



# **ISLAMIC SCIENCES IN INDIA AND INDONESIA: A COMPARATIVE STUDY**

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**C E R T I F I C A T E**

This is to certify that Mr. Muhammad Mujab has completed his work of Ph.D. entitled " Islamic Science in India & Indonesia - A comparative study" under my supervision. The work is original based on library, research and analysis.

(Dr. M. Saud Alam)  
Supervisor

## **Preface**

### **Background of the Study**

The history of Islam bears ample evidence to the fact that the arrival of Islam in any country was followed by the spread of its teachings and sciences by the Ulema and theologians. As the muslim masses stand in need of comprehending the message of Islam and orient their lines accordingly, Ulema are entrusted with the onerous task of imparting appropriate Islamic knowledge to the Muslim masses.

Again our historical experience relate that the Muslim communities everywhere build some Islamic institutions which could provide instruction by dedicated teachers and from specialized curricula for their organizational institutions. *Madrasahs* and other Islamic institutions of learning have had been built not only by the muslim rulers and Islamic preachers (*da'ee*) but also by the Ulema down the history and round the globe.

Islam entered India in the first century of the Islamic Calender, followed by the establishment of Muslim rule for many centuries. This particular historical background of Islam in India had a lot to do with the rich Islamic tradition in the land, consequently its contribution to the development of Islamic sciences. Emergence of thousands of prominent Ulema with uncounted works in all branches of knowledge (religion and non-religious - covering the whole spectrum of human life) on the screen of Indian Muslim history is not surprising. So it is in the fitness of things that great institutions like Darul Ulum Deoband, Nadwatul Ulama and Jamia Millia were established in the recent past.

The development of modern education in the recent times isolated religion from the other branches of knowledge including the objective sciences thus posing a major dilemma for the Muslims. It was made to appear as if modern education was incompatible with Islam. To counter this threat Islamic religious education was sustained throughout the region. But, this generally means nothing more than promoting a rudimentary and ritualistic introduction to Islam, incorporating the basic teachings of the religion and *quranic* literacy, which, in this context simply means the ability to read the Quran without understanding it.

### **Significance of the Topic**

After Indonesia, India probably ranks as the second country with largest Muslim population in the world. The two countries with large Muslim population have the common background of being ruled by Hindus prior to the coming of Islam. Unlike India, Indonesia is the latest country with the Muslim culture that appeared on the stage. However, historic depth of its Muslim culture is very shallow as compared to heartland of Islam and lands like India, where seeds of Islamic culture were sown in much earlier period. For illustration we can say; when Imam al-Ghazali (d. 1111 CE) was engaged in polemics with the philosophers in the twelfth century the considerable region in Indonesia, Jawa was still controlled by a Hindu emperor, Jayabaya (King of Kediri). Again when most powerful Hindu dynasty, Majapahit had established its rule in Indonesia in 1297 C.E, India had already been part of the Muslim world for the six centuries (Muhammad bin Qasim had conquered Sind in 711 C.E).

As the two countries possess very large chunks of the muslim population and have historical similarity in being ruled for centuries by the Hindus, it shall be definetly very interesting to make a comparative study of the legacy of the Islamic institutions of the two countries. Being placed in the same region adds to the prospects of the convergence of the religions experiences of the two countries. Being placed in the same region adds to the prospects of the convergence of the religions experiences of the two countires, it is more relevant if we have a systematic study of the legacy of the orthodox Islamic institutions which have been set up in these two countries in the recent past.

India and Indonesia are two countries which deserve to be discussed in the perspective of Islamic sciences, since the both are non Arab countries, but the role played by ulemas and Muslim scholars of these countries is very significant, especially their contribution in spreading Islamic sciences through *madrasahs*, traditional institutions and Islamic centres of learning.

The great historical Islamic background in India has had a definite impact on the richness of its institutions of Islamic learning. The role played by Muslim scholars in this country has had great impact on the Indian Muslims as well as on the Muslims of the neighbouring countries. In fact both countries have much close similarity in culture and education. But in some aspects Indonesia is far behind India, especially in its contribution to Islamic sciences and culture. There are many similar features with regard to the Islamic education in India and Indonesia, they can be summarized as follows:-

- Both India and Indonesia are secular countries;

- Both the countries have Islamic institutions called *madrasahs* and traditional Islamic institutions;
- The subjects of study are almost the same, purely religious, partly religious and secular sciences;
- At higher stage in both countries there are two kinds of universities, Universities under control of government and Independent Universities;
- The languages of instruction used in Islamic institutions are local as well as Arabic.

It is necessary to know, what are the contributions of Muslim scholars in the two countries to Islamic sciences, the reasons of the establishment of such institutions, the Islamic books which are taught in the institutions concerned, and the challenges faced by contemporary ulemas and their institutions, particularly when the Muslims have turned their head away from these institutions preferring to study in some non-religious universities for their prosperous future.

While examining the spread of Islam in Indonesia, we could not neglect the historical background of the country that had been for many centuries under the Hindu rule. It is a matter of fact that Muslims in Indonesia are still having customs based on the pre-Islamic traditions. In the present times two clear trends are easily observable; the one, led by the secular educationists who are bent on downplaying the importance of the *Madrasahs* and discouraging their establishment. The second, led by the Indonesian

Muslim scholars, who are spreading Islamic sciences through Islamic boarding schools and Islamic Universities.

This work seeks to investigate the development of Islamic sciences in India and Indonesia, with a comparative view. The attention of the scholars mostly has centered on the political history of the two countries. The main aim in this comparison is to make the picture clear about Islamic sciences and its development in both India and Indonesia. The term Islamic sciences in this study is used in general sense to refer to non secular sciences.

### **Reasons of Choosing the Title**

At least there are three reasons why the title has been chosen for this thesis. Firstly; to show the roles played by Indian and Indonesian ulemas and their contributions to the Islamic sciences through Islamic institutions are very important. They played the following roles;

- i. Spreading Islamic *da'wah*;
- ii. Consolidating Islamic practices;
- iii. Imparting Islamic education to Muslim children;
- iv. Removing bad customs of Muslim societies; and
- v. Shaping Muslim societies in accordance with the society of Prophet and his companions.



Secondly; to investigate the distinguished Islamic institutions, where Islamic sciences are taught, which have been established in the recent times both in India and Indonesia. Since the topic is about the contribution to Islamic sciences, it is very meaningful to discuss about some personalities who significantly contributed to Islamic sciences through their efforts.

Thirdly; to encourage researchers interested in studies in this field for the future research. Starting from this point, the problems that will be investigated in this thesis can be summarized in the following way:-

1. How the Islamic sciences developed amongst the Muslims in India and Indonesia?
2. Which institutions and academies have supported in development?
3. What roles have been played by the Muslim scholars in the development of these sciences up to this period?
4. What are the contributions that have been made by the Ulemas and Muslim scholars for the maintenance of these sciences.?

#### **Aims and the Uses of the Research**

This research is aimed at:

1. To know the differences of the systems used for developing the Islamic sciences, either in *madrasas* or *ma'had* and centres of Islamic learning.

2. To know the works and roles played by some important Muslim scholars in India and Indonesia and their contributions to the development of Islamic sciences in the 20<sup>th</sup> century.
  
3. To the benefit of scholars in India and Indonesia, especially those who are interested in studying Islam in the two countries.

### **Methods of Study**

This research is comparative in its nature; hence only reliable sources are used and consulted for the references. Besides, other documents and reports regarded to be supportive and useful for the research are also referred. This research is library research. The method being applied in this research is:-

### **Literary or Library Research**

The research is started with the collection of literary sources to collect data and information about the position of Islamic sciences among the Muslims. These are history books on Islam in India and Indonesia and other related books on Islamic institutions and Islamic academies where these sciences are taught. Besides, the previous reports of study on this subject and other books providing important and reliable information related to the subject also have been used.

### **Limitation of Study**

Since it is widely known that there are many Islamic institutions in India as well as in Indonesia where the Islamic sciences are taught and developed, it is a very interesting subject for a serious study. This is a study concentrated on the contributions of these institutions in developing and maintaining the sciences among the Muslims. A comparative study will be very useful and effective in collecting positive information that will be useful for further study in future.

### **Islamic Sciences in India and Indonesia**

Islamic sciences, in its widest meaning, are sciences related to Islam, covering the subjects of tafseer, hadith, usul fiqh, logic, etc. Our focus in this study shall be the development of these sciences in the countries under study, and not their classical explanations.

The terms India and Indonesia that are used in this thesis do not merely concern with the geographical position of the two countries but they are used to refer to the special characteristics found in the process of development of Islamic sciences pioneered by traditional Islamic institutions and *madrasahs*. The stress of this thesis is on the description of the background and the characteristics found in the Islamic institutions in the two countries. In this thesis, several Islamic institutions in Java, Indonesia and in northern India will be described and discussed as the role model for the rest of the institutions in the two countries.

It is impossible for a thesis of this kind to record every detail on the development of Islamic sciences in India and Indonesia without any limitation of period. So this study is limited to the development of Islamic sciences in the 20<sup>th</sup> century to make it more accurate and academically more viable.

### **A Comparative Study**

The word comparative is an adjective that means “proceeding by, founded on, or using comparison as the method of study”<sup>i</sup>. The term comparative study used in this thesis is meant for comparing the quality of interest and efforts of the *ulema* and Muslim scholars in the process of teaching and developing Islamic sciences among the Muslim communities, in oral and written works in the Islamic institutions found in the two countries. This comparison will be used to give a full description of the similarities and differences in the methods used by the Muslim communities in the two countries in their efforts to develop Islam and Islamic sciences.

### **Method of Discussion**

This thesis contains six chapters, and the system of discussion is as follows:

- Chapter I**            **The discussion in chapter one contains the geographical position of India, languages, religions, the arrival and spreading of Islam followed by the establishment of Islamic institutions in medieval India.**
- Chapter II**           **It contains the discussion of geographical position of Indonesia, population, languages and religions of Indonesian people, followed by the arrival of and spread of Islam in Indonesia. This chapter ends with the discussion of the historical background of the foundation of Islamic institutions of the time.**
- Chapter III**          **It contains the discussion of some important Islamic institutions as the centers of Islamic learning amongst the Muslims in modern India**
- Chapter IV**          **It contains the discussion of some important Islamic institutions as the centers of Islamic learning amongst the Muslims in modern Indonesia.**
- Chapter V**           **It contains a discussion about some prominent Ulama, who have immensely contributed to the development of Islamic sciences in the 20<sup>th</sup> Century India**
- Chapter VI**          **It contains a discussion about some prominent Ulemas, who have immensely contributed to the development of Islamic sciences in the**

20<sup>th</sup> Century Indonesia.

### Conclusions

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## **Chapter I**

### **The Arrival of Islam and the Establishment of Islamic Institutions in India**

The present chapter will deal with the feature of geography, the Muslim society in general, the arrival and spreading of Islam in India in particular. Apart of this, it will also consider and analyze the significant roles played by the Muslim scholars and Islamic Institutions during the period of Muslim rulers. In order to achieve the objectives of the present research work, some statistical data will be added to supplement the theoretical base of the study.

#### **I Geographical Location of India**

The Indian subcontinent is a part of the continent of Asia. It extends from 8 N to 37 N latitude and lies entirely in the north of the Equator. The Tropic of Cancer (23.5 N) cuts it roughly into two halves. West to east, it stretches from 62 E to 97 E longitude. Longitude 80 E passes through the center of the subcontinent.

The subcontinent is a peninsula, more or less triangular in shape, just southward from the main lands of Asia. The lofty mountain ranges of the Himalayas in north form the base of the triangle while the apex runs far out into the Indian Ocean in the south. It deserves to be called a subcontinent because of its large area (4,230,860sq km) and its huge population (about one billion at present).

The subcontinent is isolated in a remarkable way from the rest of Asia, making it a distinct geographical unit. Barring the plateau of Baluchistan (which forms part of Pakistan), the two great ranges of Sulaiman and Kirthar cut it off from the west. Along north, the great mountain wall formed by the Hindukush, Karakoram and the Himalayas, which is difficult to cross, cuts it off from the rest of the continent. Similarly, the southwards off shoots of the Himalayas separate it from Russia. In the south, the subcontinent is surrounded by water- the Arabian Sea in the west, the Indian Ocean in the south and the Bay of Bengal in the east. Another important factor that lends unity to the subcontinent is the fact of the monsoons. The subcontinent has a favourable geographical position for international trade and commerce, being at the center of the Eastern Hemisphere and at the head of the Indian Ocean. The trade routes run in all directions towards the east (China, Japan), towards the west (to Europe via the Suez Canal and East Africa, southwest (Arabia, Iraq, Iran) and southeast (Malaysia, Indonesia, Australia).

In 1947, the subcontinent was partitioned into two countries, India and Pakistan, the former with a predominantly Hindu population and the later with a predominantly Muslim population. Another upheaval in 1971 broke off the eastern wing of Pakistan, then known as East Pakistan, which is now called Bangladesh. So three independent sovereign republics of India, Pakistan and Bangladesh now form the Indian subcontinent. <sup>1</sup>

## **II. Population, language and religions**

The name India has been derived from a Sanskrit word 'Sindhu', the name of the river in Sind (at present, an integral territory of Pakistan). The word 'Hind' is a free variation of the word 'Sind' that later changed into 'Indus' and 'India'. Philologically, the word India means 'the land of the river Indus'. The words 'Sind' and 'Hind' were used synonymously in the past but gradually they became two distinct words having different meanings<sup>2</sup>. India is a multilingual country that has about 179 languages and 544 dialects. These are like the Assamese, Hindi, Urdu, Telugu, Malayalam, Kannada, Konkani, Marathi, Gujarati, Tamil, Sanskrit, Nepali, Manipuri, Kashmiri, Oriya, Bengali, Punjabi, etc<sup>3</sup>.

Islam is followed by 11.6 per cent people of the total Indian population. This has made Islam as the second largest religion followed by the Indians after Hinduism and has put India as the second largest Muslim populated country in the world. Before independence, Muslims constituted 24 per cent of the population, but partition gave all the Muslim majority areas except Jammu and Kashmir to Pakistan. Since the establishment of Bangladesh in 1971, South Asian Muslims have been divided almost equally among the three successor states: India, Pakistan, and Bangladesh. Of 356 districts of India into which the country is divided for administrative purposes, only two (one each in West Bengal and in Kerala) have Muslim majorities, outside of Jammu and Kashmir. In only thirty districts do Muslims constitute more than 30 per cent of the total population. A little over half of the Muslim population lives in the three large States of Uttar Pradesh, West Bengal, and Bihar.<sup>4</sup> The majority of Muslims

in India are Sunnis and the followers of Hanafi School. Only a few in south India are the followers of Shafi'i School. About 10 percent of the total Muslim population are Shi'i of Ithna 'Ashari sect and a few but significant number of Ismai'ili.<sup>5</sup> The influence of the Hanafi School is apparently clear and strong among the Indian Muslims. This is because of the fact that the Muslim missionaries were mostly the followers of the School. Besides, the Muslim rulers in India mostly came from the same School, though in the beginning there were the Gaznavi who came in the northwest India, and also the Ghauri, who were the followers of Shafi'i School. But after the rule of Sultan Mas'ud (1030-40 AD), the influence of the Hanafi School became predominant one.

Although Muslims are united by a common faith, they are quite legitimately divided into several ethno-linguistic groups. More than half the Muslim population speaks Urdu as their mother tongue. The rest speak Assamese, Bengali, Malayalam, Gujarati, or Tamil among others.

In addition, during the rule of Muhammad ibn-Tughlug, the Hanafi Jurisprudence was used as the reference for the law of the kingdom and the Kazi (the Supreme Judge). The School was strongly followed by the Muslim elite and dominated the majority of the Muslim populations in India under the Mughal period till the arrival of the Britishers in India in the 18<sup>th</sup> and 19<sup>th</sup> centuries. However, there were also Muslims who were the followers of Ahl al-Hadith<sup>6</sup>. Since the Indian population came from different ethnicities, the Indian Muslim population is also comprised of different ethnicities and cultures. There are Arabs, Afghans, Turks, Persians and many others who are mostly the Indians themselves, mainly from the lower castes and quite a

number from the upper castes, who have converted to Islam by the influence of the Sufis<sup>7</sup>.

The creation of Pakistan left India's Muslims in state of confusion. A large number of the educated middle class from northern India and the entrepreneurial class from Bombay, Gujarat, and Calcutta migrated to Pakistan, as did the politically conscious Muslim elites, leaving behind millions of their poor co-religionists, without either leaders or a well-knit political organization.<sup>8</sup>

Here, it will be worthwhile to explore the impact of the arrival of Islam in India and its influence on the caste system and the recognition of women's rights with special reference to *Sati Pratha* (self-immolation into the pyre of husband)<sup>9</sup>

Among the many important contributions of Muslim rulers, the writing of history was one of them. In fact the systematic writing of history was introduced by the Muslim rulers in India. Before that, there were only stories and legends that were written in the books like *Ramayana* and *Mahabharata*. Muslims started to write and develop the system of history writing in India<sup>10</sup>. Thus, we can say had the Muslims paid no attention towards this field, it would be impossible for India to be known as it is known today. Muslims also contributed a lot to the development of other branches of knowledge in India such as arts and architecture.

Besides, Muslims also introduced the medical science in India and elsewhere. The medical science developed by the Muslims spread not only in India but also in other Muslim countries. They called this medical science 'the Unani Medicine', or 'the

Arabian Medicine'. It is called so because of the fact that this science was developed and learned by the Muslims in Iraq, Iran and Turkistan. This science had become the centre of attention in the world since the 7<sup>th</sup> century AH until 12<sup>th</sup> century AH. It developed rapidly in India in the 9<sup>th</sup> century AH with Lucknow and Delhi as the centers of learning. At present, the Unani medicine is an alternative of getting medical treatment for some people due to its cheapness as compared to modern medical science<sup>11</sup>.

Islam in India has a very long and complicated history since its arrival in the northern part of India in the 7<sup>th</sup> century AH. Many different Muslim dynasties ruled India for a long period. This has made Islam in India to have a distinct character of its own. This has also made Islam the centre of criticism by some writers who said that Islam was only a means to legitimize the rule of some Muslim rulers in India.

### **III. The Arrival of Islam in India**

Geographically, India and Arab region are close neighbors and separated only by a sheet of water – the Arabian Sea. Their coastal regions almost face each other. It was easy for the Arab merchants to visit the northern, southern, and western coastal Indian regions frequently such as Malabar, Coromandel, Gujarat, Kathiwar and the island of Ceylon through the Indian Ocean. This geographic location of Arabia and India has played an important part in establishing and developing a close commercial relation between these two countries. It was snapped by the European merchants and

sailors in the Indian Ocean in the 15<sup>th</sup> century. However, the northwestern parts of India are connected by land with central Asia, eastern Iran, Baluchistan and Mukran.

The Arabs entered India through two routes, i.e. by land in north-western India through Baluchistan by way of Mukran, and by sea through the south-western peninsular India – areas which are now included in Kerala and Tamil Nadu. The Arab settlement in India before Islam was the result of their geographical proximity and commercial relations<sup>12</sup>.

Islam in India is having a distinct character of its own. This is because of the fact that Islam came to India through a long process brought by different people from different places and ethnicity. History tells us that Islam came to India through different stages over a long period of time. In general, these stages may be separated into six different phases:

1. The period of Indo-Arab trade relation
2. The period of direct military contact with the center of Islam
3. The period of Ghaznavid dynasty when Islam had spread throughout India<sup>13</sup>
4. The period of Ghaurid dynasty
5. The period of Delhi Sultanate<sup>14</sup>
6. The period of Mongol rulers started by Emperor Babur<sup>15</sup>

The first contact between Islam and India occurred in the western and southern coasts of India. The Arab traders had a very long tradition of trade relations with their



Indian counterparts even before the advent of Islam. It was only after their conversion to Islam that they started a new role to be the Islamic missionaries for their Indian counterparts. They started to introduce the new belief to the people in a peaceful manner. This, as a result, made Islam to be recognized by the Indian people in Kerala and Konkan and many people in the area converted to Islam. Some scholars have said that Islam that came to the area had a distinct character of its own that made it possible to be accepted by the Hindu people there. The peaceful penetration of Islam by the Arab Muslim traders and the Muslim missionaries in the Indian soil resulted in the conversion of some 22 per cent population in Kerala<sup>16</sup>.

The trade relations with the silk manufacturing centre of China and the spice-rich islands of South East Asia made the Indian coast a strategic point in the Indo-Arab trade relations. This also became a place of transit for Arab traders and the Arabs gave an Arab name to the Coromandel Coast of South India with 'Ma'bar', which means a 'crossing'<sup>17</sup>. It is this place that the trade routes to the coasts of Bengal and Burma, the islands of South-East Asia and the lands of Indo-China and China on the one side, and the west coast of India, Sind, the Persian Gulf, Arabia and Africa on the other, converged. This strategic position of India for the trade route to the east in the first three centuries of the Islamic calendar was an obvious reason for the Arab settlements in the southern coast of India, presently known as Malabar.

The good nature of the relation between the Arabs and the native people proved to be another significant factor that had made the settlements grow smoothly and made it possible for Islam to be accepted in the area. This made the people to regard Muslims

as their friends, and not as invaders. Further, these Arab settlers married the local girls from the upper caste and converted them through this bondage. This indicated that the Arabs were regarded as the people who had a high social status according to the perception of the locals of that time.

Another indication that showed the status of the Arab settlers was shown by the name given to the children born out of the inter-marriage between the Arabs and the local girls. The locals called the children by the name *Moplahs*, from the word *mappila*, which means 'a great child'<sup>18</sup>. This was because of the perception among the people that these children belonged to the upper class. Besides these, Arab settlers also adopted the local children. This was one of the methods to teach Islam to the people and young generation and hoped that these children would, some day, grow up as good Muslims. Every year, the number of adopted children was increasing. This made Islam rooted in the hearts of the people and the settlers were no longer regarded as foreigners. Hence, it was not a matter of surprise for not facing the hindrance and obstacle from the locals in the process of building places of worship in the region.

It was believed that the last king of Cheer empire traveled by ship to Arabia and landed at '*Shahr*'. From there he went to Jeddah and visited Prophet Muhammad, then in his 57<sup>th</sup> year, embraced Islam and accepted the name Tajuddin. He married the sister of the Arabian King Habibuddin and stayed there for five years. Afterwards, along with his wife and father in-law, he left for Kerala to spread the message of Islam, but he died on the way at "*Shurhr*".

According to some books like *Rihlatul Muluk* and *Tuhfatul Mujahidin*, Islam spread in Kerala in the eighth and ninth centuries respectively, it was recorded that Malik bin Dinar along with his friends established eighteen mosques in different places and made arrangements for their smooth functioning. He died there in AH. 127<sup>19</sup>.

The penetration of Islam to the Indian soil is a logical impact of the spread of Islam in the period of the *Abbasid* dynasty. It was in the period of the dynasty that Islam reached to the western region of India and spread throughout the neighbouring areas like Khurasan and Afghanistan. In fact, the efforts made by Muslims to reach the Indian soil was started in the period of second Caliph 'Umar ibn-al-Khattab. He sent an army to the Sind region but this invasion did not give good results. This was followed by an expedition by fourth Caliph 'Ali ibn Abi Talib, who sent a group of strong army under the command of Kharis ibn Murrah al-'Abdi to the Sind region in the 34<sup>th</sup> year of the Islamic calendar. Though the Muslim army won the battle, this expedition was not for the purpose of invasion but merely for security purpose in the border area that was prone to be attacked by enemy<sup>20</sup>

The expedition to Sind continued in the period of the Umayyads, especially under the rule of Caliph al-Walid. Hajjaj bin Yusuf was then the governor of Iraq, Persia and Khurasan. There was a conflict between the Muslims and the ruler of Sind king Dahir which led to the invasion by the Muslims on the Sind region. The reason of the conflict between the two was that the pirates in waters of king Dahir pirated one of the Muslim trader's ships. This ship contained merchandises and the widows of the Muslim traders in Sri Lanka. The ship was pirated and the widows were taken as

hostages by the pirates. Hajjaj bin Yusuf asked the king of Sind, Dahir, to release the hostages but he refused, saying that it was out of his authority to do so. This led to the sending of Muslim army to the region to get the hostages released and this led to the conflict between the Muslims and the King of Sind.

In this expedition, Muslim army was under the command of Muhammad bin Qasim who came to the region with a large army both from the sea and the land routes. This invasion was meant for the release of the hostages held by the pirates and also to punish the King of Sind for his refusal to the Muslim ruler. Fierce war took place that eventually led to the defeat of king Dahir's side. And from that time onward, Sind region, for the first time, came under the control of Muslim rulers.

The success of Muslim expedition to Sind region led by Muhammad bin Qasim was the turning point in the history of Muslim occupation of India. This was followed by the *Ghaznavids* and ended with the Mughal dynasty.<sup>21</sup>

#### **IV. Spread of Islamic science in early Muslim Rule in India**

If we look at the history of the development of Islamic sciences, we will find that the Prophet himself was the pioneer of the movement. He said, "Go and seek knowledge as far as China". On another occasion, he said, "The ink of the scholars is holier than the blood of the martyrs". This shows the importance of seeking knowledge for men and the importance of imparting it to others. Further, he said, "Tell them everything even though it is only a word". Another example can be seen from his

decision on the future of the prisoners of the Badar War. He said that he would release those prisoners who could teach reading and writing to the children of Madinah. This decision taken by the Prophet showed his great interest in the spread and the imparting of knowledge.

During the Caliphate period, the teaching of Qur'an and the traditions of the Prophet to the Arabs and the non Arab Muslims were given by the Qur'an readers (*Qurra*). Unlike the present day *Qurra*, they were not simply the reciters of the Qur'anic verses but also interpreted them and commented upon them. It was their responsibility to tell the people about Islam and Islamic knowledge.<sup>22</sup>

In the following periods, the *Ummayyads*, besides concentrating themselves in the territorial expansion of the Muslim Empire, also paid great attention to the development and teaching of Islam and Islamic sciences. It was in this period that the first Islamic system of education was introduced. Besides, establishing mosques as the places of worship, they also used it for elementary education. They also built *maktabs* (traditional Islamic schools) for higher education. The curriculum taught in these schools included the teaching of reading the holy Qur'an and the teaching of Islamic knowledge, especially the basic principles of Islam. It was only in the period of the *Abbasids* that the Muslims attained the highest position in the world civilization. It was in that period that the Muslims enjoyed socio-economic prosperity and the advanced development of Islamic and non-Islamic sciences like Mathematics, Medicine, Philosophy and Astronomy after their successful interaction with the other civilizations like the Greek, the Persian and the Indian.

The interest among the Muslim rulers and the Muslims themselves made al-Ma'mun, one of the Abbasids Caliphs, to establish 'Bayt al-Hikmah', a centre for Islamic learning, in 830 AD. This was followed by the establishment of al-Azhar university in Cairo, Egypt, in the period of al-Muizz (925-975 AD), one of the Fatimids rulers. This institution was meant for the teaching of Shi'ite doctrines to Sunni Muslims in Egypt. But when the Fatimids were ousted from power by Saladin, a Sunni Muslim ruler, the institution was transformed into a Sunni oriented institution that prevails until the present time<sup>23</sup>.

In 1065-67 AD, the Seljuq introduced a new system of education known as Nizamiyah college. The focus of education in this college was the teaching of 'Ash'ari theology and Shafi'i jurisprudence. But the domination of Persians in government made the study of religious and non-religious sciences equally important, even there was a time when the religious sciences were regarded as less important as compared to the non-religious sciences, especially philosophy. The Muslim scholars reacted to the situation, led by al-Ghazali, by attacking the Neo-Platonic philosophy following the footsteps of al-Farabi, Ibn Sina and Ibn Rushd in their effort to protect the original religious norms from destruction. The Nizamiyah College also provided scholarships to the students. The Europeans, in the beginning of the Renaissance movement copied this system of education<sup>24</sup>. When India was under the Muslim rules, the system of Nizamiyah College also became the role model for the system of education in Islamic institutions in India. But with the passage of time, there were gradual changes in the system by the introduction of new syllabus and curriculum, however, these changes did not spoil the original color of the system.

It was in the period of Qutubuddin Aibek (1203-1210) that the establishment of Islamic institutions in India was started by the establishment of more than 100 mosques that played double role as the places of worship and as the places of religious learning. In the period of Iltumish (1211-1236), there were two colleges built in Delhi, the Nasiria College, and the other in Multan, the Firozi Madrasah.

This was followed by the period of Muhammad Bakhtiar Khilji (1290-1320), one of the rulers of the Khilji dynasty, who also paid great attention to the establishment of Islamic institutions in India. The establishment of many *madrasahs* in Bengal was indicated his deep interest in the education of the people.

After the Khilji dynasty, the Tughlugs were also known as a dynasty that was fond of learning. Muhammad Tughlug (1325-1351) as a king who was fond of knowledge, especially logic and philosophy. In his time, Muslim scholars were invited to his court to discuss religion. In the period of Feroz Shah, there were more than 30 *madrasahs*. Besides many other Islamic centres were renovated. There were also many great Muslim scholars and thinkers who were born during his period like Maulana Jalaluddin Dawwani, a disciple of Qutubuddin Razi, who was well known for his mastery of *Tafseer* and *Hadith*.

These Muslim rulers except the Mughals had a great interest in imparting Islamic teachings. They had deep interest in the education of the people. For Mughal rulers Islamic brotherhood had no meaning except that the Muslims should stand by them in case their authority was challenged by the non-Muslims. This was the reason

that Mughal rulers, with the exception of Akbar, did not show any interest in the education of the Muslim masses.<sup>25</sup> Each of them contributed in the establishment of the centres of religious learning, either in the form of college or *madrasah*. But it is a sad reality that their contributions have only become a sweet memory for the Muslims because, at present, we find only the ruins of these great institutions.

In short the role of Muslim rulers can be summarized in the following ways :

1. Providing aids in the form of land and buildings for the institutions.
2. Providing the teachers to the students.
3. Renovating the old institutional buildings and other supportive means for the education.
4. Inviting teachers from foreign countries to teach in India and paying their wages.
5. Paying the wages of the *qadi* (judges), *imam* and *muezzin* of the main mosques.
6. Providing boarding facilities for the teachers and the students free of cost.
7. Providing scholarships to the students.

## **V. Some important Madrasahs or Islamic Educational Institution in Medieval India**

The followings are some well-known madrasahs in the medieval India:

1. Madrasahs of Sind



- Madrasah Firuziah. Founded by Nasiruddin Qabacha when he was governor of Multan and Udh.
- Madrasah Multan. Located in the monastery of Sheikhul-Islam Bahauddin Zakariya, the renowned mystic of Multan.
- Madrasah Siwistan. It was the largest educational institution at that time.
- Madrasah Bhukkar. Founded by Najmuddin Muhammad Raf'i of Sind in 1747 while Sheikh Muhammad Mo'in bin Muhammad Amin was still alive.

## 2. Madrasahs of Kashmir

- Madrasah Qutbuddin Purah. This institution was founded by Sultan Qutbuddin of Kashmir (d. 1393).
- Madrasah of Sultan Zain-ul-'Abidin. This madrasah was founded by another sultan of Kashmir, Sultan Zain-al-'Abidin.
- Madrasah Srinagar. Mirza Burhanuddin Tuni, also known as Fadil Khan, built the madrasah at Srinagar while he was governor of Kashmir during the time of Aurangzeb.

## 3. Madrasahs of the Punjab

- Madrasahs of Lahore. Muhammad Fadil of Badakhshan, the Superintendent of Justice in the military cantonment during the reign of Jahangir and Shahjahan, established this institution in the year 1634. Another madrasah was founded by the governor of the province Nawab Qilich Khan Indjani to teach law, exegesis and Traditions. Yet in Lahore, another big madrasah was established by Wazir Khan nearby his famous mosque.
- Madrasah Sialkot. The madrasah was founded by an eminent scholar, 'Abul Hakim bin Shamsuddin.

- Madrasah Thanesar. The madrasah was located near the tomb of Sheikh Abdur Rahim (popularly known as Sheikh Chilli). The building of this madrasah was reported to have been built by Dara Shikoh in 1650.
- Madrasah Narnaul. This was a big institution founded in Narnaul that was attached to the monastery of Sheikh Nizamuddin of Narnaul. The madrasah produced a number of literary scholars.

#### 4. Madrasahs of Delhi

- Madrasah Mu'izziah. It was reported to have been built by Sultan Qutbuddin Aibak and named after his master Shahabuddin Ghouri whose title was Mu'izzuddin.
- Madrasah Nasiriyah. It is believed that Sultan Shamsuddin Iltutmish established the institution and named after his father Nasiruddin Mahmud.
- Madrasah Firuz Shah. The institution was located near Hauz Khaz and built by Firuz Shah for higher studies. All secular and religious sciences were taught in this madrasah.
- Madrasah Tulanabbi. The madrasah was established by Sikandar Lodhi for Maulana 'Abdullah Tulanabbi, a scholar and a man of letters, who emigrated to Delhi.
- Madrasah of Maulana Sama'uddin. Maulana Sama'uddin (d. 1495) had also set up a madrasah at Delhi in which he taught for a long time.
- Madrasah Sheikh Farid. It was a big institution established by sheikh 'Alauddin during the reign of Humayun in 1534 and named after the well-known mystic Sheikh Fariduddin Ganj Shakar whose shrine is at Ajodhan.

- **Madrasah Maham Begum.** Maham, the wet nurse of Emperor Akbar, had built a mosque and a madrasah in 1561 near Humayun's fort known as Dinpanah.
- **Madrasah Sheikh 'Abdul Haq Muhaddith, Jhangir** Founded this institution of higher learning, along with a supporting trust, for Sheikh Abdul Haq bin Saifuddin, the well known scholar of Traditions belonging to Delhi. After the death of the Sheikh, his descendants Mufti Nurul Haq, Shaikh Ali Muhammad, Sheikh Muhammad Hashim and Sheikh Abu Raza devoted their lives to the teaching and preaching of Traditions in this institution. To this madrasah goes the credit of introduction, growth and popularization of the science of Traditions in India, for, it had been the Almamater of many eminent scholars from the day it was established.
- **Madrasah Shahjahani.** Known by the name of Darul-Baqa, this madrasah was founded by Shahjahan some time between 1649 and 1658, not far from the Jami Masjid. Maulana Yaqub of Bayanah was appointed as the head of the institution by the Emperor. After the madrasah fell into ruins, Mufti Sadaruddin Azurda (d.1842) had it rebuilt and appointed teachers for the instruction of the students. The madrasah was, however, completely demolished during the first war of independence in 1857.
- **Madrasah Fatehpuri Begum.** One of the queens of Shah Jahan, Nawab Fatehpuri Begum, who built the delightful Fatehpuri mosque, constructed a madrasah also near it in 1649. The building of the madrasah had been made of marble and red stone. The mosque contained lodges for the teachers and students while some shops, which had been constructed facing the market, had been rented out to

meet the recurring expenses of the madrasah. The income then fetched from the shops was rupees six hundred per menses.

- **Madrasah Akbrabadi Begum.** Another queen of Shah Jahan Akbarabadi Begum, built a mosque and a madrasah at Delhi in 1630. It was a splendid masonry structure with lodges for the teachers and the taught, and had shops around it to meet the expenses of the madrasah. In this institution the noted Traditionist and commentator of Quran, Shah Abdul Qadir of Delhi, taught the students for a long time. It continued to function till the last days of Moghul rule but in the upheaval of 1857 the Britishers completely demolished the madrasah leaving no trace of it.
- **Madrasah Shah Wali Ullah.** This was the fortunate institution where the great savant, thinker and reformer Shah Wali Ullah of Delhi taught the students. Shah Abdur Rahim, father of Shah Wali Ullah used to put up at Mehdiyan, outside Delhi, near his ancestral cemetery. After his father's death, Shah Wali Ullah moved within the city where Muhammad Shah made over a big mansion to him for starting a madrasah.

This institution was known as the old madrasah where Shah Wali Ullah delivered lectures to his students throughout his life. After his death, a new madrasah was constructed on the site of the older one, where Sha Abdul Aziz taught until he lost his eyesight. Shah Rafiuddin and Shah Abdul Qadir, the two brothers of Shah Abdul Aziz continued to teach in the madrasah and, after their death, the responsibility was taken up by Shah Muhammad Ishaq, Shah Muhammad Yaqub and Sheikh Makhrus Ullah, the descendant of Shah Abdul

Aziz. This was one of the central seats of learning in India, which popularized religious sciences in India.

## 5 Madrasahs of Agra

- Madrasah Sheikh Raf iuddin. The institution, located within the city of Agra, was named after Sheikh Rafi'uddin Husaini of Shiraz (d.1538), a scholar who had specialized in the science of Traditions. He migrated to India during the reign of Sikanadar Lodhi and was acknowledged as the foremost Savant of his time.
- Madrasah Zainiyah. The Madrasah together with a mosque was built by Sheikh Zainuddin Khawwafi in 1534 He was buried within the quadrangle of the mosque.
- Madrasah of Mufti Abdul Fatah. This was the premier educational institution of Agra presided over by Mufti Abul Fath bin Abdul Ghafoor of Thanesar (d. 1578), where he lectured for fifty years. He was also responsible for directing the educational activities at the capital of the empire.
- Madrasah Akbarabad. The madrasah was founded by Akbar. The ruins of its main building were traceable before the holocaust of 1857. The mosque attached to madrasah still remains and the locality is known by the name of the Madrasah.
- Madrasah Khas was so named because its attached roofing and walls were made of reeds straw. The madrasah was established by Maulana Alauddin Lari in 1561 during reign of Akbar.
- Madrasah Jami Masjid. Jahanara, the daughter of Shah Jahan built this madrasah opposite the fort at Agra and created a trust for its maintenance.

- Madrasah Akbar. Akbar had built this madrasah on the top of the hillock at Fatehpur Sikri at the instance of Sheikh Salim bin Bahauddin Chishti. The emperor also appointed several theologians as teachers of this institution.
- Madrasatul Banat was also at Fatehpur Sikri. Its building was a masonry structure, ornately carved and erected near noble in the court of Babur.

#### 6 Madrasahs of Jaunpur, Bihar and Bengal

- Madrasah Qazi Shahabuddin. Sultan Ibrahim Sharqi, the great patron of learning, had built this madrasah for Qazi Shahbuddin of Daulatabad. It played an important part in popularizing science and learning. The madrasah also had lodges for the students.
- Madrasah Taji Begum. The school was founded by Raji Begum, queen of Mahmud Shah Sharqi (1436-58) along with a mosque in 1442. She also granted stipends to the teachers and the students of the madrasah which continued to function until Sikandar Shah bin Bahlol Lodi captured Jaunpur and the madrasah was razed to ground like numerous other monuments and castles of the Sharqi dynasty.
- Madrasah Aziz Ullah. This was a big institution established in the locality called Aziz Ullah at Jaunpur by Junaid Barlas, the governor of the place in the reign of Babur. Sheikh Aziz Ullah bin Sheikh Naim Ullah, from whom the madrasah and the locality took their names, was appointed as its first Principal. Sheikh Aziz Ullah was a progeny of Sheikh Muhammad bin Isa who was a noted mystic of the place. The madrasah fell into ruins in due course of time and was gradually turned in to a cemetery.

- Madrasah Sheikh Muhammad Afzal. The madrasah was founded by the reputed scholar Sheikh Muhammad Afzal Uthmani (d. 1650). Savants like Mullah Mahmud Jaunpuri and Sheikh Muhammad Rashid, the authors of the *Shams Bazgha* and *Rashidiya*, respectively, graduated from this seminary.
- Madrasah Banaras. This madrasah was established by Sheikh Nizamuddin of Banaras. One of the scholars who received his education in this school was Sheikh Tayyab bin Moin (d.1632)<sup>26</sup>

There are many more madrasahs that can be mentioned here. The aim to name the madrasahs above is to show the role they played in the development of Islamic sciences and what the ulemas and the government of the time contributed in developing these institutions.

## **VI. System of Education**

It is necessary to describe here that the process of teaching and learning Islamic sciences in India at that time occurred not only between the teachers and the students, but the ulemas also joined in the religious discussions and debates. These discussions and debates were not held only between the teachers and the students but also among the ulemas themselves. The objective of these debates and discussions was to remove the doubt on the certain religious issues. Besides, these debates and discussions also improved the understanding of the participants on the issues. Some times the teachers were criticized by the students for their views on certain issues.

This kind of method was definitely beneficial for the students, especially for improving their knowledge and understanding of some difficult issues that were found during their study. This method also helped the students in improving their mental prowess and capability in acquiring knowledge. Here, there were a free and frank academic atmosphere when teachers and students could make a healthy academic encounter and it was not a matter of insult to the teacher rather such meet yielded fruitful result in growing a perfect knowledge.

The teachers provided materials according to their personal capability and reference, and were not bound to the textbooks that were being used. This method of teaching helped the students in improving their knowledge by receiving information from reliable sources and not merely from the textbooks. It also gave certain additional values to the teacher due to his wide knowledge. Sometimes, the teachers also gave name of the books that were relevant to the subject of discussion, so that the students would have their own time to read those books by themselves.

Contemporary ulemas did not hesitate in asking students for discussions on any problems and issues. It is said that once Sheikh Abdul Hamid visited Sheikh Jan Muhammad of Jaunpur (d. 1120 AH) along with his teacher, Shaikh Ismail of Lahore. In the meeting, Shaikh Ismail was asked to have a discussion on hadith after the completion of his study. But Shaikh Jan Muhammad Jaunpuri felt shy. However, Shaikh Ismail of Lahore insisted on having a discussion with him. In the end, the discussion on hadith was held regularly even after Shaikh Jan Muhammad of Jaunpur completed his study.<sup>27</sup>



In general, students who even completed their study kept them though their involvement in discussions held in the centres of learning. Such involvement held regularly in order to keep the students at a pace with the development in the field of study, so that they may be able to understand the new problems that might arise in the future. Sometimes, they invited one of the ulemas who was a master on certain branch of science and ask him to deliver a lecture on certain interesting topic, which was relevant to the contemporary situation.

During the Moghul period in India, a method of learning called self- study was an important method of learning. Usually, the teacher would directly monitor the learning activities of students outside the class. Shah Waliullah usually gave some home work to his students in the form of some new and difficult vocabularies and helped the students in preparing the notes taken from the books of reference.<sup>28</sup>

Generally, the *Imams* or the *Muezzins* in mosques were the teachers of young learners. The teachers who gave private tuition in the houses of ministers were known as *Munshi* or *Mulwi*. Whereas, the teachers of *maktab* were known as *Adib* or *Mu'allim*.<sup>29</sup>

A distend feature had also been witnessed at that time that students had a voluntary choice to have their teacher for study or learning. It was also found that those students had completed their study on a particular subject under the guidance or supervision by a particular teacher, had a freedom to seek academic help or suggestion from anybody, whoever may be a factor for his additional knowledge. Occasionally, it

had also been experienced that some teachers themselves used to recommended their own students to some their teachers who can teach them better and make them more successful in their specific field of knowledge. An unprecedented example may cited as; (Once Shaikh Muhammad Jan of Lahore was, in the beginning, studying with Shaikh Abdul Hamid, but because of his cleverness and his ability to master the materials easily, Shaikh Abdul Hamid took him to a more capable teacher, Shaikh Taimur of Lahore).<sup>30</sup>

During these periods, discipline was the backbone of teaching. There were some strict rules that were to be followed by the students in those madrasahs. Some of these rules were as the following:

- The students must arrive earlier than the teacher
- They must show respect and good attitude in the classroom
- The students must dress properly as recommended by the rule and they must not dress, as they liked.
- They must respect the books they studied and put them back in the place they belonged to.

These were the rules that were to be followed by the students. These rules show that the discipline must be maintained by the students.

The system of teaching in the classes and the system of education had some rules, but there were no rules that the students would come regularly or the attendance would be taken or would be kept in records. Such attempt was to verify the students voluntary seriousness and to make them self help in the study.

