession of religious sciences which were assembled with religious militancy, had so significant a role in politics to implement the ideals of Indian Muslim society (Metcalf, 2002; Miftahi, 2012; and Sidat, 2018).

In terms of scientific progress, the disciplines taught in *Madrasa*s were generally composed of religious sciences

(*al-Ulum al-Diniyah*), including *Fiqh* (Islamic law/jurisprudence)*, Tafsir* (study on interpretation or hermeneutics)*,* and *Hadith* (study on words and deeds of Prophet Muhammad). Indeed, there was no place for non-religious sciences (*al-Ulum al-Dunyawiyah*), such as Physics, Mathematics, and Humanities. This attitude is understandable, one particular thing must bear in mind that there was a consensus in various circles that the emergence of the *Madrasas* was needed, due to the desire in the side of Muslims to have "a center of excellence" serving for the production of religious experts able to transform Islamic knowledge in accordance with the demands of the times (Jan, 2010; Miftahi, 2012; and Moj, 2015).

The establishment of large *Madrasas*, such as the *Madrasa* of *Dar al-Ulum* in Deoband, India must be seen as part of realizing that consensus. Founded by Muhammad Qasim Nanaotawi (1832-1879 AD) and Rashid Ahmad Gangohi (1829-1905 AD) in 1866 AD, this *madrasa* was often regarded as a "major bastion of 'ulamā' conservatism in South Asia" (Sulaiman, 2008; Noor, Sikand & Bruinessen eds., 2008; and Miftahi, 2012). Successfully launching millions of Alumni, the *madrasa* was also considered very influential for others of the kind in Asia (Miftahi, 2012; Singh, 2015; and Husain, 2018).

The *Dar al-Ulum* of Deoband *Madrasah* made their position clear to Indian Muslims that to be strong, they needed to master science and technology to the extend further than they had then (Sudarsono, 1994:167; Metcalf, 2002; and Miftahi, 2012). Indian Muslims should be intellectually and morally enlightened, to have a progressive view since Islam provides them to carry out their obligations in all aspects of life, including the one for their beloved country. *Maslak* (way of life) of *Dar Al-Ulum* in Deoband also gave convincing arguments that Britain was not the one to rely on; rather, it must be expelled out of India on account of its hostile treatment against the Indian Muslims (Metcalf, 2002; Jan, 2010; and Miftahi, 2012).

The success of a *madrasa* is measured not only by the activities within the *madrasa* itself, but also by the spread of its teachings. Many see that the influence of Deoband's extended beyond its own via *madrasa*s it built here and there throughout the country. Early Deoband' scholars had built a system within all Deobandi branch schools in order that they can control them in terms of curriculum and administration. This practice is easily understood since a bunch of other institutions for a long time also had managed in a way similar to that in India (Miftahi, 2012; Hashmi, 2014; and Singh, 2015).

They just followed suit. Moreover, they had established the *madrasa*s with the same goal, namely to spread the knowledge of reformed religion and to educate young professionals who would pursue a career in the field of religion. *Madrasa*s were not formally integrated into a single education system, but all functioned properly due to strong personal relationships and staggeringly effective management in maintaining communication between them (Metcalf, 1982:125; Miftahi, 2012; and Hashmi, 2014).

To help controlling it, another similar goal is made: to establish deep training of scholars in the classical religious sciences needed to spread the teachings of Islamic norms and beliefs among the people as large and wide as possible. These scholars surely had very important and sustainable influences (Metcalf, 1982:137; Noor, Sikand & Bruinessen eds., 2008; and Jan, 2010).

In a situation of growing suspicion towards Islam, the Muslim scholars felt very important to emphasize the positive image of Deoband as the main representation of Muslims in India. This image is largely conjured from its historical role in the independence movement, but also thanks to its moderate reformist position between the accommodative Barelwi sect and the strict *Hadith* Experts (Metcalf, 1982:125; Jan, 2010; and Ingram, 2011).

In carrying out Islamization in India, other than building their own *madrasa*s and developing networks with others, Deoband collaborated with various Islamic movements, including the *Jama'ah Tabligh* (Preaching Community). In collaboration with the *Jama'ah Tabligh*, the Deoband *Madrasa*

succeeded in advancing the influence of the *madrasa* in the wider community. The Deoband's tradition in general, and the *tabligh* group in particular, got a more populist image and expression through its *tabligh* activities. The *Jama'ah Tabligh* today may be referred to as a mass movement carried out by Muslim *muballighs* (preachers) inspired by Deoband and its Muslim scholars (Reetz, 2004; Miftahi, 2012; Singh, 2012:25-26; and Freedman, 2016).