The teachers were very disciplined in performing their duties and they actively attended the classes. The parents would always monitor their children so that it would be difficult for the kids to skip the classes. Besides, the teachers were dedicated to their profession as educators. The seriousness shown by the teachers resulted in making the students serious to attend the classes and they felt shamed to skip it. As an example of the sincerity and denotion of the teacher of those days are such as, Shaikh Abdul Haq of Delhi, a teacher in a madrasah, would regularly come to teach his students twice a day, walking a distance of 2 miles between his house and the madrasah under the burning sun in summer or the biting cold in winter.<sup>31</sup>

Although there was no regular system of examination as in the present time, but the method of learning used at that time was enough to compel the students to study hard and seriously. Every time the students attended the classes, the teacher would ask the students to repeat the lesson they had studied the previous day. At the higher level, the teacher would give some questions related to the subject of study to be answered by the students. To some occasions that discussions and debates also held to short the appropriate answer of the given questions.

Though there was no formal examination in the madrasahs at the time, but it did not mean that the quality of students was poor. The regular questions given by the teachers and discussions held among the students and between the teacher and the students, led to the mastery of materials by the students and made them more confident to face the actual problems of the society. The system created a competitive environment for the students. The regular debates had also been held among the

students to compare themselves with other fellow students. This kind of environment was very supportive in the process of learning and producing great personalities.

The system of education in those days may be termed as open system, since there were no imposition of choice of subjects on the students. Apart of this, education was free to all the age groups and no bar was formed for the place of education. However, according to a written record, the students completed their study at the age of 20 to 23. They received a certificate after the completion of study to mark the success in their study.

In the declining period of the Moghul dynasty, after the death of Aurangzeb in 1707, when the condition of the Indian Muslims was on the brink of destruction, there arose a very important personality, a mujaddid (reformer) called Shah Waliullah (1703-1763) who, along with his charisma and great personality, was able to re-ignite the dying flame.

Shah Waliullah's real name was Qutb al-Din Ahmad bin Abd al-Rahim. Born in 1703. Shah Waliullah received the most abiding influence on his intellectual and spiritual orientation from his illustrious father, Shyeikh Abd. Rahim. In keeping with the tradition followed among the Muslim families in India, Shah Waliullah started his education by committing Al-Qur'an to memory at the age of seven. After that he was admitted to Madrasah *Rahimiyyah*, an institution of Islamic education, moral and spiritual training, established by his father. After graduating from the madrasah, Shah Waliullah took up the position of a teacher at the same madrasah along with his

involvement in a thorough programme of spiritual reform under the guidance of his father.

In 1143 A.H. he traveled to Hijaz where he performed Hajj and stayed for two years. During his sojourn there, he found an opportunity to benefit immensely from a galaxy of luminaries of Islamic scholarship who had been drawn to the house of Allah from the entire Muslim world. In particular Shah Wali Allah was fascinated by Shaikh Abu Tahir Kurdi Madani ( d. 1145 A.H ), a great jurist of the Shafi'i school who was also initiated in the esoteric tradition of outstanding sufi-philosopher of Spain Muhyi al-Din Ibn 'Arabi<sup>32</sup>

He was able to bring the Muslims back to schools to study the Islamic sciences. He had very great influence on Indian Muslims who were in the state of conflict at the time. His idea to return back to Qur'an and Sunnah received a tremendous welcome. This zeal of bringing back the glory led the Muslims to learn again the lost knowledge. This same zeal has become the inspiration for the establishment of many Islamic institutions in India.

The generation of Indian Muslims succeeding Shah Waliullah were greatly influenced by his teachings and reforms. The Intellectual, cultural and spiritual history of the Muslims of the sub-continent shows the impact of his revivalist ideas. Many educational, intellectual, and spiritual reform movements that emerged in India since 18<sup>th</sup> century and which made any worthwhile contribution to their environment and ethos acknowledge their indebtedness to Shah Waliullah. Moreover, the substantial

contribution made by him in the crystallization of Islamic thought in general, and in the development of various Islamic sciences such as *tafseer*, *hadith*, *fiqh*, *ushul fiqh* and *kalam* in particular had been acknowledged by many leading scholars of Islam outside the sub-continent of South Asia. Shah Waliullah stands in the recent history of Islam as a bridge between classical and contemporary streams of scholarship. He delved deep in the treasure of knowledge scattered in the vast literature of traditional Islamic sciences. At the same time, he keenly studied his own environment and ethos, and attempted a re-statement of Islam with a futuristic vision.<sup>33</sup>

For the revival of Islam, Shah Waliullah desired to present Islam in its true form which does not admit extreme rigidity and reserve as depicted by the theologians and the misguided mystics, and to break away from the old order, replacing it by the new to meet the requirements of the time.

Shah Waliullah starts with the Holy Quran as the basis. By understanding the need to render the word of God into the language of the masses, he translated Holy Quran into simple Persian with the name *Fathu-r-Rahman*. Thus he brought out a revolutionary change into the practice of the sheer conventional reading of Quran, without knowing its meaning.

The tradition, i.e., the Hadith, being the second source of Islamic Shari'ah, caught utmost attention of Shah Waliullah. He firmly believed that, for the restoration of a decadent community to its original state of dignity and honour, it was necessary to revive the science of tradition and dispel confusion from it wherever it occurs. With

this object in view, he instituted an academy, *Darul Hadits*, the first of its kind in the Indian subcontinent.<sup>34</sup>

The movement initiated by Shah Waliullah for the reconstruction of Muslim religious thought and revival of Muslim religious sciences and the social and moral uplift of Muslim society did not die with him. His successors - Shah Abdul aziz, Shah Abdul Qadir, Shah Rafiuddin, Maulana Ismail, Sayyid Ahmad Shahid, Haji Imadadullah and others worked zealously to propagate the ideas of their master and bring about an intellectual Renaissance of the Muslims. It is significant that there is hardly any Muslim institution of religious learning in India which does not owe its existence, directly or indirectly, to Shah Waliullah. He was a seminal personality, which gave birth to a number of movements for the reconstruction of religious thought and revitalization of Muslim society. His impact was felt in the religious, social, and political spheres<sup>35</sup>.

## NOTES

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<sup>1</sup> Kishore Nawal, General Studies, Indian Economy and Geography of India, (Jawahar Publisher & Distributors, New Delhi), p. 1

<sup>2</sup> Qureshi Ishtiaq Hussain, The Muslim Community of Indo-Pakistan Subcontinent, 2<sup>nd</sup> ed. (Renaissance Publishing House, Delhi, 1998), pp. 29-30.

<sup>33</sup> Grierson George, Linguistic Survey of India, (Report of the Official Language Commission, Bombay, 1956), p. 28

<sup>4</sup> Khalidi Omar, Indian Muslims Since Independence, (Vikas Publishing House PVT LTD, New Delhi 1996) 1<sup>st</sup> ed., p. 2.

<sup>5</sup> Esposito John L, The Oxford Encyclopedia of Modern Islamic World, (Oxford University Press, New York, 1995), Vol. II, p. 188

<sup>6</sup> Aziz Ahmad, An Intellectual History of Islam in India, (Edinburg University Press, Edinburg, 1969), p. 1-3

<sup>7</sup> Faridi FR and M.M. Siddique, The Social Structure of Indian Muslim, 1<sup>st</sup> ed. (Qazi Publisher & Distributor, New Delhi, 1992), p. 40

<sup>8</sup> Khalidi Omar, *op. cit.* p. 3.

<sup>9</sup> Nadvi Abul Hasan, Al-Muslimuna fi-al-Hind, 2<sup>nd</sup> ed. (Academy of Research and Publications Nadwatul Ulama, Lucknow, 1983), p. 17.

<sup>10</sup> *Ibid.*, p. 19.

<sup>11</sup> *Ibid.*, P. 20.

<sup>12</sup> Hamadryad Islamic, (Quarterly Journal of Studies and Research in Islam, Vol. XV, 1992), p. 6.

<sup>13</sup> The Guznavid dynasty was founded by Alptigin in 961, he the commander- in chief at samanid force under Samanid ruler. Abdul Malik on the death Abdul Malik, Alptigin favored the succession of the son of Abdul Malik. Power was however captured by Mansur bin Nuh, a brother of Abdul Malik. Who was not on good term with Alptigin. On the accession of Mansur Alptigin withdrew from the Samanid court, and moving southward succeeded in wresting the principality of Gaznavi from its ruler Anuk, see: Hasan Masudul, Prof., History of Islam Vol: I (Adam Publishers & distributors, New Delhi, 1995), p. 277.

<sup>14</sup> This dynasty was established by Qutbuiddin Aibak in 11206 - 1526. The Delhi sultanate was ruled successively by five dynasties: The Slave Dynasty at Turkey military dominated by the figure of Alauddin Khalji (q.v.) from 1290-1320, The Tuglaq



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Dynasty.(q.v.) from 1320-1388, The undistinguished Sayyid Dynasty from 1414-1450; and The Lodi (q.v.) to Dynasty at Afghan antecedent from 1450-1526.) (See, Surjit mansingh, Historical Dictionary of India), p.120.

<sup>15</sup> Babur complete name was Zahirudin Muhammad Babur (1483-1530), the founder of Mughal empire is one of it's most fascinates and attractive personalities. In 1504 Babur control at Kabul in Afghanistan. From here his fortunes prospered and he was able to carve out a New Kingdom for himself. In Afghanistan having established himself he began to turn his attentions elsewhere in 1517 he made his first rid to India. (see, Denis Judd, A Traveler's history at India, 2<sup>nd</sup>, ( Srihti Publisher & Distributors, New Delhi 1998)

<sup>16</sup> Grade G.D, The Role of Islam in South Asia, (Al Fatiha Fondation, Pune 1990), p. 35.

<sup>17</sup> Qureshi Ishtiaq, *op. cit.*, p. 3.

<sup>18</sup> Qureshi Ishtiaq, *op. cit.*, p. 5.

<sup>19</sup> Samad Abdul.M. DR, Islam in Kerala 1<sup>st</sup> (Laurel Publications, Kollam, Kerala, 1998), pp. 2-3.

<sup>20</sup> Shalaby Ahmad, DR., Tarikh al Ialam wa al-Hadharah al-Islami, (Cairo, 1996), vol. VII, pp. 262-63.

<sup>21</sup> *ibid.*, p. 264.

<sup>22</sup> Ahmad Muhammad Akhlaq , Traditional Education Among Muslims, (BR. Publication Corporation, New Delhi, 1985), pp. 1-3.

<sup>23</sup> *Ibid.*, p. 4.

<sup>24</sup> *Ibid.*, p. 6.

<sup>25</sup> *Ibid.*, p.10.

<sup>26</sup> Abdul Hai S, India during Muslim Rule, 1<sup>st</sup> ed (Academy of Islamic Research & Publications, Lucknow, 1977) pp. 166-188.

<sup>27</sup> Ahmad Ashfaque MD. System of Education in Medieval India. (Panchashell Publishers, New Delhi, 1979), p. 39.

<sup>28</sup> *Ibid.*, pp. 65-67

<sup>29</sup> *Ibid.*, p. 105

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<sup>30</sup> *Ibid.*, p. 107.

<sup>31</sup> *Ibid.*, p. 70.

<sup>32</sup> Hamdard Islamicus, quartely Journal of Studies and Research in Islam ( winter 1995, vol. XVIII), P. 42.

<sup>33</sup> *Ibid.*, 43

<sup>34</sup> Samad Abdul, *op. cit.* p. 31.

<sup>35</sup> Nizami Khaliq Ahmad, State and Culture in Medieval India. (Adam Publishers & Distributors, New Delhi, 1985) p. 394.

## **Chapter II**

### **General picture of Indonesia**

The word 'Indonesia' is a compound word. This word is made up of two Greek words, 'Indo', which means 'India' and 'nesos' means 'archipelago'. So 'Indonesia' means 'Indian archipelago'. Indonesian writers introduced this word in 1850s. But according to western writers, Indonesia means islands under the control of the Dutch. In other words, Indonesia is the Dutch East Indies<sup>1</sup>.

#### **I. Geographical position of Indonesia**

Indonesia has more than 17000 islands each separated by ocean. Geographically it is located between two continents, Asia and Australia, and surrounded by two great oceans, the Pacific Ocean and Indian Ocean. It has an area of 2,034,255 sq. km (800,000 sq. mile), stretching from east to west. The tip of Sumatra island will be equivalent to Dublin, the capital of Ireland in Europe, and the eastern tip of Indonesia, the island of New Guinea, will be equivalent with Theran, the capital of Iran in Asia. The major islands are Kalimantan (Borneo), Sumatra, Irian Jaya (West Papua), Sulawesi (Celebes) and Java. Its neighbours are Malaysia, Brunei Darussalam, Singapore and the Philippines on the north, Australia in the south, New Guinea in the east and India in the west<sup>2</sup>.

Indonesia perfectly lies beneath the equator. This position makes it possible for Indonesia to have two seasons only: dry and rainy. The temperature hovers at 25-34°C,<sup>3</sup> but the coastal areas are a little bit warmer than inner areas. Indonesia has a large tropical rain forest on its islands which makes it known as 'al-Ardh al-Hadraa', the green land<sup>3</sup>.

## **II. Religion, language and the people of Indonesia**

At present, Indonesia has a population of more than 200 million and about 85 to 90 per cent are the followers of Islam, the country has a largest Muslim population in the world. Almost all of them are Sunnis and the followers of Shafi'i school. The remaining are Christians, Hindus, Animists, or the followers of varying Confucian and the believers of Buddhist.<sup>4</sup>

This population comprises of different tribes with 538 different languages and dialects like Aceh with Acehnese, Malay with Malay, Batak with Batak, Sunda with Sundanese, Java with Javanese, Madura with Madurese, Bali with Balinese, and Dayak. It is important to note that the differences of the people of Indonesia do not make it impossible for them to communicate with each other since Indonesia has one national language known as Bahasa Indonesia, or simply Indonesian, as a means of communication. This language was originally the Malay language, a language that was mainly spoken in the Islands of Riau. In its development and function as a link language throughout the country, the vocabulary and idioms have been enriched by a great number of local languages. It is also highly influenced by foreign languages like Dutch, English, Chinese, Arabic, Sanskrit

and Portuguese. Although Bahasa Indonesia has become the link language between the people, the local languages and dialects still continue to be spoken in different regions and they will not be abolished<sup>5</sup>.

### **III. Indonesia in the pre-Islamic Period.**

According to some historical sources, the people of the archipelago were the followers of animism, a belief in the spirit of the ancestors, like the rest of the people of the world. They believed that everything had spirit and it was necessary to praise it in order to ask some help or protection. They also believed that when a man died, the spirit would remain with the family and to respect the spirit, they burned incense on a specific day of the week<sup>6</sup>.

In the pre historic period, about 300,000 years ago, the Negroes inhabited the Indonesian archipelago. The Asian came in and inhabited there in the following phase. About 2000 years ago, the Indians from the sub continent immigrated to the archipelago with their religions and cultures. First, they brought with them Hinduism, followed by Buddhism. In the second half of the 7<sup>th</sup> century AD they established a Buddhist kingdom in Sumatra known as Sriwijaya with its capital in Palembang. The territory of this kingdom was as big as the present Indonesia. Palembang then was the centre of learning of Buddhism in Asia. This dynasty spread its wings into Java Island and built another kingdom under the rule of Syeilendra family. This dynasty left many monumental works of art in the form of Buddhist temple like Borobudur temple, the biggest of the monuments,

which can be seen even today in Central Java. After the fall of this kingdom, a Hindu kingdom replaced it. This kingdom was established in east Java known as Majapahit. And it continued for about two centuries. It controlled the territory covering present Indonesian State and some parts of the Malaysian Peninsula, leaving many monumental works of art, many in the form of Hindu temples like Prambanan and Dieng in Central Java, Penataran in east Java and many other works all over Indonesia. Besides these three big kingdoms, there were many other Hindu and Buddhist kingdoms in Indonesia before the coming of Islam<sup>7</sup>.

#### **IV. The Arrival of Islam in Indonesia**

It is necessary for us to understand the background and history of the arrival of Islam in Indonesia before discussing the Islamic sciences and its development in Indonesia. Islam in Indonesia is having some specific features that are distinctive of its own, different from Islam in other places. Islam in Indonesia is a syncretism of purely Islamic values and the local traditions and cultures have been absorbed and accumulated in it. This syncretism is mainly because of the methods adopted by the Islamic preachers towards the people of the archipelago, the strong influence of *Sufism*, role of the Muslim rulers, colonialism by the Europeans and the strong influence of previous religions there which have become part of their culture.<sup>8</sup> These factors hindered the development of Islamic sciences in Indonesia. Dr. Nurcholis Madjid has presented an illuminating comparative observation about Islam in India and Indonesia:

“Although Islam has spread and developed in South East Asia rapidly but if we look at the substance and the understanding of Islam here, we find that

it is still in the process of development. It is very interesting to make a comparative study between Islam in India and Islam in Indonesia. The two countries stand in contrast with each other. India is a country that has Hindu majority population but was having a great Islamic ruler in the past. This situation has become a romantic and nostalgic memory for the people. The historical monuments, which are Indian pride, are of Islamic period. On the contrary, Indonesia, a Muslim majority country, has memory of the greatness of Hindu-Buddhist kingdoms. This has become a romantic and nostalgic memory for the people (though in general, it comes only in the form of rhetoric). Borobudur and Prambanan temples, to name a few, have become a national pride... different from India; Islam in Indonesia does not have the past but has the future”<sup>9</sup>.

Scholars are still arguing about the arrival of Islam in Indonesia, especially on the matters of when, where and how Islam came in Indonesia. This is because of lack of information and historical records especially on the arrival of Islam in this archipelago. There are two different opinions regarding with the arrival of Islam in Indonesia. These are:

1. Islam arrived in Indonesia in 7<sup>th</sup> century AD.
2. Islam arrived in Indonesia in 13<sup>th</sup> century AD.

The first opinion is supported by an argument that since the 4<sup>th</sup> century AD there was trade contact between the people of the archipelago and the traders in Shiraf in the Persian Gulf, Indian traders and also the Chinese traders. This situation has proved implicitly that there was contact between the people. So the exchange of cultures and belief became inevitable. This argument is also supported by the historical record that during the rule of Tang Dynasty (618-907 AD) in China, some envoys from Persia come to pay a visit in 651 AD and 655 AD. And during the rule of the Umayyads in Persia, some 17 envoys

had been sent to China in 661-751 AD<sup>10</sup>. These two historical records proved that Islam came in Indonesia through Chinese traders.

This opinion is also supported by the fact that the western part of the archipelago, the Malacca Strait, had long become an international route of transferring the local products into the international market. The contact between the local traders and the outsiders through them in contact with Muslim traders from Shiraf – Malabar, who happened to stay for sometime in Perlak Port in Sumatra.

The historical records above show the arrival of Islam in Indonesia. The trade contact between the people made it possible for the Muslims to transfer their belief to the people of the island. This situation has been proved by the record that in the 7<sup>th</sup> century AD there was a Muslim locality in Barus, Sumatra. Among the scholars who support this opinion are T.W Arnold, Syed Naquib Al Atas and Prof. Hamka<sup>11</sup>. Regarding this matter, T.W Arnold says:

"It is impossible to fix the precise date of the first introduction of Islam into the Malay Archipelago. The Arab traders may have carried it there in the early centuries of the Hegira, long before we have any historical notices of such influences being at work. This supposition is rendered the more probable by the knowledge we have of the extensive commerce with the East carried on by the Arabs from early times<sup>12</sup>."

On the other hand, the second opinion that Islam came in Indonesia in the 13<sup>th</sup> century AD, refers to many sources written by the Europeans<sup>13</sup> like Snouck Hurgronje, J.P Moquette, and R.A Kem. Criticism of this opinion is that they have



neglected the historical fact that there was an international trade link through the Malaca Strait and the western coast of Sumatra long before the 13<sup>th</sup> century. Besides, there were many other sources from the Muslims themselves like Ibn Khurdadhbih who lived long before 13<sup>th</sup> century AD who reported that there was a trade link through the ocean way to China in 846 AD. This report inspired Ibn Battutah, a Muslim traveller, who in 1345 AD visited the kingdom of Samudra Pasai in Sumatra. Also according to the conclusions of a seminar held in Medan, North Sumatra<sup>14</sup>, in 1963, it is said:

1. Islam came in Indonesia for the first time in the first century of Hegira (in 7<sup>th</sup> or 8<sup>th</sup> century AD) directly from Arab.
2. The first region to be visited was the coast of Sumatra and followed by the establishment of a Muslim kingdom in Aceh.
3. Besides being the missionaries, they also came for trade.
4. Islam was spread in Indonesia in a peaceful way.

The controversy has been generated on some points of arrival of Islam in Indonesia i.e. by whom the Islam in Indonesia was first brought to the land of Indonesia?, from where it was siphoned?, and how gradually, it was spread and established the Islam which exist and practice in Indonesia today?. In this regard, Azyumardi Azra<sup>15</sup>, throw some light on it and said;

1. Islam came from the Arabian Peninsula directly, from Hadramaut for precise. This opinion is supported by Crawford (1820), Keyzer (1859), Niemann (1861), de Holanderr (1861) and Veth (1873).
2. Islam came through India. This theory was developed for the first time by Pijnapel (1872) who relied on the written records of the travellers like Sulaiman, Marcopolo and Ibn Batuttah. He concluded that the Arabs from Gujarat and Malabar in India, who were the followers of Shafi'i school of thought, brought Islam to South East Asia. Later, Snouck Hurgronye and Morrison (1951) said that it was from the Coromandel port that the Muslim traders set for South East Asia.
3. Islam came from Bengal (now Bangladesh). Fatimi supports this opinion.

From the above discussion we can draw the conclusion that Islam might have come to Indonesia either directly from the Arabian Peninsula or through India or Persia.<sup>16</sup> Here we will not discuss it in details because we are concerned more about how Islam spread and developed in Indonesia. And everybody has agreed that Islam was brought and spread by the Muslim traders and Sufis in a peaceful way and not with violence as T.W Arnold has described:

“They did not come as conquerors like the Spanish in the 16<sup>th</sup> century, or use the sword as an instrument of conversion; nor did they arrogate to themselves the privileges of a superior and dominant race so as to degrade and oppress the original inhabitants, but coming simply in the guise of traders they employed all their superior intelligence and civilization in the service of their religion, rather than as means towards their personal aggrandizement and amassing of wealth”<sup>17</sup>.

## **V. The Development of Islam in Indonesian Archipelago**

The Arab Muslim traders arrived in the archipelago through the ocean way, which mainly depended upon the direction of the wind, archipelago. The ship from Aden depended upon the Northwest wind, which came in September. This winds brought the ships to the Indian coast and sailed to the archipelago. And left the archipelago when the Northeast wind came in the end of November and the beginning of December that brought the ships back to the Arabian Peninsula (Aden).

This condition forced the Arab traders to stay for months in the ports waiting for the wind to blow to bring them back home. They used this time for preaching and teaching the faith they were following to the local people in the area they stayed. Some of them even got married with the local girls because of the fact that they did not bring their wives and family. This marriage made the girls convert to Islam and the children born from this family formed a new Muslim generation in the area. The traders who got married with the local girls stayed there for a longer period that enabled them to preach and spread Islam in a wider area.

It has been argued here that there was never a time since the arrival of Islam in Indonesia, the Muslims of that region have not been out of touch with the Islamic heartland of Western Asia. Even at times when such contacts were made difficult by internal warfare, or by interference from colonial authorities, the route of the pilgrimage remained a channel through which an interchange of persons and ideas went on uninterrupted. This interchange

was far from one-way and was an on-going process. There were periods of intense intellectual activity, when a ferment of doctrines and ideas circulated in South East Asia and changed the lives of millions of Muslims there<sup>18</sup>.

Although that the popular believe is that Islam arrived in Indonesia since 7<sup>th</sup> century AD, but the rapid development of Islam there was only begun in the 13<sup>th</sup> century AD and became a strong religious power in the 15<sup>th</sup> and 16<sup>th</sup> centuries AD. This is because of the fact that only from the 13<sup>th</sup> century AD that the Muslim kingdoms there spearheaded the spread of Islam. Before the preaching and teaching of Islam was done by the new settlers and the local converters only. Here we will discuss briefly about some Muslim kingdoms and Muslim rulers in Indonesia.

## **VI. The Muslim Kingdom of Perlak**

Perlak was a very important port in the 8<sup>th</sup> century AD. It was a transit port for many Arabs and Persian ships and traders. There was even a written record about some Persian families who migrated to Perlak with a mission to spread Islam there. They mingled and associated themselves with the local people by means of marriage that resulted in the birth of a new Muslim generation of mixed origin, i.e. of Arabs or Persians origin with the locals. This generation laid the foundation stone of the Muslim kingdom in Pasai, and Syed Maulana Abdul Azis Shah, the first king of the kingdom, was born from this generation. He was the descendant of the Quraish tribe of Arabia and son of Meurah Perlak. He took Sultan Alaudin Syed Maulana Abdul Azis as his sobriquet<sup>19</sup>.

Kingdom of Perlak had a great role in the development and the spread of Islam in the Malay islands and lasted for more than four centuries (840 – 1267 AD). But in the later period, the conflicts between the Muslims Sunni and Shia brought the kingdom into a chaotic situation and forced it to split into two, Sunni and Shia kingdoms. This situation was worsened with the invasion from the Hindu kingdom of Sriwijaya (986 – 1006 AD) from the east that caused instability in the kingdom. In this invasion, the Shia king of Perlak kingdom was killed. With his death the reunification of two kingdoms became possible under the rule of Sultan Makdum Ibrahim Shah Johan Berdaulat.

After the death of the last king of Perlak, Sultan Makhdum Alaidin Malik Abdul Azis Shah Johan Berdaulat (1263 – 1292 AD), the kingdom was united with the kingdom of Pasai that was under the rule of Sultan Muhammad Malik al-Dhahir, a descendant of Sultan Malik as-Salih with a Perlak princess<sup>20</sup>.

## **VII. The Muslim Kingdom of Samudra Pasai**

According to some historians, and the conclusions of a seminar held in Banda Aceh on 10 – 16 July 1978 on "*Masuk dan Berkembangnya Islam di Daerah Istimewa Aceh*" (The Arrival and Development of Islam in Aceh), the Muslim kingdom of Samudra Pasai was founded in the 11<sup>th</sup> century, 433 AH or 1042 AD with the first king Maharaja Mahmudsyah (1042 – 1078 AD). But in the more accurate record, and popular belief, the Muslim kingdom of Samudra Pasai was established in the second half of the 12<sup>th</sup> century by Sultan Malik as-Salih who died in 1297 AD.

The territory of Samudra Pasai kingdom included Minangkabau, Palembang, Pattani (now in Thailand), Malaca (now in Malaysia) and several kingdoms in the coastal areas that played a great role in the spread of Islam in the region. Besides, the kingdom of Samudra Pasai had a close relationship with the Muslim rulers in India and became a meeting place of Ulemas from several kingdoms outside Malay islands.

Islam came to be a strong power in the kingdom of Samudra Pasai and became the official religion of the kingdom in 1403 AD that later spread up to the Malay Peninsula. In 1414 AD, Muhammad Iskandar Muda, the king who built the port of Malaca, converted to Islam after his marriage with a princess from Persia. In 1511 AD, the port of Malaca fell into the hands of the Portuguese. This made the Muslim traders divert their business route to the western coast of Sumatra moving towards the Sunda strait. This diversion made Malaca less important port and, on the other hand, it made Aceh more popular and a developed port, replacing the position that Malaca once enjoyed.

As the position of Malaca port declined further, the kings of Aceh started to establish power by conquering the neighboring regions and converted the conquered people to Islam. It was in the period of Sultan Mughayat Syah that Aceh could conquer the important ports like Pasai in 1524 AD. In the period of Sultan 'Ala-u-Din (1548-1571 AD) Islam reached Johor (now in Malaysia). The peak of the Aceh kingdom was under the rule of Sultan Iskandar Muda (1608-1637 AD) who succeeded in the process of Islamization in Gayo and Minangkabau<sup>21</sup>. A.H. John says;

"He is presented as the ruler of an Islamic community: Islamic teachers had a role in the court and government administration, and dealt with foreign visitors; a series of religious teachers from South Asia and the Islamic heartland, brought books for explication and commentary; Acehnese made the pilgrimage to Mecca, and studied in the intellectual centres of Islam in the Hijaz and the Yemen; a continuous correspondence was maintained between Aceh and Arabia on religious matters; the state pursued a vigorous foreign policy. The Acehnese court was in close contact with the Mughal court and in fact, imitated the administration and rituals of the latter; it sent emissaries to Istanbul, and had relations with the states of East Africa facing it across the Indian Ocean."<sup>22</sup>

Islam that was preached there by the Muslim missionaries was blanketed with Sufism that was an effective method to quicken the spread of Islam. There were several famous Sufis among the missionaries, like Hamzah al-Fansuri, Syamsuddin and Nuruddin ar-Raniri, while in Java the spread of Islam was pioneered by *wali songo* (nine saints) who were also Sufis<sup>23</sup>.

However, there are several important things to be studied closely about the history of the development of Islam in Indonesia. These are: the nature of the spread of Islam in Indonesia and the supportive factors that made Islam acceptable to the locals when Hinduism was still strongly followed and practiced by the locals.

When we look back at the history of the arrival of Islam in Indonesia, we find two different ways of conversion that made Islam an acceptable religion in the region:

1. The locals were having a direct contact with the Muslim traders that made them exposed to the new faith. They were interested in this new faith and later converted to it voluntarily.
2. The foreign Muslim traders settled with the locals and mingled with them. They followed the traditions of the locals, getting married with the local girls and later, preached Islam to the locals and converted them to Islam.

In brief, we can conclude that the process of Islamization in Southeast Asia, that includes the Indonesian archipelago, came within three stages. The first stage is the arrival of Islam in the coastal areas in the period of the decline of the Hindu kingdom of Majapahit in 14<sup>th</sup> and 15<sup>th</sup> centuries AD by the Muslim traders, Muslim missionaries and their students. They even got some good positions in the kingdom such as advisers and teachers.

The second stage is the period of Islamization by the Islamic institutions that aimed at the purification of the contaminated belief into a purer understanding of Islam. The slogan was 'Return to the Islamic Sharia'. This process took a long time to be realized that the Dutch colonialism policy was responsible for the distorted form of Islam was prevailing among the Muslim.

The third stage is in the period of the struggle for independence. The identification of the Dutch as the infidels gave Islam a chance to be a unifying forces to contain colonialism. The repression and use of force by the Dutch against the people of the islands



quickened the process of crystallization of Islam in the hearts of the people as the symbol of struggle for independence from colonialism<sup>24</sup>.

### **VIII. Inhibitions from the Colonials to the Process of Islamization**

It is no doubt that the Dutch colonialism became the greatest obstacle to the process of Islamization in Indonesia. Many rules and regulations issued by the colonial government were meant to prevent the process of Islamization. One of these regulations which was issued in 1651 that prohibited any kind of public meeting by the people or any meeting for performing religious activities. It was regarded as illegal and misleading by the colonial government.

In 1664, the Dutch prohibited three persons from Bugis, Sulawesi, who had just arrived after performing hajj in Mecca to land and sent them to Coast of Hope in Africa. The colonial government argued that the arrival of the people from Mecca would cause riots and violence. But in 1716 the government allowed 10 persons who arrived from Mecca to land with one condition that they should be under strict surveillance of the government. In 1810 Governor General Dandless issued a decree that made travelling paper a must for all *kyai* (Muslim cleric) who travelled from one place to another. This regulation was meant to monitor them from inciting any "riots or violence"<sup>25</sup>.

Raffles, the British Governor General in Indonesia, admitted that the *kyai* in Java was believed by the people to be a holy person who had a supernatural power. The respect

by of people for the *kyai* made it possible and easy for the *kyai* to call for any uprising. It would also be very dangerous if the *kyai* had any cooperation with the people's leaders who challenged the colonial government. The experience of Raffles showed how active the *kyai* was in many uprisings in the country.

In 1825 the Dutch government issued a resolution that was meant to restrict the number of those who wanted to perform hajj. It was stated that those who wanted to go for hajj should buy a passport for 110 Gulden, an amount that was too much at that time. But in 1852 Governor General Dumayer van Twist cancelled the regulation. However, he ordered the heads of residencies in Java, Palembang and West Sumatra to keep vigil on those people who went for hajj and sent the list of those who were about to leave for or had just returned from hajj in Mecca<sup>26</sup>.

In 1889 the Governor General issued a secret letter that contained a statement which prohibited the area of non-Muslim population to appoint any Muslim to become a government officer. Any rules or traditions having Islamic tendency were also prohibited. In 1903 a village leader of *Janji Angkola, Aman Jahara*, for 23 years, converted to Islam with the help of his son, Syekh H. Ibrahim, who had just returned from Mecca. As a result, he was stripped of the post of the village leader<sup>27</sup>.

The Dutch also directly forced those people who had converted to Islam to denounce their new faith. There were six locals who denounced their old belief, *Pelbegu*, to embrace Islam. *Zending* (Protestant missionary) Muller failed to force them to discard their

new faith. He asked the head of residency of Tapanuli to call these people and forced them to denounce their new faith by threatening them of being exiled if they did not do so. However, he also failed to force these people to abandon their new faith.

The *Zending*, with a full support from the Dutch, also tried their best to contain Islamic influence from spreading among the people. They launched a brochure in a local dialect, *Angkola*, called *Ulang Hamu Lilu* (Do Not Go Astray) in order to misleadingly introduce Islam to the people. The brochure was based on the work of Gottfried Simons, a fierce critic of Islam<sup>28</sup>.

The government also strictly controlled the religious education of the people, the treasury of the mosques and the circulation of books among the people. They established a monitoring office called *Voor Inlandsche Zaken* to monitor any movement among the people. The guideline for the religious curriculum was prepared in this office and any criticism or reactions from the people were also considered. To control the treasury of the mosques, this office had its own guidelines to record the property of the mosques including the *waqaf* property. It also censored the books on Islam with the endorsement from the Attorney General. In short, we can say that this office dealt with any problem involving the locals and the Arabs.

The inhibitions of the Dutch government towards Islam had resulted in the lack of understanding of Islam among the people. They did not understand what Islam is. Peonsen correctly observed that in the late 19<sup>th</sup> century, the majority of Muslims in Java understood

Islam as far as the process of circumcision, fasting and prohibition of eating pig. They also only understood that there were some important days in Islamic calendar and believed that the Christians were the Dutch who were infidels.

The process of Islamization in the archipelago came into full swing during the period of the Muslim kingdoms in Java, the period of Demak Sultanate, Pajang Sultanate and the kingdom of Mataram during the rule of Sultan Agung. This process faced great challenges and inhibitions during the period of Dutch colonialism. As a result, the kings of Yogyakarta and Surakarta kingdoms and many local leaders during the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> century paid less attention in their effort to enhance the knowledge of the people about Islam. The less attention given by the *priyayi* (Javanese aristocrats) to the enhancement of the people's understanding of Islam can be seen in their view on Islam as an anti-colonial. The *priyayi* preferred to develop *kejawen* (a less religious Muslim life) to *santri* (strict adherent of Islam)<sup>29</sup>. Besides, the Dutch government was afraid of those strict Muslims. This fear among the Dutch influenced their decision in appointing new officers in the administration. Those who led a less religious life would get better chance of getting higher position in the administration. An example can be cited here that of vice-regent who insulted Islam, as a reward, the Dutch government granted him a position of a regent. This decision by the government was meant to influence the other fellow officers to do the same, denouncing Islam.

The continuous restrictions and inhibitions against Islam by the Dutch colonialism proved to be the opposite. The people, in fact, found a source of inspiration for the

struggle for independence in Islam. Islam, then, became the motivator of the independence movement for more than half a century. However, these restrictions by the colonial government had a negative effect on Islam as a socio-political and cultural power. Islam could not play any important role in the political life in the centers of administration. This led to the shifting of centres of Islamic learning to remote areas by the *kyai* in the form of *pesantren* (traditional Islamic boarding school).

The shifting of the centers of Islamic learning to the remote areas further led to the formation of a more restricted way of thinking. The *kyai* stressed more on the role of religion as a mere way of leading a good life, the teaching of *tauhid* (the unity of god) and other branch of Islamic sciences. This way of thinking made the *kyai* to accept the rule of the infidels as long as they were not disturbing the efforts of *kyai* to teach Islam to the people. This way of thinking can still be found among the *kyai* in independent Indonesia<sup>30</sup>. The title *kiyai* is given by the people to "an independent religious teacher not belonging to the official scribes connected with the mosques". Many of them were heads of a *pesantren*, an institution which even now is often gratefully depicted as the nursery for Islamic leaders who resisted colonial domination<sup>31</sup>.

The method used by the *kyai* to teach Islam to the people was persuasive in nature. This was so because of lack of means in forcing the people to strictly adhere to Islam. Many traditional Islamic institutions were preserved as a place of teaching of Islam to the people in Indonesia. The Sufis and many *tarekats* (order of mystics) encouraged the people in Indonesia to believe in mysticism.

Until today, *the ulama* who are basically products of *pondok pesantren* or *madrasah*, are expected to continue their roles as Islamic teachers as well as assume all other types of leadership role, be they social, religious or political. In any case, historically they were a dominant class of Muslims in their own traditional social system. Some had even made their mark in certain fields of scholarship and leadership. They have invariably been seen as the natural custodians of the Islamic tradition in the region. They also still carry with them the aura of religious authority and constitute a distinctive elit group within occupy a major respectable place in society and are generally perceived as the natural leaders of the community<sup>32</sup>.

The secularly-trained scholars of the Muslim faith, who business is also formal education, is also growing in numbers. Although they are generally well-trained, their training invariably has little or nothing to do with Islam as a religion, or the Islamic disciplines although they themselves personally may have had some form of basic religious education formally or informally. Increasingly, because of their mastery of the disciplines of modern knowledge and their ability to contribute directly towards national development in all sorts of ways they have also emerged as the new community elite among the Muslims in Indonesia.

## **IX. The Teaching of Religious Sciences**

If we look back at the history of the *da'wa* (call for Islam) in Indonesia, we will find that the process of teaching of religious sciences faced many great challenges. The

remote geographical position of Indonesia from the centers of Islam and the inhibitions from the colonial government were the two important factors that made the situation inevitable. Hence, it is an undeniable fact that the rapid establishment of the centers of Islamic learning in Indonesia appeared only in the beginning of the 20<sup>th</sup> century though there are some facts that show the establishment of Islamic institutions by the Muslim rulers in the 17<sup>th</sup> and 18<sup>th</sup> century<sup>33</sup>. Again, the colonial government has been responsible for the delay in the spreading of Islam in Indonesia.

Here we will discuss in general the process of teaching of Islamic sciences in Indonesia. There are two categories of the centers of Islamic teaching: *pondok pesantren* (traditional Islamic boarding school) and *madrrasah* (Islamic elementary education). However there are two other centers of Islamic teaching that are based on a more modernized basis: the state-run Islamic institutions and western-based system of elementary education. Here we will discuss the previous two categories of *pondok pesantren* and *madrrasah*.

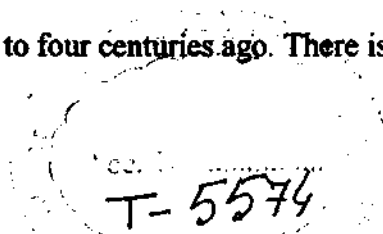
#### **A. Pondok Pesantren (Traditional Islamic Boarding School)**

The word '*pondok pesantren*' is a compound word that comprises of two words, '*pondok*' and '*pesantren*'. The word '*pondok*' is derived from an Arabic word '*funduq*' means 'hotel'. This word, '*pondok*', means a building that has been built with several rooms as a dormitory for the *santri*, name given to students in this traditional Islamic institution. The word "*santri*", according to Prof. John in his book "Islam in South East

Asia", has been derived from Tamil, means teacher for learning Qur'an. According to C.C. Berg, the word *santri* comes from *sashtri*, a word of an Indian language, means the person who understands Hinduism, or from the word *shastra* means books or books on general knowledge. The word '*pesantren*', according to Dr. Zamakhsari Dhofier, is made up of prefix '*pe-*', free form '*santri*' and suffix '*-an*', *pe-santri-an*. Then there was a phonological change in the last phoneme '*-ian*' into '*-en*'. Thus the word *pesantrian* changes into *pesantren*. '*Pesantren*' means a place for the *santri*. Thus *pondok pesantren* is a traditional Islamic institution led by a *kyai* who teaches the students (*santri*) about Islam and various Islamic sciences.

*Pondok pesantren* is a traditional form of Islamic institution in Indonesia. The physical form of *pondok pesantren* comprises of a house for the *kyai*, a mosque, the dormitory for the *santri* and rooms for teaching. In this place a *santri* stays for several years to learn about Islam and Islamic sciences directly from the *kyai*. There was no system of classes, no curriculum, no periodic assignments. Too much depended on natural progress made by the student without any guarantee as to what stage he could reach after a certain period of study. In addition, the continuance of the existent of *Pesantren* depended to a large extent on the *kiyai* personally, his death often resulted in its closing. However, in recent times, the form has changed gradually into various forms following the modern educational system.

*Pesantren* as a traditional institution for Islamic learning in Indonesia, has been in existence for about three to four centuries ago. There is no clear data of when, how and by





whom the *pesantren* was built. However, according to the data collected in a survey by the Department of Religious Affairs of the Indonesian government in 1984-85, there was a record of the oldest *pesantren* ever built in Indonesia, in Pamekasan, in the island of Madura in 1062 AD. But this record is still under some doubts because of the fact that there were several other names of the *pesantren*. This leads to some doubts whether these *pesantren* had been built earlier than the *pesantren* built in Pamekasan.<sup>34</sup>

There are about 15,900 *pesantren* at present. This includes the total *madrassah* in Indonesia with 5,9 million students and 57 thousand teachers. This number is taken from 1973 survey and is growing each year. For example, according to 1965 survey, there were 260 *pesantren* in Lebak, a district in West Java. The number increased to 300 *pesantren* in 1970 and 382 in 1973 with 25,538 male *santri* and 4,840 female *santri*<sup>35</sup>. Asghar Ali Engineer says;

"In Indonesia there are a large number of Pesantrens (a combination of Sanskrit and Bhasa for religious school which we call *madrassa* in India) which impart religious and secular education. Thousand of students graduate from the Pesantrens every year and join universities versed in religious issues and many of them can also speak English and Arabic fluently. Co-education is adopted in many of these institutions..... Also, there is a great awareness of female education in least urban areas. Many girls are getting educated in the Peantrens and are acquiring religious knowledge too. Some of the women teachers and students were much concerned with the issue of gender justice and have done doctorate in gender justice in Islam"<sup>36</sup>.

Although every *pesantren* has its own feature, but the differences among these institutions are not very significant, because the method of teaching is very similar. It is

difficult to categorize these institutions, especially when these institutions are using the same methodology in their method of teaching.

The old institutions mostly using *sorogan* and *wetonan* systems. *Sorogan* means, when every student comes before the teacher one by one to read the lesson, while the teacher is listening and makes some corrections. *Wetonan* means, when the students in come to the teacher in group with the same book, and the teacher reads the book while the students make some necessary notes on their books. Both these systems are still using in most of the old *pesantrens*. The highly elevated and infallible position of the *kyai* created a system of education (in *pesantren*) in which learning by heart rather than understanding was the main object. The students did not dare to express a different view from their *kyai's*. teaching at the *pesantren* was, and this was also true for advanced the students might have a chance to sharpen their mind and contribute to learning. The textbooks used were those used generations before, and the courses taught were purely religious. For the advanced education they usually went to Mecca<sup>37</sup>.

According to Prof. Mahmud Yunus, it can be said that in about 1900 education in the *pesantrens* was given in a very old-fashioned way. The Quran and other religious books were read out by a teacher and memorized by the students. From 1900 onward the influence of famous Indonesia religious teachers in Mecca became noticeable in Indonesia, as many *hajis* from Indonesia had gone to study for years in Mecca, in order to be able to pass on their knowledge as a *kiyai* (religious teacher) in their *pesantren* in Indonesia. Originally a subject was usually taught with the help of only one book (for

example Tafseer Jalalain, as a Quran commentary). After 1900 it became usual for teachers and pupils to use more than one book, like the commentary of al-Baidawi.

From 1900 onward all sorts of renovations began to take place, first of all in outward appearance, by the founding of a new type of pesantren, built as a school and therefore called madrasa. In these madrasa instruction was given in classes, using benches, tables and a black-board. These changes may seem to be unimportant, but their significance becomes clear if we remember that they were part of the conflict which had arisen in Minangkabau (West Sumatra) between the kaum tua (old guard) and the kaum muda (younger generation). The debates started on questions such as whether it was allowable or not to wear Western trousers, shirts with collar and tie, and so on; later, for instance, the use a motorcycle became a point of fierce controversy. In the new madrasas the curriculum broadened, but for the time being instruction was still restricted to religious subjects and orientated toward Mecca<sup>38</sup>.

Little by little, but accelerating after 1930, the modernization of the madrasas won ground, in particular through the use of books from Egypt (Cairo) and by the addition of secular subjects. Even today the ration between the religious and general subject in these pesantrens is still the object of much discussion and differs considerably in the various institutions.

## **B. Madrasah (Islamic School)**

*Madrasah* is an Arabic word, means 'place for learning'. In the Arab world, the word *madrasah* is used to indicate any elementary education centre. But in Indonesia, it is used to indicate the Islamic schools that teach Islamic sciences and general knowledge to students. *Madrasah* is an extension and improved form of *pondok pesantren* as the centre of Islamic teaching. Different from *pondok pesantren*, *madrasah* comprises of a headmaster, teachers, students and the educational facilities<sup>39</sup>. It is under the Department of Religious Affairs that includes *ibtidaiyyah* (class 1 to six), *thanawiyah* (class 7 to 9) and *'aliyah* (class 10 to 12). Also there is *diniyyah*, a *madrasah* that imparts only religious knowledge.

At present, *madrasah*, and also *pondok pesantren*, are undergoing gradual transformation in its system and curriculum. This process is adopted in order to keep pace with other educational institutions like Islamic Universities that are under direct control of the government. This improvement has made *madrasah* and *pondok pesantren* as alternative institutions for the parents who are interested in giving their children better religious education.

Muslims in Indonesia have always looked for ways of building up a complete system of Islamic education, from the simple *pesantren* up to an Islamic university. The first Islamic College was opened on December 9<sup>th</sup> 1940, in Padang. It is comprised two faculties, of Theology (Syariah) and of Education and Arabic studies. In the beginning of

1945 a group of Islamic organizations ( Masyumi ), set up an Islamic University in Jakarta. Originally the purpose of this institution was the training of well-educated Ulama, the study would take two years, leading up to a bachelor's degree and another two years, for a sort of master's degree. On January 22<sup>nd</sup>, 1950 a number of Islamic leaders and Ulama also founded an Islamic University in Solo, with a similar preparatory course, explicitly on behalf of *pesantren* and *madrassa* pupils.<sup>40</sup> Later on various *pesantrens* founded their own university, as a continuation of their higher classes. As example of this type of college the " University of Hasyim Asy'ari " in Tebuireng, Jombang can be mentioned. These type of Islamic theological training at university level has made great advances. As far as the programme of this education is concerned the developments can be summarized as follows:

- Originally all the emphasis fell on religious education, given in Pesantrens at an elementary level, later on also at secondary and higher level.
- The first Islamic Colleges also stressed the study of religion and the training of Ulama.
- These Islamic Colleges expanded into Islamic Universities, including also secular faculties, with the intention of studying non-religious subjects on a religious basis.

In general, we can say that these two models of Islamic institution are very important in the development of Islamic sciences in Indonesia. However, it cannot be denied that the universities and other institutions that are under direct control of the

government also play significant role in producing Muslim Missionaries and Muslim intellectuals. But this situation is closely related with the role played by *madrasah* as well as *pesantren* as the elementary educational institutions that provide strong bases to these Muslim cadres. Thus we can say that *madrasah* and *pesantren* are two important institutions in Indonesia as the centers for producing future Muslim cadres as well as the centers for Islamic teaching and learning.

## NOTES

<sup>1</sup> Syalaby Ahamd, Tarikh el-Islam wa-el Khadhorot-el-Islamiah, Maktabah el- Nahdhal el Misriyah, (Cairo, 1986), vol. viii, p. 413.

<sup>2</sup> *Ibid*, 415.

<sup>3</sup> *Ibid*, 416.

<sup>4</sup> Esposito John, Encyclopedia of the Modern Islamic World, (Oxford University Press, New York, 1995), vol. II., p. 196.

<sup>5</sup> Indonesia 1997, An official handbook, (Department of Information Republik of Indonesia, Jakarta, 1997), p. 3.

<sup>6</sup> Shalaby Ahmad, *op. cit.*

<sup>7</sup> The world Muslim Gazetteer, (International Islamic Publishers, New Delhi, 1992), p. 266.

<sup>8</sup> Nasution M. Farid, Rizal H. Nst. And Rafriandi, ed. Aktualisasi Pemikiran Islam (PT. Pustaka Widya Sarana, Medan. 1993), p. 35.

<sup>9</sup> Majid Nurcholish, Islam Doktrin dan Peradaban, (Yayasan Paramadina, Jakarta, 1992), p. 92.

<sup>10</sup> Esraeli Raphael and Anthony H.Johns, ed. Islam in Asia, (The Magnes Press The Hebrew University Jerusalem, Israel 1984), vol. II., p. 2.

<sup>11</sup> Thaba Abdul Aziz, Islam dan Negara dalam Politik Orde Baru (Islam and the State in the Polics of New Order), (Gema Insani Press, Jakarta, 1996), pp. 115-16.

<sup>12</sup> Arnold T.W. The Preaching Of Islam, 2<sup>nd</sup> ed. (Low Price Publications, New Delhi, 1997), p. 363.

<sup>13</sup> Thaba Abdul Aziz, *op. cit.*, p. 116.

<sup>14</sup> Hasymy A. Prof., ed. Sejarah Masuk dan Berkembangnya Islam di Indonesia, (The History of the arrival and Dvelopment of Islam in Indonesia), (Maarif, Bandung, 1993), p. 180.

<sup>15</sup> Thaba Abdul Aziz, *op. cit.*, p. 117.

<sup>16</sup> Islam was propagated in South East Asia by three methods that is Muslim trades in the course at peaceful, trades by preaches and holy men who set out from India and Arabia specially to convert unbelievers and increase the knowledge of the faithful, and lastly by

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forces and the waging of war against state, see. Holt PM., ANN K.S., Ed, The Cambridge History of Islam. (Cambridge University, press Cambridge, 1970), vol. II A., p. 123.

<sup>17</sup> Arnold T.W, *op. cit.*, p. 365.

<sup>18</sup> Esraeli, *op. cit.*, p. 108.

<sup>19</sup> Hasymy, *op. cit.*, p. 442.

<sup>20</sup> Hasymy, *op. cit.*, p. 449.

<sup>21</sup> Thababa, *op. cit.*, p. 119.

<sup>22</sup> Raphael Israeli and Anthony H.Johns, ed., Islam In Asia Vol II, (The Magnes Press The Hebrew University Jerusalem, 1984), p.121.

<sup>23</sup> Thababa, *op. cit.* p., 118.

<sup>24</sup> Thababa, *op. cit.*, pp. 121-22.

<sup>25</sup> Dhofier Zamakhsyari, Tradisi Pesantren, (LP3ES, Jakarta, 1982), p.10.

<sup>26</sup> *Ibid.*, p.11.

<sup>27</sup> Sumitro Aqib H., Politik Islam Hindia Belanda, (The Islamic Politics of East Indies) (LP3ES, Jakarta, 1985), p. 185-86.

<sup>28</sup> *Ibid.*, p. 189.

<sup>29</sup> Selected Studies on Indonesia by Dutch Scholars, (The Royal Tropical Institute - Amsterdam, 1955), vol II, P. 757.

<sup>30</sup> Dhofier, *op. cit.*, p. 12-13.

<sup>31</sup> Boland B.J. The struggle of Islam in modern Indonesia, (Leiden, 1971), p. 7.

<sup>32</sup> Fananie Zaninuddin and M.Thoyibi, ed., Studi Islam Asia Tenggara, (Muhammadiyah University Press, Universitas Muhammadiyah Surakarta, 1999), p.145.

<sup>33</sup> Boland B.J., *op. cit.*, p.116.

<sup>34</sup> Mastuhu, Prof, DR. Dinamika Sistem Pendidikan Pesantren, (The Dynamics of the Educational System in Pesantren), (INIS Jakarta, 1994), p. 19.

<sup>35</sup> Rahardjo, M. Dawam, ed., Pesantren dan Pembaharuan, (Pesantren and Modernization), 5<sup>th</sup> ed. (LP3S, Jakarta, edition, 1995), p. 25.

<sup>36</sup> Engineer Asghar Ali, Religion and politics in Indonesia, ( The Hindu, September 14, 2000)



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<sup>37</sup> Ibrahim Ahmad, Sharon Siddique and Yasmin Hussain, ed., Readings on Islam in Southeast Asia, (Institute of Southeast Asian Studies, Singapore, 1985), p.118

<sup>38</sup> Boland, *op. cit.*, p. 118.

<sup>39</sup> Raharjo M. Dawam, *op. cit.*, p. 81.

<sup>40</sup> Boland B.J., *op. cit.*, pp.119-120.

### Chapter III

#### The Role of Islamic Institutions in India

In the first chapter we have discussed that the religious sciences spread among the Muslims with the help of *madrasahs* and other Islamic institutions established by the ulemas and Islamic missionaries. Ulemas are known as *Maulvi* in India and in Indonesia there are several names given to them according to the place they belong to, like *kyai*, *ajengan*, *ustadz* or *tengku*. Besides, the support given by the Muslim rulers in the previous periods to the development of these sciences and the establishment of the institutions cannot be undermined.

In the course of history, these Islamic institutions faced an up and down situations. Such great centres of learning of the present day are the outcome of the sacrifices which have been given by our Ulemas. In the colonial periods, the administration had issued many decrees and inhibitions in order to prevent the spread and teaching of Islam among the people. Meanwhile, in the post-colonial period, the challenge was not easy too. The governmental institutions are promising more chances to the people to achieve better living by providing a market-oriented education while the religious institutions are viewed by the people as a less important institutions because the courses being taught are not “market-oriented”. Hence there is a trend among the common people, as found in Indonesia, that they will finally choose to study in these religious institutions when the chance to get admission in the governmental institutions is already gone.

In this chapter, we will consider the role played by the Islamic institutions in the process of teaching and learning of Islam in the twentieth century. It is because of the reason that these institutions have played a very important role in producing many great *ulemas* and scholars who have an international reputation, and also widely known in the Muslim world through their books and visions.

It has been stated earlier that the process of teaching and learning of Islam in India and Indonesia have been done by the *madrasahs* and other Islamic institutions in general. They have been the backbone of Islamization in both countries. It is now very important for us to understand the characteristics of these institutions. Because the characteristics they have are varied and different from one and another. For example, the Islamic institutions found in India and Indonesia are having different characteristics that resulted in different products, though they are both serving as the center of Islamic learning. Besides, in India or in Indonesia itself, these institutions are having their own distinct characteristics, different from one and another.

It was as early as the 16<sup>th</sup> century that the word *pesantren* has been widely used to refer to the traditional Islamic institutions in Indonesia, especially in Java. The word *surau* and *dayah* or *rangkeng* are used in Minangkabau and Aceh respectively in referring to the traditional Islamic institutions. However the word *pondok pesantren* is the most widely used to refer to the traditional Islamic institutions in Indonesia while the rests are the words used in the local tongue.

In India, the center of Islamic learning has been come into existence long before they are found in Indonesia. However, the Islamic centers and institutions found in India nowadays are mostly been founded in the 19<sup>th</sup> century AD.

#### **1. Darul-Ulum, Deoband, Saharanpur, U.P**

Ranked as the greatest institution of its kind in India, this great seat of Islamic learning has had an unrivalled place among the Muslim religious institutions for over a century. It was started at Deoband in Sharanpur, district of Uttar Pradesh on 30<sup>th</sup> May of 1866 by Haji Muhammad Abid Hussain with the support of eminent scholars. Prominent among the founding fathers of the madrasah were Muhammad Qasim Nanautawi (1833-77 AD) and Rashid Ahmad Gangohi (1829-1905 AD)

This academy was initially a small madrasah, which did not have adequate tools and equipment as a seat of learning. But gradually, with the zeal and devotion of the teachers of this madrasah, it became the greatest center of Islamic learning in India, and Asia, and later known as the “Al-Azhar of India”.

It was only in the year 1879 that *Darul-Ulum* had its first independent building and, thereafter, gradually, a number of buildings and halls for different faculties and departments were added.

Initially, there were only 16 students on the rolls. But over a century it has blossomed into a full-fledged university with a total strength of about 1500 students, coming not only from India but also from foreign countries like Afghanistan, Central Asia, Turkey, Kazan, Daghistan, Azerbaijan, China, Burma, Malaysia, Indonesia, Ceylon, Nepal, Iraq, Kuwait, Hijaz, Yemen, South and East Africa, etc., and more than 50 teachers.

Among the prominent teachers who taught in this institution were like Maulana Muhammad Qasim Nanutawi, Haji Muhammad Abid Husssain, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Ya'qub, Shaikhul-Hind Maulana Mahmudul-Hasan, Mufti Abdul Aziz-ur-Rahman and Maulana Husain Ahmad Madani. These prominent scholars have been able to produce many new scholars and thinkers who were product of this institution. It is not a surprise that Darul-Ulum Deoband is not a strange name for the Muslims in the Islamic world, especially in the Middle East.

One of the main objects of the Darul-Ulum was to provide the Indian Muslims direct access to the original sources of Islamic Learning, produce learned men with missionary zeal to work among the Muslim masses to create truly religious awakening towards classical Islam, ridding the prevalent one in India of innovation and unorthodox practices, observations and beliefs that have crept into it and to impart instruction in classical religion. At this point, mention must be made of the chief characteristics of the *Darul-Ulum* phenomenon. First, while upholding the fundamental goals of Shah Waliullah and Sayyid Ahmad, it underlined the need to adopt methods appropriate to the

changed political environment of post-1857 India that made the salvation of the Indian Muslims in turning inward. Second, *Darul-Ulum* was intended as a movement rather than an institution. Indeed over the decades it has become one. The third characteristic of Deoband is its strong aversion to governmental patronage.<sup>1</sup> It is a historical fact that in the previous periods, the major centers of Islamic learning in India were sustained by agricultural lands endowed by Muslim kings and noblemen. In 1838, the East India Company revoked these grants and thus brought about the sudden collapse of the *madrasah* system. Right from the start *Darul-Ulum* has resolutely sought to shield itself from such calamities.

The *Darul-Ulum* is a combination of a strictly fundamentalist stance in religious matters with a flexible and innovative approach to political affairs. Its fundamentalist doctrine is derived mainly from the teachings of Shah Waliullah, Shah Isma'il and Sayyid Ahmad of Rae Bareli. First, it calls for a return to the true Islam of the Quran and Hadith, eschewing the whole corpus of customary practices, including tomb worship, celebration of *'urs* (anniversaries of Muslim saints), and belief in salvation through the mediation of saints. Second, it upholds the principle of immutability of the Shari'ah and its centrality in everyday Muslim life. Third, projecting at the vision of the golden age of Islam which all Muslims must strive and emulate. Fourth, articulating an active consciousness of Islamic identity transcending all familial, parochial and territorial affinities. Finally, it stipulates a central role for the 'ulama in the rejuvenation of Muslim societies.<sup>2</sup> Besides, the *Darul-Ulum* also has certain political objectives like cleaning the influence of the British doctrines aiming at the weakening of the Indian Muslims by

introducing a new and purer thought on Islam in order to awaken them from being the subjects of the colonialism. The cleaning of the Oriental thinking that is prevalent among the Muslims also becomes the objective of the Darul-Ulum.<sup>3</sup>

On seeing the syllabus of the Dar al-Ulum the question arises: 'Why were not the modern sciences, which had already reached India at the time, included in it. According to Maulana Nanautavi (1832-1880 A.D), these subjects were being taught in the government schools that had been established in the country at various places and anyone could take advantage of these. On the contrary, the old sciences were in a state of abandonment and there was not even an inferior arrangement for teaching these. Moreover, in this syllabus itself attention had been paid to the creation of so much ability in the student that he might acquire knowledge of other sciences through self-study.<sup>4</sup>

Here, in Dar al-Ulum, fees are not charged from the students. Food, clothes and cash stipends are given by the Dar al-Ulum to all resources and needy students, text-books and accommodation are provided free of charge to every affording and non-affording student. The Dar al-Ulum, Deoband, is the first and the pioneer educational institution in India, established on the principle of free education and has been running this free system of education with enviable success for more than a century<sup>5</sup>

### A. The system of education and the syllabus

The system followed is the book-system rather than the class-system. There is no lecture system either. The teacher and the students have the prescribed text before them, one of the students is made to read the text and the teacher explains the text in all aspects. In this system, it becomes obligatory for the students to come prepared to the class and, likewise, necessary for the teacher to be well-versed in his subject and to take pains in his job. It has an 11-year course in Islamic studies. Nine years are devoted to the study of prescribed books on the concerned subjects and two years to intensive studies in Arabic language and literature and religious and some intellectual sciences. The Diplomas of Certificates awarded are of Alim after 7 years, Fazil after 9 years and Kamil after 11 years. There is also a special 3-year course in extensive Arabic studies including Modern Arabic, in which the students are given lessons through the Urdu medium in the first year, in Urdu and Arabic in the second year, and entirely in Arabic in the third year. This provides them with specialized knowledge of written and spoken Arabic. There is also a 5-year course in Persian, Mathematics and the Social Studies. Spread over five grades, it also covers the Social Sciences, Arithmetic, Moral Sciences, etc.

#### First Year

No	Subject	Books
1	Conjunction-Grammar	Arabic Primer; Mizan al-sarf and unsha'ab (complete); Panj Ganj(complete)



2	Syntax (Nahv)	Memorizing of Nahv-e Mir (complete); Sharh-e Mi'ata A'mil (complete)
3	Arabic Literature	Rauzat al-Adab, Insha-e Arabi (prose); Arabi ka Mu'allim (part I & part II)
4	Logic	Taiseer al-Mantiq
5	Chirography	Correct writing and Dictation
6	Cantillation( Tajvid )	Exercise in cantillation in Thefirstquarter of the Para-e Am and Traditional Invocations.

### Second Year

No	Subject	Books
1	Jurisprudence (Fiqh)	Nur al-Ezah (compl.) Qaduri ( upto Kitab al-Haj
2	Syntax	Hedayat al-Nahv (compl); Al-Nahv al Wazeh
3	Conjugation	'Ilm al-Sigha ( upto Khasiyyat ); Fusool-e Akbari(from Khasiyyat)
4	Arabic Literature	Nafahat al-Adab (compl.); Tamrin-e Arabi
5	Logic	Mirqat and Tahzib
6	Cantillation	Exercise in the last one-third of the Para-e Amm with memorizing. Jamal al-Quran
7	Chrography	Correct writing and Dictation

**Third Year**

No	Subject	Book
1	Quranic Exegesis	Tarjumat al-Quran ( Sura-e Baqarah)
2	Jurisprudence	Qaduri (from Kitab al-Buyu till the end)
3	Syntax	Ibn 'Aqeel (upto 300 pages, Sharh-e Jami (Verb and Particle)
4	Arabic Literature	Nafahat al-Arab (Prose)
5	Logic	Sharh-e Tehzib ( upto Zabita); Qutbi (Tasdiqaat)
6	Hadith	Mishkat al-Athaar
7	Contemporary Subject	(A) (1) Tarikh-e Hind (from the regime of Sultan Mahmud Ghazanvi till A.D.1947 (2) Tarikh-e Islam (Khulafa-e Rashidin, Bani Umayya, Bani Abbas; Tarikh-e Saltanat-e Turki) (3) Municipalities (Elementary Civics)  (B) (1) Geography of the Arab Peninsula and other Islamic countries (2) World Geography

**Fourth Year**

No	Subject	Book
1	Quranic Exegesis	Tarjumat al-Quran (from Sura-e Al-e Imran upto Sura-e Mariam
2	Jurisprudence	Kanz al-Daqa'iq (upto Kitab al-Nikah); Sharh-e Waqaya, vol. II (upto Kitab al-'Itaq
3	Principles of Jurisprudence	Ushul al-Shashi (compl.).

4	Rhetoric	Mukhtasar al-Ma'ani (upto end of the second subject); Talkhis al-Miftah (only the third subject)
5	Logic	Sullam-e Ulum (upto the end of Tasawwurat)
6	Philosophy	Hadaya-e Sa'eed (first half)
7	Hadist	Alfiyat al-Hadith
8	(Contemporary) Modern Sciences	(A) (1) General Science (Elementary Chemistry, Physics, Zoology, Botany - all theoretical Principles of Hygiene  (B) (1) Some Essential Chapters of the Constitution of India (2)Elementary Economic (3) The Theories and Biographies of Some Modern Philosophers

### Fifth Year

No	Subject	Books
1	Jurisprudence	Hedaya : First Quarter, Second Quarter
2	Arabic Literature	Maqamat-e Hariri (10 maqalas).
3	Logic	Mulla Hasan (upto Jins).
4	Principles of Jurisprudence	Nur al-Anwar (upto Qiyas).
5	Beliefs('Aqa'id)	'Aqidat al-Tahavi (compl.)
6	Rhetoric	Al-Balaghat al -Wazeha.

## Sixth Year

No	Subject	Books
1	Tafsir:	<b>Jalalayn Sharif (compl.)</b> Two Hours Daily.
2	Usool-e Tafsir:	<b>Al-Fawz al-Kabir (compl.)</b> .
3	Usool-e Figh:	<b>Husami (compl.)</b> .
4	Philosophy :	<b>Mebazi (compl.)</b> .
5	Arabic Literature:	<b>Divan-e Mutanabbi (upto the end of the rhyme Dal); Tamrin-e Arabi (Arabic Exercises); Insha-e Muhadatha (Colloquial Prose); Cantillation or Chirography.</b>

## Seventh Year

No	Subject	Books
1	Figh:	<b>Hedaya (last portion):</b> Daily Two Hours.
2	'Aga'id wa Kalam:	<b>Sharh-e 'Aqaid-e Nasafi (compl.)</b> .
3	Tafsir:	<b>Baizavi (one and a quarter portion of Sura-e Baqrah).</b>
4	Hadith:	<b>Mishkat Sharif (compl.)</b> .
5	Usool-e Hadith	<b>Sharh-e Nakhbat al-Fikr (compl.)</b> (two Hours Daily)
6	Fara'iz:	<b>Siraji (compl.)</b> .
<b>Optional Subjects:</b>		
7	Usool-e Tafsir:	<b>Talkhis al-Itqan.</b>
8	Usool-e Hadith:	<b>Muqaddama-e Ibn Salah.</b>
9	Kalam:	<b>Masamarah.</b>
10	Logic:	<b>Hamd Allah.</b>
11	Literature:	<b>Divan-e Himasa (Bab al-adab wal-Himasa)</b> <b>Al-Nathr al-Jadid.</b>

**Eight Year**  
**DAURA-E HADITH**

No	Subject	Books
1	Hadith:	<b>Bukhari Sharif (compl.)</b> <b>Muslim Sharif (compl.)</b> <b>Tirmizi Sharif (compl.)</b> <b>Abu Da'ud Sharif (compl.)</b> <b>Nasa'I Sharif,</b> <b>Ibn Maja Sharif,</b> <b>Tahavi Sharif,</b> <b>Shama'il-e Tirmizi Sharif.</b> <b>Mu'attaayn (the Two Mu'attas).</b>

**POST-GRADUATE CLASSES**  
**Completion (Mastery) in Tafsir**

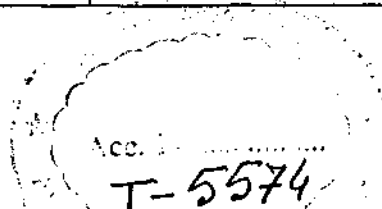
No	Subject	Books
1	Tafsir	<b>Tafsir-e Mudarik : Para 1 - 5</b> <b>Tafsir-e Mudarik: Para 6 - 10 <i>continued next page.</i></b> <b>Tafsir-e Mazhari : Para 11 - 15</b> <b>Tafsir-e Mazhari : Para 16 - 20</b> <b>Tafsir-e Baizavi : Para 21 - 25</b> <b>Tafsir-e Baizavi : Para 26 - 30</b> <b>Talkhis al-Itqan.</b>

**Master in Theology**

No	Subject	Books
1	Tafsir:	<b>Tafsirr-e Ibn Kathir</b> (Sura-e Baqrah & Aal-e Imran).
2	Hikmat-e Shariyah: (Religious Philosophy)	<b>Hujjat Allahil Baligha</b>
3	Munazira: (Polemics)	<b>Rasheediyah.</b>
4	Fiqh:	<b>Al-Ishbah wal-Naza'ir</b> (upto subject I).
5	Usool-e Fiqh:	<b>Tauzih Talwih.</b>
6	Usool-e Hadith:	<b>Muqaddama-e Ibn Salah.</b>
7	Hadith & Fiqh:	<b>Muqaddama-e Fath al-Bari, Bedayat al-Mujtahid; Tadrib al-Ravi.</b>

**Mastery in Literature**

No	Subject	Books
1	Poetry:	<b>Diva-e Hassan Bin Thabit</b> <b>Sab'a Mu'allaqa</b> (upto three poems).
2	Prose:	<b>Asalib al-Insha.</b> <b>Jara'id wa Rasa'il</b>
3	History of Literature:	<b>Tarikh al-Adab al-Arabi.</b>
4	Insha (Belles-Letters):	<b>Maqalat-e Arabi.</b>
5	General Reading :	<b>Hayati</b> by Ahmed Amin; <b>Al-Ayyam</b> by Dr. Taha Husain; <b>'Ibraat</b> by Manfaluti; <b>'Abqariyaat</b> by Mahmud 'Iqaar.



### Mastery in Noetics

No.	Subject	Books
1	Rational Sciences:	<b>Qazi Mubarak</b> (upto Ummahat al-Matalib). <b>Hamd Allah</b> (upto Shartiyaat). <b>Sadra</b> (upto the discussion n physical forms), <b>Shams-e Bazigha</b> (upto the discussion on Makan_p.40 ). <b>Sharh-e 'Aqaid-e Jalali</b> (upto the discussion on Aslah_p.72). <b>Musallim al-Thubut</b> (4 chapters).
2	General Reading:	<b>Muqaddame-e Ibn Khaldun.</b> <b>Risala-e Hameediya.</b>

The *Darul-Ulum* combines the characteristics of three different branches of religious education which were earlier emphasized at three different centers: Commentary and Tradition at Delhi, Islamic Law at Lucknow and Scholastic Philosophy in Khairabad. Deoband's aversion to innovation in religious matters extends to its curriculum, which is modeled on the 'dars-i-Nizamiyah' or the syllabus introduced by Mulla Nizamuddin of Farangi Mahal, Lucknow. Instead of striking a balance between manqulat (traditional sciences) and ma'qulat (rational sciences) – a practice common to the medieval Islamic education – Deoband concentrates on the former to the virtual exclusion of the latter. The main emphasis in the Darul-Ulum is on traditions established by the Delhi School of Traditionists founded by Shah Waliullah. Hence the overriding

purpose of education in Deoband is to disseminate knowledge of the Quran, the Hadith, and *fiqh* (jurisprudence) derived from texts and commentaries.

It was Darul-Ulum which inspired so many other schools such as Darul-Ulum Dariya at Muradabad and Miftahul-Ulum, Saharanpur and so many other madrasahs which were feeding Daul-Ulum. Its encouragement of poor classes of society to send their sons to it would always be living example of democratic principle which Islam is never tired of preaching. Its refusal to let any aid from the Government and its determination to run it on its own had always been admired even by those who did not subscribe to its philosophy.<sup>6</sup>

As an institution, the *Darul-Ulum* has 13 academic departments providing instruction in 22 disciplines such as the Quran and Quranic Commentary, Science of Recitation of the Quran, Tradition, Principles of Tradition, Islamic Law, Principles of Islamic Law, Scholastic philosophy, Mysticism and the Law of Inheritance on one side; Grammar and Syntax, Literature, Rhetoric, Logic, Philosophy, Prosody, Mathematics, Medicine, etc., on the other. In recent years, new courses in History, Geography, General Science, General Knowledge, Civics, Economics, Modern Philosophy, English and Hindi have been introduced. However, when Rashid Ahmad Gangohi took over as the rector of the institution in 1880, the philosophical treatises were discarded from the curriculum for being "useless". Philosophy, he maintained, "mars the proper understanding of the Shari'ah and, under its sordid influence, men are led to express heretical views and are lost in the dark and swarthy world of *filasafah* (philosophy)"<sup>7</sup>



Special attention has been paid to this thing in the curriculum of the Dar al-Ulum that through it the student, along with the preservation of the spiritual and moral values of Islam, may also acquire ability and expertise in the Islamic arts and sciences, so that after going out from this Madrasah he be enabled to bear the responsibilities of sincere leadership of the community and play significant role in the propagation and spread of religious ideas of Islam.

It is tried in the Darul Ulum to convince students that the purpose of their education is not at all the acquirement of degree of preparation for government services and offices. On the contrary, it is purely a religious education, and the political and geographical conditions of India demand that such a party that may always be actively busy in elevating the Word of Allah and the revival of the *Sunnah* should be present amongst the Muslims. The Darul Ulum is successful in this educational purpose, as from this institution have come out thousands of such ulemas, preachers, authors and leaders who have never ignored this purpose of the Darul Ulum.<sup>8</sup>

#### **B. Contributions of the Ulemas of Deoband to the Development of Islamic Sciences**

One of the main objective of Darul Ulum was to provide the Indian Muslims with a direct access to the original sources of Islamic learning, produce learned men with missionary zeal to work in their own community. The institution has achieved this objective to a great extent and has produced a large number of outstanding religious leaders and learned men. Most of them have made valuable contributions in different

branches of Islamic learning. For example, Maulana Ahsraf Ali, wrote more than 500 books, Maulana Zakaria Kandahlawi, Mufti Muhammad Shafi', Maulana Qari Muhammad Taib Qasmi, each with more than 100 books in Arabic and Urdu, are among great contributor to the development of Islamic sciences. The followings are some of important books written by the ulemas of Deoband.

### C. Tafseer

There are many books on tafseer written by the ulemas of Deoband in the form of commentary on the previous works. *Bayan al-Qur'an* is a book written 80 years ago by Maulana Shah Ashraf Ali comprising of eleven volumes. The book was written to reject the deviations in the attitude of the youngsters at that time towards the meaning of Qur'anic verses and refusal to the miracles of the Prophets. These attitudes were the results of the works of the Orientalists in their efforts to discredit Islam.<sup>9</sup>

*Ma'arif al-Qur'an* is another *tafseer* written by Shaikh Muhammad Syafi' Deobandi, the founder of Darul Ulum Karachi, Pakistan, comprising of 8 big volumes. This work is famous in the Islamic world and has been published in Bengali and English languages. *Mushkilat al-Qur'an* is another *tafseer* written by Maulana Anwar Shah al-Kashmiri. Besides, there is also *Ma'arif al-Qur'an* by Maulana Muhammad Idris al-Kandahlawi and many other *tafseers* and books in Urdu language that have been written by the ulemas of Deoband that are not possible to name them all here.<sup>10</sup>

#### **D. Hadith**

The teaching of Hadith has always occupied central place in the scheme of things at the Darul Ulum. Its Faculty of Hadith occupies a place of pre-eminence among the traditional institutions in the whole country. The Darul Ulum has maintained a clear vision of aims of education in traditional institutions.

There are so many works on *hadith* by the ulemas of Deoband that can not be mentioned here. However, the following books are some of the great works. *Ma'arif al-Sunan*, an explanation (*sharh*) of Sunan Tirmizi written by Allama Muhammad Yusuf al-Banuri comprising of 6 volumes. Unfortunately, the book was not completed due to the early departure of the writer. The book was published for the first time in 1969 in Karachi.

*Al-'Urfu al-Syazi ala Jami'I Turmuzi*, a collection of information from the lectures of Shaikh Anwar al-Kashmiri. The book is small but is full of many important explanations about *hadith*. This book consists of the basic arguments of Hanafi School and the problems of differences between the four Schools. This book was published for the first time in 1923 in Deoband.

*Al-Ta'liq Al-Shobih ala Misykat al-Mashabih*, comprising of six volumes, written by Shaikh Muhammad Idris Kandahlawi, it was published for the first time in Damascus, Syria in 1935 and was printed in Lahore, Pakistan in 1966.

*Tuhfatul Qari bi hilli Musykat al-Bukhari*. This book was also written by Shaikh Muhammad Idris Kandahlawi. It comprises of 20 volumes and was published for the first time in Maktaba Uşmania, Lahore, Pakistan in 1967. This book explains the difficult problems found in Shahih Bukhari.<sup>11</sup> The ulemas of Deoband given greatly contributed to the Islamic sciences, especially in the field of *Hadith*.

It has been point out that a Madrasa at Deoband established itself as a school of religious thought and a large number of Madrasas were founded on its lines throughout the country by those who graduated from it, thus bringing religious education to a large section of the Muslims. Some of the prominent theologians, political leaders produced by the Darul Ulum are as follows :

1. Maulana Mahmudul Hasan ( Shaikhul Hind )
2. Maulana Khalil Ahmad
3. Maulana Ashraf Ali Thanwi
4. Maulana Habibur-Rahmad Uthmani
5. Maulana Sayyid Murtada Hasan
6. Maulana Sayyid Muhammad Anwar Shah Kashmiri
7. Maulana Mufti Kifayatullah
8. Maulana Sayyid Husain Ahmad Madani
9. Maulana Sayyid Aizaz Ali
10. Maulana Shabbir Ahmad Uthmani
11. Maulana Sayyid Manazir Ahsan Gilani

12. Maulana Mufti Muhammad Shafi
13. Maulana Muhammad Idris Kandhalawi
14. Maulana Badre-Allam Merathi
15. Maulana Hifzur Rahman Seoharwi
16. Maulana Sayyid Muhammad Miyan
17. Maulana Sayyid Ahmad Akbarabadi
18. Malana Muhammad Yusuf Bannouri
19. Maluana Abdul Samad Sarim Seoharwi
20. Maulana Muhammad Tayyib
21. Maulana Ilyas.<sup>12</sup>

## **2. Darul Ulum Nadwatul Ulama**

Darul Ulum Nadwatul Ulama is one of two great institutions in India. Besides, Nadwatul Ulama is also an institution of international reputed. Nadwa is slightly different from the Darul Ulum Deoband in terms of its subject of teaching. Whereas Deoband is specializing itself on the study of hadith, Nadwa is a combination of traditional and modern educational systems. It retains some basic concepts of traditional education while inserting some elements of modern sciences. Here, some modern sciences like economics, political science, geography and English language are included in the curriculum.

The Darul Ulum Nadwatul Ulama focussed its attention primarily on the teaching of Quran as an eternal programme of life. It also took up the teaching of Arabic as a living language since it held the key to understanding of the Quran. In this regards Muhammad Akhlaq Ahmad said; " Another major aim and purpose before it was to produce preachers and interpreters of Islam who could present the faith to the present-day world in a striking manner and in a form and language it could understand. By the grace of God, it has achieved commendable success in all the directions. It has produced exemplary servants of Islam and high-ranking scholars who can well be held up as models to the world of Islam. These scholars have made invaluable contributions to the study of Islamic history literature, scholastic theology and life history of the Prophet".<sup>13</sup>

#### **A. The background of Establishment**

In the wake of the establishment of Nadwa, the Muslims in India were in the state of conflict with each other. They were divided into two bitter rivals, the traditionalist and orthodox of Deoband and the modernist and liberal of Aligarh under the leadership of Sir Syed Ahmad Khan. These two rivals bitterly defended their positions against each other and were struggling to win the hearts of the people. Many of a time that they were trapped in debates and unending war of arguments. This situation was not good for the Muslims as a minority community in India.

This situation inspired some ulemas to find the solution to the problems they faced, because the rivalry between the two opposite groups came to a stage that would

be destructive to the community.<sup>14</sup> These ulemas decided to have a meeting in Kanpur in 1892 to discuss the solution of the problem.<sup>15</sup> The meeting ended up with a conclusion of setting up a new center of Islamic learning that would accommodate the ideas of the traditionalists and the modernists and to give a new face to the Muslim community in India and also to create a harmony among the members of the community.

The new course of Islamic education and endeavour charted out by Nadwah mainly had three distinct features. First it was meant to serve as a bridge between the "Old World and the New". To that end, It was to work out "a new system of thought that could be representative of the best in both the philosophies of life, Western and Islamic". It was to be "firm and unbending in the matters of fundamentals and liberal and flexible where details were involved". Second, Nadwah aimed at producing an educated class of Muslims well served with the ruling power. In other words, it would unlike Deoband, interact positively with the British as well as with the English educated Muslims who served them. Finally, Nadwa sought to give Arabic, both modern and classical, a central place in its system of education. The stress on Arabic was intended to give depth to Nadwah's religious scholarship besides facilitating links with Muslim West Asia.<sup>16</sup>

The Nadwatul Ulama, came into existence in 1894. Towards fulfilling its avowed aim in the matter of education reformat, it decided to establish an ideal educational institution, which should not only provide education in religious and temporal sciences but also offer technical training. It set for itself the task of preparing a syllabus and a course of studies in the context of modern trends in education without compromising the

basic religious aspects. This was to enable the pupils to evolve an Islamic pattern of life that would meet the demands of the time. It also aimed at establishing in northern India, a Central Library cum-Center of Study and Research on Islamic ideals and thought by bringing out suitable literature.<sup>17</sup>

The Darul-Ulum, Nadwatul Ulama has three sections: Primary of six years, secondary of four years, Higher Studies of four years leading to the Alimiyat degree (graduate) and a post-graduate course of two years' duration in Islamic Theology or Arabic Classics. The graduates from this institution usually append the cognomen Nadwi to their names.

A dissertation or thesis on any general subject is obligatory for the aspirants of graduate and post-graduate degrees, and students are encouraged in many other ways to develop aptitude and proficiency in research. The Nadwah has separate hostels housed in impressive buildings for senior and junior students, even the *ma'had al-Qur'an* has its own special hostel for its students.

The Nadwatul Ulama has its own library, housed in the Central Hall and the surrounding rooms of the main building. It has more than 80,000 books on various subjects, including about 3000 hand-written books mostly in Arabic, and also in Persian, Urdu, English, etc., one of the finest libraries of the sub-Continent. This library is open to scholars from all over the country and is extremely helpful for research purpose in Islamic studies.



The Daarul Ulum Nadwatul Ulama also runs a few academies and institutions of study and research, which are under three main boards, namely; (i) Majlis-i Tahqiqat-wa-Nashariyyat-i-Islami (Academy of Islamic Research and Publications). (ii) Majlis-i -Tahqiqat-i-Shariya. It was established in the early sixties to meet the growing demands for a reoriented interpretation or elucidation of the injunctions of Islamic Law in the context of the fast-moving society of today. (iii) Maktaba -i -Darul -Ulum (Publishing House). It publishes textbooks prepared under the auspices of various departments of the institution. The Nadwa also has its own press with facilities for Arabic printing in type. The press started in 1957, also provides training to interested students in composing work of Arabic matter.<sup>18</sup>

#### **B. The ups and downs of Nadwatul ulama**

It is a rule in Nadwa that all students should stay in the complex except the students from the locality that are allowed to return back to their homes. This rule is applied to the students so that it would be possible for the students to follow the activities held outside the school time and make them possible to perform the prayers together. The total students in Nadwa before independence, 1947, were around 300-400. This number excluded the students who studied in the Madrasah Ibtidaiyah (Elementary School). The limited housing facility in the complex did not allow Nadwa to have students more than the number above. But the number decreased drastically when India got its independence and was divided into two countries, India and Pakistan. There were only 110 students studying in Nadwa and this number further came down in the

following year, 1948, to 97 students. This was because of the fact that Nadwa was in a financial crisis that was very critical. Had there been no supports from the community, the institution would have collapsed.<sup>19</sup>

The ulemas of Nadwa took quick steps to save the institution. They sent delegations to different parts of India in order to tell the people about "real Nadwa" and make them understand that Nadwa was built for the community and every member of the community should have a responsibility to keep the institution alive and survive. The migration of thousands of Muslims to Pakistan should not mean the death of the Muslims in India. These tiring and relentless efforts by ulemas paid them.<sup>20</sup>

Starting from 1950, the Nadwatul Ulama registered a tremendous development. Financial supports came from all corners of the country and this situation has made it possible for Nadwa to build new hostels of resident and other educational facilities. The number of students studying in Nadwa increased drastically. In 1963 more than 500 students were studying in Nadwa.<sup>21</sup> Today, near about 2000 students are on the roll of Nadwa. There are 60 schools affiliated to the Darul Uloom with a total number of students not less than 13,250 in 1990.<sup>22</sup>

### **C. Courses for Study**

The Nadwatul Ulama provides education at all stages ranging from the primary to the higher study stage in the theological branches of learning and Arabic literature in all it covers a period of sixteen years;

### **C. I. The primary Stage**

It covers a period of 6 years (including pre-primary classes) and provides elementary instruction in Urdu, Hind and English as well as Arithmetic, Geography, General Science, etc., which covers the entire field of primary education as prescribed for secular schools besides giving a sound religious bias.

### **C. II. The Secondary Stage**

This is three years course. Besides English, this stage provides for a thorough grounding in Persian as well as Arabic Grammar, Literature and Composition.

### **C. III. The Higher Secondary Stage**

The two years course comprising ninth and tenth year of the curriculum imparts instruction in Arabic, Persian and English besides Religious Sciences and Islamic History.

### **C. IV. Graduation (Alimiyat) Stage**

The four years course leading to Diploma of 'Alim which is equivalent to the graduation course under Western system of education offers instruction in the commentary of the Quran (Tafsir), Traditions (Hadith), Islamic Jurisprudence (Fiqh)

besides Arabic literature and other branches of Islamic learning. Higher efficiency in Arabic literature and the knowledge of English equivalent to the intermediate standard.

### **C. Post-Graduate (Fazilat) Stage**

This is a two years course for the Diploma of Fazil providing instruction in Arabic literature and Islamic branches of learning. Tafsir, Hadith, Fiqh, and Syari'ah are to be offered by the students for intensive study. The students has also to submit a thesis on the subject of their choice. The standard of instruction imparted at the Fazilat stage compares with Master's Degree in these subjects in the Universities of the Arab countries.

### **C. VI Takmil or Doctorate Stage**

Facilities are also provided for undertaking research, known as Takmil, in the subjects taught at Fazilat stage in the Nadwatul ulema. The duration of the research being normally two years, and it is conducted under the guidance of competent teachers.<sup>23</sup>

A credit should be given to Maulana Abul Hasan as the leader of Nadwa for the tremendous development of Nadwa. He started and served as the leader of the institution in 1961 replacing his brother Sayid Abd al-Ali until his death on Friday, 31 December 1999. His capability as the leader of the Muslims and his ability to spread the knowledge

through his writings in many Islamic media in India as well as abroad and his involvement in the leading Islamic organizations are his achievements which led to the development of the institution, placing Nadwa as one of leading Islamic institutions in the Islamic world.<sup>24</sup>

Maulana Shibli Nomani is another important personality who contributed greatly to the development of Nadwa in its early days. His idea to the teaching of Arabic language in Nadwa was one important contribution. The development of Arabic language with the arrival of France in Egypt in 1798 was so fast that there were many new terms inserted and used in modern Arabic. Meanwhile, the teaching of Arabic language in India at the time was of classical Arabic, the language of the book, and not the modern Arabic that has developed tremendously. Maulana Shibli Nomani gave the foundation for the teaching of modern Arabic in Nadwatul Ulama.<sup>25</sup>

With his brilliant idea, Maulana Shibli Nomani shifted the orientation of the teaching of Arabic from classical Arabic to modern Arabic. This shift in the orientation of teaching would help the students to cope with the demand and situation of the time.