Jama'ah Tabligh was founded in Mewat, near Delhi, in 1920 by a Deoband' scholar, Mawlana Ilyas, 1885-1949 AD. A transnational movement today, it is known for emphasizing modest life and simple beliefs and knowledge. It uses textbooks for lay consumption and emphasizes face-to-face communication between preachers and the public. In general, in terms of doctrine and practice, the movement is apolitical. The emphasis is placed on the spiritual apolitical regeneration of Muslims; and, therefore, the movement needs a partnership with the Muslim scholars, *madrasa*s, and local mosques (Reetz, 2004; Singh, 2012:26; and Freedman, 2016).

Mawlana Ilyas is known as an *alim* (scholar), a respected figure, and one who contributed to building religious movements among the lay Muslim community. In achieving its vision, a complex of Deoband-style *madrasa* mosques was established in Nizamuddin to focus on Muslim communities with a Hindu background (Noor, Sikand & Bruinessen eds., 2008; Singh, 2012; and Sidat, 2018). Unlike mosques and *madrasa*s associated with other movements, Deoband *Madrasah* actively promoted *Tabligh* or Preaching's activities (Ingram, 2011; Miftahi, 2012; and Singh, 2015).

However, *Jama'ah Tabligh* found its resistance from the Barelwi group, who invited Muslims to reject the movement and stopped its spread. Likewise, in the view of the *Ahli al-Hadith* (Expert on words and deeds of the Prophet Muhammad), *Jama'ah Tabligh* was criticized as spreading anti-worldly teachings and leading to heresy or *bid'ah* (Reetz, 2004; Singh, 2012:29; and Freedman, 2016). However, critical the

situation might be, *Jama'ah Tabligh* being closely tied in its historical relationship with Deoband and its *madrasa*, already made it clear the importance of the intermediary role of Deoband *Madrasah* in the dynamics of Indian Islam (Noor, Sikand & Bruinessen eds., 2008; Singh, 2012:29; and Miftahi, 2012).

Jamiyat-i Ulamā'-i Hind in Indian Subcontinent. The JUH (*Jamiyat-i Ulamā'-i Hind* or Muslim Scholars Association of India) as one of the leading Islamic organizations in India was born at the hands of the Deoband scholars. It was founded in 1919 by Abd al-Muhasin Sajjad, Qazi Husain Ahmad, Ahmad Said Dehlvi, and Abd al-Bari Firangi Mehli. Mawlana Mahmudi Hasan, a prominent Muslim scholar of that era, was the guiding force behind the initiative. The JUH's involvement in the *Khilafah* (Islamic Rulers) movement brought him close to Mahatma Gandhi and the Indian National Congress, a relationship that had been maintained for a very long. The JUH opposed the establishment of Pakistan. That is why some of the members left the party out of the brawl concerning this opposition, then established the JUI (*Jamiyat-i Ulamā'-i Islam* or Muslim Scholars Association of Islam), which supported the founding of Pakistan (Zaman, 2002; Schleifer *et al.* eds., 2011; and Kamran, 2017).[3]

The JUH, founded in 1919, was so far the largest and most influential Muslim organization in India. It took part in the country's independence movement and spread the idea of nationalism, which embraced different elements of religions, cultures, and ethnicities. It was very active in safeguarding the civil and religious rights of Indian Muslims through democracy paying full attention to community cohesion and brotherly relations in accordance with the demands of the diversity of Indian society and Islamic teachings about love and brotherhood. It has presently more than 10 million members and 1,700 branch offices covering the entire Indian Subcontinent (*cf* Zaman, 2002; Ramzan & Rabab, 2013; and Kamran, 2017).

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[3]See also, for example, "Jamiat Ulama I Karnataka". Available at: https://jamiatulamakarnataka.wordpress.com [accessed in Bandung, West Java, Indonesia: October 9, 2018].

After a defeat in the independence war against British colonialism in 1857, and their repeated failures of resistance movement, the scholars were compelled to review their approach and to ponder upon adopting new strategies. Especially after failure of a conspiracy incident in 1916, and also the detention of 222 Muslim scholars which followed suit, among detainees were Shaykh al-Hind Mawlana Mahmud Hassan and his student, Mawlana Gusain Ahmad Madani, they were forced to restructure the resistance strategy by choosing non-violent struggle for independence with the support and cooperation with fellow countrymen (Gupta, 1997; Zaman, 2002; and Chandra *et al.*, 2017).