The result of his idea can be seen from the present condition of Nadwa students who are the masters of modern Arabic, not only written but also spoken. Notwithstanding its near-total failure as a reconciler of the traditional and the modern, the Nadwah did make a mark in promoting the study of Arabic as a living language. It has indeed excelled all other centers of Islamic learning in India in imparting training in

reading writing and speaking the Arabic language. This, together with its zeal for religious education, has enabled it to establish rapport with Islamic groups and institutions in the Arab World. The success of the institution in producing students of this kind is by providing the students with actual information, issues and trends that prevail in the Islamic world so that they would not be left behind and always be able to digest and produce the same models and trends.<sup>26</sup>

#### **D. The Activities of Student Organizations**

A student body organizes the activities of students in the campus where all the students in Nadwatul Ulama are the members of this body. The students elect the leader of the body annually with daily members of the board that are responsible for the running of the activities of the organization. There are several activities organized by the body. These are:

1. Speech training in Urdu and Arabic
2. Organizing the publication of books, weekly magazine, daily newspaper where the students have the same right to access.
3. Weekly speech in Arabic.
4. Discussions in Arabic where the student are asked to present a paper in Arabic on any topic and other fellow students listen to the presentation and ask questions when he finishes leading to an open discussion.

From these activities, a tradition will be created in the students so that one day they would come out as real speakers, good writers and also journalists who have come out from the training during their student life at Nadwatul Ulama.<sup>27</sup>

#### **E. The Board of Nadwatul Ulama**

The organizational system of Nadwatul Ulama is responsible for running the institution that is similar to the system of modern institutions. The highest body consists of some capable and reputed members of the institution who will be responsible for the running of different departments. They will be responsible for the running of the teaching and learning process and appointing the teachers or taking important decisions in Nadwa. Several departments will be under the responsibility of this body.<sup>28</sup>

#### **F. Contribution of Nadwatul Ulama**

The success of Nadwatul Ulama as an Islamic institution is beyond anyone's doubt. All know that since the time it was established until present, many ulemas have been born from this institution. They have spread all over India and the world. The tremendous efforts by the department of publication of the institution by providing information and knowledge through its newspaper, magazines, books and other publications are another contribution of Nadwatul Ulama.

Many great writers on tafseer, hadith, fiqh and Arabic literature have been the product of this institution. The biggest contribution of Nadwatul Ulama is in the field of Arabic literature as the writings of the graduates from Nadwa have been widely respected in the Muslim world. Maulana Abul Hasan, Syaikh Mas'ud Nadvi Abdurrahman al-Kashghiri Nadvi and Shaikh Muhammad Nazim Nadvi are among leading personalities in the field.<sup>29</sup>

The publication of books in Arabic for students from elementary to university level is another contribution of the institution. Their publications have helped the students in understanding Arabic language easily so that this language is not a strange language for the Muslims in India. This is not an easy task since the Indian Muslims come from different tribes having different dialects and languages. It was the zeal and hard work of the ulemas in Nadwatul Ulama Arabic became an easy language for the Indians, spoken as well as written.

Another example of the success of Nadwa is its ability to provide its students with better religious knowledge through its curriculum, besides, acquainting them with non-religious knowledge that is also part of their curriculum. This pattern of education is being followed and applied by many other institutions that have come up recently.<sup>30</sup>

The students in Nadwa keep in touch with religious and non-religious knowledge, and the basic of Islam, the Qur'an and hadith, as the source of inspiration. It is only the Qur'an and hadith that will bring better life for the mankind. Hence though



the writings and the works of the ulemas vary, but they always have Qur'an and hadith as their bases, and this has been the key for the success of Nadwa. The eagerness of the ulemas of Nadwa to make Arabic as the main aim of the institution has paid them off. The success of Nadwa in nurturing its students in their Arabic skill has been recognized worldwide, even the professors in the Arab countries praised the success of Nadwa in its success in teaching Arabic. Every body is satisfied with the success of Nadwa and it includes those people who have opposed the idea of the establishment of Nadwa. However, there are always people who are jealous of the success and said:" There is nothing in Nadwa but Arabic language."<sup>31</sup>

### **3. Madrasah al-Ishlah, Azamgarh**

Madrasah al-Islah was established by Shaikh Hamidud al-din al-Farahi in 1909 in Azamgarh. The system of education in the madrasah is similar to that of Darul Ulum Nadwatul Ulama. The difference is that in this madrasah, tafseer and hadith are the main subjects taught and Arabic language is only the medium. The greatness of the Holy Qur'an as the sole guide for every individual is the inspiration for the establishment of the madrasah. The deep understanding of the Qur'an and the commitment to it will help every individual in leading a noble life without which they would go astray. The Qur'an is the way of life and a clear guide in this life.

## **System of Education**

The main emphasis of education in the madrasah is the understanding of Qur'an and the sciences related to it. This does not mean that no other science is taught. Different sciences like the modern science is also taught in the madrasah in order to give enough knowledge to the students for their life in the future. Hence the education of non-religious sciences is also important in the madrasah.

The Madrasah was divided into two levels, the first level is of 5 years of study with the same curriculum used in the madrasahs in India. The second level is of 7 years intensive course of tafseer as the main subject of study. A deep understanding of Qur'an is the main aim of study. Other sciences like *kurub al-sittah*, *ilm al-kalam*, history, *fiqh* of the four schools, and also the modern sciences like English, geography, Hindi are also taught. The English syllabus in the madrasah is the same as of the state Universities.<sup>32</sup>

The same facilities for the students are available in the Nadwatul Ulama are also available in the Madrasah. The written records show that there are more than 600 students studying in the Madrasah. It receive donations from rich Muslims and financial help from the Government of India. The training of speech, debate, scientific composition in Arabic or English are given to the students in the Madrasah. Contests are held on certain occasions in the Madrasah for the students as practical tests for their skills. The students who have completed the study in the Madrasah will use *Islahi* at the end of their names. Some great personalities who have graduated from the Madrasah are

like Maulana Amin Ahmad Islahi, Maulana Najmud-Din Islahi, Maulana Ziyaud-Din Islahi and many others.<sup>33</sup>

#### **4. Mazahirul Ulum, Saharanpur**

Mazahirul Ulum is one of the centres of Islamic learning of international reputation. Many works of the alumni of the Madrasah are well known in the Middle East. Where Madrasah Islahi Azamgarh has a very close similarity in the method and system of teaching with Darul Uloom Nadwah, Mazahirul Ulum has a very close similarity with Darool Uloom Deoband. The similarity between the two is in the curriculum used and the emphasis of study in the Madrasah. Both the institutions are having *Nizami* curriculum (*dars nizami*) and both specialize in hadith.

The Madrasah was established by Maulana Sadat Ali in 1886 AD in Saharanpur, Uttar Pradesh. Shaikh Maulana Rashid Ahmad Gangovi, Shaikh Maulana Ashraf Tahanuvi and Maulana Khalil Ahmad Saharanpuri were among great ulemas who once were teachers in the Madrasah. The students studying in the Madrasah have all the facilities as the students in Darul Uloom Deoband.<sup>34</sup>

This Madrasah is an off shoot of Darul Uloom Deoband. It has the same system of education, curriculum and also the same system of administration as the Darul Uloom Deoband. The relation between the two institutions is very close. For example, it was

during the life of Maulana Khalil that he was appointed as the principal of the Madrasah, leaving the post in Deoband and replaced by Maulana Abdul Ali from Madrasah Moradabad. This action was taken because of the instruction of Maulana Rashid Ahmad, a professor in Darul Uloom Deoband. This incident shows how close the relation between the Madrasahs was.<sup>35</sup>

There was no written record on the number of students studying there. Thus it was not a strange phenomenon to find that there were students who had completed their study in other institutions, but enrolled themselves in the Madrasah to learn about hadith.

The Madrasah has produced many great traditionists. Maulana Ahmad Ali, the author of a commentary on Sunan Abu Dawud called *Bazlul Majhud*, Maulana Idris, the author of *Sharh Miskatul Masabih*, *At-Ta'liqus-Shahih*, and Maulana Muhammad Zakariya, the most productive writer in Arabic as well as Urdu was known for his mastery of hadith called the *Shaikhul Hadith* were among the products of the Madrasah.<sup>36</sup> Great contributions have been made by the alumni of the Madrasah in developing and spreading Islamic sciences in India. This is shown by their devotion to the development of madrasahs in India and also with the books they have written in their lifetime.

At this time there are more than a thousand madrasahs all over the country which are run partly on endowments, charities and contributions like the Darul Uloom Deoband, the Darul Uloom Nadwatul Ulama, and the Mazahirul Uloom Saharanpur, etc.<sup>37</sup> Some of

them have boarding houses and have separate buildings of their own, while others are housed in mosques. Thus, almost all over India, there is a network of these institutions. The Muslims who study in these institutions mostly get free lodging and housing, including food and other facilities. Here is a list of some important institutions in India;

**List of some important Madrasahs in India<sup>38</sup>**

<p><b>A. Northern India</b></p> <ol style="list-style-type: none"> <li>1. Madrasa Husain Bakhsh, Delhi.</li> <li>2. Madrasa Naziriya, Delhi.</li> <li>3. Madrasa Aliya, Fatehpuri, Delhi.</li> <li>4. Madrasa Arabiya Islamiya, Nuh, District Gurgaon (Haryana).</li> <li>5. Madrasa Miftahul-Ulum, Jalalabad, District Shaharanpur (U.P.).</li> <li>6. Madrasa Imdadul-Islam, Meerut (U.P.).</li> <li>7. Madrasa Faiz-I-am, Sihwari, District Bijnor (U.P.).</li> <li>8. Madrasa Qasimiya Arabiya, Nagina, District Bijnor (U.P.).</li> <li>9. Madrasa Imdadiya, Moradabad (U.P.).</li> <li>10. Madrasa Faiz-I-Am, Kanpur (U.P.).</li> <li>11. Madrasa Aliya Islamiya, Chila, Amroha, District Moradabad (U.P.).</li> <li>12. Madrasa Ainul-Ilm, Shahjahanpur (U.P.).</li> <li>13. Madrasa Izaziya, Shahjahanpur (U.P.).</li> <li>14. Madrasa Arabiya Quraniya, Etawa (U.P.).</li> <li>15. Madrasa Israil, Sarai Mir, District Azamgarh (U.P.).</li> </ol>	<p><b>B. Western India</b></p> <ol style="list-style-type: none"> <li>27. Madrasa Muiniyah, Ajmer (Rajasthan).</li> <li>28. Darul-Ulum Furqaniya, Tonk, District Jaipur (Rajasthan).</li> <li>29. Darul-Ulum Nasiriya, Tonk, District Jaipur (Rajasthan).</li> <li>30. Darul-Ulum Chhapi, District banaskantha (Gujarat).</li> <li>31. Madrasa Falah-I-Darain, Tadkeshwar, District Surat (Gujarat).</li> <li>32. Madrasa Darul-Ulum Imdadiya, Bombay (Maharashtra).</li> <li>33. Madrasa Arabiya Miftahul-Ulum, Bhiwandi, District Thana (Maharashtra).</li> <li>34. Madrasa Madinatul-Ulum, Nagpur (Maharashtra).</li> <li>35. Madrasa Husainiya, Sriwardhan, District Kolaba (Maharashtra).</li> <li>36. Madrasa Anwarul-Ulum, Rajapur, District Ratnagiri (Maharashtra).</li> <li>37. Madrasa Fauqaniya, Osmanabad (Maharashtra).</li> </ol> <p><b>C. Eastern India</b></p> <ol style="list-style-type: none"> <li>38. Madrasa Islahul-Muslimin, Patna (Bihar).</li> <li>39. Madrasa Sulaimaniya,</li> </ol>
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| 16. Madrasa Faiz-I-Am,<br>Maunathbhanjan, District Azamgarh<br>(U.P.). | Patna (Bihar).  |
| 17. Madrasa Ahmadiya,<br>Faizabad (U.P.).                              | 40. Madrasa Aziziya,<br>Bihar Sharif (Bihar).                         |
| 18. Madrasa Kanzul-Ulum,<br>Tanda, District Faizabad (U.P.).           | 41. Madrasa Hanafiya,<br>Nomania, Danapur, District Patna<br>(Bihar). |
| 19. Madrasa Quraniya,<br>Jaunpur (U.P.).                               | 42. Madrasa Ashrafiya,<br>Naya Bhojpur, District Shahabad<br>(Bihar). |
| 20. Markazi Darul-Ulum,<br>Varanasi (U.P.).                            | 43. Madrasa Ahmadiya,<br>Arrah, District Shahabad (Bihar).            |
| 21. Madrasa Diniya Islamiya,<br>Ghazipur (U.P.).                       | 44. Madrasa Qasimiyah Islamiya,<br>Gaya (Bihar).                      |
| 22. Madrasa Chashma-I-Rahmat,<br>Ghazipur (U.P.).                      | 45. Madrasa Anwarul-Ulum,<br>Gaya (Bihar).                            |
| 23. Madrasa Hanafiya,<br>Gonda (U.P.).                                 | 46. Madrasa Jamiul-Ulum,<br>Muzaffarpur (Bihar).                      |
| 24. Madrasa Arabiya Jafariyah Hidayatul-<br>Ulum, Basti (U.P.).        | 47. Madrasatul-Ishlah,<br>Khujwah, District Saran (Bihar).            |
| 25. Jamia Arabiya Masudiya,<br>Bahraich (U.P.).                        | 48. Madrasa Imdadiya,<br>Darbhanga (Bihar).                           |
| 26. Madrasa Masudiya Nurul-Ulum,<br>Bahraich (U.P.).                   | 49. Madrasa Imdadiya,<br>Laheriasarai, District Darbhanga<br>(Bihar). |
|  | 50. Madrasa Sultaniya,<br>Cuttack (Orissa).                           |

## NOTES

<sup>1</sup> Agwani M.S., Islamic Fundamentalism in India, (Twenty-First Century India Society, Chandigarh, 1986), p. 19.

<sup>2</sup> *Ibid.*, p. 20.

<sup>3</sup> Jamia Darul Uloom Deoband: Tarihiha-wa-Hidamatuha, (I.M.H Press Private Limited Delhi, no year), pp. 9-11.

<sup>4</sup> Rizvi Sayyid Mahboob, History of The Dar al-Ulum Deoband, 1<sup>st</sup> (Idara-e- Ihtemam, Dar al-Ulum, Deoband, UP., Inidia,1981), vol. II, p. 211.

<sup>5</sup> *Ibid.*, p. 219

<sup>6</sup> Ahmad Akhlaq Mohammad, Traditional Education Among Muslim, ( B.R. Publishing Corporation Delhi, 1985), p.153.

<sup>7</sup> Faruqi Ziya-ul-Hasan, The Deoband School and the Demand for Pakistan, (Asia Publishing House, Bombay, 1963), vol. II, pp. 27-31.

<sup>8</sup> Rizvi, *op. cit.*, pp. 221-22.

<sup>9</sup> Ashiq Muhammad Ilahi al-Barani, al-Mazahiri, Al-'Aqaqidul ghaliyah min al-Asanid al-'Aliyah, (Maktabah Nomania, Deoband, UP, India, 1408 H), p. 266.

<sup>10</sup> *Ibid.*

<sup>11</sup> Ahamad Zubair al-Faruqi, DR., Musahamah Darul Ulum fi al-Adab al-Arabi, 1<sup>st</sup> ( Darul Faruqi, Zakir Nagar, New Delhi, 1990), p. 212-16.

<sup>12</sup> Ahmad Mohammad akhlaq, *op. cit.*, P. 29.

<sup>13</sup> Ahmad Mohammad Akhlaq, *op. cit.*, p. 31

<sup>14</sup> Nadvi Mas'ud, Tarekh al-Da'wah al-Islamiyah fi al-Hind, (Dar al-Arabiyah, 1370 H ), p. 197.

<sup>15</sup> The decision to luch this Nadwah was taken at a meeting of some leading scholars of Islam held at the Faiz-i-'Aam, Madrasah of Kanpur in 1992. Those who attended the meeting included Muhammad Ali Mongiri, Maulana Asraf Ali Thanawi and Maulana Mahmudul Hasan of Deoband. See : M. S. Agwani Islamic Fundamentalism in India, (Twenty-First Century India Society, Chandigarh, 1986) p. 29

<sup>16</sup> Agwani, *op. cit.*, p. 30.

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<sup>17</sup> Muslim India, November, 1983, p. 512.

<sup>18</sup> *Ibid.*, pp. 512-13

<sup>19</sup> Nadvi Abdul Halim, Marakiz al-Muslimin al-Ta'limiyah wa al-Thaqafah wa al-Diniyah fi al-Hind, (Nuri al-Mahdudah, Madras, 1967), p. 42.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*, p. 43.

<sup>22</sup> Hasan Muhsirul, ed. Knowledge, Power & Politics, Educational Institution in India, 1<sup>st</sup> ed. (Roli Books, Pvt. Ltd. New Delhi 1998), p. 222.

<sup>23</sup> Muslim India, November, 1983, p.513.

<sup>24</sup> Hasan Muhsirul, *op. cit.*, p 226.

<sup>25</sup> Ahmad Muhammad Akhlaq, Traditional Education Among Muslim, 1<sup>st</sup> (B.R. Publication, New Delhi, 1985), p. 89.

<sup>26</sup> *Ibid*

<sup>27</sup> Nadvi Abdul Halim, *op. cit.* P. 47

<sup>28</sup> *Ibid*,

<sup>29</sup> *Ibid.*, p. 51.

<sup>30</sup> *Ibid.*, p. 52.

<sup>31</sup> Nadvi Mas'ud, Tarekh al-Da'wah al-Islamiyah fi al-Hind, (Dar al-Arabiyah, 1370 A.D), p. 199.

<sup>32</sup> Nadvi Abdul Halim, Marakiz al-Muslimin al-Ta'limiyah wa al-Thaqafah wa al-Diniyah fi al-Hind, (Nuri al-Mahdudah, Madras, 1967), p.1 55

<sup>33</sup> Desai, A. Ziyaud Din, Centers of Islamic Learning in India, 1<sup>st</sup> ed. Ministry of Information and Broadcasting of India, 1978), p. 37.

<sup>34</sup> *Ibid.*, p. 33.



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<sup>35</sup> Metcalf Barbara Daly, Islamic Revival in British India: Deoband, 1860-1900, 1<sup>st</sup> (Princeton University Press, New Jersey, 1982), p. 130.

<sup>36</sup> Desai, *op. cit.*, p. 33.

<sup>37</sup> Lokhandwalla. S. T., ed. India and Contemporary Islam, 1<sup>st</sup> ed. (Indian Institute of Advanced Study, Simla, 1971), P. 31

<sup>38</sup> Desai, A. Ziyaud Din, *op. cit.*

## Chapter IV

### The Role of Islamic Institution in Indonesia

One of the most important institutions that have been playing great role in the development of Islamic sciences in Indonesia is called *pesantren* (traditional Islamic boarding school). Every Indonesian Muslim who wants to study Islam would definitely choose *pesantren* as the place of study due to its significance. *Pesantren* is one distinct characteristics of Islamic education in Indonesia.

The emphasis of education in *pesantren* is on the teaching of religious knowledge, the mental and spiritual training of students and social interaction. However, there are some *pesantrens* that provide some skills to the students like the plantation, husbandry, carpentry and some other skills.

In its development, there are some modifications and improvement in the system of education in the *pesantren*. This is due to the unavoidable contact with the modern system of education. We notice that at present, there are some *pesantrens* that combine the system of *madrasa* and *pesantren*, so it creates a new order in the system of education in the *pesantren*. It is important to remember that the contact between these two Islamic educational systems occurred only in the early 70s. The period before the 70s was marked by tendency the two sides to walk separately.<sup>1</sup>

There are thousands of *pesantrens* in Indonesia but, for the purpose of this study, we will only discuss some important *pesantrens*. This is so because the purpose of the study is to describe the important role played by the *pesantren* as a non-governmental institution in the development of Islam and its influence on the communities in Indonesia. The *pesantrens* that will be discussed are the *pesantrens* having historical roots and represent the general description of *pesantren* in Indonesia that includes the system of education used in the *pesantren* as well as the materials being taught there.

### **1. Pondok Pesantren Tebuireng**

Tebuireng is one important *pesantren* in Indonesia that has been playing a very important role in the development of Islamic institutions in Indonesia. Besides, the contributions it made by producing many great personalities and ulemas, the Pesantren is also regarded as the pioneer in the establishment of many other *pesantrens*.

Pesantren Tebuireng was founded by KH. Hasyim Asy'ari in 1899. During the periods that have passed by, Pesantren Tebuireng has undergone many changes in its physical appearance as well as its educational system and also the up and downs in the number of students who study there. But one thing should be remembered that in this Pesantren, many ulemas and scholars have been produced. It is also one religious institution that, on one hand, can manage to keep its traditional characteristics and on the other, is able to develop new systems of education.

### **A. The Background of Its Establishment**

Before we start the discussion on this Pesantren, it should be remembered that putting Pesantren Tebuireng as an object of case study is based on several reasons. The first reason is that Pesantren Tebuireng is a pesantren that has been playing a significant and dominant role in the preservation and development of traditional institutions in the 20<sup>th</sup> century. It has also been playing the role of a resource-builder for the leadership in all the pesantrens in Java and Madura since the first decade of the 1900s. Second, the Pesantren has become the role model for the traditional pesantrens in the system of teaching, leadership, organization and the extra curricular activities. The Tebuireng also focussed its attention primarily on teaching of Quran as eternal programme of life. It also took up the teaching of Arabic grammar as the most importance subject since it held the key to the understanding of the Quran and other branches of Islamic sciences. Besides, Pesantren Tebuireng is known as the first Islamic traditional Institution that uses the class system before any other pesantrens. In short, we can say that Pesantren Tebuireng is the *imam*, the leader, of pesantrens in Indonesia, especially in Java and Madura.

In the beginning the institution was a very simple construction, a building of 6 by 8 square meter. This building was divided into two part, one room was used as the house of the *kyai*, Kyai Hasyim Asy'ari, and the other functioned as praying room for 28 students. With the increasing number of students studying there, the building was also increased in number and size.

At present, the building complex of Pesantren Tebuireng is built on an area of some two square hectares with some sport grounds and also an area of more than nine square hectares used as the Pesantren's farm. The complex consists of four building units: the first building is used as the main mosque located in the center of the complex, the second building is used as the house of the director of Pesantren Tebuireng, the third is used as the hostel for the students and the fourth unit is functioned as the madrasah and the university. At present, there are some three thousand students studying in this Institution.<sup>2</sup>

Within a period of 10 years after its establishment in 1899, Tebuireng became a centre of Islamic learning for students, not only of beginners but also of the students from other pesantrens who have received enough Islamic knowledge, but still wanted to learn more. The tremendous development of Pesantren Tebuireng could not be separated from the charisma and personal character of its founder, KH. Hasyim Asy'ari. He was known for his deep knowledge of Islam and his great personality. However, he was not the only sole factor for the tremendous development of Pesantren Tebuireng as a leading pesantren in Java. His aides like Kyai Awi Ma'sum, Kyai Baidhawi, Kyai Ilyas and Kyai Wahid Hasyim were also important personalities who have helped in nurturing the Pesantren Tebuireng.<sup>3</sup>

Like the pesantren in general, the method of teaching in Pesantren Tebuireng was *sorogan* (a system of teaching where the students will come forward to the teacher and read the materials given one by one). But this kind of system was no longer in use there

although this system might still be in use in some traditional *pesantrens*. Between 1916 to 1934, Pesantren Tebuireng used a class system where there were seven classes that were further divided in to two stages. The first stage was called *sifir awal* and the second was known as *sifir thani*. These two stages were known as preparation stages where the students were being prepared with basic knowledge for the study in the next five years. The mastery of *Nahw* and *sharf*, as the basic requirement for anyone who wants to learn Arabic, was the main emphasizing in these two stages.<sup>4</sup>

In the period of 1916 to 1919, the curriculum in Pesantren Tebuireng was restricted to the teaching of religious sciences. But from 1919 onwards, some modern sciences were included in the curriculum like the introduction of subjects Indonesian language, mathematics and geography. From 1926, the Dutch language, world history and some other subjects were included in the curriculum.<sup>5</sup>

## **B. Stages of Education**

Some significant improvements were apparently there during the leadership of the oldest son of KH. Hasyim Asy'ari, Kyai Wahid Hasyim. In 1933 he suggested five points for the improvement of Pesantren Tebuireng. Some of these suggestions were that he wanted the *bandongan* system (the method of teaching where the teacher will read the materials and the students will be listening to it carefully and without any class system) to be replaced by a more systematic tutorial class and he wanted to add more general sciences to the Pesantren's curriculum so that it would be beneficial for the

students once they graduated from the Pesantren. He also suggested that the teaching of classical books only to be offered by the students who really wanted to study them. The teaching of all these classical books to all the students would be useless and time wasting, because there were a number of students who came to study in the Pesantren not to learn about it but to know the modern sciences offered by the Pesantren's curriculum and receive some religious knowledge.

But these suggestions were turned down by KH. Hasyim Asy'ari. The implementation of these suggestions would be very radical and would be creating some havoc and crisis in the Pesantren. However, KH. Hasyim Asy'ari agreed with a suggestion to build a new madrasah called Madrasah Nizamiyah in 1934 where the general knowledge received some 70% of the total curriculum and 30% for religious education. Another significant development in Pesantren Tebuireng was that some additional courses like the art of speech, language courses (the Dutch and English languages), typing, and some other skills that would be beneficial for the students in the future were introduced. Unfortunately, the Madrasah did not last long since Kyai Wahid Hasyim, who responsible for the running of Madrasah, did not pay much attention to it and instead he was busy with his position as the party leader, Nahdhatul Ulama, as well as opening up his career in politics.

When the Indonesian declared its independence in 1945 and Soekarno was the first President of the new Republic, he chose KH Wahid Hasyim as his cabinet Minister for Religious Affairs during the period of 1949-1952. As a minister, KH. Wahid Hasyim

issued a decree on 20 January 1950 regarding religious education. Through the decree, he made religious education a compulsory subject in all educational institutions, both the governmental as well as private. He also established schools for religious teachers and judges in Malang, Aceh, Bandung, Bukit Tinggi and Yogyakarta. Besides, he set up governmental institutions for religious teachers in Aceh, Padang, Banjarmasin, Jakarta, Tanjungkarang, Bandung, Pamekasan and Salatiga.<sup>6</sup> It was because of the contribution of KH. Wahid Hasyim that until this period, all institutions, private as well as governmental, have religious education in their curriculums.

Since 1950s Pesantren Tebuireng has improved the organization of its educational institutions. The madrasah was divided into different stages: Madrasah Ibtidaiyah (elementary school), Madrasah Thanawiyah (junior secondary school), Madrasah Aliyah (senior secondary school) and Madrasah Muallimin. These divisions are present even today, only Madrasah Muallimin has been removed from the educational structure in 1964. During the leadership of KH. Yusuf Hasyim in 1967, the Pesantren established its own university called the University of Hasyim Asy'ari. This university was established to accommodate the graduates from the Madrasah Aliyah in Pesantren Tebuireng and also from Madrasah Aliyah from another pesantrens. There are four departments in the University:

1. Department of Syari'ah (Islamic law), specialized in Islamic justice
2. Department of Da'wah (Islamic call)
3. Department of Tarbiyah (education), specialized in religious education



#### 4. Department of Ushuluddin (Islamic thought)

In 1971, Pesantren Tebuireng established a madrasah for the study of Qur'an. The emphasis of study in this madrasah is to produce graduates who have good mastery of Qur'an. The subjects of study are religious knowledge, Arabic language and *qira'ah sab'ah* (seven methods of reading the Holy Qur'an)

#### C. The Method of Teaching

The method of teaching in this madrasah was that in the first, second and third grade, they used group study. Each group had 7 students with one senior who acted as the right hand of the kyai. His main duty was to check the memorization of junior students in his group before sending them to the kyai for test. *Qira'ah sab'ah* was started when the students reached the fourth, fifth and sixth grade. At these grades, the students have completed the memorization of the whole chapters of the Holy Qur'an, 30 chapters. It means that before reaching the fourth grade, the students must have completed the memorization of the whole chapters of the Holy Qur'an.<sup>7</sup>

At the same time, Pesantren Tebuireng also opened a preparatory school that was divided into two stages. These preparatory classes were meant for those students who did not have any basic in Arabic or that their skill in Arabic was unsatisfactory. After passing these preparation classes, it was hoped that the students would be able to join the

classes in the Pesantren along with those students from Madrasah Thanawiyah easily because they know the basic of Arabic language.

In the later development, Pesantren Tebuireng opened its private junior high school and senior high school in 1975. The establishment of these two schools was in the pace with the appearance of such type of schools outside the Pesantren. Hence, in order to prepare its graduates to be competitive with other graduates from the schools outside the Pesantren, knowledge in science and technology was also necessary.<sup>8</sup>

#### **D. The Development of Pesantren in Different Periods**

Pesantren Tebuireng has produced thousands of graduates who have spread all over Indonesia from the time it was established. Almost all the leaders of the pesantrens in Java and Madura are graduates of this institution. This has become possible because of the fact that Pesantren Tebuireng was established and led by great ulema, KH. Hasyim Asy'ari. He was a muslim scholar who was known for his mastery of hadith (tradition) and spent most of his time teaching and spreading Islamic knowledge. His mastery of Arabic language was also an additional aspect to support his subject of study. But after his death in 1947, Pesantren Tebuireng faced some drawbacks, especially in the teaching of classical books. Although the physical appearance of the Pesantren improved and the number of students kept on increasing, but the educational orientation of the Pesantren has shifted. Before the death of KH. Hasyim Asy'ari, the orientation was on higher education while after his death, the stress was on basic education.

Fortunately, before the situation went out of control, K. Idris recognized the situation. He is a son in law of KH, Hasyim Asy'ari who started teaching in the Pesantren in 1953. He tried to introduce special training that focused on educating selected students. This system was very personal, as it did not include all the students studying in the Pesantren. In this system, the students should have a good mastery of Arabic language. First, these selected students should memorize the basic book on Arabic grammar, *matan jurumiyyah*, with additional books like *sharah jurumiyyah*, *Asnawi* and *Kafrawi*. Then, the student should memorize another book on Arabic grammar, *Alfiyah ibn Malik* that would be followed by the study of *Asmuni (sharh Alfiyah)* and *Mughni labib* (a book on Arabic grammar by Ibn Hisham)

Another change that occurred in the Pesantren was in its leadership. The kyai, the traditional leader in any traditional pesantren, did not have supreme control over the Pesantren. The policies and decisions in the Pesantren would be taken and discussed by the collective leadership, the board of kyai and teachers. This change occurred during the leadership of KH. Yusuf Hasyim<sup>9</sup> when he formally established the board of kyai and the board of education. These two boards were responsible for the running of the Pesantren. KH. Yusuf Hasyim himself would be responsible for the treasury and the maintenance of the Pesantren. The leadership of KH. Yusuf Hasyim was regarded as a diversion from the tradition in the Pesantren where the kyai was the supreme leader of the pesantren and was responsible for the running of the pesantren. The kyai is also responsible for the process of teaching and learning in the pesantren and as the religious leader of the community.<sup>10</sup>

## **2. Pesantren Bahrul Ulum Tambak beras**

Bahrul Ulum is one of the oldest pesantrens in Jombang, a town in East Java. It is province that is famous for many great pesantrens. This Institution was founded by KH. Sihah, grandfather of KH. Hasyim Asy'ari in 1830 AD, and it was the first Islamic Institution that used the class system. The system was introduced in the Pesantren in 1920. However, the *sorogan* and *bandongan* methods of teaching are also still being used.

This Pesantren experienced a tremendous development under the leadership of KH. Abdul Wahab Hasbullah, a prominent figure and the founder of Nahdhatul Ulama organization. The Pesantren has more than 3000 students, both boys and girls.<sup>11</sup>

### **A. The Establishment of Pesantren Bahrul Ulum**

Pesantren Bahrul Ulum was built in 1838 by K. Sihah. He was the father in law of K. Uthman, the founder of Pesantren Gedang, the grandfather of KH. Hasyim Asy'ari, the founder of the famous Pesantren Tebuireng. The development of Pesantren Bahrul Ulum was very slow. Though the Pesantren has been established since 1838, but until 1950 there were only 200 students enrolled in this Institution. This situation was contrary to Pesantren Tebuireng that within ten years after its establishment, there were about 2000 students studied there. The slow development of Pesantren Bahrul Ulum was because of the fact that the Pesantren was located in the heart of the city so the Dutch

Government, the colonial ruler of Indonesia at the time, always monitored every move made by the Pesantren.

The most significant development of *Bahrul Ulum* took place during the leadership of KH. Abdul Wahab Hasbullah<sup>12</sup>, the son of K. Hasbullah, who was born in 1888. The progress of the Pesantren was due to the personal character of KH. Abdul Wahab Hasbullah. It was his personality and his deep understanding of Islam that brought the Pesantren into a better position. Besides, he was also known as an important figure who had also participated in the birth of *Nahdhatul Ulama* organization. He was also active in politics.

It was during his leadership that the Pesantren introduced the class system. The old systems of *bandongan* and *sorogan* were not abandoned but with the introduction of class system, it would be easier for the teachers to group the students into different groups or classes on the basis of their personal capability. This kind of system is also known as madrasah system.

Pesantren Darul Ulum was a Pesantren of distinct characteristics that it was not only a pesantren that taught its students about various kinds of religious matters but it was also a pesantren that taught its students about nationalism. It has been proved during the Dutch military aggression in 1948 where many students from Pesantren Bahrul Ulum joined the Hizbullah squad to fight against the Dutch from occupying the independent Indonesia<sup>13</sup>. This action was due to the fact that the Rais Am of *Nahdhatul*

*Ulama* at the time, KH. Hasyim Asy'ari, issued a fatwa that said: to fight against the Dutch colonialism is a must and is equal to jihad, the holy war. Hence many students from different pesantrens in Java and Madura joined the *Hizbullah* squad to defend Indonesia from the aggression of the Dutch colonialism.

On 29 December 1971, KH. Abdul Wahab Hasbullah passed away and the leadership of the Pesantren was taken up by his son, Muhammad Najib Wahab, a graduate from the Faculty of Law and Islamic Jurisprudence of al-Azhar University in Cairo.

Under the leadership of KH. Najib Wahab, Pesantren Bahrul Ulum registered some improvements. This has been showed by the increasing number of the hostels for the students and the establishment of some new educational facilities. Besides, during the tenure of KH. Najib Wahab, the school for Qur'anic teaching was established. There, the students, who were interested in studying the Holy Book, would be able to satisfy themselves in the madrasah. This madrasah was established in 1980.

However, improvements did not satisfy the *Kyai*. Because, those students who have graduated from the high school of *Bahrul Ulum* could not be retained to study in the Pesantren since there was no higher institution available. To improve the situation, the board of Pesantren Bahrul Ulum decided to establish an academy called *Akademi Bahasa Arab* (the Academy of Arabic Language) in 1983. In 1986, this academy was converted into Universitas Bahrul Ulum (Bahrul Ulum University) by opening some new faculties and departments.

Unfortunately, when *Bahrul Ulum* was enjoying the advancement in almost every aspect, KH. Najib Wahab passed away in 1986. This pushed Pesantren into a crisis of leadership that was quickly resolved by establishing a collective board of teachers that would be responsible for the running of the Pesantren. This board had some members who were the close relative of KH. Abdul Wahab Hasbullah.<sup>14</sup>

### **B. Stages of Education**

Pesantren *Bahrul Ulum* has several stages of education, ranging from the basic to the higher education. These stages of education in the Pesantren are as the following:

1. Madrasah Thanawiyah (three years)
2. Madrasah Aliyah (three years)
3. Madrasah Muallimin (for boys, six years)
4. Madrasah Muallimat (for girls, six years)
5. Junior High School (three years)
6. Senior High School (three years)

### **C. Madrasah Thanawiyah and Aliyah**

Madrasah Thanawiyah Bahrul Ulum is a madrasah that follows the curriculum provided by the State's Religious Affairs Department. In this curriculum, a madrasah will have 30% of religious education and 70% of general subject. The religious education includes the study of Qur'an, hadith, fiqh, akhlaq (ethics), Arabic and Islamic

history. The rest, 70% will be general knowledge. This kind of curriculum is also applied in the Madrasah Aliyah. The only difference between the two is that Madrasah Aliyah is a higher than Madrasah Thanawiyah (Madrasah Aliyah is a Senior High School while Madrasah Thanawiyah is Junior High School). This State policy of education in the madrasah is a real disadvantage for the madrasah as an institution. Besides, differentiating itself from the mainstream of education will not be beneficial for the students since it would be impossible for them to continue to the higher education. The tendency among students and parents is that after completing the education in the Madrasah, the students hope that they will be able to study in a higher institution. Another reason is that not only that the religious education is 30% of the total curriculum, the value of the materials given is also very light. This materials will help the students to know the 'skin' only and not the meaning inside.<sup>15</sup>

To cover this disadvantage, the *Bahrul Ulum* imparts the students some extra religious education. This step has been taken by providing compulsory lectures to the students on religious knowledge with the help of some religious books held in their free periods. The *halaqah* system of teaching is used in this process. This step also has been taken by some other pesantrens that have the same curriculum in their madrasahs.

This lecture is held everyday after prayers. There, in a *halaqah* system, the teacher will read the book and the students will gather around him and write the explanations given by him. The explanation from the teacher is the most important



aspect in this kind of system of learning. Without the presence of the teacher and without any clear explanation from him, the students will find it difficult to study.

The weakness of this system is that there is no attendance list of the students and no evaluation process. Only some senior students who have better knowledge and understanding of Arabic grammar usually follow this halaqah. Although many have accepted that this system of learning is having some weaknesses, but till now, there is no other alternative system to replace it. Hence the system is still widely used in almost pesantrens in Indonesia.

#### **D. Madrasah Mu'allimin and Mu'allimat**

Madrasah Muallimin and Muallimat are two madrasahs that are being used by Pesantren Bahrul Ulum as its formal educational unit since 1954. These two madrasahs have certain distinct characteristics. This is due to the curriculum used in the madrasah where in an ordinary madrasah, the religious education is having a smaller portion in its curriculum as compared to the curriculum in these two madrasahs. The great emphasize on religious education in these madrasahs has produced graduates having sound knowledge on religion as compared to the graduates from ordinary madrasahs. Besides, the graduates from these madrasahs have same opportunity and possibility to study in higher education institutions as the graduates from ordinary madrasahs since they are also eligible for it.<sup>16</sup>

### **E. Junior and Senior High Schools**

The establishment of these two institutions in Bahrul Ulum was due to the demand of the parents of the students studying in the Pesantren. They demanded that the Pesantren should provide more chances to the students to go for higher education by establishing an institution that will give students more chances to concentrate on general knowledge than the religious knowledge only. Thus the idea of the establishment originated that implementation of this idea, however, created its own problems since they have to arrange extra classes for the students so that they would also be able to acquaint with religious knowledge. This extra class held by the pesantren by holding halaqah for the students has been advantageous for the graduates from the madrasahs as compared to the graduates from ordinary madrasahs. Besides receiving general knowledge as their counterparts in ordinary school, the students in the madrasah run by pesantren are also receiving better religious education and also have the same chance to get higher education after the completion of their schooling.

### **F. The Religious Books used in Pesantren Bahrul Ulum**

In general, the books taught in the Pesantren Bahrul Ulum and pesantrens in Indonesia are uniform. They use the same books in teaching the students about the religious knowledge. This uniformity in the pesantrens in Indonesia is because of the fact that pesantren is an institution in Indonesia that has specialized itself in religious teaching. There are, however, some differences in these pesantrens in terms of subject

of specialization. Some pesantrens teach certain branches of Islamic science like *fiqh*, *tafseer* and *nahw* (Arabic grammar) while others have specialized in other branches. However, this does not mean that the pesantrens are neglecting the basic function of pesantren as religious institution by not providing the students the basic knowledge they need. Hence they would still provide the students the basic knowledge of Islam in their syllabus though they have specialized in certain branches of knowledge.

In general, the books taught in these pesantrens are classical books, popularly known as *kitab kuning* (yellow book). The books being taught in Pesantren Bahrul Ulum are the following based on the stages of education:

#### **Madrasah Thanawiyah**

1. Mabadi' al-fiqhiyah. ( fiqh dasar )
2. Aqidat al-'Awam ( Tauhid/ushul al-din)
3. Hidayat al-Shibyan
4. Muhawarat al-athfal
5. Tuhfat al-athfal
6. Tashil an-Nahwi ( kitab nawh)
7. Amsilah Tasrif
8. Badul Amal
9. Luqhat al-arabiyah
10. Al-Akhlaq lil Banat
11. Fathul Qarib ( fiqh )
12. Nahw al-Wadhih
13. Jawahir Kalamiyah ( tahuhid )

14. Muhadastah awwaliyah
15. Nurul Yaqin ( Sejarah Islam )
16. Hadist Arba'in
17. 'Imrithi ( Nahw )
18. 'Iddatu farid
19. Tarikh al Islam
20. Bulughul Maram ( Hadist)
21. Takhir ( Fiqh )
22. Alfiah ( Ibnu Malik )
23. Tafsir Jalalain
24. Sullam al-lughat al-'arabiyah

#### **Madrasah Mullimin dan Muallimat**

1. Fathul Mu'in ( Fiqh )
2. Fathul Wahab ( Fiqh )
3. Alfiah Ibnu Malik
4. Bulughul Maram
5. Tarikh al-Islam
6. Qira'at Tadrijiyah
7. Qira't Rasyidah
8. Tafsir jalalain
9. Hushulul Hamidiah ( Tauhid/ Ushul al-din)
10. Qawa'id al-lughah al-arabiyah
11. Muzakkirat ( ushul Fiqh)
12. Jawahir al-bukhari ( Hadist )
13. Jauharah al-maknun ( Balaghah )
14. Waraqat ( Ushul Fiqh )
15. Tajrid as-Shorikh ( fiqh )
16. Al-sullam ( uhul Fiqh )

17. Baiquniyah ( Mustalah Hadist)
18. Fara'id al-Bahiah ( Qawaid al-fiqhiyah )
19. Tarbiyah wa al-tahzib
20. Tarbiyah Adabiyah
21. Durus falakiyah ( Astronomi )
22. Sullam Nirain.<sup>17</sup>

*Pesantren Bahrul Ulum* is one of Islamic institutions in Indonesia that has been a place of study of many great personalities. Many alumni of the Pesantren have been successful in their live as many of them have become teachers, members of civil service and members of social organization spread all over Indonesia. Hence the Pesantren has got its place in the hearts of the Indonesian people as an ideal place for religious study.

### **3. Pondok Modern Darussalam Gontor Ponorogo**

Pesantren Darussalam is located in Gontor village, Merak district, Ponorogo, a town in East Java Province. This pesantren was built in an area of 8.5 hectare comprising of three houses for the guardians, two mosques, nine hostels for students with 450 rooms. There are some 2600 male students in the Pesantren. Besides, there are 6 houses for the teachers, three guesthouses, one meeting hall, one clinic, two stores and four school buildings.

The institution was built in 1926 by three brothers, KH. Zarkasi, KH. Sahal and KH. Fanani, based on the idea of creating a modern religious institution that will provide

the students more chances to compete with the students and graduates from other institutions so that there would be some improvement in the quality of young Muslims to face the new challenges in the modern life. The model of education used in the Pesantren has given an inspiration for others to establish similar institutions in other parts of Indonesia.

#### **A. The Background of the Establishment.**

The idea of establishing the "Darussalam, Gontor" came up before the meeting held by *Muktamar Alam Islami* in Mecca in 1926. Indonesia, as the most populous Muslim country, also participated in the conference. Hence a meeting was held to decide the delegation to be sent to *Muktamar*. Two persons would be selected as the Indonesian delegation and the member of the delegation should have good mastery of English as well as Arabic language. However, there was not even a single participant in the meeting who fulfilled the criteria. Then the board of meeting finally decided to choose two persons, H. Oemar Said Cokroaminoto, who was good in English, and KH. Mas Mansur who was fluent in Arabic, as the member of the Indonesian delegation for *Muktamar* held in Mecca. From the incident in this meeting, an idea to establish new Islamic institution, that will provide the young Muslims better knowledge, religious as well as general or modern knowledge, came up.

The three brothers, inspired by the situation in the meeting, decided to start their work to establish an institution that would help young Muslims to be acquainted with

religious as well as non-religious knowledge. The establishment of Darussalam was the result of this idea. The system of education used in this institution was the combination of several systems used in different institutions like the Al-Azhar University in Cairo, for its role as the center of Islamic learning, *Pondok Sanggit* in North Africa for its various scholarships for its students, the Aligarh Muslim University, India, for its ability to get along with the demand of time and its reformist tendency and Shanti Niketan of Rabindranath Tagore in India for its ability in preserving the culture and love for peace.<sup>18</sup>

#### **B. The Development of the Pesantren in different Periods**

There have been so many developments that have taken the *Darussalam* Gontor to this stage. It has been through a long and tiring process to survive and adjust itself with the time and to be a role model for many new pesantrens built later. Many pesantren that have been built in the later period, especially in the 80s, followed the method and system in this institution. This tendency to use the Gontor's system in new pesantrens might be because of the fact that many of the alumni established these new pesantrens. Besides, the board of Pesantren Gontor also provides helps for the establishment of new pesantrens by sending its alumni to teach in these new pesantrens and to provide the new pesantrens with the syllabus and the material to be taught there. Hence uniformity is created through this process.

The development of Darussalam Gontor can be divided into three different phases from the time of its establishment in 1926. The first phase occurred between 1926 and 1936 where there was a process of creating a religious community in the area where the Pesantren was built. An early religious education for young children was held as a preparation to create educated members of community and to make them aware of their duties and responsibilities as a religious community.

The second phase was from 1937 to 1954 where the education in the Pesantren was concentrated on *thanawiyah* and *aliyah* levels (junior and senior high schools respectively). It means that the students who wanted to study in the Pesantren should have passed elementary education and the duration of study was three years, three years shorter as against the present six years.

The third phase was between 1945 to 1954 where the duration of study in Pesantren Gontor was increased from three years to six years. This phase was marked by the establishment of *Kulliatul Muallimin al-Islamiyah*. With this Kulliat, the students who have passed junior high school can directly apply to class four by clearing an entrance test. It was only in 1963 that Pesantren Gontor opened its own university known as Darussalam Institute with three years duration of study.

Another important development at Darussalam Gontor is that since 1957, the graduates from KMI (*Kulliyat Muallimin al-Islamiyah*) are eligible for applying to graduate course in Al-Azhar University as well as the University of Cairo in Egypt.<sup>19</sup>



Besides, there are many graduates from Darussalam Gontor who have been studying in foreign universities, especially the universities in the Middle East, and many of them have got important posts in the government.

### **C. The curriculum and Activities in Pesantren Darussalam Gontor**

Pesantren Gontor is a pesantren of distinct characteristics. It has differentiated itself from the traditional pesantrens in order to create a distinct atmosphere for producing graduates of distinct characteristics. The programs and syllabus in the Pesantren are meant for producing able graduates in religious as well as non-religious knowledge.

Pesantren Gontor has two stages of education, *Kulliyat Muallimin Islamiyah* (KMI) with the duration of 6 years and Darussalam Institute, an institute having a status of university that offers graduate degree, in three years.

There is one distinct characteristic of Pesantren Gontor that it has a very high discipline. The students must speak either Arabic or English daily in the complex and once they are found to speak in a language other than these two, a sanction will be given to the student and the sanction varies depending upon the mistake of the student.<sup>20</sup> The curriculum is followed in the Pesantren Gontor:

### **The curriculum of Arabic in Pesantren Darussalam Gontor<sup>21</sup>**

1. Arabic language : All the classes, from I to VI
2. Imlak : All the classes except class V and VI
3. Composition : All classes
4. Nahw (grammar) : All classes except class I
5. Calligraphy : All classes except class I and VI
6. Balaghah (rhetoric) : For class V and VI only
7. Adab al-Lughah : For class V and VI only  
(literature)

#### **Religious Science**

1. Alqur'an : For class I and II
2. Tajwid : For class I and II
3. Tafsir : All classes, I to VI
4. Hadith : All classes
5. Ilmu Hadist : Class V and VI only
6. Ushul fiqh : All classes except class I and II
7. Fiqh : All classes
8. Ilmu Mantiq : Class VI only
9. Tarikh Islam : All classes except class V and VI
10. Tauhid/akidah : All classes, I to VI

#### **General Knowledge**

1. Algebra : All classes
2. Arithmetics : All classes

3. Science : All classes
4. Biology : Class I and II
5. History : All classes
6. Geography : All classes
7. Psychology : From class IV to VI
8. Teaching : For class V and VI only
9. Administration : Class III, IV and V
10. English language : All classes
11. Indonesian language : All classes

Pesantren Gontor has been known for its high discipline in everyday activities. This has been shown in the rules and regulations for the students to comply with in their everyday activities. The rules and regulation of the Pesantren are the following:

#### **D. The daily activities of the students in the Pesantren Gontor<sup>22</sup>**

No	Time	Activities
1	04.00	Get up, take a bath, Morning Prayer together, reading the Qur'an, repeating the lesson, breakfast, ready for school
2	05.30-06.30	Exercise
3	06-30-06.45	Breakfast, go to school

4	07.00-12.30	School time
5	12.30	Midday Prayer, lunch Relaxing by reading (nap is prohibited)
6	12.30-14.00	Continue the study in school, or following the Arabic/English course and additional lesson, Afternoon Prayer
7	14.00-15.00	Sport, extra curricular like boy scout, drama, etc.
8	15.30-17.15	All the students should gather in the mosque to perform Sunset Prayer together
9	17.15-17.45	Sunset Prayer, reading the Qur'an (30 minutes), dinner
10	17.45-18.30	Preparation for Evening Prayer in the mosque
11	18.30-19.99	Studying, repeating the previous lesson and preparing next day lesson
12	19.10-22.00	Resting, sleeping. The amount of sleep for every student should not be less than 6 hours and should not exceed 8 hours
13	22.00-04.00	Resting.

Besides, there are also weekly activities in Pesantren Gontor. These are:

1. Morning exercise on every Tuesday and Friday mornings, from 05:30 - 06:30
2. Speech exercise in English on every Sunday night from 19:20 - 21:00
3. Speech exercise in Arabic on every Thursday morning from 11:00 - 12:30
4. Speech exercise in Indonesian on every Thursday evening from 19:20 - 21:00
5. Boy scout on every Thursday afternoon

Though the Darussalam has a very high discipline for its students but in terms of religious understanding, the graduates of this Pesantren are less capable as compared to the graduates from traditional pesantrens. However, they win over the graduates from traditional pesantrens in terms of their language skill. This has been proved with many of its alumni who study in the Middle East more easily and greater in number as compared to the graduates from traditional pesantren.

Darussalam is an Islamic institution that consistently develops its own idealism and braving itself in breaking the age-old tradition of religious teaching in Indonesia. The aim of this institution is to develop a high character, a broad knowledge, a sound body and independent thinking. With the help of visiting teachers from Al-Azhar in Cairo, pupils are taught to speak Arabic in such a way that some of them continue their study in Cairo without difficulty. Many new Islamic thinkers in Indonesia who studied in this institution have showed this evident. Former pupils of this Institution are, for instance, KH. Prof. <sup>23</sup>Idham Chalid, ex-minister and chairman of Indonesia's Peoples'

Consultative Assembly and Prof. Dr. Nurcholis Majid, an Indonesian liberal thinker and the founder of *Paramadina Mulya University* in Jakarta, are two prominent personalities that have been born from the Pesantren. The Indonesian government is, of course, concerned with this Islamic institution by granting subsidies which depend on certain conditions.

With the development of modern education, the number of pesantren is also increasing. Improvement in the economic life of the Indonesian people has brought the process of modernization in the pesantrens. The process is related to development since the pesantren, is charging the fees monthly from its students for its running. The fees vary from one pesantren to another. However, the government also provides some financial help to certain pesantrens. This financial help from the government or from certain individuals is not permanent and depends on the situation. Hence pesantren has to take a decision to support itself independently. The monthly fee from the students is the only answer available. This monthly fee helps the pesantren in providing its students better facilities. So far, there is no pesantren that provides free education to the students.

#### **Popular books of Tafseer used in the Pesantrens in Indonesia**

According to the result of a survey by a Dutch scholar, Van den Berg, there are only a few *tafseers* used in the pesantrens in Indonesia. Tafseer was a subject of study that lacked the interest of the Muslims in Indonesia till the 19<sup>th</sup> century. It was only after the launch of reform movement with a slogan of "return to Qur'an and Hadith" that

echoed from Egypt to Indonesia spearheaded by Muhammad Abduh, many ulemas in Indonesia started paying more attention to the study of tafseer.

The limited number of tafseers used in Indonesia can be seen in the table. *Jalalain* is the most widely used tafseer in Indonesia. This is followed by tafseer *Baidawi*, tafseer al-Munir (written by Sheikh Nawawi Banten) and tafseer Ibn Kathir. A tafseer by Muhammad Abduh and Rashid Ridha, tafseer al-Manar, and tafseer Maraghi, written by Ahmad Mustafa al-Maraghi, are two tafseers by modernists known by the Indonesian Muslims. Only recently a few number of pesantrens in Indonesia have made these two tafseers part of their syllabus. These two tafseers are yet to be acceptable to the Muslims in the pesantren.<sup>24</sup> This has been shown by an incident when the great KH. Hasyim Asy'ari forbade his students to read tafseer al-Manar of Muhammad Abduh while he himself studied the tafseer. The reason behind the prohibition was that the tafseer has criticized traditional ulemas. A tafseer by Zamahsyari called tafseer al-Kashaf does not have much approval of the Indonesian Muslim scholars in Indonesia because of the fact that he was a Mu'tazilite.

There are some tafseers by Indonesain ulemas that are popular in the pesantren in Indonesia. The oldest tafseer known as Tarjuman al-Mustafid was written by Indonesian ulema called Abd Rauf bin Ali al-Jawi al-Fansuri al-Sinkli. This tafseer was written in Malay and had been widely used in Indonesia for more than three decades.<sup>25</sup> *Al-Iklil fi Ma'rifati Ma'ani al-Tanzil* by KH. Misbah bin Zain al-Mustafa, comprising of 30 volumes, 4800 pages and *Al-Ibriz li Ma'rifati Al-Tafsir* by KH. Bisri Mustafa

(Rembang), comprising of 3 big volumes, are among the popular tafseers in Indonesia. These two tafseers are better to be called as the translation of the Qur'an than tafseer. However, the word tafseer was included in the title of these two translations to show that these books were written with certain degree of explanation so they deserved to be known as tafseers.<sup>26</sup> A great Indonesian modernist, Prof. Dr. Buya Hamka has also written a tafseer called tafseer al-Azhar, comprising of 30 volumes. This tafseer was also widely accepted by the Indonesian Muslims, especially by Muslim academicians.

#### The books of Tafsir are popular in Pesantrens in Indonesia

Region Number of Pesantrens	Sumatra 4	S Kalimantan 10	West Java 9	Center of Java 12	East Java 18	total 46	Level
<b>Tafsir</b>							
Jalalain	4	1	9	9	16	39	Aliyah
Tafsirul Munir	0	1	3	2	5	11	Aliyah
Tafsir Ibn Katsir	1	0	3	0	3	7	Aliyah
Tafsir Baidhawi	1	0	1	2	0	4	Aliyah
Jamiul Bayan (Thabari)	0	0	2	0	0	3	Khawash
Maraghi	0	0	2	1	0	3	Aliyah/ Khawash
Tafsirul Manar	0	0	2	0	1	3	Khawash
Tafsir Dep. Agama	0	0	0	1	1	2	Tsanawiyh
<b>'ilm tafsir</b>							
Itqan	0	0	2	0	1	3	Aliyah
Itmamud Dirayah	0	0	0	0	2	2	



### **Hadist and Science of Hadist**

The study of hadith is a subject that is very popular among the Indonesian Muslims. However the popularity of hadith is far behind the popularity of fiqh and tasawuf. Different kinds of books on hadith are available in pesantrens in Indonesia. Many of these books became the syllabus of these pesantrens and some of these are being regularly read in the month of Ramadhan in the pesantrens. These are shahih Bukhari and Muslim that are read and finished within one month but without any further understanding of them. Muata' and Sunan Abu Dawud are two other books of hadith that have been recently introduced in these pesantrens. Other books of hadith like Sunan Ibn Majah and Tirmizi are only available in the libraries as the books of reference.

Sahih Bukhari and Muslim are two most popular books in Indonesia and are used as the *muqarrar* in many pesantrens. Bulugh al-Maram, a collection of hadith by Ibnu Hajar Al-'Asqalani (d. 852/1449AD) is placed second rank. This book has been translated into local language, Javanese, by Subki Masyhadi from Pekalongan, Central Java. *Subul Al-Salam*, an explanation of Bulugh al-Maram by Muhammad bin Isma'il Al-Kahlani (d.1182/1769 AD), is also popular and has also been translated into Indonesian. Two books of selection from Sahih Bukhari, Tajrid Al-Sharih by Syihabuddin Ahmad Al-Syarji Al-Zabidi (d.893H/1488) and Jawahir Al-Bukhari by Mustafa M. 'Umarah, are two books of hadith that are part of the syllabus of many traditional pesantrens in Java.<sup>27</sup>

Besides, there are also many other books of hadith that are read and used in the Pesantren. These books are like *Riyadh Al-Shalikhin*, *Hadith Arbain*, a collection of hadith by Imam Nawawi, *Tangkikh Al-Qaul*, *Muhtarat Al-Ahadith* and *Ushfuriyah*. The last three books are compulsory books on hadith in almost all the pesantrens. However, it should be kept in mind that a serious study of hadith is yet to be started in Indonesia. The interest for the study of hadith is appearing to develop among the Indonesian Muslims along with the insertion of Wahabi movement in Indonesia.

The standard books of hadith in Indonesia are *Baiquniyah* by Taha bin Muhammad Al-Fattuh Al-Baiquni (d.1080H/1669) along with its explanation (sharh) and *Minhaj al-Mughith*, a book on hadith by an ulema of al-Azhar, Hafiz Hasan Mas'udi. Two standard books of hadith used in India, *Muqadimah Ibnu Salah* and *Nuhbah Al-fikr*, are not generally used in Indonesia. It was only recently that a book like *Minhaj Zawi Al-Nazar*, the explanation (Sharh) of *Nazam Alfiyah* Suyuti by Muhammad Mahfud al-Turmusi is used as a compulsory book in traditional pesantrens.

#### **Popular books on fiqh and ushul fiqh.**

Fiqh is the most popular subject of study in Indonesia. It is because of its importance in the daily life of the community. The popularity of fiqh among the Indonesian Muslims has made the subject the backbone of the pesantrens in Indonesia.

The popularity of fiqh in Indonesia is not without any reason. The contribution by Shaikh Nawawi Banten and Shaikh Mahfud Al-Turmusi in the early 19<sup>th</sup> century to the development of fiqh cannot be undermined. The books they have written in a simple and clear language have helped the common Muslims to understand the materials easily. They were also the teachers for the generations of ulemas in the later period. There were, however, great Indonesian ulemas before them like Hamzah Al-Fansuri (d. 1590) and Syamsuddin Sumatrani (d.1630), both were from Aceh, and also Nuruddin Al-Raniri (died in India in1659) and Abdurrauf Al-Singkli. These ulemas left some noted works on fiqh but they were the strict followers of Sufism. Hence it was only after the emergence of great Shaikh Nawawi Banten and Shaikh Mahfud Al-Turmusi in the early 19<sup>th</sup> century that fiqh received more impetus to develop as the most popular branch of Islamic sciences in Indonesia.

The most popular books of fiqh in Indonesia are Al-Taqrif fi Al-fiqh, Fathul Mu'in, (written by Zainuddin Al-Malibari from south India) Fath Al-Wahab, Tuhfah al-Muhtaj (written by Ibnu Hajar al-Haitami), Safinah Al-Najah, Sullam Taufiq Minhaj Al-Qawim, Al-Hawasyi Al-Madaniyah, Bajuri, Iqna' and Tausih. The last three books are explanations (sharh) of Taqrif fi al-Fiqh. These books are part of the curriculum in the pesantrens. Bigger books like I'anaah Al-Thalibin, the explanation (sharh) of Fath al-Muin, Sharh Muhazab by Imam Nawawi and Nihayah al-Muhtaj are only being used as the books of reference by the ulemas.

**The books of Fiqih and Ushul Fiqh which used in most of the Traditional School in Indonesia<sup>28</sup>**

	Sumatra	Sulawesi	Java	Sumatra	Java	Sumatra	
<b>Number of Pesantren</b>	4	3	9	12	18	46	
<b>Fiqih</b>							
Fath Al-Mu'in	2	1	7	6	16	32	Aliyah
Ianah Thalibin	2	2	0	0	0	4	
Taqrib	2	0	6	5	7	20	Tsanawiyah
Fath Al-Qarib	2	1	4	7	9	23	Aliyah
Kifayatul Akhyar	1	0	6	4	7	18	Tsanawiyah/Aliyah
Bajuri	1	0	1	0	1	3	
Ignat'	0	1	1	0	5	7	
Minhaj Al-Thalibin	2	0	2	0	1	5	Aliyah
Minhaj Al-Thullab	0	0	0	0	1	1	
Fathul Wahab	0	1	5	4	10	20	Aliyah
Mahalli	4	1	1	2	1	9	Aliyah
Minhajul Qawin	0	0	2	2	3	7	
Safinah	1	0	6	7	7	21	Tsanawiyah
Kasyifat Al-Saja	0	0	1	0	3	4	
Sullam Al-Taufiq	0	1	5	2	13	21	Tsanawiyah
Tahrir	0	1	2	1	5	9	Aliyah
Riyadh Al-Badiyah	0	0	2	1	3	6	
Sullam Al-Munajat	0	0	2	1	2	5	
Uqud Al-Lujain	0	0	1	1	2	4	Tsanawiyah
Sittin/ Syarah Sittin	0	1	2	0	0	3	

Muhadzab	0	0	0	1	2	3	
Bughyat Al-Mustarsyidin	0	0	1	0	2	3	
Mabadi Fiqhiyah	0	0	1	2	5	8	Tsanawiyah
Fiqh Wadhih	0	0	0	1	3	4	Tsanawiyah
Ushul Al-Fiqh							
Waraqat/ Syarah Al-Waraqat	2	1	6	1	2	12	Aliyaah/ Khawash
Lathaif Al-Isyarat	1	0	3	0	6	10	
Jam'ul Jawami	1	0	6	1	2	10	Khawash
Luma'	1	0	2	1	3	7	Aliyah/ Khawash
Al-Asybah wa Al-Nadhair	0	0	1	1	4	5	Khawash
Bayan	0	0	1	0	2	3	Tsanawiyah/ Aliyah
Bidayat Al-Mujtahid	0	0	2	0	0	2	Khawash

After the arrival of the modernists in Indonesia in the early 1900s, there are a number of books on fiqh written by them that are said to be slightly different from those early books written by the traditionalists. These books are like *Bidayah Al-Mujtahid* written by Ibnu Rushd and *Fiqh Al-Sunnah*, comprising of 14 volumes written by a modern Egyptian writer Sayyid Sabiq. These books soon became very popular in Indonesia and have become the compulsory subject in the pesantrens. These books have also been translated into Indonesian.

Ushul fiqh is another branch of Islamic science that is also very popular in Indonesia, placed second after fiqh. There is a great interest among the Indonesian

Ushul fiqh is another branch of Islamic science that is also very popular in Indonesia, placed second after fiqh. There is a great interest among the Indonesian ulemas in studying the subject. But the number of books on this subject in Indonesia are lesser than the number of books on fiqh. *Al-Waraqat fi Ushul Fiqh* of Imam Al-Haramain Abdul Malik Al-Juwaini (d. 487 AH/1085 AD) and its explanation (sharh), *Lathaif Al-Isyaratot* written by Abdul Hamid ibn Muhammad Ali Al-Qudusi (d.1334 AH/1916AD), are two books on ushul fiqh prescribed in the pesantrens and madrasahs in Indonesia. At the higher level, '*Al'luma' fi Ushul Al-Fiqh*' of Ibrahim bin Ali Syirazi Al-Fairuzabadi is used. *Jam'ul jawami'* of Tajuddin Abdul Wahab Al-Subuki that contains the texts of the basic of Islamic law is used at the highest level. *Al-Ashbah wa Al-Naza'ir fi Qawaid wa furu' Fiqh Al-Imam Syafi'iyah* of Jalaluddin Al-Shuyuti is also an important book on ushul fiqh that is widely used in Indonesia.<sup>29</sup> See table. *Al-Um* and *al-Risalah*, two books of Imam Shafi'i, are important books of the Shafi'i School. But these two books are not used as part of the syllabus in the pesantrens. This is quite strange as in Indonesia, Shafi'i School is followed by the majority of the Muslims.

## Notes

<sup>1</sup> Wahid Marzuki, Suwendi, Saefuddin Zuhri, ed., Pesantren dan masa depan, 1<sup>st</sup> ed., (Pustaka Hidayah, penerbit Mizan, Bandung, 1999 ), p. 198.

<sup>2</sup> Ddhofier Zamakhsyari DR., Tradisi Pesantren, (The Tradition of Pesantren), 1<sup>st</sup> (LP3ES, Jakarta, 1982), p.102.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*, p. 103.

<sup>5</sup> *Ibid.*, pp.104-105

<sup>6</sup> *Ibid.*, pp. 106-107

<sup>7</sup> Ridlwan Nasir Muhammad, DR, MA., Dinamika Sistem Pendidikan, 1<sup>st</sup> ed. (The Dynamics of the Education Sytem) (Central Media, Surabaya, Indonesia, 1996), p. 235.

<sup>8</sup> *Ibid.*, pp. 204-7.

<sup>9</sup> He is the son of KH. Hasyim Asy'ari who replaced the position of Khaliq Hasyim as the leader of the Pesantren in 1965. He was born in 1929 and was active in politics when he was young. He was the member of Hizbullah squad during the Japanese occupation of 1942-1945. He was also a member of the People's Representative Assembly and also a leader in Nahdhatul Ulama, (see, Zamakhsyari Dhorier. P. 107).

<sup>10</sup> Dhofier, *op. cit.*, pp. 108-109.

<sup>11</sup> Direktori Pesantren, 1<sup>st</sup> ed., (Perhumpunan Pengembangan Pesantren Dan Masyarakat (P3ES), Jakarta, 1986), p. 238.

<sup>12</sup> KH. Abdul Whab Hasbullah received his early religious education from his father, KH. Hasbullah, the leader of Pesantren Bahrul Ulum at the time. He started his journey of knowledge when he was only 13 years old by studying in various pesantrens in Java like Pesantren Langitan, Tuban, Pesantren Mojosari, Nganjuk, Pesantren Tebuireng and once he studied with KH. Khalil of Bangkalan, Madura before leaving for Mecca tp continue his study there.

<sup>13</sup> Ridlwan Nasir, *op. cit.*, p. 161.

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<sup>14</sup> Ridlwan Nasir, *op. cit.*, p. 165.

<sup>15</sup> Ridlwan Nasir, *op. cit.*

<sup>16</sup> Ridlwan Nasir, *op. cit.*, pp.173-74.

<sup>17</sup> Yunus Mahmud, Prof., Sejarah pendidikan Islam di Indonesia, 4<sup>th</sup> ed.,(The History of Islamic Education in Indonesia), (Mutiara sumber widya Jakarta 1995), p. 246.

<sup>18</sup>Raharjo Dawam, Prof., ed., Pesantren dan Pembaharuan, (Pesantren and Modernization), 5<sup>th</sup> ed., (LP3ES., Jakarta, 1995), pp. 135-36.

<sup>19</sup> *Ibid.*, pp. 141-142.

<sup>20</sup> Mastuhu, Prof. DR., Dinamika Sistem Pendidikan Pesantren, 1<sup>st</sup> ed. (The Dynamic of Educational System in Pesantren), (INIS, Jakarta 1994), pp. 121-122.

<sup>21</sup> Yunus, *op. cit.*, p. 251.

<sup>22</sup> Mastuhu, *op. cit.*, pp. 122-123.

<sup>23</sup> Boland, B.J., The struggle of Islam in Indonesia, (Leiden, 1971), p. 117.

<sup>24</sup> Bruinessen Van Martin, Kitab Kuning, Pesantran dan Tarekat, 3<sup>rd</sup> (Mizan, Bandung, Indonesia), p. 159.

<sup>25</sup> Azra Azyumardi, Prof., DR., Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII., The Tetwork of Ulemas in the Middle East and the Archipelago in 17<sup>th</sup> and 18<sup>th</sup> Centuries, 1<sup>st</sup> ed. ( Mizan, Bandung, Indonesia, 1994), p. 204.

<sup>26</sup> *Ibid.* p.159.

<sup>27</sup> Bruinessen, *op. cit.*, p. 61.

<sup>28</sup> Bruinessen, *op. cit.*, p. 115.

<sup>29</sup> Bruinessen, *op. cit.*, pp. 117-124.



## Chapter V

### Some important Muslim Scholars in India

#### 1. Allama Shibli Nomani (1857-1914).

His full name was Muhammad Shibli. He was born in Azamgarh, Uttar Pradesh in the month of May 1857. He was a reformist with a lot of incredible new ideas of modernization, especially in the field of education.

He spent his childhood studying Qur'an and the basic of the religion in Bandol village, district Azamgarh. He was sent to madrasah in Jaunpur by his father upon the completion of his study in Azamgarh. After completing his education in the madrasah, he studied with Maulana Farooq Chiyakoti in Gazipur and stayed with him for some time. He learnt a lot from him and after finishing his study with the Maulana, he returned back to his hometown Azamgarh and taught in the madrasah of his father.<sup>1</sup>

He left Azamgarah and studied in Lucknow with Maulana Abdul Hai Farangimahli. But he did not stay for long in Lucknow and left the Maulana to continue his study with Maulana Irsyad Husain Mujaddidi in Ranpur. His critical views on the Maulana's points forced him to leave his teachers, in Lucknow as well as in Rampur. He stayed in Rampur for a period of one year only.

He left Ranpur for Azamgarh for a brief period before packing up his luggage for Lahore to study with Maulana Faizul Hasan Saharanpuri. There is no clear record of his period of study there but it is clearly recorded that he studied Arabic literature there specializing in the Pre-Islamic Poetry and memorizing Hamazah.<sup>2</sup> His habit of shifting from one place to another and to study with different teachers for different fields made Shibli to miss his formal education. He never completed his study in the schools he studied in. This learning habit was finished when he went for hajj with his father. Upon his return from hajj, he did not take any formal education and instead he studied different kinds of books himself.

Following the advice of his father, young Shibli appeared in the law examination in 1879. But he failed in the test. In 1881 he appeared in the same test for the second time and he passed with a degree in law. He then opened an office as an advocate in Lucknow. However, he left this job as he felt that this was not his real profession.

The failure in the early part of his life did not make Maulana Shibli surrender his hope to the fate. The failure, he believed, was because of his lack of interest and not because that he did not have the ability to succeed. He proved his belief when he was appointed as an Assistant Professor in Arabic at Aligarh College in 1882. From then on he felt that he had found his real life, the world he was dreaming of.

Shibli Nomani was a very important personality in the history of the Aligarh Muslim University. It was at this institution that his career as a writer began to grow.

He was appointed as a lecturer in Persian and an Assistant Lecturer in Arabic ever since he arrived in Aligarh in 1883.<sup>3</sup>

His inquisitive nature was satisfied when he met Sir Syed Ahmad Khan. It was from the private library of Sir Syed Ahmad Khan that Maulana Shibli Nomani was able to read a lot of new books by the Orientalists and a lot of Arabic literature published in Europe. At the same time, T.W. Arnold was also in Aligarh as a visiting professor in philosophy. Shibli Nomani found that there were similarities between T.W. Arnold and himself. Thus they became partners in discussions and were able to help each other in collecting materials needed for their studies.

Arnold helped Shibli in collecting materials from Europe and taught him French. On the other hand, Shibli helped Arnold in collecting materials in Arabic. These two personalities became partner for each other in their efforts to satisfy their starving minds. This was an example of a British-Muslim friendship that became the dream of Sir Syed Ahmad Khan.<sup>4</sup>

In 1892 Maulana Shibli Nomani and Arnold travelled together to Bombay (Mumbai) and sailed to Egypt and parted there. Shibli Nomani continued his

journey to some middle east countries and met many notable Muslim personalities there. Among them were Sultan Hamid of Turkey, Muhammad Abduh from Egypt and many other Muslim personalities. He was pleased with the result of his journey that he was able to collect many substantial sources that were very important for his work called "al-Faruq". He spent most his time visiting different Islamic institutions and the main libraries in these countries. However, he was disappointed to find that the system used in these institutions was still a conventional one and there was hardly any new subject in the syllabi of those institutions.<sup>5</sup>

Upon his return from his foreign tour, he wrote a book called "*Sarfarnamah-I Rum-o Misr-o Sham* (1893). And it was in the same year that he was awarded an honorary degree of 'Shams al-Ulama' by the Government of India. He was also made an honorary member of the Allahabad University and a lecturer in the Faculty of Arts of the University.

His work in the Allahabad University did not force him to abandon the post in M.A.O. The abundant collection of books in the library of the M.A.O was more meaningful than a mere sum of money he received as his monthly wages. His earnest investigation of the history of Muslims civilization brought him to a conclusion that the Muslims once reached peak of glory. The reformation of the system of education in the Islamic institutions would surely bring them back to the state of brightness of the past. He found that the traditional system of education found in the

Middle East and India proved to be one important factor responsible for the failure. The combination of the two systems, the conventional and the modern system of education, would surely help the community to emerge out of their backwardness.

Realizing himself not to be dragged deeper into the misery of failure of the system of education used by the Muslims, he concentrated himself on the writing of biography of the Muslim personalities. His first book was *al-Mamun* followed by the publication of *Seerat-un-Noman*, *Al-Farooq*, *Al-Gazali*, *Sawaneh Mulana Rome* and *Seerat-un-Nabi*. Besides, Maulana Shibli Nomani was also active in writing articles on different branches of Islamic science and also his favourite subject, the Arabic literature.

After the death of Sir Syed Ahmad Khan, Maulana Shibli Nomani left Aligarh to teach in Lucknow. There was no clear reason for this shift and this has created some furore among the Muslims in India at that time. It was in Nadwa that Maulana Shibli Nomani was able to realize his dream. He improved the existing curriculum and trained the young writers. He also helped the institution to build and expand its infrastructure. It was the result of his dedication that many great writers grew from the institution like Maulana Sulaiman Nadvi, Maulana Abdus Salam Nadvi and many others<sup>6</sup>.

He left Nadwa and returned to his hometown Azamgarh to build an

institution called Dar al-Musannifin shortly before his death. However, this institution was better to be called a library due to its large collection of books instead of an educational institution. Maulana Shibli Nomani died in Azamgarh on 18 November 1914 and was buried there.

## **2. Maulana Abdul Hai (1860-1923)**

His name is Allama Abdul Hai bin Fakhruddin bin Abdul Ali. He was the grandson of Qudbuddin, an Iraqi ulema who migrated to India and settled in Delhi during the raids of Baghdad by the Mongols. Shaikh Abdul Hai was a descendent of the Prophet Muhammad and was born on 18 Ramadhan 1286 in Rae Bareli, a town in Lucknow, Uttar Pradesh.

### **His Period of Study**

He spent his childhood to study the basic of the religion from the ulemas in Lucknow. Some his teachers were Shaikh Muhammad Na'im Al-Farangi Mahalli and Syaikh Fadhlullah and some other ulemas there. He went to Bhopal to continue his education. Bhopal was the center of learning at the time as many great ulemas lived there. The young Abdul Hai spent most of his life studying in Bhopal.<sup>7</sup>

Some of his teachers were Shaikh Qadhi Abdul Haq bin Muhammad Azam al-Hanafi, who taught him some books on philosophy and logic, Shaikh Sayid Ahmad Deobandi and Shaikh Husain bin Muhsin Al-Ansari al-Yamani, the later was his teacher of hadith. Besides, he also studied Arabic literature with Syaikh Muhammad and the Unani medicine from a famous *tabib* in Bhopal, Syaikh Abdul Ali and continued his study on medicine from Syaikh Abdul Aziz when he returned back to Lucknow.

Some of his other teachers were the following:

1. Syaikh Sayid Dhiya'un Nabi bin Sa'iduddin
2. Syaikh Sayid Syarif Abdul Jalil bin Muhammad bin Abil-laith bin Abi Said al-Hasani (d. 1300H)
3. Syaikh Muhammad Naim bin Abdul Hakim al-Ansari, (d. 1318H.), he studied some books like Hidayatul Fiqh, Nukhbatul Fikri, Syarh al-aqaid, and Sirajiah and some more books.
4. Sayid Amir Ali bin mu'zam Ali al-Husaini, (d. 1337H), he studied Tafsir Jalalain with him.
5. Saikh Muhaddist Syamsuddin Abu Abdillah al-Kadi Muhammad bin Abdul Aziz,(d.1320H.)
6. Syaikh Asyraf Ali bin Abdul Haq al-Hanafi, (d.1367H.), he studied Ushul Shasi, some parts of Sharh Kafiah, and Sharh Samsiyyah by Al-Razi.

He studied Arabic literature under the guidance of Shaikh Muhaddith Muhammad bin Husain bin Muhsin al-Ansari who taught him Al-Wafi, for Arud, Maqamat by al-Hariri, Diwan Mutanabbi, Hamasah and some other books on Arabic literature.<sup>8</sup>

### **His Journey in Life**

Shaikh Abdul Hai was one of the many ulemas who loved travelling, visiting other ulemas in different places. During his lifetime, he has visited Delhi, Panipat, Saharanpur, Deoband, Gangoh, Sirhind, Camp Ambala, Nagina, and other places to meet the ulemas there and studied with them, attended their lectures and benefited from their academic and spiritual instructions. Some of the prominent ulemas of the time he visited were Maulana Rasyid Ahmad, Syaikh Nazir Husai Muhaddith Dahlavi, Maulana Abdul Ali, Principal Madrasah Abdul Rab, Maulana Qari Abdurrahman from Panipat, Maulana Zulfiqal Ali Deobandi (father of Maulana Mahmudul Hasan), Maulana Rasheed Ahmad Gangohi, and maulana Sayid Ahmad Hasan Amrohi, etc.

During his extensive tour to various places, he observed the moral, academic, and political decay and deprivation of Muslims, and his discovery of the situation made him restless to see the fall of Muslim community in all respects and developed in him a burning desire to bring about some reforms.



The Indian Muslims were under a very difficult situation when the Sahikh was alive. The conflicts between the two different cultures were serious at the time. The British occupation of India and their efforts to insert their culture among Indians were the most important and difficult problems faced by the Shaikh and all the Muslims in India in general. The influence of the British culture on the educational system of the Muslims was very apparent. The ulemas of the time, including Shaikh Abdul Hai, gave their full support to the preservation of the Islamic culture from the invasion of the alien culture, the British culture. The moral, spiritual, mental, cultural and social status of the Muslims apparently declined. Shaikh Abdul Hai was very concerned with the situation. The exploitation by the British of the people of India, and the Muslims especially, was very loud and sound. The penetrations were made to insert their totally different culture and religion to the subjected people, the Indians, especially the Muslims.<sup>9</sup>

The dedication of Shaikh Abdul Hai towards education was beyond doubt. He devoted all that he had for the development of Nadwatul Ulama and the Muslims in general. He devoted his life to Nadwatul Ulama until his very last breath in 1341 AH.

### **His Works**

Some of his works on different fields are the following:

1. Nuzhatul Khawatir wa bahjati al-Masami wa-al-Nawazir.
2. Jannat al-Masyriq wa mathla' an-Nur al-Masyriq
3. Kitab Maarif al-awarif fi anwa'I al-ulum wa-al-ma'arif
4. Talkhis al-Ahbar
5. Muntahal Afkar fi-syarkh Talkhisul Akhbar.
6. Kitabul Ghina
7. Al-Qanun fi intifa'I murtahin bil marhun
8. Taaliqat 'ala Sunan Abi Daud
9. Syarh Sabuul Muallaqat (not completed)
10. Risalah fi salasilil Naqsabandiah (in Persian)<sup>10</sup>

His famous book, Nuzhatul Hawatir comprising of 8 volumes, contains stories of the lives and the achievements of more than 4000 Indian ulemas from the first century up to the thirteenth century Hegira. He wrote about their personalities, studies, nicknames, blood link, where and when they died. He also wrote about their teachers, how they studied, with whom they interacted and what kind of books they have written. He could write this book in his mother tongue, Urdu or Persian, the popular language of the Ulemas and scholars of the time, but he chose Arabic for the purpose, as it was a common language of the world of Islam.

Maulana Abdul Hai was a person of distinct characteristics and a gifted scholar. He was a master of many kinds of Islamic sciences like fiqh, hadith, tafseer, Arabic literature, sirah Nabi and history. He was a very talented historian who has given a very illuminating history of Muslim rule in India. No other historian has ever done the same work as he has done until present. He died on 15<sup>th</sup> Jumadil Akhir 1314 AH and was buried a mile away to the west of Rae Bareli town.<sup>11</sup>

### **3. Maulana Ilyas (1885-1944).**

Maulana Ilyas was born in Kandhala, a village in Muzaffarnagar district, Uttar Pradesh in 1303 AH. His father, Maulana Muhammad Isma'il bin Ghulam Husain, was a descendant of Abu Bakar Shiddiq, the companion of the Prophet. His father was a teacher in a madrasah in Basti Nizamuddin, New Delhi. This madrasah was built next to the mosque built by Mirza Ilahi Bakhs. After the death of his father, Maulana Muhammad Yahya, the elder brother of Maulana Ilyas, replaced his position. Maulana Ilyas took the helm of the madrasah when his brother died and later he settled there.

His mother, Bi Sifa, was a *hafizah*, a woman who can memorized Qur'an by heart and a god fearing lady and performed her daily routine while memorizing the Qur'an. it was a regular practice with her to recite the whole of the Quran and an additional ten *Paras* every day during Ramzan.

Like all other children in the family, the Maulana began his education in the *maktab*, and, according to the family tradition learn the Quran by heart. The learning of the Quran was so common in the family, that in the one and a half row of worshippers in the family mosque, there was not a single no Hafiz except the Muezzin. Maulana Ilyas was a distinct personality. This has been shown in his early age that he was once said to his classmate Rizaul Islam: "Let's fight against those who did not pray."<sup>12</sup>

His religious environment paid as he was having good habits since his early age. He used to wake up in the night to pray, reading the Holy Qur'an and performing other good activities. The influence of his close relatives could not be undermined. The influence of Maulana Rashid Ahmad, his father, Maulana Isma'il, his brother Maulana Muhammad was inevitable for shaping his personality. His early age was full of adventure and he was the one who founded the Tabligh Movement, which has millions of people as members.

In 1908 he went to Deoband to study in the company of Shaikh al-Hind, Mahmudul Hasan. He learnt Tirmizi and Sahih Bukhari from him. He continued his spiritual journey under the guidance of Maulana Rashid Ahmad. After the death of Maulana Rashid Ahmad Gangohi, he remained in Saharanpur under the guidance of famous Maulana Khalil Ahmad. Before returning to Nizamuddin, he taught in

Mazahirul Ulum. One of his students in the madrasah was Shaikh al-Hadith Maulana Zakaria the author of *Aujaz al-Masalik*.<sup>13</sup>

Two years after the death of his brother, Maulana Muhammad Yahya, he decided to return to Basti Nizamuddin with the blessings of Maulana Khalil Ahmad. He continued the tradition that was pioneered by his father and elder brother Maulana Muhammad Yahya. He, then, made the mosque as the markaz (headquarter) of the movement.<sup>14</sup>

The Muslim community in Mewat, an area in South Delhi, was far from being called a Muslim community, as the Bedouin was in the Arabian land. They called themselves Muslims but they led a life on non-Muslim. They were very far from being called Muslims. Their names, attributes, and daily practices were still of Hindus. They did not even know how to perform *shalat* (five prayers). In short, we might say that the Muslim community in Mewat was not a real Muslim community, it was a community that was very far from the teachings of Islam.

Realizing the situation and condition of the community he lived in, Maulana Ilyas felt that it was his responsibility to change the situation. He wanted them to return back to the correct path. With his great patience, he relentlessly called the people to return to Islam. He built a *madrasah* for the benefit of the people, but he found the opposite. The people neglected him and the *madrasah* remained as empty

as the parents did not want to send their children to study. They let their children follow their old habits which kept them away from Islam.

It was because of his relentless efforts that he succeeded in persuading parents to send their children to *madrasah* and soon many centers of Qur'anic teaching were established. However, Maulana Ilyas was not satisfied with the results. Though these children have been taught about Islam in the *maktabs*, but their old habit remained the same. The influence of the community they lived in was too strong, when they completed their study in *maktab* and returned back to their community, they would not be able to keep themselves away from the temptations. The idea of improving the morality of the young generation through education totally failed.

Realizing the failure of his approach, Maulana Ilyas decided to try a new approach in order to improve the morality of the community and to make them understand Islam. He, then, came to the conclusion that in order to create better individuals, one should be kept separately in an exclusive environment, separating them from their old habits and environment, putting them together with the individuals having good moral behavior and attitude. These good individuals would, hopefully, lead these people in their efforts to improve themselves and pulling them together closer to God and thus a god-fearing individual would be created.<sup>15</sup>

In implementing his new method, Maulana Ilyas faced obstacles and problems from the community. But slowly, he was able to realize his dream using the method used by the great companions of the Prophet in introducing Islam to the people. He succeeded in bringing the people of Mewat into Islam and also made them understand their responsibility as Muslims. They voluntarily followed Maulana in his *tabligh* to the adjacent areas. Some of them went for *tabligh* for a period of one week, one month or even a longer period to preach the people about Islam and bring them together to the correct path.<sup>16</sup>

Maulana Ilyas argued that in order to change the habit of the people, there should be a certain environment that would encourage them to do so. So they would be able to induce the new habits in them and finally would make new habits as habits of their own. He argued:

"Knowledge can lead to success only when it is put into practice. Islam is not mere treasure-house of knowledge and wisdom. It is, in fact, a complete code of practical life and adherence to that code is a prerequisite for success in this life and in the life hereafter. It is therefore, but imperative that some people must take upon themselves the responsibility of enforcing the Islamic practices for the good of mankind. This task has been entrusted to the whole Muslim community. It has been made their mission and life-long duty. Allah says:

' You are the best community that had been raised up for (the good of)

mankind. Ye enjoin the right and forbid the wrong and believe in Allah'. (3, 110)" <sup>17</sup>

The implementation of the idea of bringing the people into Islam was inspired by the method of *da'wa* by the Prophet when he sent his companions to the people, to introduce Islam and bring them to Islam. He supported this view by his further argument:

" I do not say that all Muslim institutions should suspend their activities in their own fields. But I do believe that this work (*tabligh*) alone will put real life into those activities. It is, therefore, essential that all the groups working for Islam would consider this work indispensable for their mission " <sup>18</sup>

Tabligh movement was established by Maulana Ilyas based on six basic principles:

*Kalima* (profession of faith, tauhid and risalah)

*Salat* (namaz in Persian and Urdu, ritual prescribed prayer)

*'Ilm-o-dhikr* (knowledge and remembrance of God)

*Ikram-I Muslim* (to respect every Muslim)

*Ikhlas-I niyyat* (sincerity as to the intention)

*Tafrigh-I waqt* (to spare time)<sup>19</sup>

"1.The kalimah: *La Ilaha Illa'l-lah, Muhammadu'r-Rasulullah* (there is no god but



Allah and Muhammad is his messenger.) The full implication of the *Kalimah* is to be brought home to the masses, which means that Allah, the Almighty, the One is the real Lord and Sovereign Master. This fact should be so much repeated by his tongue, listened to by his ears and acknowledged by his heart than he begins to consider himself really nothing but mere slave and servant of Allah. Again, he must resolve to spend his whole life in service and slavery to Allah as was done by Muhammad (Peace be upon him.)

2. *Namaz* (Prayer) What has been professed in the Quran is to be proved by employment of one's self and "resources" in the service of Allah by offering prayer not merely as ritual but be so full of earnestness that it may influence the whole life by refining and improving all the habits of a believer.

3. *'Ilm and Dhikr* (knowledge and the praise and glorification of Allah): True success cannot be achieved without following the true religion and true religion cannot be followed without knowledge. The second part of the third point is *dhikr*. In the realm of *tasawwuf* (Islamic mysticism) its place is high, The idea is that Allah's Supreme being is beyond all conception, We can perceive His beauties only through His attributes. We must, therefore, spend some time every day in praising His Glory.