Moving forward from armed resistance to the non-violent struggle, in November 1919, a group of revolutionary Muslim scholars led by Mawlana Mahmud Hassan established an organization called JUH (*Jamiyat-i Ulamā'-I Hind*) to carry out this non-violent independence struggle in cooperation with all Indian citizens. They all agreed to abandon the armed struggle and resorted to non-violent struggle, and took the path of non-cooperation. The strategy eventually led to the independence of their country. After the separation of India-Pakistan, the JUH decided to abandon political activities and dedicate themselves to concentrating on defending the religious and social rights of minorities and their religious identity. Thanks to the hard work during the independence struggle, JUH gained a place among the people at that time, so that differences of opinions in religious matters could be handled in a peaceful manner. It is a significant fact that senior figures of JUH played an instrumental role in the ratification and implementation of the Civil Law or *Al-Ahwal al-Shakhsiyah* in 1939, related to Muslim marriage, divorce, parenting, inheritance, and others (Minault, 1982; Moj, 2015; and Shireen, 2017).

The idea of composite nationalism (Muslims, Hindus, Skaih, and others) promoted by the President of JUH, Mawlana Ahmad Madani, illustrates the true spirit of Islamic teachings, which confirms the notion that despite profound diversity exists in cultural, linguistic, and religious spheres, Indian society remains one nation. The idea may not be interpreted as referring to a specific time, but it seems proper to relate it to the contemporary situation. Several national and international events have reinforced this idea (Upadhyay, 2003; Moj, 2015; and Shireen, 2017).

The JUH presented the theological basis for a nationalistic philosophy. Its thesis now was that independence has been reached, Muslims and non-Muslims have entered into a joint contract to establish a secular state in India. The Constitution has described this agreement or contract, coined as *Mu'ahadah*. Thus, since representatives of the elected Muslim community supported and swore allegiance to this *mM'ahadah*, it is the duty of Indian Muslims to maintain their loyalty to the Constitution. *Mu'ahadah* is considered similar to the Medina Agreement signed between Muslims and Jews in Medina (Upadhyay, 2003; Singh, 2012:21-26; Shireen, 2017; and *ibidem* with footnote 3).

In independent India, Muslims still experience many challenges. It is a conspicuous characteristic of JUH to be at the forefront while dealing with issues faced by the community. Being involved in education and social welfare activities, it does not evade works in various other fields, such as rehabilitation and helping those suffering from communal violence or natural disasters (Upadhyay, 2003; Dhulipala, 2017; and Shireen, 2017).

Mawlana Syed Husain Ahmad Madani proposed the idea of nationalism, and enjoined everyone from all religious backgrounds to fight against the colonial British, saying that unity and cooperation among nations was justified on the basis of the *Al-Qur'an* (holy book of Islam) and *Al-Sunnah* (words and deeds of Prophet Muhammad). Previously, the idea of nationalism on the basis of religion promoted by Hindu *Mahasabha* and the Muslim League was on rise. On the other hand, Mawlana Husain Ahmad Madani proposed "the theory of territorial nationalism", and confirmed that it was not necessary that a nation, which would become a sovereign country, to embrace utterly the same religion and

culture. "Today", he said, "nations are formed by the homeland" (cited in Shireen, 2017; and *ibidem* with footnote 3).

Before independence, the main goal of JUH was the struggle for Indian independence. Once realized, the goal now shifted to center on religious-socio-economic issues, also on education to elevate Indian Muslims. Later, in subsequent developments, JUH played a role in safeguarding state's ideology of secularization and its Constitution, also in protecting the minority, securing Muslim *waqf* (property donated for religious or community use)'s regulations, and devising convention of anti-communalism (Upadhyay, 2003; Dhulipala, 2017; Shireen, 2017; and *ibidem* with footnote 3).

In its development, JUH was divided into two factions. In 2008, interim President Mawlana Arshad Madani took steps to form a new executive assembly to replace the old one. This step triggered a reaction on part of the old led by Mawlana Mahmud Madani by sacking Mawlana Arshad Madani himself as the interim of the President; they declared *persona non grata* against him. Mawlana Arshad Madani's faction claimed that the motion was illegitimate and, hence, was deemed non-existent, on the ground that the executive committee had been dissolved and replaced by a newly formed council (Upadhyay, 2003; Dhulipala, 2017; and Shireen, 2017).