4. *Ikram-I-Muslim* (Kindness and respect for the Muslims): In the beginning it was *Ikramu'n-Nas* (Kindness and respect for all men). It is still there; and it means that

whatever is due to others should be given to them.

5. *Ikhlas-I-Niyat* (Sincere of intention). It aims at beautifying one's actions by performing them in accordance with the commands of Allah and with sincere intention that his efforts would be rewarded here or in the world hereafter.

6. *Tafrigh-I-Waqt* (Sparing the time). The point is that anybody can achieve success through adhering to the points mentioned above. But the world is wicked and it is difficult to reach success through individual efforts in this direction. Hence the resort to the technique adopted by the Prophet and his companions and that is to combine 'practice' with 'call to practice'. For this 'call' the Muslims are required to spare their time for travelling in groups, from house to house, street to street, village to village and town to town, exhorting the people to lead their life according to the principles mentioned above.<sup>120</sup>

Maulana Ilyas died in 1944, and he has devoted almost of his whole life for *tabligh*. After his death, he was replaced by his brother as the leader of the movement.

#### 4. Maulana Mahmud-ul Hasan (1851-1920).

Maulana Mahmudul Hasan was also known as Shaikh-al-Hind. He was great

ulema having deep knowledge of almost all the branches of Islamic science. He was the master of *fiqh* and *ushul fiqh* in India during his lifetime. He was born in Bareilly in 1851. His father, Maulana Zulfiqar Ali, was a head master of a government school.

He spent his childhood studying Islam and the basic of the religion under the guidance of his pious uncle, Maulana Mehtab Ali. From the age of 6 he started his study of the basic of religion and also to learn about Arabic and Persian from his uncles.

Maulana Mahmudul Hasan was among the first generation of Deoband School. He was lucky enough to study with Mullah Mahmud, the first teachers in Darul Ulum Deoband. He completed "*Dars Nizami*" and *kutub sittah* at the age of twenty. Among his teacher in Deoband were Mullah Mahmud Deobandi, Maulana Sayyid Ahmad Dahlavi, Maulana Muhammad Ya'qub Nanatwi and Maulana Muhammad Qasim Nanautwi, a famous muhadith in India. It was from Maulana Muhammad Qasim Nanautwi that young Mahmudul Hasan learnt a lot about hadith and ilm hadith. He spent quite a long period with him.<sup>21</sup>

His hard work and seriousness earned him some sympathy of his teachers and soon after the completion of his study in the *madrasah*, he was appointed as a teacher there in 1874. From then on, his career started to rise and he was appointed as the principal of the *madrasah* in 1890.<sup>22</sup>

### **His Personality**

Maulana Mahmudul Hasan loved to live with the poor and ordinary persons and felt uneasy and uncomfortable in the company of rich and wealthy. He used to make journey in the third class. He loved his students most and wanted them to feel easy and comfortable.

Shikhul Hind, Maulana Mahmud-ul Hasan, had very simple in food habits and ate what ever he got. He generally did not refuse to accept the invitation and all even ordinary items from the food served so that the host might not fell hurt. He had no love for money like the righteous men of the past. People gave him large sums by way of offering but he never opened it and kept it safely. Some times he put the amount under his pillow and sometimes in the accounts of his friends and never checked it.<sup>23</sup> As principal of Darul Ulum, Deoband, he got Rs. 75,- as salary in those days, but he never took more than Rs. 50,-, the remaining Rs. 25,- he used to contribute to the fund of Darul Ulum. Due to his great academic personality the number of students had gone up from 200 to 600 students. During his tenure 860 students completed the course of *Hadith*.<sup>24</sup>

As regards the Shaikh al-Hind's circle of teaching and its peculiarities, Maulana Mian Asghar Husain has stated:

" Seeing his circle of teaching, the circle of *hadith* of the pious ancestors and

great traditionalists used to come before the eyes. The Quran and *Hadith* were on his tongue and the practical methods of the four Imams he had by heart, and the statements of the Companions and followers (Tabi'in), jurist consults and *mujtahids* were safe in his memory. While lecturing neither the veins of his neck did not swell nor did neither the mouth foam, nor he would make his lecture obtuse and incomprehensible by the use of abstruse words. He would use such light and easy words in idiomatic Urdu and speak with such fluency and fervour that it would seem as if a river was overflowing.<sup>25</sup>

Although Shaik al-Hind devoted most of his time to learning and teaching, his contact with men like Maulana Muhammad Qasim etc. caused him to rise from his abode and teaching center and save his religion and motherland. Professor Sayyid Ahmad Akbarabadi writes:

" I have heard that Shaikh al-Hind had an assembly of teachers and students at his home between *Asr* and *Magrib* prayers and he heard articles of *Al-Hilal* and *Al-Balagh* from anybody and asked others to hear as well. When he heard about any act of atrocity perpetrated on the Turkish Muslims he burst into tears but on the acts of valour and ambition on their part his face blazed and eyes illuminated out of boundless joys."<sup>26</sup>

### **His Struggle against the British**

Maulana Mahmudul Hasan was also an ulema who bitterly fought against the colonials. He realized that to fight against the British in India, he needed a perfect strategy, because the British was very strong in India. A slight mistake would end up the struggle. Thus he needed to build a strong support from India as well as abroad.

To realize his plan, he tried to get closer to the ruler of Afghanistan through his students. He also made a secret contact with the leaders of the Ottoman Empire. Galib Phasa, Anwar Phasa and Jamal Pasha were among the leaders he contacted. They fully supported the efforts of Shaikh al-Hind. They prepared their naval forces to help the struggle. They also sent some secret letters to certain important groups in India, informing them about the efforts by Shaikh al-Hind to liberate India from the British.

The plan was perfect. The support came from India as well as abroad. In India, Maulana Ubayd Allah Shindi, Maulana Muhammad Mian Mansoor Ansari were among his supporters. Many other Muslim leaders supported this cause. Outside India, he was supported. The arms would be delivered to India from Turkey via Afghanistan. There were 12 generals placed in some important posts with Shaikh al-Hind as the supreme leader with Hijaz as the base of the struggle. Unfortunately, this nearly perfect plan was marred by the outbreak of the World War I when the

ruler of Hejaz, Sharif Hussain, arrested Maulana Mahmudul Hasan and his company when they were in Mecca and surrendered them to the British Government. They were sent to Malta as the British prisoners for a period of more than three years.<sup>27</sup>

### **His Students**

Among his students, there were many great ulemas like:

1. Maulana Sayyid Anwar Shah Al-Kasmiri
2. Maulana Ubayd Allah Sindi
3. Maulana Mansoor Ansari
4. Maulana Husain Ahmad Madani
5. Maulana Mufti Kifayat Allah Dahlavi
6. Maulana Shabbir Ahmad Usmani
7. Maulana Sayyid Asghar Husain Deobandi
8. Maulana Sayyid Fakhr al-Din Ahmad
9. Maulana Sayyid Manazir Ahsan Gilani
10. Maulana Muhammad Izaz Ali Imroni

### **His Works**

Maulana Mahmudul Hasan wrote on hadith, fiqh, and tafseer, but most of his

woks are not completed, amongst his works are Ta'liqat 'ala sunan Abi Daud, Juhdul Muqill fi tanzih al-mu'izz wa-al-muzill, al-Abwab wa -Tarajim on Shahih Bukhari, this book is also not completed, it was only till bab al-ilm. He wrote a book on tafseer, but till his death the work was not finished yet, his student, Maulana Shabbir Usmani continued on his work<sup>28</sup>, the book is now recognized as famous tafseer called tafseer Usmani. Most of his life he was busy in teaching and struggle to save his country from British power. Because he had seen the storm and tumult of 1857 at his tender age and revengeful acts of the British continued till he grew young and he got an opportunity to read and analyze the situation in a proper way. Hence from the early days, he had in mind to find ways and means to turn them out from his country. Every move of his was directed against the foreign power.

##### **5. Maulana Muhammad Zakariya Kandhalwi (1315. A.H.) 1878.**

Maulana Muhammad Zakariya Kandahlawi was born on Thursday, 11 Ramadhan 1315 AH in Kandahla, a village 70 miles in south Delhi. He studied basics of religion in Arabic and Persian under the guidance of his father, Maulana Muhammad Yahya.<sup>29</sup> And like his father, he memorized the Holy Qur'an when he was in his early age. He studied a lot of books on Islamic sciences from his father who patiently taught his young son. Some books like Misykat al-Mashabih, Sharh *Ma'anil Athar*, written by imam Tahawi, *Shahih Bukhari* and *Jami' Tirmizi*, two books on hadith written by Imam Abi Abdillah Muhammad bin Isma'il al-Bukhari



and Imam Abi Isa Muhammad bin Isa al-Tirmizi respectively and in 1333 AH he completed his study of *Sunan Abi Daud* and *Sunan Imam Abi Abdurrahman al-Nasa'i*.<sup>30</sup> He also studied under the guidance of great teachers of the Mazahirul Ulum like Maulana Abdul Latif and Maulana Abdul Wahid. He studied books on *mantiq* and Arabic grammar (Nawh).

In 1333 AH, Maulana Khalil Ahmad, the professor of *hadith* in Mazahirul Ulum, went for *hajj* but was arrested by the British authority without any clear reason. However, he was released soon after. It was from him that Maulana Zakaria studied *hadith* for the second time. He studied the *Muatta'* of Imam Muhammad bin al-Hasan al-Saibani and Shahih Imam Muslim bin al-Hajjaj al-Qusyairi from Maulana Khalil Ahmad. He completed the *Muata'* for several times with Maulana Khalil Ahmad. Here we can see the period of study of Maulana Zakaria:

- Memorizing the Holy Qur'an from the age of seven
- Learning Persian at the age of ten
- Learning Arabic at the age of twelve
- Learning *hadith* from 1333 AH onwards from his father
- Learning *hadith* from Shaikh Khalil Ahmad from 1335 AH to 1341 AH.
- Starting his career as a teacher in Mazahirul Ulum in Muharram 1335 AH.

Performing *hajj* twice in 1338 and 1344 AH and sojourning in Mecca for some months before returning to India in 1346 AH after performing his third *hajj*. In

1373 AH, he went for hajj for the forth time along with Maulana Yusuf Dahlawi, the leader of Tabligh movement.<sup>31</sup>

### **His Works**

There is no doubt that Maulana Muhammad Zakaria was a productive writer during his life. He could spare his time from the tight schedule of teaching in Mazahirul Ulum and complete more than 100 books. Most of his books have been published but some of them have not been printed yet.<sup>32</sup>

Among his popular books is a book on hadith called *Aujaz al-Masalik syarkh Muatta' Imam Malik* comprising of 15 volumes. This book has been printed for several times. One should not be misunderstood by the name given to the book. Though the name is "Aujaz al-Masalik," it does not mean that the book contains the summary of the books by Imam Malik. This book contains important information and explanation of hadith, meaning of *hadith*, explanations of the opinions given by the four Imams and the story of the *rawi*. He described all these information in detail and is very useful for the teachers as well as the students.<sup>33</sup>

Another book written by Maulana Zakaria is called "*Hajjat al-wada' wa-Umrat al-Nabi*." This book contains the important explanation relating to *hajj*. A reader would be dragged into a situation that he would feel himself performing *hajj*

with the Prophet Muhammad. "*al-Abwab wa-Tarajim*" is another book written by him, comprising of six big volumes and is very useful for anyone interested in studying the book by Imam Bukhari, because each chapter of the book contains the explanation of the *hadith* in Sahih Bukhari.

His most popular book is a book containing explanations on the importance of prayers called "*Faza'il 'Aamal*." This book has been translated into several languages due to its simple and clear explanation and the importance of its content.

Maulana Muhammad Zakariya died in the beginning of *Sha'ban* of 1402 AH in Madina, Saudi Arabia and was rested in peace in Baqi' cemetery, the cemetery for the companions of the Prophet.

#### **6. Maulana Anwar Shah Al-Kashmiri (1875-1933)**

Maulana Muhammad Anwar Shah al-Kashmiri was born in Kashmir on 27 Shawal of 1292 AH. His father, Maulana Mu'azzam Ali Shah, was an influential ulema in Kashmir and was a descendant of the Prophet.<sup>34</sup>

At the age of four Maulana Muhamad Anwarshah started to study Qur'an under the direct guidance of his father. He was a gifted kid with an incredible ability as compared with the children of his age. In a period of less than one and a half year

he completed his Qur'anic study and some elementary books of Islam in Persian. When his father taught him 'Mukhatashar Al-Qudurie' the young maulana asked many questions which to answer needed to open 'al-Hidaya'. The same thing happened, when another teacher complained to his father about Anwar Shah's abundant questions on the subject taught by him. Since he was a young boy, he never played or did naughty things as a boy of his age. At this age, he started to make some important notes on his book, related with the different opinion of Muslim scholars on the subject he studied.<sup>35</sup>

His tremendous ability above the average persons proved to be very useful. He was barely 14 years old when he left his hometown to pursue his study at different places. Accordingly, in 1893 he came to Deoband. Shikh al-Hind, Maulana Mahmud al-Hasan was then gracing the principal's *masnad*. The teacher recognized the pupil and the pupil the teacher in the very first meeting. After the prescribed books he started reading the books of *Hadith* and *Tafsir* and within a few years he gained a distinguished position with fame and popularity in the Dar al-Ulum. Then, in 1896, having finished the higher books of *Hadith*, *Tafsir* and other arts, he went to attend upon Hazrat Gangohi and besides obtaining a *sanad* of *Hadith*, he also acquired esoteric knowledge.

After graduating from the Dar al-Ulum he taught for some time in Madrasa Aminia, Delhi. In 1903 he went to Kashmir, there, in his district, he opened a

*madrasah* named *Faiz-e A'am*. In 1905 he went to perform *Hajj*. For some times he stayed in Hijaz where he availed himself of the opportunity of benefiting from the libraries. In 1909 he came back to Deoband where Syaikh al-Hind retained him. Till 1333H/1915 he taught books of *Hadith* without taking any salary. In the end of 1915 when the Shaikh al-Hind was going to Hijaz, he bestowed the honour of succeeding him to Maulana Maulana Anwar Shah. He thus graced the principal's masnad in the Dar al-Ulum for nearly twelve years. Due to certain differences with the management of the Dar al-Ulum, he resigned from principalship in 1346/1927 and went to the Madrasah of Dabhel in western India, where, till 1351/1932, he was busy in teaching *Hadith*.<sup>36</sup>

During his service in Deoband, a large number of students from many foreign countries came to Darul Ulum to seek the knowledge of religion. If Shikh al-Hind raised the reputation of the Darul Ulum in the four quarters of the globe, Maulana Anwar Shah Kasymiri, gracing the masnad of teaching in the Dar al-Ulum, illuminated the world of Islam with the light of religious knowledge. In the science of *Hadith* he was a matchless traditionist, in jurisprudential sciences, the greatest jurisprudence, and in conformance to the Shari'ah he was a specimen of the ancient virtuous men, then in esoteric knowledge he was the Junaid of his time and the Shibli of the period.<sup>37</sup>

Maulana Anwar Shah al-Kasymiri had an extra ordinary memory<sup>38</sup>, anything

that entered his brain once through eyes or ears was retained and preserved for ever, and during the lecture he would go on giving references after references with ease. At the same time he was so much fond of reading that the treasures of all the sciences could not fill the extensive skirt of his search and assuages the thirst for knowledge. Due to his voracious, vast and versatile reading and power of memory he was as though a moving and talking library. He used to speak off hand on every art and science as if all those subjects were ever present in his mind.<sup>39</sup>

### **His works**

Since he had a good memory, he was also a good writer. Most of his works are related to the science of hadith and Fiqh. He had more than dozen of his books in Arabic and Persian on different Islamic topics, consisting of extremely vexed questions have been already published. His works that have been published well received by Muslim scholars in India and other foreign countries. The following are some of his popular works;

1. Ta'liqat ala Fath al-Qadir
2. Ta'liqat 'ala Asybah wa al-Nazair
3. Ta'liqat 'ala Shaih Muslim
4. 'Aqidatul Islam fi hayat 'Isa
5. Ikfar al-Mulhidin fi zaruriat al-Din
- 6 . Nailul firqadain fi mas'alati rafilyadain

1. Kasyfus Satr 'an Shalat al-witr.
2. Musykilat al-Qur'an
3. Al-'Urf al-Syazi, a book compiled by his students when the Syaikh taught Turmuzi,
4. Faiz al-Bari, this book is the result of his lectures on Shahih Bukhari, noted and compiled by his companions and students. The book was also well received by students of Islamic Universities as well as Muslim scholars, and has been published in four bulky volumes.<sup>40</sup>

After having lived for a few years at Dabhel, the intensity of ailments at last compelled him to return to Deoband the place he made his hometown, and here, on 3<sup>rd</sup> Safar 1352/1933, he passed away at the age of sixty years, and was buried there.

#### **7. Maulana Shabir Ahmad Uthmani (1887-1949)**

Maulana Shabir Uthmani was born on 10 Muharram 1325 AH (1887 AD) in Bijnor. He was the eldest son of Maulana Fazlur Rahman Usmani, a deputy inspector of a government school in Barielly. He studied in Darul Ulum Deoband under the direct guidance of Shaikh al-Hind, Maulana Mahmudul Hasan. He completed his education in Darul Ulum in 1908 as a topper in the final examination.

He was appointed as head-teacher in the same year in Madrasah Fatehpuri of Delhi, and in 1910 he was called from there to Darul Ulum Deoband where he taught

different books to the higher classes for many years. In 1910 when the first convocation of Darul Ulum was held the Maulana delivered a marvelous speech at the occasion. In 1915 when Shikh al-Hind made his journey to Hijaz, Maulana Shabbir Usmani taught "*Sahih Muslim*" in his place. The speeches and lessons on this famous book at tradition showed his intelligence and ability. After rendering teaching services in the Dar al-Ulum for a long time, in 1928, due to certain differences with the authorities of the Dar al-Ulum, he along with his teachers, Maulana Anwar Shah Kashmiri, Maulana Mufti Aziz al-Rahman and some other gentlemen, went to Jamia-e Islamia, Dabhel, Surat.

During his stay in Dabhel, he was appointed as teacher of *Sahih Muslim*, and remained there till the death of Maulana Anwar Shah Al-Kasymiri, when he replaced his place as teacher of *Sahih Buhari* and became the rector of the Jamia.<sup>41</sup> But in 1935, at Maulana Thanvi's and elders' instruction he came back to the Dar al-Ulum and while maintaining his relation with Jamia-e Islamia, Dabhel, he continued to serve the Dar al-Ulum as its chancellor till 1944.<sup>42</sup> Allama Shabbir Usmani was being reckoned amongst the few outstanding Ulemas of India. He had had mastery both in speech and writing. A high-ranking literature in Urdu and master of spell-binding oratory, both his writings and speeches used to be unparalleled in respect of eloquence and succinctness, commonly-intelligible arguments, effective similes, style of expression and subtle points of wit and wisdom. Because of his having deep insight into the current affairs, his speeches were highly appreciated by the high and



the low. The connoisseurs still cherish the memory of his eloquent, expressive and scholarly speeches in grand functions. It was Maulana Shabbir Usmani who received the honour of writing and reading out in the function the last address Shaikh al-Hind, Mahmudul Hasan had delivered on the occasion of the founding of the Jamia-e Millia Islamia, during his last days.<sup>43</sup>

In a condolence meeting held in the Dar al-Ulum at Allama Shabbir Usmani's demise, Hazrat Maulana Madanai said in his speech: " The late Maulana's personality was unique; in knowledge and learning his rank was very high and he was one of the top-most ulemas. Political differences were indeed there between us but they are at their place. The God-given mastery in writing and speech was the late Maulana's special feature and he was a repository of many other good qualities"<sup>44</sup> In 1344 king Abdul Aziz bin Saud summoned a conference of *mo'tamar Islami*. A great deputation of *Jamiatul Ulama* went to participate in this conference, he went with this deputation as a prominent member. The King was highly impressed by eloquent and scholarly speeches and made much reform in his administration.<sup>45</sup>

### **His Career in Politics**

His political career was started in his early time when he joined the *Jam'iyat al-Ulama al Hind*, he was also an important member of the *Khilfat* Committee. During the Balkan war, in 1914, he participated very ardently in collecting funds for

the Turk. Maulana Shabbir Ahamad Usmani remained a member of the executive council of the *Jam'iyat al-Ulama al-Hind* for a number of years, and was reckoned amongst the first class leaders of the said organization of the Ulemas. In 1946, he was elected president of the *Jami'at al-Ulama-e Islam*. After the partition of India, he was elected as a member of the Pakistan Constituent Assembly in his capacity as a representative of East Bengal. Then in 1967, he went to Pakistan and stayed in Karachi forever. Along with his membership of the Pakistan Constituent Assembly he was also elected as member of the *Shara'i Dastur-az* Committee. In Pakistan, he rendered many religious and national services, and his academic and political services had a special impression on the highest authority of Pakistan.<sup>46</sup> In short, Allama was also one of the builder of Pakistan and great reformer at Muslim nation. The great Maulana died in 1949 and was buried at Karachi, his grave is not far away from the Mausoleum of Quaid al-Azam.

### **His works**

The greatest work of Allama Shabir is the Tafsir of Holy Quran. In this Tafsir he has drawn the essence of thirteen or fourteen famous books of Tafseer, and it is written in Urdu. His valuable book entitled *Fath al-Mulhim* in the science of Hadith is, from the Hanafite point of view, the first commentary on the *Sahih-e Muslim*. This is such a magnum opus of his that it has familiarized his knowledge and learning in the whole Islamic world, but due to unknown reasons, he had completed

his work only till the last of *Kitab al-Nikah*, and the rest of his work was completed by Syaikh Muhammad Taqi'u al-Usmani, from Darul Ulum Karachi. Now the books of Fath al-Mulhim became six huge volumes. Ather woks by Maulana Shabbir Usmani were titled *Ilm al-Kalam*, *al-Aql wal-Naql*, *Ijaz al-Quran*, *Hijab-e Shara'i*, and *Fadl al-Bari*, a commentary of *Sahih Buhari*. This book initially was Maulana's lecturers during his teaching of *Shahih Buhari* and noted by some of his students, and the book had been published in Urdu.<sup>47</sup>

#### **8.Sayyid Abul A'la Maududi (1903-1979)**

Maulana Sayyid Abul A'la Maududi was a genius scholar, religious thinker and the leader of a movement, that shaped history of his time and left a burning track for the generations to come. His movement was multifaceted with many sides such as academic applied ethical and religious, social and economical yet progressive. The life and activities of Maulana Maududi consist of a record of his efforts to spread Islam, its ideal and global message.

The role of Maulana Maududi was to show that a conservative interpretation of Islam need not be out of place in the modern world. The most important function was to weaken the extreme traditionalists, but he lent at least temporary relief to many Muslims who wanted to remain traditionalists and also accept or reject in a rational manner the teachings of modern science<sup>48</sup>

Maulana Abul A'la Maududi was born on September 25, 1903 C.E. in Aurangabad, a well-known town in the former princely state of Hyderabad. His father was Sayyid Ahmad Hasan, born in 1855 C.E., a lawyer by profession, was a highly religious and devout person. Abul A'la Maududi was born in a respectable family and his ancestry, on the paternal side, is traced back to the Holy Prophet (peace be on him) The family had a long-standing tradition of spiritual leadership, for a number of Maududi's ancestors were outstanding leaders of Sufi Orders. One of the luminaries among them, the one from whom he derives his family name, was Khawjah Qutb al-Din Mawdud (d. 527 A.H ), a renowned leader of the *Chishti* Sufi Order. Maududi's ancestors had moved to the Indo-Pakistan subcontinent from Chisht towards the end of the ninth century of the Islamic calendar/ 15-century of the Christian calendar. The first one to arrive was Maududi namesake, Abul A'la Maududi.<sup>49</sup>

### **His study**

After acquiring early education at home, Abul A'la Maududi joined a high school called *Madrasah Fawqaniyah*, which attempted to combine the modern Western education with the traditional Islamic education. His father wanted him to be a Maulavi (a Theologian ), so his education was accordingly planned. Emphasis was laid on the Persian and Arabic languages, *Fiqh* and *Hadith*. His father was

equally conscious for his habits, attitudes, and conduct. He preferred that Abul A'la should be tutored at home after the prescribed study hours. He had to remain in the company of his father. Before retiring for the night, he listened to the anecdotes, tales and biographies based on the lives of holy Prophets, history of Islam, and the way of Saints, it was to influence his total-acceptance of the Islamic theology with a certitude.

After completing his secondary education successfully, Abul A'la Maududi continued his study at *Darul Ulum* Hyderabad, but due to the illness and by the death of his father, his formal study was disrupted, but this did not prevent Maududi from continuing his studies however, though these had to be outside the regular educational institutions. By the early 1920s, Abul A'la knew enough Arabic, Persian and English, besides his mother tongue, Urdu, to study the subjects of his interest independently. Thus most of what he learned was self-acquired, though for short spells of time, he was able to receive systematic instruction or guidance from some competent scholars.<sup>50</sup>

### **His career**

In 1918, Maulana Abul A'la Maududi started his career in journalism, and by the age of seventeen he was already contributing to a leading Urdu newspaper, and was appointed editor of *Taj*, which was being published from Jabalpur, a city in the

province of the present day called Madhya Pradesh, India. In 1920, Maududi came to Delhi and first assumed the editorship of the newspaper Muslim, and later of *Al-Jam'iyat* (1925-1928), both of which were organs of the *Jam'iyatul Ulama-I Hind*, an organization of Muslim religious scholars. Under his editorship, *Al-Jam'iyat* became the leading newspaper of the Muslim India.

During his stay in Delhi from 1920-1928, Maududi translated four different books from Arabic and the rest from English to Urdu. He also made his mark on the academic life of the subcontinent by writing his first major book, *al-Jihad fi al-Islam*. This is a masterly treatise on the Islamic law of war and peace. It was first serialized in *Al-Jam'iyat* in 1927 published in 1930. It was highly acclaimed both by the famous poet-philosopher Muhammad Iqbal and Maulana Muhammad Ali Jauhar, the famous leader of the Khilafat and Independence movements. Though it was written during his twenties, yet it remains one of his major and most highly regarded works. In 1928, Maududi resigned from *Al-Jam'iyat* and shifted to Hyderabad, devoted himself to research and writing. It was in this connection that he took up the editorship of the monthly *Tajuman al-Qur'an* in 1933, which since then has reminded the main vehicle for the dissemination of Maududi's ideas. He proved to be a highly prolific writer, turning out several scores of pages every month.<sup>51</sup>

In his major works, Maududi paid special attention to the question arising out of the modern age and sought to present Islamic solutions to those problems. He also

developed a new methodology to study those problems in the context of the experience of the West and the Muslim world, judging them on the theoretical criterion of their intrinsic soundness and viability and conformity with the teachings of the Qur'an and the *Sunnah*. His writing disclosed erudition and scholarship, a deep perception of the significance of the teachings of the Qur'an and a critical awareness of the mainstream of Western thought and history.<sup>52</sup>

During the course of time Maududi got an invitation from Muhammad Iqbal, persuaded him to leave Hyderabad and settle down at a place which lay in the Eastern part of Panjab, in the district of Pathankot. Maududi established what was essentially an academic and research center called *Dar al-Islam* here, in collaboration with Iqbal, he had planned to train competent scholars in Islamic sciences to produce works of outstanding quality on Islam, and above all, to carry out the reconstruction of Islamic Law.

In 1940, Maududi founded an organization called Jama'at Islami, was also elected its chief and remained so till 1972 when he withdrew from that responsibility on health ground. This organization has grown into a strong and highly organized religio-political organization, which has attracted people from all classes, but has especially strong influence over the intelligentsia and the youth of the subcontinent. When India freed from British's power in 1947, and two independent states were carved out of the subcontinent - Pakistan and India, *Jama'at Islami* was divided into

two organizations with the single name, the *Jama'at Islami*, India and the *Jama'at Islami*, Pakistan. Since Maududi migrated and settled in Pakistan, in 1947, he has concentrated his efforts on establishing a truly Islamic state and society in the country. Consistent with this objective, he has written profusely to explain the different aspects of the Islamic way of life, especially the socio-political aspects. This concern for the implementation of the Islamic way of life has also led Maududi to criticize and oppose the policies pursued by the successive governments of Pakistan, and blame those in power for failing to transform Pakistan into a truly Islamic state.<sup>53</sup>

The rulers reacted with severe reprisal measures, Maududi was often arrested and had to serve long spells in prison. During these years of struggle and persecution, Maududi impressed all, including his critics and opponents, by the firmness and tenacity of his will, and other outstanding qualities. In 1953, when he was sentenced to death by the martial law authorities on the charge of writing a seditious pamphlet on the *Qadiyani* problem, he resolutely turned down the opportunity to a petition for mercy. He cheerfully expressed his preference for death to seeking clemency from those who wanted, altogether unjustly, to hang him. With unshakable faith that life and death lie solely in the hands of God, he told his son as well as his colleagues: "If the time of my death has come, no one can keep me from it, and if it has not come, they cannot send me to the gallows even if they hang themselves upside down in trying to do so ". His family also declined to make any



appeal for mercy, His firmness astonished the Government which was forced, under strong public pressure both from within and outside, to commute the death sentence to life imprisonment.<sup>54</sup>

Throughout his life Maulana Abul A'la Maududi, tried his level best to translate his Islamic thoughts into action. He arrived at the conclusion that Islam was not merely a bundle or uninspiring and dead ritual. He, therefore devoted his whole life and energy in transforming Islamic teachings into practical realities. He, in fact, presented Islam not as a religion but as a way of life and passed his life accordingly. He knew very well that divine revelation proves effective, galvanizing, electrifying and revolutionary only when it is properly put into practice.<sup>55</sup>

The influence of Maulana Maududi is not confined, however, to those associated with the *Jama'at islami*. That influence transcends the bound arise of parties and organizations, and even goes far beyond the Indo-Pakistan subcontinent. Maududi has by now become very much like a father figure for Muslims all over the world. The several journeys, which Maududi undertook during the years 1956-74, enabled Muslims in many parts of the world to become acquainted with him personally and appreciate many of his qualities. At the same time, these journeys were educative for Maududi as well for they provided the opportunity to gain a great deal of first-hand knowledge of the facts of life and to get acquainted with a large number of persons in different parts of the world. During these numerous tours, he

lectured in Cairo, Damascus, Amman, Mecca, Madina, Jeddah, Kuwait, Rabat, Istanbul, London, New York, Toronto and a host of other international centers. He had also been a member of the Foundation Committee of the *Rabitah al-Alam al-Islami*, Mecca, and of the Academy of Research on Islamic law, Madina. In short, he is a tower of inspiration for Muslims the world over.<sup>56</sup>

### **His works**

It is no doubt that Maulana Maududi is one of the most productive Muslim writers in the recent Century, his works which number around 150, range from small tracts to voluminous books, encompass virtually every aspect of Islam. His books have been translated into most of the major languages of the world - Arabic, English, Turkish, Persian, Hindi, French, Germany, Indonesian, Swahili, Tamil, Bengali, etc. In addition, Maududi contributed to the traditionally recognized fields of Islamic scholarship such as *Hadith*, *Fiqh* and *'Ilm al-Kalam*. These works were generally well received especially his exposition of the socio-economic and political doctrines of Islam that won for him considerable acclaim. However, the Qur'an held for him a very special, and one might say, incomparable fascination. The Qur'an was not to be approached merely for *barakah* (blessing); it should serve as the sheet-anchor of every Muslim's life.<sup>57</sup>

The greatest work of Maulana Maududi, however, is his monumental *tafsir* of

the Qur'an in Urdu, *Tafhim al-Qur'an*, a work he spent almost thirty years to complete in huge six volumes, each of approximately 700 large-size pages.<sup>58</sup>

Maududi emphasizes that the key to the understanding of the Qur'an lies in its style and methodology. Its style that of brief and precise *Khutubat* addressed by God to man contains all the elements of a meaningful dialogue between the two. The *Tafhim al-Qur'an* offers a new translation of the Qur'an which is neither literal nor liberal. It is an interpretative translation in direct, forceful and modern Urdu. In the first place, this translation conveys the meaning of the Qur'an in a forceful style nearest to the spirit of the original. Secondly, it renders the spoken word of the Arabic into the written word of Urdu. With this translation, Sayyid Maududi has tried to provide for the ordinary Urdu reader an almost direct access to the Qur'an.<sup>59</sup>

### **9. Syed Abul Hasan Ali Nadvi. (1914-1999)**

Abul Hasan Ali Nadvi is one of the most reputed scholars and a glorious leader of Muslim India. He was born in Rae Barielly, a district in UP, on 6 Muharram 1333 AH. He was the fourth son of Sayyid Abdul Hai, a historian and a former Rector of Nadwatul Ulama, Lucknow.

Abul Hasan, who is nicknamed Ali Miyan, initiated his early education under the direction of his adored mother, who taught him reading holy Quran, followed by

reading books of Persian and Urdu. He grew in Lucknow and received indoctrination from some outstanding Ulemas such as his elder brother, Dr. Sayid Abdul Ali Al-Hasani, Syaikh Khalil bin Muhammad al-Ansari, Syikh Azizur Rahaman, Syaikh Muhammad Talhah, Syaikh Ahmad al-Lahori, etc

In 1927, Abul Hasan was admitted as a student in the faculty of Arabic, Lucknow University, but he did not pass one subject in the final examination conducted by university, then he appeared in the next examination held by the University board in the subsequent year, 1929, and he got first division.<sup>60</sup> After achieving a success in Lucknow University, Abul Hasan continued his study in Lahore under the direction of a majestic *mufassir*, Syaikh Ahmad al-Lahori. From Lahore he returned back to Lucknow to study Hadith with a great *Muhaddith*, Syaikh Haidar Hasan bin Ahmad Gulam Husain Khan (d. 1366 AH), for about two years continuously. Under his instruction, Abul Hasan completed *Sunan Abi Daud*, *Sunan Tirmizi*, *Tafsir Baidawi*, and some other books on *mantik* (Logic). The subsequent teacher who taught Abul Hasan was Taqiu al-Din bin Abdul Qadir al-Hilali (1311-1407), with this Syikh, Abul Hasan studied Arabic literature.

In 1931 Abul Hasan came back to his native place, Lucknow, and stayed there for a few months, and after that he went to Lahore several times just to continue his study under the guidance of some prominent ulemas. In the end, Abul Hasan went to Darul Ulum, Deoband and studied there under the supervision of

Sayihkul Hind, Mahmudul Hasan.<sup>61</sup>

In 1934, for the first time he was appointed as teacher in Nadwatul Ulama, on the subject of Tafsir, Hadith, Arabic literature, its history, and Mantiq.<sup>62</sup> While teaching in Nadwah, Abul Hasan started to widen his comprehension of other subjects, by self-study, he read some prevalent books of preachers of Islam, thinkers of Arab as well as western thought and political leaders. Since he had proficiency in English, he did not face any difficulty in reading any kind of English books related to these subject matters.

### **His Journey**

In 1947, Maulana Abul Hasan went to Saudi Arabia to perform his first *hajj*, and he stayed there for about six months. During his sojourn in Hijaz he appropriated with some notable Muslim scholars such as Abdur Razaq Hamzah, Sayid Alawi al-Maliki, Muhammad Ali Harakan, etc. On such encounter he was acknowledged as the author of the famous book under the title of "*Maaza khasira al-'Alam bi al-khitat al-Muslimin*"<sup>63</sup>

In 1948, after six months stayed in Hijaz, Abul Hasan had returned to India where tremendous transformations had taken place within a short period of time since independence. The Muslims in India enabled to cope up with the situation

which getting worsened by the offensive questions from Hindus against the Muslims, they asking why Muslims could not give their children Hindu name, why they could not write Urdu in Hindi script, why they cling to their culture, and so on. In this situation Abul Hasan called for a conference of scholars, intellectuals, leaders and social workers in which he read out a speech inviting the participants to gather their strength, look positive, and build up a new. Could a religion, which had followers who said, like Abu Bakar did, "Will this religion be damaged while I am alive" - could such a religion ever, face the threat of extinction?<sup>64</sup>

In 1950 Abul Hasan was back in Hijaz, he gave a lecture in front of selected audience consisting of a member of the Saudi Consultative Council, officers from miscellaneous ministries and high placed people. The first session proved to be a test session rather than a speech session. In the end of Abul Hasan's speech, they were satisfied, that after all he knew sufficient Arabic, was familiar with writers like Taha Hussain, Abbas Mahmud al-Aqqad etc., knew all about communism and could speak on the radio.<sup>65</sup>

Then, in 1951 Abul Hasan travelled to Egypt, there he meet some ulemas, Muslim thinkers, Islamic movement leaders, and other prominent scholars who were well-known in the world of Islam, like Dr. Ahmad Amin Beck, Taha Hussain, Abbas Mahmud al-Aqqad, Muhammad Husain al-Hykal, Ahmad Hasan Zayyat Mansur Fahim Pasha, Sheikh Abdul Majeed Saleem (Sheikh al-Azahar), Ahmad bin Abdur Rahman (Hasan al-Bana's Father), Sayyid Qutb, Muhammad al-Ghazali, and many

other colleagues.<sup>66</sup> In short, Abul Hasan's journey could not be listed on a few lines here, almost all the big cities in the world were visited by him on various occasions, but a few of his important journeys could be listed as below.

In 1956 he travelled to Syria for the second time as a visiting lecturer in Damascus University, he spent almost 3 months there. During this time, he was involved in several meetings with Muslim scholars, leaders of Islamic organizations and teachers of universities. Amongst his famous lectures during his stay in Syria were on the title " *isma'ee ya Suriah, Hajatuna ila 'Imanin Jadeed, and Irtibaat qaziat Palestine bi al-wa'ee al-Islami*. During this year Abul Hasan also made trips to some other neighbouring countries, like Lebanon and Turkey. 1962 he for the first time visited Kuwait, followed by eight visits between 1983-1993. The famous Abul Hasan's lecture in Kuwait named "*Isma'ee ya zahrat al-Shahra*".<sup>67</sup>

In 1978 as chief of delegation of *Rabitah alam Islami*, Abul Hasan visited several Arab countries like Iran, Iraq, Afghanistan, Lebanon, and Jordan. On this journey he gave several lectures and published under the title of "*Min Nahri Kabil ila nahri Yarmuk*"

In 1963 Abul Hasan visited most important cities in Europe, like London, Paris, Geneva, Cambridge Berlin Oxford, Madrid, Cordoba, Granada and other cities in Albania etc. In this journey he as usual held meetings with some important people

and delivered speeches in some universities there. In 1987 Abul Hasan made a trip to America to fill an order of Muslim students Association in America. During the time he visited a number of different cities in America like; New York, Sanfransisco, Indiana Polis, Chicago, Manhattan, New Jersey, Los Angles, Montreal, Toronto, Boston, Washington, Harvard University, Utah, Columbia University, etc. relating with this journey and his address America was well-known in the book under the title of "*Ahadis Sharihah fi America*"<sup>68</sup>

#### **His Activities and his Contribution to Da'wah.**

Abul Hasan also had a good link with Tablighi Jamaat, which was founded by Maulana Ilyas. This jamaat began attracting Abul Hasan from the 1940s onwards to their headquarters in Nizamuddin in Delhi. In 1944. Abul Hasan himself invited Islamic scholars to work for the *Tablighi Jamaat* in order to resolve intra confessional differences and to forge tangible links with common Muslims. His writing of the biography of Maulana Muhammad Ilyas in 1960 is a clear hint of his attraction to this Jamaat<sup>69</sup>.

Abul Hasan's long-standing links with several national and international organizations lend credence to his authority and weight to his pronouncements. To list just a few, he was the fonder-member of the Islamic World League, based in Saudi Arabia, Chairman of The All-India Muslim Personal Law Board, the Society



of Islamic Literature and its founder, the Chairman of Islamic Center in the Oxford University, and many other high posts given on his responsibility which can not to be listed here.

A large part of Abul Hasan's life was devoted to teaching and looking after the intellectual and spiritual training of his disciples and students; and producing at the same time numerous academic works of great value, his writings concern almost every branch of Islamic sciences, his pen like an ocean which can never dry, with vigour and enthusiasm, he engaged himself in the social, political and spiritual activities of the society at large. He maintained a close liaison with the national and international leaders of Muslim Community and of a number of great Muslim scholars in the World of Islam.

In the early 1960s Abul Hasan developed closer rapport with the Saudi dynasty. Since he was appointed a member of the Saudi based World Islamic League, as also of the Advisory Committee of the University of Madina. In November 1964 he addressed a communication to King Faisal on the subject of Islamic statecraft. He reasoned that the earlier experiments by the Umayyids and Abbasids in the matter of providing comforts of life to the common people had come to naught. As the oil began to erode the Bedouin virtues of simplicity and religiousness on which Arabia prided in the past, Abul Hasan became apprehensive about the future of Islam and Islamic leadership. In a letter addressed to Crown

Prince Fahd, in April 1976, he warned that Saudi Arabia was passing through the most delicate phase of its history. This country, he maintained, as Islam's last line of barrier. If the enemy crossed it and we fall back, then there would be no hope left for the survival of Islam and the future of the Muslims<sup>70</sup>.

Abul Hasan succeeded his brother as rector of Darul Ulum Nadwatul Ulama, in 1961. During the time, its financial problems forced him to travel to Kuwait. He had set the condition that he would only engage himself in *Da'wah* activities. He delivered speeches in mosques, academies and association halls, cautioning the Arabs over the proper use of their newly found wealth. He also wrote a letter to Sheikh Abdullah Saleem al-Sabah, the ruler of Kuwait - pointing out the responsibility that Kuwait bore and the things it had to do to enter into the family of nations as an equal contributor. It could only do that if it pursued an Islamic agenda. He also pointed out the danger in allowing establishing places of worship devoted to other religions which went against Prophet's command that two religions ought not to exist in this Peninsula.<sup>71</sup>

### **His works**

Abul Hasan is known as proficient in the three languages, Arabic, Urdu, English, besides he also knew Persian well, and he could speak as well as write in any of these languages. Abul Hasan has left behind about 700 chapters of speeches,

papers and works on various subjects related to Islamic sciences, history and social politics, and 170 books written in Arabic.<sup>72</sup>

The most popular book of Maulana Abul Hasan is "*Maaza Khasira al-'Alam bin Khitat al-Muslimin*". The writing of this book started in 1944 and finished in 1947. The book was well received by Muslim scholars in the world of Islam, from this book they acknowledged the proficiency of Abul Hasan in Arabic. The popular books of Abul Hasan in Arabic are listed below;

1. As-Sirah an-Nabawiyah
2. As-Shara' baina al-fikrat al-Islamiah wa al-fikrat al-Gharbiah fi al-'Aqthar al-Islamiyah.
3. An-Nubuwwah wa al-Anbiya' fi Zau'e al-Qur'an al-Karim
4. Rabbaniyah la Rahbaniyah
5. Muzakkirat saa'ikhun fi al-Syarqi al-Arabi
6. Min nahri Kabil ila Nahri al-Yarmuk
7. Al-Muslimun wa Kadiyat Palistine
8. Iza habat riekhul Iman
9. Al-arab wa al-Islam
10. Al-Islam wa al-Gharb
11. Ta'ammulat fi- al-Qur'an al-Karim
12. Attarbiyah al-Islamiyah fi al-hukumat wa-al-bilad al-Islamiyah

13. Ashara' baina al-'Iman wa-al-Madiyah
14. Shahsiyat wa kutub
15. Al-Muslimun fi-al-Hind
16. Al-Qadyaniah
17. Nafakhat al-'Iman baina San'a wa Amman
18. Rawa'i min adabi al-Da'wah fi al-Qur'an wa al-Sirah
19. Rijal al-Fikri wa-ad-Da'wah
20. 'Al-arkan al-arba'ah fi al-'Ibadat fi al-Islam wa muqaranat bi'ibadaat al-Adyan al - Ukhra.
21. fi Masirat al-Hayat
22. Al-murtadha
23. Shuratani mutadhaditani 'inda ahli al-Sunnah wa-al-Shi'ah al-Imamiyah.
24. Al-Thariq ila al-Madinah.
25. Rawa'i Iqbal

From the title of the books listed above, one will come to know the depth of Abul Hasan's scholarship on every topic he discussed. It is not possible here to discuss all the contents of those books, but here we can simply mention the titles of his most important works which have been published and circulated among students and Muslim scholars in India as well as in foreign countries.<sup>73</sup>

## NOTES.

<sup>1</sup> Azimabadi Badr, ed. Great Personalities in Islam, 1<sup>st</sup> ed. (Adam Publishers & Distributors, Delhi, 1998), pp. 391-392.

<sup>2</sup> Mehr Afros Murad, Mrs., Intellectual Modernism of Shibli Nu'mani, 1<sup>st</sup> ed. (Kitab Bhavan, New Delhi, 1996), p. 121.

<sup>3</sup> Lelyveld David, Aligarh's First Generation, 1<sup>st</sup> ed. (Oxford University Press, Oxford, 1978), p.240.

<sup>4</sup> *Ibid.*, p. 243.

<sup>5</sup> Mehr, *op. cit.*, p 122.

<sup>6</sup> Azimabadi, *op. cit.* P 396.

<sup>7</sup> Abdul Hai, *op. cit.* p.

<sup>8</sup> Al-Baas -ell-Islami, vol. II , (Syawal 1419H, Januari, 1999M, Lukcnaw), pp. 55-56.

<sup>9</sup> Azimabadi, *op. cit.* p. 229.

<sup>10</sup> Abdul Hai, *op. cit.* p.

<sup>11</sup> Abdul Hai, p.

<sup>12</sup> Nadvi Abul Hasan Ali S., Life and Mission of Maulana Ilyas, 2<sup>nd</sup> (Academi Of Islami Research and Publications, Lucknow, 1983), p.8.

<sup>13</sup> *Ibid.*, pp. 13-14.

<sup>14</sup> Nomani Muhammad Manzoor, ed. Malfuzat Syaikh Muhammad Ilyas, (Idara Ishaat -e-Diniyat, New Delhi, 1998), pp. 8-9.

<sup>15</sup> Azimabadi, *op. cit.*, p. 439.

<sup>16</sup> Azimabadi, *op. cit.*, p. 440.

<sup>17</sup> Lokhandwalia S.T., ed., India and Contemporary Islam, (Indian Institute of Advanced study. Simla, 1971), p. 62.

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<sup>18</sup> *Ibid*, p. 63.

<sup>19</sup> Troll Christian W., ed. Islam in India Studies and Commentaries, (Vikas Publishing House PVT. Ltd. New Delhi, 1985), vol. II., p. 145.

<sup>20</sup> Lokhandwalia, *op. cit.* pp. 65-66.

<sup>21</sup> Asyiq Muhammad Ilahi al-Barani al- Mazahiri, Al-Anaqidul ghaliyah min al-Asanid al-'aliyah, (Maktaba Nomania, Deoband, 1408 A.D), p. 93.

<sup>22</sup> Rizvi Mahboob Sayyid, History of The Dar al-Ulum Deoband, 1<sup>st</sup> ed. (Idara-e Ihtemam, Dar al-Ulum, Deoband, UP., India, 1980), vol. II, p. 133.

<sup>23</sup> Azimabadi, *op. cit.*, p. 297.

<sup>24</sup> Rizvi Mahboob, *op. cit.*, p. 133.

<sup>25</sup> Rizvi Mahboob, *op. cit.*, p. 134.

<sup>26</sup> Azimabadi, *op. cit.* p. 299.

<sup>27</sup> Rizvi Mahboob, *op. cit.*, pp. 139-140.

<sup>28</sup> Ashiq Muhammad Ilahi, *op. cit.* p. 98

<sup>29</sup> He was born in 1287 and at the age of seven, he memorized the whole chapter of the Holy Qur'an. At the same time, he studied some religious books in Persian. As instructed by his father, he memorized the Holy Qur'an everyday. He did this routine for a period of six months continuously. He has started his religious studies in his early age with many ulemas in Kandahla and Delhi. Some of his teachers were Maulana Yadullah al-Sambhali and Imam al-Rabbani al-Qutb Ganghowi. He taught hadith in Gangho for some time before shifting to Mazahirul Ulum in 1328 AH under the instruction of Maulana Khalil Ahmad Ansari. He remained in the madrasah and lived in Saharanpur until the end of his life. ( see, Maulana 'Asyiq Ilahi, p. 48)

<sup>30</sup> Ashiq Muhammad Illahi, *op. cit.* 116.

<sup>31</sup> Zakaria Muhammad Maulana, Aujazul Masalik Syarkh Muatta Imam Malik, (Maktaba Khaliliyah, Saharanpur, UP., India, no year), pp. 34-35

<sup>32</sup> Zakaria Muhammad Maulana, Aap Beeti, Autobiobgapyu Shikhul Hadith Hazrat Maulana Zakaria Kandahlawi, 1<sup>st</sup> ed. (Idara Ishaat-e-Diniyat (P) Ltd. New Delhi,

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1993), p. 206.

<sup>33</sup> Asyiq Ilahi, *op. cit.*, pp. 119-120.

<sup>34</sup> Rizvi Mahboob, *op. cit.*, p.149.

<sup>35</sup> Al-die, a fortnightly news paper, (Darul Uloom, Deoband, India, March-April, 1980), p. 60.

<sup>36</sup> Rizvi Mahboob, *op. cit.*, p. 150.

<sup>37</sup> Rizvi Mahboob, *op. cit.*,

<sup>38</sup> It was said that he memorized about 50,000. Syi'ir, see - Al-Da'ie, March - April, 1980, p. 62.

<sup>39</sup> Rizvi Mahboob, *op. cit.*, p. 151.

<sup>40</sup> Asyiq Muhammad Ilahi, al-Barani al-Mazahiri, al-'Anaqid al-'Ghaliyah min al-Asanid al-'Alyah, (Maktaba Nomania, Doeband, UP., India, 1408 AH), p.106.

<sup>41</sup> Asyiq Muhammad, *op. cit.*, p. 56.

<sup>42</sup> Rizvi Mahboob, *op. cit.* p. 179.

<sup>43</sup> Rizvi Mahboob, *op. cit.*, p.181.

<sup>44</sup> Rizvi Mahboob, *op. cit.*, p. 182.

<sup>45</sup> Ahmad Shabbir Usmani, Muhammad Ashfaq Ahmad, tran. Tafseer - E - Usmani, (Idarah Isha'at -E- Diniyat, New Delhi 1992), p.xxxvii.

<sup>46</sup> Roizvi Mahboob, *op. cit.*, p. 182.

<sup>47</sup> Asyiq Muhammad Ilahi, *op. cit.*, p. 57.

<sup>48</sup> Abbott Freeland, Islam and Pakistan 1<sup>st</sup> ed., (Cornell University Press, Ithaca, New York), 1968 P 172

<sup>49</sup> Ahmed Khurshid Prof. and Zafar Ishaq Ansari. Ed. Islamic Perspectives, 1<sup>st</sup> ed. (Markazi Maktaba Islami Delhi, 1979), p. 260.

<sup>50</sup> *Ibid.*, p. 361.

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<sup>51</sup> *Ibid.*, pp. 361

<sup>52</sup> *Ibid.*, p.62

<sup>53</sup> *Ibid.*, p 363.

<sup>54</sup> *Ibid.*, p. 363.

<sup>55</sup> Azimabadi, *op. cit.* p. 321.

<sup>56</sup> Ahmad Khurshid, *op. cit.*, p. 364.

<sup>57</sup> Maududi Abul A'la, Towards understanding the Qur'an, 3<sup>rd</sup> ed. (Markazi Maktaba Islami, Delhi, 1994), vol. I., p. xii.

<sup>58</sup> Maududi began writhing it in 1942 and completed it in 1972,

<sup>59</sup> Maududi, *op. cit.*, p. xv.

<sup>60</sup> Baas al-Islami, February 2000, p. 53.

<sup>61</sup> *Ibid.*, p. 54.

<sup>62</sup> Nadvi Tariq Zubair Muhammad, Mu'allifat Abil Hasan Ali al-Hasani an-Nadvi, 1<sup>st</sup> ed. (Maktaba-e-Heraa, Lucknow, 1998), p. 12.

<sup>63</sup> *Ibid.*, p. 15.

<sup>64</sup> Young Muslim Digest, 21<sup>st</sup>, May 2000, p. 3.

<sup>65</sup> *Ibid*

<sup>66</sup> *Ibid.*, p. 4.

<sup>67</sup> Nadvi Muhammad Thariq Zubair, Mu'allifat Abil Hasan Ali al-Hasani An-Nadwi, 1<sup>st</sup> ed. (Maktaba -e- Heraa, Lucknow, India, 1998), p. 18.

<sup>68</sup> *Ibid.*, pp. 19-20.

<sup>69</sup> Hasan Mushirul, ed., Knowledge, Power & Politics, 1st ed. (Roli Books, Pvt. Ltd. New Delhi, 1998), p. 228)



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<sup>70</sup> Qureshi Ishtiaq Husain, The Muslim Community of Indo-Pakistan Subcontinent, 1<sup>st</sup> ed. Renaissance Publishing House, New Delhi, 1985). p. 38.

<sup>71</sup> Abul Hasan Ali an-Nadwi, Aman of hope through a century of turmoil, Young Muslim Digest, 21<sup>st</sup> ed. (The link Private Limited, Bangalore, May 2000), pp. 6-7.

<sup>72</sup> Al-Ra-id, fortnightly Newspaper, (Lucknow, India, Jan & Feb 2000), p. 16.

<sup>73</sup> *Ibid.*, p. 18

## Chapter VI

### The Role of Muslim Scholars in Indonesia

#### 1. Muhammad Nawawi bin Umar Al-Bantani (1814-1912,)

His full name was Abu Abdul Mu'ti Muhammad Nawawi bin Umar bin Arbi Al-Nawawi, Al-Bantani Al-Tanari (Tanara). He was a great scholar of Islamic sciences. The religious teachers in Al-Azhar University, Cairo, give him the title "Sayid-el-Ulama-el-Hijaz" (Lord of the 'Ulama' of the Hijaz) <sup>1</sup>He was born in the year 1230 AH/ 1814 AD. in Tanara, a village in district Serang in West Java. His father was a village chief and a leader of the *pesantren* in the village. The people in this village, Tanara, were known their strong adherence to religion and the village was the first center of the Muslim missionaries in Java. He was a prolific writer, and his works range from very brief articles to a substantial two-volume commentary on the Quran published in Egypt in 18887. Of these works, the great majorities were published in Egypt, and the remainder in Mecca.

#### His Academic Activities

Sheikh Nawawi grew up under the guidance of his parents. His father was a well-known *ulema* and was a leader of a *pesantren* in the area. The young Nawawi was known for his intelligence and his seriousness in study. He was also known for his love for Fiqh and memorizing Arabic poems. Besides, he was also a man of good

moral character who respected his teachers and *ulemas* and was modest and very observer of religious obligations.

After completing his religious education in *madrasah* in Java, at the age of 15, he went to Mecca to study there. He stayed there for a few years and studied under the guidance of leading *ulemas* in Mecca before returning to Indonesia to teach in the *pesantren* of his father. But he did not stay for a long period at his home and left for Mecca for the second time to teach and settle there. He taught his students at his residence as well as in Majid al-Haram by opening a *halaqah*, a system of teaching and learning that was very popular at that time.<sup>2</sup>

### **His Teachers**

In Mecca Sheikh Nawawi studied under the supervision of Khatib Sambas, Abdul Ghani Bima etc, but his real teachers were the Egyptians Yusuf Sumbulweni, Nahrawi and Abd al-Hamid Daghestani.<sup>3</sup> The following are some important teachers of Nawawi:

1. Sheikh Zaini Dahlan, a well-known Muhaddith who once became the Mufti at Mecca in Shafi'i School. Nawawi learnt about Fiqh from him.
2. Sheikh Said Ahmad Nahrawi.
3. Sheikh Arsyad Al-Banjari
4. Sheikh Abdul Hamid Qudus

5. Sheikh Muhammad bin Kanan Al-Palimbani (Palembang)
6. Sheikh Arsyad bin Abdul Shamad Al-Banjari

### **His Students**

As we have said earlier, Sheik Nawawi had stayed for some years in Mecca to learn about Islam. He returned to his native village in Indonesia to teach about Islam replacing the role of his father as the teacher in the *pesantren*. But he did not stay for a long period and returned to Mecca, not only to continue his study but also to live and teach there, especially his students who came from Indonesia that numbered into thousands.

Some of his students were like Sheikh Abdul Karim Amrullah, father of Prof. Hamka, the famous Islamic thinker from Indonesia, Kyai Ahamd Dahlan, the founder of socio-Islamic organization Muhammadiyah<sup>4</sup> in Indonesia that has more than ten million members, second biggest socio-Islamic organization in Indonesia after Nahdlatul Ulama, Sheikh Ahmad bin Abdul Latif Minangkabau, Abdul Karim Sambas and K.H. Khalil Bangkalan, one of the great *ulemas* of his time in Indonesia. Almost all the *ulemas* in Java and Madura studied under his guidance. Sheikh Nawawi exclusively introduced his students to the works of Sufism. He did not counsel his students to join a tariqah, but did nothing to prevent them from doing so.<sup>5</sup>

Among Nawawi's great students was K.H. Hasyim Asy'ari of Jombang, who later founded the biggest socio-Islamic organization in Indonesia called the *Nahdlatul Ulama* with more than thirty millions members. Besides, he was also known for his deep knowledge of Islam and became a teacher of most of the Islamic scholars in Indonesia. He also taught in one famous Islamic boarding school called *Pondok Pesantren Tebuireng* in Jombang, a small town in East Java. It is said that he studied under the guidance of Sheikh Nawawi for a period of five years during his sojourn in Mecca. Besides, these two great personalities, there are also several other important persons who became his students and later spread Islam by setting up Islamic boarding schools in Indonesia like Kyai R. Asnawi, Kyai Asy'ari Bawean, Kyai Abdul Ghaffar, Kyai Thabagus Bakri, Kyai Abdul Ghani from Bima Kyai Jam'an bin Ma'mun and many others.

In the end, it is also important for us to know about two other important personalities who had studied under his guidance. They are Sheikh Abdul Manan and Sheikh Mukhsin Masawi who, together, founded the *Madrasah Darul Uloom al-Diniyah* in Mecca. There are also Sheikh Abdul Hamid of Dagestan, Sheikh Mahfud bin Abdullah at-Turmusi, the writer of a book on Islamic jurisprudence of Shafi'i school called *Mauhibah zil Fadl* that is widely used by Muslims in Indonesia. Then there is also Sheikh Sa'id from Yaman, Sheikh Abdul Hamid Kudus and Sheikh Baqir from Yogyakarta and a lot more others his former students who had been playing great role in spreading Islam. It is impossible to name them all here as has been clearly described by Sheikh Abdullah Mirdad in his book *Nashru al Nur wa al Zuhr* that there

are more than 200 Muslim scholars from all over the world who had been studying about Islam under his guidance in Mecca.

### **His Works and His Desire of Knowledge**

Sheikh Nawawi was famous for his wide and deep knowledge of many branches of Islamic sciences. He was also well known for his patience, hard work and his moderation. He has written at least 90 books in big volumes as well as small one mainly on Tafseer, Hadith, Fiqh, Tasawuf, Arabic Grammar, etc. Many times he traveled to Egypt, Sham, and other places to meet the Muslim scholars there. There was no time for him but to teach his students in Masjid al-Haram or in his house, studying and writing. Because of his wide and deep understanding of Islam, he was known as *Sayyidu al Fuqaha wa al-Hukama al-Mutaakhirin*, *Imam al-Ulama al-Kharamain*, and *Sayyid al-Ulama al-Hijaz*. Only from his sobriquet, we will know that he had a deep and wide understanding of Islam. <sup>6</sup>

His works at first had a wide circulation only in the Arab world, particularly in those regions that followed the Shafi'ite school of Law and were better known there than in his homeland. After the proclamation of Indonesian independence, however, they were reprinted many times at various places in Indonesia, Malaysia, and Singapore – Jakarta- Cirebon, Bandung, Surabaya, Penang and Kota Bharu. Sheikh Nawawi has left many books on different branches of Islamic science. Most of his

books have been printed in Cairo,<sup>7</sup> and are widely circulated in the Islamic boarding schools in Indonesia but there are many others that have not been printed and are with his former students. Some of his books are the following:

On Islamic jurisprudence:

1. **Bahjat-ul-wasail fi-sharh-al-masail.** This book is a collection of discussions on ushuluddin, fiqh and tasawuf.
2. **Attausyikh ala sharh Abi Qasim al-Ghazi**
3. **Athimar al-yani'ah fi-Sharh al-Riyadhi al-Badi'ah**
4. **Al-Risalat al-Jami'ah bainal Ushul -al-Din wal-fiqh wa-al-Tasawuf**
5. **Sullam al-Munajad ala-Safinati- al-Shalah**
6. **Al-Aqdu-al-Thamin**
7. **Shuluk al-Jadat**
8. **Qaut-ul-Habib al-Ghorib khasiati ala-Sharh-al-Fath-il-Qarib**
9. **Fath-ul-Mujib Sharhi Mukhtashar al-Khatib**
10. **Kashifatussaja fi Sharh Safinatin Naja**
11. **Uqudullijain fi Bayani Huquq al-Zaujain.**
12. **An-Nihaya fi-Sharh al-Irshad al-Mubtadi'ien**
13. **Al-Riadh-al-badi'ah fi-Ushul al-Din**

On the history and appraisal of the Prophet:

1. Al-Ibraz al-Dani fi-Maulid Sayyidina Muhammad al-Shaid al-Acnani
2. Bughyat al-Awam fi-Sharh Maulid al-Anam
3. Targhib al-Mushtaqin li-Bayan-i-Manzhumat al-Sayyid Abi Ja'far al-Barzanji
4. Al-Durrot al-Bahiyyah fi-Khashais al-Nabawiyyah.
5. Fath al-Shamad al-Alam 'ala Maulid al-Shaikh Ahmad bin Qasim
6. Sharh Manzumat Shaikh Muhammad Dimiyati
7. Madarij al-Shu'ud ila Iktisar al-Barud
8. Al-Futuhat al-Madinah Sharh Shi'b al-Iman
9. Sharh al-Burdah

#### On Tauhid

1. Tijan al-Durari
2. Zari'ah al-Yaqin ala um al-Barohin
3. Fath al-Majid fi Sharh al-Durr al-Farid
4. Qami' al-Tughyan
5. Qatr al-Ghaish
6. Al-Nahjat al-Jadidah li Hilli Naqawat al-Aqidah
7. Nur al-Zhalam ala al-Manzumat al-Aqidah al-Awam
8. Naqawah al-Aqidah

#### On tasawuf



1. **Salalim al-Fuzhala' Sharh al-Manzumat al-Hidayah al-Azkiya' ila Tariq al-Auliya'**, this is an explanation of a book by Shaikh Zainuddin Malibari
2. **Mirqat al-Shu'ud al-Tasdiq fi Sharh Sullam al-Taufiq**
3. **Misbah al-Zulam ala al-Manhaj al-Atam fi Tabwib al-Hukm**
4. **Muraq al-Ubudiyah**, this is an explanation of *Bidayah al-Uhidayah*, a book written by Imam al-Ghazali.

#### **On Arabic Grammar (*Nahw* and *Sarf*)**

1. **fath ghofir al-khotiyyah**, an explanation of *syarh nazam al-jurumiyyah*
2. **kasyf al-maruthiyyah**
3. **al-nushus alyaqutiyyah**
4. **al-riyadh al-qouliyyah fi syarh wan nahw**
5. **al-lum'ah al-nuroniyyah fi ilm nahw**

#### **On *Tafseer***

**Tafsir al-Munir li Ma'alim al-Tanzil al-Mufasssir an Wujuh Mahasin al-Ta'wil**, it is also called *Murah labid likashf Ma'na al-Qur'an al-Majid*

#### **On rhetoric**

**Lubab al-Bayan fi 'ilm al-Bayan**

### On Arabic phonetics

#### Khilyat al-Shibyan 'ala Fath al-Rahman

These are among the books written by Sheikh Imam Nawawi that have been printed. There are many other books written by him that have not been printed or have been lost. His books are written in big volumes or in the form of small books. The small books are meant for the beginner so that they would be able to understand the materials easily.

Martin Van Bruinessen has said that Imam Nawawi Banten is the most popular writer in Indonesia. There are twenty or more books written by him in Arabic that have been published in Indonesia are top hundred popular books in Indonesia. Sheikh Nawawi wrote on almost every aspect of Islam. His books are mostly an explanation of famous and important books on Islam, written in a very simple language so that it would be easier for the reader to understand the material. And as Martin Van Bruinessen said, "It may be better to call him as a person who tried to introduce Islamic sciences than a person who has given new contribution to the development of Islamic sciences".<sup>8</sup>

Among other writers who can be compared to him, is an Egyptian writer who lived in the earlier period, Ibrahim al-Bajuri (d. 1277 AH/1861 AD), whose books are also very popular in Indonesia. Most of his books are on jurisprudence (*fiqh*), tauhid and logic.<sup>9</sup>

## **2. Muhammad Mahfudh at -Turmusi**

Muhammad Mahfudh at-Turmusi (Termas) is a well-known Muslim scholar in Indonesia. His full name is Muhammad Mahfud bin Abdullah bin Abdul Mannan al-Jawi as Shafi'i, born in Termas village, Pacitan, East Java, Indonesia on 12 Jumadil ula 1285 AH. His father, K.H. Abdullah, was a teacher in Islamic boarding school in Termas, an old Islamic boarding school known in Indonesia, established in 1839 AD in Pacitan, and most of the Muslim scholars in Java graduated from this school.

It may be because of K.H. Abdullah's education in Mecca, and all his sons were also sent to Mecca to study. Sheikh Mahfud was one of his four sons who studied in Mecca. He was an intelligent and hard working student, who memorized by heart the Holy Qur'an at his early age.

Sheikh Mahfud studied the basics of Islam under the guidance of his father and some of the Muslim scholars in Java before leaving for Mecca. But there is no written record about his departure for Mecca. However, he was the first son of K.H. Abdullah to go there and was followed later by his younger brothers K Dimiyati, K. Dahlan and K. Abdurrozaq. He studied under the guidance of Sheikh Abu Bakar Shata, a well-known Muslim scholar in Mecca at that time.<sup>10</sup>

After completing his study on *tafseer*, *hadith*, *fiqh*, *tasawuf* and Arabic literature under the guidance of Muslim scholars in Hejaz, he returned back to

Indonesia. However, after his arrival, he still spared his time to study more under the guidance of Sheikh Muhammad Sholih bin Umar Semarang, a well-known Muslim scholar in Indonesia who had been studying in Mecca for a long period. Then he returned back to Mecca for the second time and stayed there to study more about the Islamic sciences under the guidance of Muslim scholars. Among his teachers were:

1. Sheikh Muhammad al-Munsyawi (1314 AH). He learned the art of reading the Holy Qur'an from him, according to the method of Imam Hafs.
2. Sheikh Umar bin Barkat al-Syami (1313 AH), a former student of Syaikh Ibrahim al-Bajuri. (1277 AH). He studied a book called *Syudhur al-Zahab*, written by Ibnu Hisham.
3. Said Ahmad al-Zawawi al-Maliki (1316 AH). He studied *Sharh Uqud al-Juman* under his guidance.
4. Said Muhammad Amin bin Ahmad Ridwan al-Madani (1329 AH)
5. Shaikh abu Bakar Shatho al-Makki
6. Allama Abdullah al-Syarqowi (d.1227AH, his full name was Abdullah bin Hijazi bin Ibrahim al-Syafi'e al-Azhari but simply known as Syarqowi, a professor in Al-Azhar University. <sup>11</sup>
7. Shaikh al-Muhaddist Husain bin Muhammad al-Habsyi al-Makki (d.1330 AH)

He was also one of the Muslim scholars who had taught in Masjid al Haram in Mecca and a respected personality in Java for his deep knowledge of Islam. He was

also known for his proficiency in Arabic phonetics and the art of reading the Holy Qur'an. Among his books that have been printed, there is a book called *Kitab Muhibah dhil-fadl* comprising of four volumes that has been used and is still being used as a reference books in *fiqh* (Islamic jurisprudence) by the Muslims in Indonesia<sup>12</sup>

The following are some of his students who became muslim scholars

1. Kiyai Dahlan Semarang
2. Kiyai Muhammad Dimiyati Termas
3. Kiyai Kholil Lasem
4. Kiyai Dalhar Magelang
5. Kiyai Hasyim Asy'ari Jombang
6. Kiyai Muhammad Faqih bin Abdul Jabbar Maskumambang
7. Kiyai Baidhowi Lasem
8. Kiyai Abdul Muhaimin Lasem
9. Kiyai Nawawi Pasuruan
10. Kiyai Abbas Cirbon
11. Kiyai Abdul Muhid bin Ya'qub Sidogiri
12. Muhammad Baqir bin Nur Jokjakarta
13. Ma'sum bin Ahmad Lasem
14. Kiyai Sodiq bin Abdulloh Lasem
15. Kiyai Abdul Wahab bin Hasbulloh Jombang
16. Umar bin Abu Bakar ba Junaid Makkah
17. Ali bin Abdulloh Banjar
18. Muhammad Abdul Baqi al-Ayyubi al-Laknowi al-Madani

19. Abdul Qodir bin Shabir Mandailing
20. Abdul Wahab Bogor
21. Muhadist Habibulloh al-Sanggit<sup>13</sup>

**His works:**

1. Al-Siqoyah fi Asami kutub Ashabina As-Shafi'iyyah
2. Muhibah Dzil Fadl ala Sharh Muhtashor ba Fadl. This book has four big volumes and has been published by Amirah publishing house, Sharafiah, Egypt in 1915 AD.
3. al-Fawaid al-Turmusiah fi Asanid al-Qiro'at al-Sab'ah
4. Al-Badrul Munir fi qiro'at al-Imam ibn Kathir
5. Tanwir al-Sudur fi qiro'at al-Imam Abi Umar
6. Insyirah al-fu'ad fi qiro'at al-Imam Hamzah
7. Ta'mim al-Manafi' fi qiro'at al-Imam Nafi'
8. Is'af al-Mutholi' fi Sharh al-Badr al-Lami' nazm Jam'ul Jawami'. It comprises of two big volumes and the first volume has been printed in Egypt.
9. Ghuniyat al-Talabah fi Sharh al-Tayyibah fi qiro'at al-Ashrah
10. Hasiyah takmilah al-Minhaj al-Qowim
11. Nail al-Ma'mul Hashiah Ghoyat al-Wusul fi ilmi al-Ushul. It comprises of three volumes.
12. Inayat al-muftaqir fima yata'allaq bi sayidina al Hidir
13. Bughyat al-azkiyak fi bahs an karomat al-auliya
14. Fath al-Khobir bi syarh miftah al-Tafseer

15. Tahyi'ah al-fikr fi sharh ilm al-athar
16. Minhaj zawi al-Nazr fi syarh manzumat ilm al-athar (an explanation of alfiyah Suyuti in the field of Mustholah Hadith)
17. Al-Minhah al-Khoiriyyah
18. Al-Khil'at al-Fikriyyah
19. Kifayat al-Mustafid

### **3. Muhsin bin Ali al-Musawi (1323-1354 AH / 1905-1935 AD)**

His full was Muhsin bi Ali binAbdurrahman al Musawi ba'alawi al-Husaini al-Hadvani ash-Shafii. He was a great scholar and good Muslim, descended from a respected family. He was born in Palembang, South Sumatra, Indonesia on 18 Muharam 1323 AH / 22 March 1905 AD

#### **His Life and the Period of Study**

His father migrated from Hadramaut to Indonesia to spread Islam and established an organization called *Tsamrat al-Ikhwani* in Jambi, South Sumatra. This organization had three madrasahs. He died in Shawal 1337 AH.

Muhsin bin Ali al-Musawi was born in a religious family and besides studying in madrasah Nurul Iman, he also studied about the basics of religion under the guidance of his father. He continued his pursue of knowledge in madrasah Sa'adat al-

Daraini in Jambi. After the death of his father, he studied in a government school and at the same time he studied under the guidance of K.H. Idrus.

In the middle of 1340 AH / 1922 AD, he went to Mecca with his brother Abdurrahman bin Ali al-Musawi. After completing his pilgrimage, he did not return back home and instead he studied in *madrasah Shalutiah*, a famous *madrasah* there at that time.<sup>14</sup> There, he studied under the guidance of the foremost Muslim scholars to master the various branches of Islamic science. Some of his expertise is in the field of tafseer, ushuluddin, astronomy and faraid (the Islamic method of inheritance). He completed his study in 1347 AH.

After completion of his study in *madrasah Shalutiah*, he visited the land of his ancestors, Hadramaut, to meet his relatives and also to study with the prominent Muslim scholars there to deepen his knowledge in Sharia. His journey to the land of his ancestors, took three months, which gave him some benefits. One of these benefits was the completion of a book called '*ar-Rihlah al-Aliyah ila ad-Dar-al Hadramiah li Ziarati aslafina al-Alawiyah*'.

### **His Contributions to Islamic Sciences**

His career as a teacher had started when he was still in Mecca in *madrasah Shalutiah*, the *madrasah* where he was studying. Then many students came to him to study under his guidance and listening to his explanations on many aspects of Islam



and Islamic sciences. They liked him due to his superb ability in explaining the material clearly without any doubt in their minds and also due to his deep knowledge of Islam. Among those who came to listen to his lectures were prominent scholars who were also known for their expertise in Islam. During his many visits to Madinah, he always asked for the *blessing (ijaza)* of the ulemas. Among these ulemas were Muhaddith Muhammad Abdul Baqi al-Lucknowi, Abdur Rauf al-Misyri, Zaki bin Ahmad al-Barzanji, Mu'mirah Amatullah binti Syah Abdul Ghani Dahlawi, Ali bin Ali al Habshi, Abd Rauf Al-Misri, and Abdul Qadir bin Taufiq al-Shalabi.<sup>15</sup>

After completing his study in madrasah Shalutiah in 1247 AH / 1928 AD he taught there for a period of six years. After that he set up his own madrasah called *Dar al-Uloom al-Diniyah* in Shi'b Ali. In this madrasah, many students from Asia, mostly from Indonesia, Malaysia, Singapore, and other places, studied under his guidance. Among the teachers there were Amir Tengku Mukhtar, Muhsin al-Musawi, Zubayr Ahmad al-Madili, Abdul Rasyid al-Palimbani, Abdul Wahid al-Jambi, Ya'qub Firaq, and Abudul Majid. Muhsin Al-Musawi (1353/1354 AH / 1934/1935 AD), Zubayr Ahmad (1354-1359 AH/1935-1945 AD) Ahmad Mansuri (1359-1384 AH /1940-1964 AD), and Muhammad Yasin al-Padani (1384-1410 AH/1964-1990 AD) had been the principals of the Madrasah.

This madrasah was known for its strong stance in defending the traditional method of teaching and struggled in keeping its independence from the hands of the Saudi Government. But due to many reasons that arose, they surrendered themselves

to the call of the time and accepted the subsidies from the Saudi Government and hence lost its independence.<sup>16</sup>

Muhsin al-Musawi was known for his super mastery of fiqh and ushul fiqh. He was a hardworking person who would not only listen to the books read by others but would also try to possess and read them by himself.

### **His Teachers**

Among his teachers were Habibullah Maya'ba as-Sanggiti, Muhtar bin Uthman bin Makhdam, Muhammad bin Abdurrahman Zuhdi al-Bangkok-thuma al-Makky, Umah bin Abi Bakar Ba Junaid, a *mufti* (the highest Muslim cleric) in Mecca for the Shafi'i School, and Muhammad Al-Khalidi Al Yamani.

### **6. Muchtar bin Atorit (1861-1930 AD / 1278-1349 AH)**

His full name was Muchtar bin Atorit al-Bogori al Makky ash-Shafi'i. He was born in Bogor, a city in West Java on 14 Sha'ban 1278 AH. He spent his childhood studying the basics of Islamic sciences under the guidance of his father until 1299 AH when he left his home town for Jakarta to study the basics grammar of Arabic language and Islamic jurisprudence with Shaikh Uthman bin Abdullah bin Uqqail bin Yahya.

In 1321 AH, he left for Mecca to perform hajj. After the completion of the ritual, he did not return to Indonesia but stayed there to study as many Muslims did before him. He spent his time to study fiqh with Shaikh Abu Bakar bin Muhammad Shato. Besides, he also studied with the prominent ulemas in Hejaz like Muhammad Said Babushail, Husain bin Muhammad al-Haji, Muhammad Sulaiman Hasbullah, Muhammad Amin Ridwan al-Madani, Abdul Karim an-Naaji al-Husaini, Imam muhammad ibnu Ja'far al-Kattani <sup>17</sup>Muhammad bin Abdul Qdir al-Khatami, Sheikh Zainuddin (Sumba) Syekh Mustafa al-Afifi, Sayid Muhammad Saleh al-Jawawi, Sheikh Abdul Karim al-Daqistani and many others.

### **His Students**

Muhammad bin Atorit had thousands of students. This was due to the fact that he was one of the Indonesian Muslim scholars who taught in Masjid al-Haram. It is said that at least there were 400 students who attended his daily lecture (halaqah). Besides, he also taught his students in his house in Mecca.

Among his students were Sayid Muhsin bin Ali al-Musawi, Abdurrahman bin Yusuf al-Madrasi, Abdul Sattar bin Abdul Wahab al-Siddiqui, Abdus Salam bin Hasani (Betawi), Sayid bin Muhammad Amin al Jawi, Syeikhul Islam Mahmud bin Abdurrahman Zuhdi al-Patani (Pattani, Thailand), Ahmad bin Yadi bin Abdullah al-turmusi (Termas Pacitan), Hasyim Ash'ari al-Jambani ( Jombang Jawa Timur) and many other students.

**His Works:**

He has written some books in Arabic. One of his famous books is *Ithafus Saadah al-Muhaddithin bi-Mussalsali al-Hadith al-Arbain* where he has described forty hadith mufassal that have been told by Sayid Amin Ridwan al-Madani that he received from Mhaddith Abdul Ghani bin Abdul Said al-Dhlawi. *Al-Maurid fi Suyuhi ibnu At-Tarit*, *Ja'muz Swarid min Marwiyati ibnu At-Tarit* and *Taqrib al-Ma'shid fi Istihroj al-Mawqat* are books on astronomy (*ilm al-Falaq*) that have also been written by him.<sup>18</sup> He died in 1349 AH and was buried in Ma'ala in Mecca.

**5. Abdul Rauf bin Hasan (1257-1358 AH/ 1841-1939 AD)**

His full name is Abdurrauf bin Hasan bin Abdullah bin Said al-Qurani al-Indonesi. He was born in Madina on 17 Rabiul Akhir 1257 AH during the life time of Sharif Abdul Mutalib, the Amir of Hejaz. Abdurrauf belonged to the family of Ibrahim bin Hasan al-Qurani.

He memorized the Qur'an by heart when he was still young and studied the famous book of Arabic grammar, *Alfiyah ibn Malik* along with its explanation from his father. Then he studied with Sheikh Abdul Ghani bin Abi Said al-Dahlawi al-Hanafi who lived in Madina. From him he learned about books on hadith like *Sunan ibn Majjah*. Besides, he also studied with Ahmad bin Zaini Dahlan, Mufti Abdullah bin Abdurrahman Shiraq al-Hanafi, Mufti Hussain bin Ibrahim al-Makky<sup>19</sup>, Hussain

bin Muhammad al-Hafsy, Ahmad bin Abdurrahman Assegaf and some more ulemas in Mecca.<sup>20</sup>

During his lifetime, he did not stay at a particular place instead he kept on moving from one place to another, from one country to another. For example, when there was a political conflict in Mecca, he left for Egypt and then for Sham in Syria. During these visits, he spared his time to learn from ulemas in Egypt and Sham. From Sham, Syria, he went to India to visit some Indian cities like Lucknow, Delhi and Hyderabad. He also visited the madrasahs in these cities. However, there is no written record that tells whether he studied with the ulemas in these cities or not. Then he continued his journey to Malaysia and then to Indonesia where he got married with a local woman and was blessed with some children. He spent the remaining time of his life in a small island near by Madura island, an island in East Java province. He died there in 1358 AH. One of his habits was that when he visited a place or a country, he would spare his time to study about Islam from local ulemas and then taught the knowledge he received. He acquired a lot of new Islamic knowledge from these visits. He was known for his mastery on hadith and fiqh.<sup>21</sup>

#### **6. Soleh bin Jam'an, Tangerang (1297-1352AH/ 1879-1933 AD)**

His full name is Saleh bin Jam'an bin Rifai bin Abdul Samad bin Abdullah bin Habib ash-Shafi'i, Betawi. He was born in Betawi (Jakarta) on Tuesday, 19 Jumadil Ula 1297 AH. He studied the basics of Islam from his father and later from Qadi

Abdul Hamid bin Mabud, Betawi. From him, he learned Arabic grammar (*nahw and sharf*), fiqh and Islamic history. He learned about hadith and tafseer ilm al-ma'ani, bayan and badi', also fiqh and faraid from Mufti Sayid Uthman bin Abdullah bin Uqqail.<sup>22</sup>

He left for Mecca to study Islam and stayed there for some times. He studied with Hasan bin Muhammad al-Habsy, a famous Mufti in the Shafi'i School in Mecca and also a famous muhaddith (traditionist), and Alawi as-Saqaf (his full name is Alawi bin Ahmad bin Abdurrahman Muhammad as Saqqaf al-Makky, 1255-1335 AH, born in Mecca and studied Islam from his father, Sayid Abdurrahman, a Mufti in Shafi'i School in Mecca. After memorizing Qur'an by heart, he studied with Sayid Ahmad Dahlan, Sayid Muhammad al-Habsy and Umar bin Abdullah al-Jufri al-Madani. He wrote about 20 books on Islam. Two of his famous books are *Fawaidul Makiyah fi ma Yahtajuhu assadatu as shafiyah* and *fathul alam bi ahkamil Islam*.<sup>23</sup>

After completing his study about Islam and Islamic sciences in Mecca, he left the city for his homeland Indonesia and taught there. Many students from different places, mostly from West Java, came to study under his guidance. He was famous for his deep knowledge and spent the remaining of his life teaching the community and giving them guidance in their religious life. Besides, the above mentioned books, he wrote the following books also;

1. Adabul Alim wal Muta'alim

2. Adab el-Kadhi
3. Risalah fil angkihah wa-surutiha
4. Risalah fil falaq wa istizhari al- awqat wa alqibla bir rubu'i al mujib.

#### **7. Arsad bin As'ad al- Bantani al-Makky (1255-1353 AH / 1839-1934 AD)**

His full name is Arshad bin As'ad bin Mustafa. He was born in Manis village, district Banten in West Java on 18 Zulqad'ah 1255 AH / 1839 AD when his father was in Hejaz. During his early years, he studied Islam from his uncles and left for Mecca when he was only 12 years old in 1263 AH to pursue his study there under the guidance of Shaikh Uthman bin Hasan Dimiyati. Besides, he also studied with his father who gave a full attention to his study. He was also lucky enough to study with Ahmad bin Zaini Dahlan, one of famous Indonesian ulemas who lived in Mecca, about fiqh, nahw and shirah nabawi (the history of the Prophet). Some of his teachers were Shaikh Nawawi bin Umar Banten, Shaikh Abu Bakar Shato al-Dimyati (the author of *I'annah al-Talibin*), and Muhammad bin Hussain al-Habsy al-Makky (his full name is Muhammad Hussain al-Habsy al-Makky, a famous traditionist and a master in Islamic jurisprudence who became the Mufti in the Shafi'i School in Mecca)<sup>24</sup>.

Besides, he also specialized in the field of hadith under the guidance of a famous traditionist in Madina, Shaikh Abdul Ghani bin Said al-Mujaddidi<sup>25</sup>. He also attended the halaqah of Muhaddith Falih bin Muhammad al-Zahiri, Shaikh Ali bin Zahir al-Witri and Shaikh Abdul Jalil Baradah.<sup>26</sup>

During his lifetime, Shaikh Arshad bin As'ad was known for his fond of knowledge and spent most of time on study with many great ulemas of Hejaz. Besides he was also known as a mujahid. It is told that in 1311 AH, he returned to Java to visit his relatives in Banten, West Java. At the same time, there was a conflict between the Muslims and the Buddhists. The Dutch Government, the colonial ruler of the time, lent its hands to solve the conflict. But the decision given by the Dutch Government was clearly in favor of another group, the Buddhists. This triggered the Muslims to rise their heads against the ruling. The tension heightened and the physical conflict between the two groups could not be avoided. This physical conflict took some lives, mostly from the Buddhists. Realizing the worsening of the situation, the Dutch Government arrested the Muslim leaders and sent them to exile in Manado, Sulawesi. Among those leaders who were captured was Shaikh Arshad bin As'ad. Shaikh Arshad tried to escape from the jail but to no avail. He could not return back to Mecca. Knowing his difficulty to escape, he decided to stay there and taught the people about the religion. The people in Manado and the community in the island of Sulawesi respected him. The people from outside the island also knew him.

Among his students were Ahmad bin Hussain bin Shaleh Jandan al-Alawi, Alawi bin Abdurrahman bin Samit and Muhammad Yassin bin Muhammad Isa Padang. This is how Shaikh Arshad bin As'ad spread the knowledge when he was in exile in Manado. He dedicated himself of the service for the community until the end of his life on 4 Zulhijjah 1353 AH.<sup>27</sup>



## **8. Muhammad Yasin bin Muhammad Isa al-Padang ( 1916-1990 AD)**

His full name is Abu al-Faid Ilmuddin Muhammad Yassin bin Isa laudiq al-Padang (Padang, a city in West Sumatra province Indonesia). He was a famous muhaddith (traditionist) who was born in Mecca in 1335 AH when his parents were moving from Padang to Mecca to settle there.

### **His period of study**

In his early age, he was under the guidance of his father, Shaikh Muhammad Isa, and his uncle, Shaikh Mahmud. From these two personalities, he received the basic knowledge of the religion before starting his journey for seeking knowledge that was started in 1346 AH in madrasah Salutih in Mecca. He completed his schooling there in 1354 AH and continued by joining the *halaqah* in Masjid al-Haram. It is said that the system of learning was very popular at that time and according to a reliable source, there were at least 60 halaqah held in Masjid al-Haram for different branches of religious knowledge.

During this period of seeking knowledge, he studied under the guidance of different teachers. Among his teachers were:

1. Shaikh Umar bin Hamdan al-Mahrusi (1368 AH). He learned from him about the books on tradition.
2. Allama Muhammad Ali bin Husain bin Ibrahim al-Maliki (1368 AH)

3. Allama Syaikh Umar bin Junaid (1354 AH). He was a mufti for the Shafi'i School in Mecca.
4. Shaikh Sa'id bin Muhammad al-Yamani ( 1352 AH)
5. Shaikh Abi Ali Hasan bin Muhammad al-Mishat al-Maliki
6. Shaikh Said Muhsin bin Ali ( Indonesia )
7. Shaikh Ibrahim bin Daud al-Pattani
8. Said Alawi bin Abbas al-Maliki
9. Said Muhammad Amin
10. Shaikh Ahmad al-Mahillati
11. Allama Shaikh Ubaid illah bin al-Islam al-Sindi al-Deobandi (Mu'jam al-Wajiz, Imam al-Hafiz Abi al-Faidh Ahmad bin Muhammad bin Siddiq p. 22)
12. Allama Husain bin Ahmad al-Faidh Abad who also was called Husain bin Ahmad al-Madani <sup>28</sup>

According to a book called *Bughyah al-Murid* by Shaikh Yasin that has not been printed yet, he said that there were 700 teachers he ever studied with. This claim was supported by the explanation given by his student Ustaz Mahmud Mamdukh in his book called *I'lam al-qasi wa al-dani biba'dhi ma 'ala min asanid al-padani* that has been printed.

### **His students**

Among his students were many great ulemas in Asia. Because it has been a fact that almost all the former students of *Dar-al-Uloom* Mecca studied with him during his lifetime. Hence there should be thousands of students, it includes those students who came to listen to his lecture in the month of Ramadhan during the last fifteen years of his life, and also those pilgrims who came to him during hajj period to ask for *sanad* of Hadith in the period of about forty years. Hence it is true that he had thousands of students during his lifetime.<sup>29</sup>

When he taught his students, he provided several schemes for them. This was so due to the fact that the number of his students were thousands and there were students who especially came to him to study in a certain period of time.