On the contrary, the other faction claimed that the formation of the new assembly had no legal basis. That way, both parties claimed their own version of a series of events, was the most correct before the law. In following years, the JUH had been described more and more as a conservative organization, primarily because of its adverse opinions regarding birth control and sterilization (Upadhyay, 2003; Dhulipala, 2017; Shireen, 2017; and *ibidem* with footnote 3).

CONCLUSION

Dar al-Ulum (House of Sciences) was born as a response to the decline of the political role of Muslims following the defeat of Mughal Dynasty's in the hands of the British colonial in India. Armed resistance led by

the Muslim scholars experienced failure and had put a gloomy effect on the part of the Indian Muslims seeing their brothers, either becoming *shuhada'* (warriors in religious war or hero) or being held captive by the British. Aware of the situation, they changed the strategy by strengthening the other field, they opted to develop education and reform religious life. Coming from a small group in Deoband, *Dar al-Ulum* developed and spread rapidly throughout India. *Dar al-Ulum* became an independent institution, rejecting government intervention and foreign assistance, hoping to be independent in order to survive its mission to raise up Muslims in India.

Like Indian Muslim scholars in general, the Deoband scholars were intellectual heirs of Shah Waliyyullah al-Dahlawi. In the midst of a political and religious political turmoil at the end of the Mughal Dynasty, Shah Waliyullah al-Dahlawi offered to become a reformer voicing the social, intellectual, and religious revival of the people. Shah Waliyullah al-Dahlawi taught the religious sciences to his students emphasizing the importance of *ijtihad* (individual interpretation and judgement or effort). It was from these students that following generations of the Indian Muslim scholars learned and spread their knowledge in various educational institutions.

The Deoband movement has a huge influence throughout the Indian region. This is due to the development of the education network associated with Deoband in one side, and the birth of scholars and teachers who supported the development of educational institutions in the other side. The magnitude of Deoband's influence in carrying out *da'wah* (propagation) was also caused by his collaboration with the *Jama'ah Tabligh* (Preaching Community) founded by Mawlana Muhammad Ilyas. *Jama'ah Tabligh* was very active in carrying out *da'wah*. They invited Muslims, devoted as well as nominal followers, to return to religion.

Another factor that supports the growing influence of Deoband was the birth of JUH (*Jamiyat-I Ulamā'-I Hind* or Muslim Scholars Association of India), which was initiated by Deoband scholars themselves. Through the

organization, the *ulamā* (Islamic scholars)' championed the political interests of the people. The JUH played a very important role in maintaining the dignity and upholding people's rights. In addition to that, they also fought for the benefit of their fellow Muslims whose aspirations were carrying out Islamic teachings in all aspects of life.

However, in its process, JUH must oftentimes suffer the bitterness of their struggles; it happened to experience a split when facing partition issues. In general, JUH opposed partition and preferred the concept of composite nationalism, while a small portion in its main body supported the partition. The last mentioned party, then, separated themselves from JUH, and gave birth to another association of Muslim scholars, namely JUI (*Jam'iyat-i Ulamā'-i Islam* or Muslim Scholars Association of Islam).[4]

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[4]***Statement:*** We, hereby, declare that this article is an original work of us, and it has never been submitted for publication in other journals, nor has it been reviewed and published by other scientific journals; and after receipt, it will not be withdrawn by the authors from this *TAWARIKH* journal.

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Dar al-Ulum **of Deoband in India**
(Source: https://www.siasat.com/news/darul-uloom-deoband, 10/11/2018)

Dar al-Ulum (House of Sciences) was born as a response to the decline of the political role of Muslims following the defeat of Mughal Dynasty's in the hands of the British colonial in India. Armed resistance led by the Muslim scholars experienced failure and had put a gloomy effect on the part of the Indian Muslims seeing their brothers, either becoming *shuhada'* (warriors in religious war or hero) or being held captive by the British. Aware of the situation, they changed the strategy by strengthening the other field, they opted to develop education and reform religious life. Coming from a small group in Deoband, *Dar al-Ulum* developed and spread rapidly throughout India. *Dar al-Ulum* became an independent institution, rejecting government intervention and foreign assistance, hoping to be independent in order to survive its mission to raise up Muslims in India.