- Sometimes he held seasonal lecture, it is a lecture that is once or twice a year. This lecture was held especially when he taught hadith *musalsal*. For example, he held the lecture on every *'Ied-al-Fitri* where there was a number of ulemas of Mecca along with their students came to his house to listen to his lecture. The number of the students generally would be more or less 50 person who came simultaneously. Those who came to him at this time, were mostly the ulemas from Madinah, Jeddah, Kuwait, Bahrain and some other places along with their students.
- A seasonal lecture was held on every tenth day of Muharram (ashura'). During the day, his house would be full of guests who wanted to listen to

his lecture on the benefits of the ashura' and asking him to bless them with the hadith *musalsal*.

- Weekly lecture. This lecture was held when he was getting old because this kind of lecture was held daily during his young age. Many students from Jeddah and Mecca came to listen to his lecture.
- Accidental lectures. These lectures were held accidentally. For example when he paid a visit to foreign lands or the foreigners who came to him during hajj period or *umrah*. On this particular occasion there would be some kind of gathering or dinner where he would give a lecture to the visitors who came at that time.

### **His works**

It is an undeniable fact that Shaikh Yasin was a great ulema who contributed to Islamic sciences. He has written some 60 books on different branches of Islamic science and most of his books have been printed and widely circulated among the Islamic boarding schools in Southeast Asia and also in Mecca. Some of his books are the following:

### **His books on fiqh**

1. Bughyat al-Musytaq Syarh lam'I Syaikh Abi Ishaq, 2 volumes
2. Hasyiah al-Asybah wa annatho'ir fee al-furu' al-fiqhiyyah
3. Hasyiah ala Qawaid al-Kubro li izuddin ibni Abdis Salam.
4. Tatmim ad-Dukhul ta'liqot 'ala madkhol al-wushul ila ilm al-ushul
5. Ad-Darrun Nadhid hawasy ala kitab at-tamhid
6. Al-Fawaid al-Jinniyyah hasyiah ala al-Mawahib al-sanniyyah syarh al-Fara'id al-bahiyah fi nazm al-Qawaid al-Fiqhiyyah fi Syarh al-asybah wa an-Naza'ir ala mazhab as-Syafi'iyyah
7. Syarh manzumat az-Zubad li-ibn-Ruslan
8. Al-fawakih al-jinniyyah syarh manzumat al-qawaid-al-fiqhiyyah
9. Takliqat ala lam'I as-Syaikh abi Ishaq
10. Idho'at an-Nur al-Lami' syarh al-Kawakib as-Syathi' nazm Jam'u al-Jawami' , dalam dua jilid
11. Tasynif al-Masami' nkhotmi jam'u al-Jawami'
12. Hasyiah ala Kitab at-Talattuf Syarh at-Ta'rif fi Ushul al-Fiqh
13. Nail al-Ma'mul Hasyiah ala Lub al-Ushul wa Syarh Ghoyat al-Wushul 4 Jilid
14. Thabaqat as-Syafi'iyyah al-Kubro
15. Thabaqat as-Syafi'iyyah as-Syughra
16. Thabaqat al-Ulama al-Falaq wa al-Miqat
17. Thabaqat Masyahir an-Nuhat wa-tasalsulihim
18. Thabaqat ulama al-Ushul wa al-Qawaid al-Fiqhiyyah

### **His books on Arabic grammar and rhetoric**

1. **Manhal all-ifadah ala risalah al-Bahs wa-al-Munazarah**
2. **Al-Riyadh an-Nadhirah Syarh nizam al-lali al-muntasirah fi ma'qulat al-asyrah**
3. **Risalah fi al-mantiq**
4. **Husnu as-Siyaghah Syarh kitab durus al-Balaghah**
5. **Al-as'ilah al-bayaniyyah risalah fi al-bayan ala tariqat as-sual wa-al-jawab**
6. **Bulghat-al-Mustaq fi ilmi al-isytiaq**
7. **Tasynif as-Sam'I muhtashar fi ilmi al-wadh'I**
8. **Hasyiah ala risalat hijr zadahu fi-al-wadh'I**
9. **Syarh ala risalat al-Adhdi fi-al-wadh'I**

### **His books on isnad and the art of telling the hadith**

1. **Mathmah al-wujdan fi asanid as-Syaikh Umar bin Hamdan, three big volumes**
2. **Ithaf al-Ihwan bi-ikhtisar matmah al-wujdan**
3. **Tanwir al-Basyirah bituruq al-isnad as-Syahirah**
4. **Faidh ar-Rahman fi tarjamat wa-asanid as-Syaikh Halifah bin Hamd ali Nabhan**
5. **Al-qaul al-jamil bi-ijazat samahat Ibrahimi Aqil**
6. **Faidh al-Muhaimin fi tarjamat wa-asanid as-said Muhsin al-Musawi**
7. **Al-Maslak al-jali fi tarjamat wa asanid as-Syaikh Muhammad Ali**
8. **Al-wasl ar-Rati fi tarjamat wa asanid as-Syihab Ahmad al-Mahillati**
9. **Asanid ahmad bin Hajar al-Haitami al-Makki**

#### 10. Al-Wasl as-Sami bi Ijazat as-Said Muhammad al-Hasyimi

Shaikh Yasin al-Padani died in Mecca on Friday, 28 Zulhijjah 1401 AH / 20 July 1990 AD and was buried in Ma'la. He is regarded as one of the important Muslim scholars in the present period. Prof. Abdul Wahhab Ibrahim Abu Sulaiman has said that Shaikh Yasin al-Padani has enliven the dying science of tradition that has been generally forgotten by the Muslim scholars in this period. Hence it will be wrong to say that he is the greatest traditionist in the 15<sup>th</sup> century AH.<sup>30</sup>

#### 9. Hasyim Asy'ari 1871- 1946 AD

His full name is Muhammad Hasyim Asy'ari, son of K. Asy'ari. He was named as a *mujahid* due to his contribution to the Indonesian struggle of independence from the Dutch. He was born in his grandfather's house in Nggedang village in the north of Jombang, a town in East Java, on 14 February 1871 AD.

Up to the age of 13, he was studying under the guidance of his parents. Besides, he started teaching as a reserve teacher in his father's *pesantren*. At the age of 15, he started his journey of seeking knowledge in various *pesantren* in Java. Among these *pesantren* are Pesantren Wonokoyo (Probolinggo), Pesantren Langitan (Tuban), Pesantren Trenggilis and Pesantren Kademangan (Bangkalan, Madura). He also once studied in Pesantren Siwalan Panji (Sidoarjo) for a period of five years. While studying in this *pesantren* he was married to the daughter of the *kyai*. This was so

because the *kyai* was impressed by the knowledge and character of young Hasyim Asy'ari.

After getting married in 1891 AD when he was 21 years old, Hasyim Asy'ari and his wife went for hajj in Mecca but unfortunately, his wife passed away there and he returned back to Indonesia alone. Realizing his position, he decided to return back to Mecca and studied there for a period of seven years.<sup>31</sup>

Among his teachers in Mecca were Shaikh Mahfud Termas, Alawi bin Ahmad as-Saggaf, Hussain bin Muhammad al-Habsy, Shaikh Abu Bakar Shato, Shaikh Rahmatullah bin Khalil al-Hindi (the author of famous *Izhar-ul-Haq*), Shaikh Muhammad Abid bin Hussain al-Maliki and many other teachers. Then in 1900 he returned back home to teach in his father's *pesantren* in Gedang village<sup>32</sup>

After teaching in the *pesantren* that has been established by his grandfather, K. Uthman, he set up his own *pesantren* in Tebuireng. He started the *pesantren* by bringing along with him 28 students from *pesantren* Gedang. It should be kept in mind that in the tradition of *pesantren*, it is a normal tradition if a student has completed his study in a *pesantren*, and wants to establish his own *pesantren*, he will bring along with him a few students to study in his newly established *pesantren* with the permission and the blessing of the *kyai*. Permission from the *kyai* is very important because it is a sign of blessing from the *kyai* to the young *kyai* so that he will be able to start imparting knowledge he has acquired to the students he brought with him from



his former *pesantren*. It is also hoped that the students taken from the old *pesantren* will help in nurturing the new *pesantren* by helping the young *kyai* in teaching the new students who, usually, join the new *pesantren* as well as helping the young *kyai* in organizing the *pesantren*.<sup>33</sup> This is a tradition of *pesantren* in Indonesia to develop itself and establish its branches from the beginning of its establishment until this time.

Besides his teaching career in Pesantren Tebuireng Jombang that has produced many *ulemas* in Indonesia, Hasyim Asy'ari was also active in politics as well as social organizations. From his Pesantren Tebuireng was born the biggest socio-political organization in Indonesia, the Nahdhatul Ulama. It is said that the members of this organization is reaching the number of more than 30 millions of the 200 millions the Indonesian population. The success of Hasyim Asy'ari in organizing his *pesantren* is beyond doubt. As there are more than 1000 students at the time, there are hundreds of *pesantren* that have been established by his former students. Some of these *pesantrens* are even bigger than Pesantren Tebuireng itself. These *pesantrens* are Pesantren Lasem, Pesantren Rembang in Central Java, Pesantren *Darul Uloom* Peterongan and Pesantren Mamba'ul Ma'arif Denanyar in Jombang, Pesantren Lirboyo in Kediri (at present, it has more than 6000 students), Pesantren Asembagus in Situbondo, a town in East Java and many more *pesantrens*.

## **The role and the contribution of KH. Hasyim Asy'ari in the development of Islam in Indonesia**

The development of *Pesantren* Tebuireng cannot be separated from the personal character of KH. Hasyim Asy'ari. Not only traditional Muslims have recognized his contribution, but also by modern Muslims and the Dutch Government as well, the colonial ruler of Indonesia at that time. His success was because of his ability to read and recognize the political situation of the time and place himself as an inspiration for the birth of socio-political organizations having nationalism or religion as the ideology. For example, the PNI (*Partai Nasional Indonesia*, Indonesian National Party) founded by Soekarno with nationalism as ideology or Muhammadiyah, the second largest socio-political organization in Indonesia, founded by KH. Ahmad Dahlan in 1912 with Islam as ideology.

Between the period of 1912 until the death of KH. Ahmad Dhlan, there were always differences among the *kyai*, the traditional Muslims leaders, and the *ulemas* in Muhammadiyah, the modern Muslims, on certain aspects of Islamic laws and practices. To accomodate these difference, a forum of discussion called *Taswirul Afkar* was established by KH. Wahab Hasbullah, a former student of KH. Hasyim Asy'ari, and KH. Mas Mansur from the modern Muslim group.<sup>34</sup> However, KH. Hasyim Asy'ari put himself independently between the two poles. He did not oppose the stand taken by the nationalists and the modernists as long as they did not forbid the traditionalists from performing their practices. This stand was shown by not

forbidding KH. Wahab Abdullah in joining the movement. One should remember that in the tradition of *pesantren* in Java, when the *kyai* does not approve an action taken by his student, the student would definitely follow the teacher (*kyai*).<sup>35</sup>

In the beginning of 1923, PERSIS (Persatuan Islam, Islamic Association), an Islamic organization, came into being in Bandung, West Java. The members of this association had an unsympathetic feeling towards the traditionalists, a group led by KH. Hasyim Asy'ari, especially to their religious practices. Moreover, the modernists also had similar feelings towards the traditionalists after the death of KH. Ahmad Dahlan. They seemed to have been concentrating themselves on political obsessions rather than discussing religious matters with other Muslim groups, especially the traditionalists, like the reading of *qunut* in the Morning Prayer, the number of *rakaat* in *taraweeh*, etc. They overtly insulted the ideology and practices of the traditionalists. The same insult was also displayed by the PERSIS (persatuan Islam, Islamic Union) overtly about the practices of *selamatan* (a Javanese religious tradition for asking the blessing of God), visiting the grave and *talqin* (it is the reading of a prayer, usually performed by a *kyai* immediately after the burial ceremony, that contains a guide for the dead in answering the questions given by the angels in their death) by the traditionalists. According to PERSIS and Muhammadiyah, these practices are *shirk*, *khurafat* and are regarded as big sins.<sup>36</sup>

To defend the practices they believe them to be correct and to contain the continuous attacks by the non-traditionalists, the traditionalists decided to set up their

own organization. This decision was taken as the follow up of the failure by the *Sarekat Islam* (the Muslim Association) as the main body for the Muslims in Indonesia to challenge the colonial rule due to the perpetual conflict between the elite in the association. *Nahdhatul Ulama* was born as the result of this conflict. Also, the conflict in the elite of *Sarekat Islam* led to the withdrawal of *Muhammadiyah* and the socialist group from the membership of the association in 1921. The members of *Sarekat Islam* who lived in urban areas tended to join the *Muhammadiyah* whereas members who lived in rural areas joined *Nahdhatul Ulama*.

During the fourth Islamic congress held in February 1926 in Bandung, almost all the suggestions and opinions of the traditionalists regarding the preservation of religious practices that include the practice of following one out of four known Islamic schools of thought (*mazhab*) were all turned down by the modernists who dominated the congress. As a result, KH. Hasyim Asy'ari gave severe criticism on the modernists and decided to activate *Nahdhatul Ulama* as the basis of struggle for the traditionalists. The *Nahdhatul Ulama* that was established in 1926, was based on certain following principles:

1. To strengthen the relationship between the ulemas from four different Islamic schools (Maliki, Hanafi, Shafi'i and Hanbali).
2. Providing the guidance for the Islamic institutions regarding the books and materials to be taught.

3. Spreading the Islamic teachings that are in line with the teachings of the four schools.
4. Providing the aid for building the mosques and *pondok pesantren* (traditional Islamic boarding school).
5. To increase the number of madrasahs and improve its organization
6. To help and provide assistance to the orphans and the needy.
7. To start the process of establishing companies and economic institutions for improving the economic condition of its members.<sup>37</sup>

KH. Hasyim Asy'ari had been playing the role of a peacemaker whenever conflicts occurred among the Muslims in Indonesia. Both the Muslim groups in Indonesia, the traditional Muslims and the modern Muslims respected equally. This respect was shown by their unanimous decision to elect him as the *Rais Am* (supreme leader) of the newly established organization, *Majlis Islam A'la Indonesia* (Supreme Islamic Body in Indonesia), that was set up together by the two groups.

As a leader, KH. Hasyim Asy'ari had some distinct personal characteristics. In the *pesantren*, he always gave special attention to bright students who would become leaders or ulemas someday. He would give them his personal touch by acquainting them with the knowledge and skills of organizing *pesantren*. Then he would help them in paving the way for establishing a new *pesantren* by, for example, getting them married with the daughter of a rich person who later would be able to help him in establishing the new *pesantren* financially. He also helped the young *kyai* by sending

some of his students to the newly established *pesantren*. He even visited the *pesantrens* of his former students to know about the development of the *pesantren* or asking the young *kyai* whether he needed some help. This was the practice followed by KH. Hasyim Asy'ari in establishing new *pesantrens*. Besides he also paid special attention to the sons of *kyai* who studied in his *pesantren* by putting them together in a room especially reserved for them. He treated them like this because he knew that these young men would definitely replace the position of their fathers once they return home.

KH. Hasyim Asy'ari also contributed in uniting conflicting Muslim organizations into one single organization. He took a non-cooperative stance towards the colonial rulers. This stand has been shown by the action taken by most of the leaders of the traditional Muslims by exiling themselves in rural areas to avoid the contact with the colonial ruler centered in the urban areas. He refused to accept a medal given by the Dutch Government.<sup>38</sup>

During the Japanese occupation of Indonesia, KH. Hasyim Asy'ari was put as the director of Religious Affairs Office for Java and Madura by the Japanese Government. He was also chosen as the *Rais Am* (the leader) of the *Masyumi* (Majlis Shura Muslimin Indonesia, the Supreme Body of the Indonesian Muslims), a Muslim political party, when it was founded in 1946. Based on the presidential decree no. 294/1964, he was awarded a position as a National Independence Hero, an award given to him as a reward for his contribution to the Indonesian nation in its struggle

for independence from the Dutch from 1945 to 1947, the period in which the Dutch wanted to reestablish their colonial power after the declaration of independence by Indonesians on 17 August 1945.

The award was given by the Indonesian government for his firm stance against the colonial power shown in his fatwa issued during the Dutch military aggression in Indonesia. The fatwa is the following:

1. The Indonesian independence that was declared on 17<sup>th</sup> August 1945 should be defended at every cost.
2. The Indonesian Republic, as the sole legitimate government, has to be guarded and helped.
3. The Dutch is the enemy of the Indonesian people who wanted to come back to Indonesia to reestablish its colonial power with the help of its ally, the British.
4. All the Muslims must raise their heads, especially the members of the Nahdhatul Ulama, against the colonial power, the Dutch and its ally.
5. This call is a call for a holy war, jihad, and is a must for every Muslim in the distance of 94 kilometers, and those who live in beyond 94 kilometers should help those who raise their arms against the colonial power materially.
6. Forbidding the Muslims to travel with the Dutch ships.<sup>39</sup>

The call by KH. Hasyim Asy'ari received a tremendous response, especially from the traditional Muslims. The influence of KH. Hasyim Asy'ari was so powerful that he was successful in developing Pesantren Tebuireng as the biggest and the most

important *pesantren* in Java in the 20<sup>th</sup> century. Many great ulemas in Indonesia, especially those in Java and Madura, were the products of the Pesantren.

KH. Hasyim Asy'ari was also a productive writer. He wrote many books in Arabic. Among the books written by him that are being used as a reference in some pesantrens, and the books that have been printed, are the following:

1. Al-Tibyan fi al-Nahyi 'an muqata'atil arham wa al-qaraib
2. Adab al-'alim wa al-muta'alim
3. Al-Tanbihat al-wajibat li man yasna' al-mawlid bi al-Mungkarat
4. Al-Risalah al-jami'ah
5. A-Qanun al-Asasi li jam'iyat Nahdat al-Ulama
6. Almawaiz
7. Hadist al-maut wa 'Asrat al-Sa'ah.
8. Al-Nur all-Mubin fi mahbbah sayyid al-mursafin
9. Hashiah Fath al-rahman
10. Durar al-muntahirah fi al-masa'il al tis'a asharah (on tasauf)
11. Al-risalah al-tawhidiyyah
12. Ahl-al-sunnah wa al-jamah
13. Al-Qala'id fi bayan ma yajib min al-'aqa'id

Besides, there are also a number of articles that were published in many newspapers during his lifetime.<sup>40</sup>



Besides those ulemas stated above, there are many other ulemas in Indonesia who contributed significantly to the development of Islam in Indonesia and many other writers who wrote on Islam in Arabic, Indonesian or even in local languages. But it is impossible to describe all of them in this thesis. However, it should be kept in mind that it was they who became the pioneer for the birth of many new writers of present time who have written different kinds of books on different religious topics in Arabic, Indonesian as well as many other local languages. Many of these books became the reference in some *pesantrens*, Islamic colleges and Islamic universities in Indonesia.

One of the popular writers in Indonesia is Abdul Hamid Hakim (1893-1976), who was born in West Sumatra. He wrote five books on fiqh, ushul fiqh and akhlaq (ethics). His books have been widely used as a reference in many religious high schools in Indonesia. All those books are written in Arabic and the most popular among his books is *al-Mabadi' al-Alawiyah*, a book on ushul fiqh.

Dr. Hasybi as-Syiddiqie (1904-1973), was born in Lokseumawe, in the Aceh Province. He is the most productive writer on Islam and has written about 34 books in Indonesian and all of them have been printed and published. Almost all his books received tremendous response from Islamic academicians and some of his books, especially the books on hadith are recommended for the students in Islamic universities in Indonesia. *Tafseer an-Nur* that comprises of 30 volumes about 200 pages each, has been published for the first time in 1973 and *Tafseer al-Bayan*, comprises of 4 big volumes and published in 1966 for the first time, are among his

popular books in Indonesia. The author is considered a scholarly ulama with original ideas. The character of this commentary is sober and scholarly. A careful explanation is given of the meaning of words and sentences as well as an explanation of the historical situation that caused certain revelations to be sent down. Conclusions on its application to our present-day life are left to the reader to draw for himself. A general introduction to the study of Islam is the voluminous manual *Al-Islam* by Hasbi As-Shiddiqie. He has also written a history of, and introduction to, the study of the Tradition.

A more recent and productive writer from Java, KH. Bisri Mustofa from Rembang, Central Java, has written more than twenty books in Javanese that includes *Tafseer al-Ibriz*, in 3 volumes, and is very popular among the Muslims in Java. KH. Misbah Bangilan, Tuban, Asrori Ahmad from Wonosari are two other writers who have translated some classic books into Javanese. KH. Muslih from Mranggen, Central Java, is also a productive writer, especially on *tarekat* (Sufism).

Abdul Majid Tamim from Pamekasan, Madura, an island in East Java, has written more than ten books in Madurese that includes almost all the branches of Islamic sciences. These books are mostly the translation from Arabic texts. In Sunda highlands, West Java, there are also some books on Islam that have been written in Sundanese mostly by Ahmad Sanusi from Sukabumi, West Java. He was the founder of *al-Ittihadiyah Islamiyah* organization that merged with *PERSIS* in 1952. R. Ma'mun Nawawi bin R. Anwar also wrote some risalah (sort stories). Lastly, there is one great

ulema and a poet from Bogor, West Java, Abdullah bin Nuh, who has written some books on Sufism.<sup>41</sup>

## NOTES.

<sup>1</sup>Rasyid Daud, DR., Juhud ulama Indonesia fi al-Sunnah, (Unpublished Ph.D thesis, Al-Azhar University, p.73).

<sup>2</sup> Rasyid Daud, DR., Juhud ulama Indonesia fi al-Sunnah, (Unpublished Ph.D thesis, Al-Azhar University), pp. 34-35.

<sup>3</sup> Ibrahim Ahmad, Sharon Siddique and Yasmin Hussain, ed. Reading Islam in southeast Asia, (Institute of Southeast Asian Studies, Singapore, 1985), p. 73)

<sup>4</sup> This organization was founded by KH.Ahmad Dahlan on 18 November 1912 in Jokjakarta, his stay in Mecca lasted for several years to study religious sciences including the works of the Egyptian reformist Muhammad 'Abduh. The Muhammadiyah has become one of the three of four most important religio-educational and social movements through the island of Indonesia as well as the most powerful current reformist movement in Muslim Southeast Asia, see: John L. Esposito, The Oxford Encyclopedia of Modern Islamic World, (Oxford University Press, Oxford, 1995), vol. III. p.168.

<sup>5</sup> Ibrahim Ahmad, Sharon Siddique, and Yasmin Hussain, ed., Readings on Islam in Southeast Asia, (Institute of Southeast Asian Studies, Singapore, 1985), p. 75.

<sup>6</sup> Rasyid Daud, *Ibid.*, p. 36.

<sup>7</sup> Some of his books that have been published in Cairo on grammatical field, a Commentary to the Ajrumiyyah 1881, lubab al-bayan, 1884, in the field of doctrine Dhari'at al-yaqin, etc. see : C. Snouck Hurgronje, Jawa Ulama in Mekka in the Late Nineteenth Century, Reading on Islam in Southeast Asia, Compiled by Ahmad Ibrahim, Published by Institute of Southeast Asia Studies, Singapore, 1985 page:75

<sup>8</sup> Bruinessen Van Martin, Kitab Kuning Pesantren dan Tarekat, 3<sup>rd</sup> ed. (Mizan, Bandung, 1999), p. 143.

<sup>9</sup> *Ibid.*, p. 43.

<sup>10</sup> S.H. Muhammad, Mengenal Pondok Tremas dan Perkembangannya, To know Pondok Pesantren Tremas, ( Tremas, Pacitan, Indonesia, 1986), p. 31.

<sup>11</sup> Rasyid Daud, *op. cit.*, p. 43.

<sup>12</sup> Dhofier Zamahsayari, Prof., DR. Tradisi Pesantren, 2<sup>nd</sup> ed. (LP3 ES Jakarta, 1983), p. 91

<sup>13</sup> Rasyid Daud, *op. cit.*, pp. 53-55.

<sup>14</sup> This Madrasah was built by Maulana Muhammad Rahmutullah. The author of the famous book, *Izharul Haq*. He was born in 1233 A.H. at Muzaffar Nagar, UP. India. See, Al-'Anaqid al-Gholiyah, (Maktaba Nu'mania, Deoband UP. India, 1408 A.H), p. 44.

<sup>15</sup> His full name was Abdul Qadir bin Taufiq who was known for his expertise in fiqh and ushul fiqh of Hanafi School. Naturally he was born in Tarablis in Sham in the year of 1295 AH. After completing his education in his native place with the ulemas there, he moved to Madina in 1317 AH and lived there. He also studied with the ulemas in Hejaz. Among his teachers was Muhaddith bin Sulayman al-Misri. Then he taught his students in his house. It is said that some Muslim scholars from India and Sham came to visit him to ask for his opinion in order to solve their religious problems. (see, *Tasyrif al-Asma'* pp. 317-218), Rasyid Daud, *op. cit.* p. 78.

<sup>16</sup> Azra Azyumardi, Prof, DR, MA. Renaissance Islam Asia Tenggara, 1<sup>st</sup> ed. (The Islamic Renaissance in Southeast Asia) (PT Remaja Rosdakarya, Bandung, 1999), pp.155-56.

<sup>17</sup> His full name was Sa'id Muhammad bin Ja'far al Kattani al-Hasani al-Fasy. Born in Morocco in 1274 AH and died on 16 Ramadhan 1345 AH. He was a historian as well as a muhaddith (a master in the field of Tradition) who wrote many books. See: *Fahrasul faharis wal Isbat* by Abdul Hayyi al khatani.vol. I p. 515.)

<sup>18</sup> Rasyid Daud, *op. cit.*, p. 61, see: Tansyif al-Isma' pp. 542-544 and Siar wa - al-Tarajim, p. 1278.

<sup>19</sup> His full name was Hussain bin Ibrahim bin Hussain bin Abid al-Malik. He was a Mufti in the Maliki School. He was born in 1222 AH and studied in Al-Azhar University and wrote some books. He moved to Mecca and taught in Masjid al-Haram, see: *Juhud Ulama Indonesia fi Hifz al-Sunnah*, p. 62.

<sup>20</sup> Rasyid Daud, *op. cit.*, p. 93. See: *Tansyif al-Asma'* p. 300.

<sup>21</sup> Rasyid Daud, *op. cit.*, p. 94.

<sup>22</sup> His full name is Uthman bin Abdullah bin Uqqail bin Umar bin Yahya al-Alawi al-Hasani al-Jawi who became a mufti in Jakarta during his life.

<sup>23</sup> See; *Siar wa al- Tarajim* p. 156

<sup>24</sup> Rasyid Daud, *op. cit.*, pp. 67-68..

<sup>25</sup> His full name is Abdul Ghani bin Abi Said al-Mujaddidi, a famous traditionist who was born in Delhi, India in 1235 AH who moved to Madina in 1272 AH and died there in 1296. He was a student of two famous traditionists in India, Shaikh

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Muhammad Ishaq al-Dahlawi and Shaikh Mahsusullah bin Rafi'uddin al-Dahlawi, see: *Fahras al- faharis wa al-Isbat*, vol.II, pp. 758-59

<sup>26</sup> Rasyid Daud, *op. cit.*, p. 67.

<sup>27</sup> Rasyid Daud, *op. cit.*, p. 72)

<sup>28</sup> He was born in India in 1296 AH. He studied in Dar-al-Uloom Deoband under the guidance of Shaikh al-Hindi, Mahmud al-Hasan Deobandi. In 1316 AH he left for Madinah along with his parents. There he studied with Shaikh Amdad-Ullah al-Ghangowi (India) in Mecca. He taught tafseer, hadith and fiqh when he was in Madinah. Students from all over the world came to study under his guidance. Shaikh Yasin al-Padani was one of his students. In 1338 AH he returned back to India and spent his time teaching the students in India. Tansyif al - Isma' hal: 170-171/ Daud Rasyid, p. 172.

<sup>29</sup> Rasyid Daud, *op. cit.*, p. 172.

<sup>30</sup> Azra Azyumardi, Prof. DR., Renaissance Islam Asia Tenggara, 1<sup>st</sup> ed. (The Islamic Renaissance in Southeast Asia) (PT Remaja Rosdakarya, Bandung, 1999), p. 156.

<sup>31</sup> Khuluq Lathiful, Drs, MA. Biografi KH. Hasyim Asy'ari, (The Dwn of the Awakening of Ulama; The Biography of KH. Hasyim Asy'ari) (LkiS Yogyakarta, Indonesia, 2000), pp.15-16.

<sup>32</sup> Rasyid Daud, *op. cit.*, p. 108

<sup>33</sup> Dhofier Zamakhsyari, Prof. DR., Tradisi Pesantren. ( LP3ES, Jakarta,1983), p. 195.

<sup>34</sup> *Ibid.*, p. 97.

<sup>35</sup> Khuluq, *op. cit.*, pp. 76-77

<sup>36</sup> Khuluq, *op. cit.*, p. 80.

<sup>37</sup> Dhofier, *op. cit.* p. 98.

<sup>38</sup> Khuluq, *op. cit.*, pp. 125-26.

<sup>39</sup> Khuluq, *op. cit.* p. 110., see also; Zamakhsari Dhofier " KH. A Wahid Hasyim 77-78, Piagam Jakarta)

<sup>40</sup> Khuluq, *op. cit.*, pp. 41-42.

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<sup>41</sup> Bruinessen, *op. cit.*, pp. 144-45.

## CONCLUSIONS

The nature and courses of the development of Islamic sciences in India and Indonesia have not been similar in many respects owing to various factors including differences in the historical experiences of two peoples. India has had close trade relations with the Arab world since ancient times, which was strengthened in the wake of the advent of Islam. The early interaction of the Arab Muslims with the people over here accelerated the transmission and the subsequent development of Islamic sciences in Indian sub-continent. India's geographical position played an important role in the consolidation and the development of Islamic culture here. Its land mass is contiguous with the countries where Islam had established itself shortly after the advent of Islam in Arabia. As the message of Islam went across the Indian sub-continent, resulting in the ever increasing number of its adherents here, the need for the proper arrangements for the teaching of Islamic sciences was felt more acutely. A number of Muslim scholars from the heartland of Islam came to India and settled here. This way the initiation of the teaching of Islamic sciences in India took place in quite an early period. The establishment of the Muslim rule here by and large is significant in the consolidation of the Islamic cultural tradition here. Several phases are observed in the development of the relations between India and the Muslim world, they are:-

1. The first phase was the Indo-Arab trade relation
2. The direct military contact with the Muslim rulers
3. The Ghaznavid dynasty when Islam spread to almost every corner of India
4. The period of Gauri dynasty from Afghanistan



5. The period of Delhi Sultanate
6. The Moghul dynasty established by King Babar

Some of the Indian Muslim rulers, starting from the Ghaznavids, Tughlugs and Mughals had great passion for the development of Islamic sciences in particular and knowledge in general. They gave a great attention on imparting of Islamic sciences by establishing various *madrasahs* and other Islamic institutions in India during their rule. Besides the ulemas in India have also played a very important role in the development of Islam further the significant sections of the population responded positively to these endeavours.

Islamic sciences have grown and spread among Indian Muslims through two institutions, the first one, named *maktab* or *madrasah*, the second one, private institutions called *jamiah*. Both of them are running with financial assistance from common Muslims in the country. Because of the high quality of teaching and education of Islamic sciences here, a large battery of prominent *Ulema* emerged from these institutions of Islamic learning and left deep influences over the life and thinking of not only the Muslims in India but also outside it.

Although Islam entered in Indonesia some centuries earlier, but the significant development of Islamic sciences in Indonesia occurred only after the 19<sup>th</sup> century. Very little attention was paid by the Muslim rulers in Indonesia towards the establishment of Islamic institutions in the past, though these Muslim rulers had plenty of opportunities to develop the Islamic institutions in Indonesia.

The geographical position of Indonesia has isolated Indonesia from the center of Islam in the Middle East. Historical records have reinforced the view that the stumbling

block for the development of Islamic sciences in Indonesia was the period of 300 years of Dutch occupation in this country. Shortage of resources was other main problem that affected the prospects of the development of standard Islamic institutions in Indonesia.

The first half of the 19<sup>th</sup> century was the beginning of the emergence of the Muslims in Indonesia. The century was marked with the increasing number of Indonesians who went to Hejaz to study Islam there. Hajj was the most important factor that has played the role of transmitting the Islamic knowledge to the Indonesian people from the ulemas at the centers of Islam, especially Mecca in Saudi Arabia as the most important center of the time.

Islamic sciences have developed and progressed in India and Indonesia mainly through Islamic Institutions organised by the Muslim scholars. Most of these institutions are financially supported by the common Muslims in this region. The Islamic institutions in Indonesia and India mainly can be categorised into two models. Firstly, the old-fashioned model, where the modern sciences have no place, only pure Islamic sciences are taught here. This fact can be observed in Darul Ulum Deoband and other institutions affiliated to it.

One of the main objects of the Darul-Ulum was to provide the Indian Muslims direct access to the original sources of Islamic Learning; produce learned men with missionary zeal to work among the Muslim masses and to create true religious awakening among them towards classical Islam; ridding the prevalent Islam in India of innovation and unorthodox practices, observations and beliefs that had crept into it and to impart instruction in classical religion. At this point, mention must be made of the chief characteristics of the *Darul-Ulum* phenomenon. First, while upholding the fundamental

goals of Shah Waliullah and Sayyid Ahmad, it underlined the need to adopt methods appropriate to the changed political environment of post-1857 India that necessitated the Indian Muslims to turn inwards. Second, *Darul-Ulum* was intended as a movement rather than an institution. Indeed over the decades it has become one. The third characteristic of Deoband is its strong aversion to governmental patronage. This institution has made a rich contribution towards the development of Hadith literature. Its teachers have not only brought out commentaries on important books of Hadith, but have also written *hashias* (explanatory notes) on some important books of Hadith and have translated certain books in Urdu.

It was Darul Ulum which inspired schools such as Mazahirul Ulum at Saharnpur and so many other madrasas in India which are feeding Darul Ulum Deoband. Teaching of Hadith has always occupied a place of pre-eminence among the traditional institutions in the whole country. It is made clear to its every student that the aim of their education in this institution is not to prepare for a lucrative job or to accumulate degrees. It is a religious education, pure and simple, to prepare a group in the community which is always ready to revive the *sunnah* of the Prophet (s.a.w) and uphold the name of God.

Another type of Institutions emerged in India, in the late 19<sup>th</sup> century, where in addition to the classical subjects, modern Arabic and English languages were made integral part of the new syllabi. Natwatul Ulema is the representative of this type of Institution. It has attempted to strike a balance between the erstwhile Madrasatul Ulum (Muhammadan Anglo Oriental College) - now transformed into the Aligarh Muslim University- and Darul Ulum Deoband or Faragi Mahal, Lucknow. Maulana Shibli Nu'mani, a Professor of Persian and Arabic at the M.A.O College, Aligarh, Maulana Abdul Hai, were prominent leaders in the cause of this new reform movement. This institution has been successful to

reform course of classical Arabic and replaced it with the Modern Arabic, so that the students of this institution could write and speak it with a certain amount of ease and the students of this institution can write and speak it with a certain amount of ease.

The Nadwatul Ulama, came into existence in 1894. Towards fulfilling its avowed aim in the matter of educational reform, it decided to establish an ideal educational institution, which should not only provide education in religious and temporal sciences but also offer technical training. It set for itself the task of preparing a syllabus and a course of studies in the context of modern trends in education without compromising the basic religious aspects. This was to enable the pupils to evolve an Islamic pattern of life that would meet the demands of the time. It also aimed at establishing in northern India, a Central Library cum-Center of Study and Research on Islamic Ideals and Thought by bringing out suitable literature. The Nadwatul Ulama is an ideal centre of education which is the blending of two patterns; old and new. It is gratifying to note that products of the Nadwa today are well versed both in writing and speaking the modern Arabic language, since they know modern Arabic well, they can keep pace with the new thinking and recent trends in the Arab world.

The most important institution that has been playing great role in the development of Islamic sciences in Indonesia is called *pesantren* (traditional Islamic boarding school). The *modus operandi* of imparting Islamic sciences in the *pesantren* usually consist of religious discourses and teaching in mosques. However, with the new facets of teaching the concept of Madrasa emerged, which were usually located in or around the premises of the mosque. *Tebuireng* is one important *pesantren* that has been playing a very important role in the development of Islamic institutions in Indonesia. Besides, the *Pesantren* is also

regarded as the pioneer in the establishment of many other Islamic institutions, especially in Java and Madura. The *Tebuireng*, founded by KH. Hasyim Asyari in 1899 equip their students not only with Islamic learning but also make them proficient in the modern knowledge. The idea behind this was that there were a number of students who came to study in the *Pesantren* not to learn about religious knowledge only, but they also wanted to know the modern sciences.

It was *Tebuireng* that has introduced modern sciences into Islamic traditional institutions in Indonesia because its founders realized that education should also meet the needs of a new society, which was under the impact of the modern education. Since *Tebuireng* represented a new experiment in Muslim education, it introduced changes in the syllabus of traditional education to the needs of the modern ages. Another significant development in *Pesantren Tebuireng* was that some additional courses like the art of speech, language courses (the Dutch and English languages), typing, and some other skills that were thought to be beneficial for the students in the future were introduced in this institution.

With the introduction of university education in Indonesia it was also felt that the *madrasah* curriculum should be revised in so far as it could accommodate the merits of modern education without losing its religious character. For this KH. Wahid Hasyim, son of KH. Hasyim Asyari, the founder of *Tebuireng* felt the need of a *madrasah* where modern as well as religious education would be imparted side by side. He also suggested that the teaching of classical books should be confined to the selective group of the students who really wanted to study them. The teaching of all classical books to all the

students would be useless and time wasting, because there were a number of students who came to study in the Pesantren not to learn about the classical books but to know the modern sciences offered by the Pesantren's curriculum and receive some religious knowledge.

In the beginning *Madrasah Bahrul Ulum* Tambakberas was prescribed like other traditional institutions in Indonesia, and was simply a small building with small number of students. But due to the efforts of KH. Wahab Hasbullah, it developed into a big Islamic institution equipped with modern facilities with large number of students. This Pesantren reached its peak during the period of KH. Najib Wahab, the son of KH Wahab Hasbullah. Under the leadership of KH. Najib Wahab, Pesantren Bahrul Ulum registered some improvements. This has been shown by the increasing number of the hostels for the students and the establishment of some new educational facilities. Besides, during the tenure of KH. Najib Wahab, the school for Qur'anic teaching was established. There, the students, who were interested in studying the Holy Book, would be able to satisfy themselves in the madrasah. This institution is an institution of great repute and is very much popular with the eastern region of Java. It has primary and secondary classes and prepares students up to under graduate level.

One of commendable works that *Bahrul Ulum* had done is that it set up an academy called *Akademi Bahasa Arab* (the Academy of Arabic Language) in 1983. In 1986, this academy was converted into *Bahrul Ulum University* by opening some new faculties and departments. By opening the university the teachers of Bahrul Ulum wanted to produce such type of educated Muslims who might be well versed with the Islamic

thought and learning and also be aware of the new trends and ideas that were changing the face of the world. Besides the tendency among students and parents is that after completing the education in the Madrasah, the students hope that they will be able to study in a higher institution. It is gratifying to note that *Bahrul Ulum* has always kept in view the basic principle that the course of study must reflect the needs of the changing times.

Another important Mohammedan Institution located in *Ponorogo*, East of Java is called *Darussalam*. It is an Islamic institution that consistently develops its own idealism and braving itself in breaking the age-old tradition of religious teaching in Indonesia. The aim of this institution is to develop a high character, a broad knowledge, a sound body and independent thinking. With the help of visiting teachers from Al-Azhar in Cairo, pupils are taught to speak Arabic in such a way that some of them continue their study in Cairo without difficulty. This Darussalam was the first seat of modern centre of Islamic learning structured on the lines which could be called an amalgum of Aligarh Muslim University and Al-Azhar University in Cairo.

The Darussalam focussed its attention primarily on the teaching of Islamic religious teachings as eternal programme of life. Another major aim and purpose of Darussalam was to bring the teaching of Arabic as a living language since it held the key to the understanding of the noble Quran. Besides every effort was made to see that students could speak and write modern Arabic easily and fluently. It also introduced those modern courses of study whose knowledge was essential to the Ulema for rendering

an effective service to Islam. The *Darussalam* has produced exemplary servants of Islam and high-ranking scholars who can well be presented as model to the world of Islam.

In general we can conclude that the role of *madrasa* or *pesantren* whether in India or Indonesia in imparting Islamic sciences among the Muslims masses is very significant. These are the places where the Ulama such as Maulana Abdul Hai, Malualana Zakaria Kandhalvi and other reputed Muslim scholars have received and transmitted their Islamic knowledge. In Indonesia these institutions have successfully produced many great and reputed Ulama such as Syeikh Nawawi Banten, KH. Hasyim Asyari, Syeikh Mahfud Turmusi etc. Modern educational expansion under the umbrella of the western civilizational onslaught has created more problems than it has really solved. Because of the qualitative and quantitative change in the realm of knowledge, new challenges have been posed to the religious educational institutions and the outlook of the people. Muslims have been beset with the problem and are longing for a solution which would cater to their needs based on their peculiar ethos.

In India the Muslim community would not depend on the government for their religious education; they had to run their own schools, for they wanted their youth to know better about their religion. However, there are certainly many institutions run by the private bodies who receive financial aids from the government. Yet it is a matter of fact that a large number of traditional Islamic institutions have made it a policy not to accept the government aids, they feel proud in running their institutions by the contributions of the common Muslim masses. They have been adopting this policy to ensure these institutions



remain immunised from the undue interferences in the syllabi and day to day functioning of these Islamic institutions.

In India the Muslims community would not depend on the government for their religious education; they had to run their own schools for they wanted their youth to know better about their religion. Apart from these facts, we could not neglect many *madrasah* run and managed by private bodies, received a major share of their finance from the government, but we find many traditional institutions take pride in not accepting any grant from the government. Because they believe that the basic motivation for establishment of these institutions was to revive in the Muslim community its original cultural and religious identity. As matter of fact any institution which wanted to develop education along the lines different from the prescribed policy of the Government had to find its own finances. Yet another deterrent to the government aid was the fear of interference in the syllabus and day to day functioning of the schools.

In Indonesia, the steps were taken by some leading *madrasahs*, though being private Islamic schools, that they should accept the curriculum prescribed by the State's Religious Affairs Department. In this curriculum, a private *madrasah* is to apply 30% of religious education and 70% of general subjects. The religious education consists of the study of Qur'an, hadith, fiqh, akhlaq (ethics), Arabic and Islamic history. The rest, 70% are general knowledge like arithmetic, geography history, etc. Such a situation was created for the *Madrasahs* affiliated to the government, that their leaders were in great dilemma. For example, the curricula adopted by *Bahrul Ulum of Tambakberas* (Jomband, East of Java) continued to be framed on the lines of the government policy. In order to

overcome the negative impact of the government curricula, the Bahrul Ulum imparts the students some extra religious education. The step has been taken by providing compulsory lectures to the students in religious knowledge with the help of some religious books held in their free periods. Also the *Halaqa* system of teaching is used in this process. This step has been taken by other *Pasentrans* also who have the same curriculum in their Madrasahs. Such compulsory lectures are given every day after the prayers. There, in the *Halaqah* system the teacher reads the books and the students gather around him and note some important points given by him.

It is very clear now, the motivation behind the establishment of the most Islamic institutions in Indonesia recently is not purely for imparting the religious sciences only. Of course there are a few number of *madrasah* which keep their original type, but most of *pesantren* in the present time will not survive if they do not pay any attention for the demand of modern times. Because the parents of the students want them to link up with institutions of further education. It is easier for children to move up the educational ladder if they begin in state schools or private schools of a similar standard. In other words, the students of *pesantren* or *madrasah* are not sufficiently qualified for entrance to state universities where the parents of students want to send their children. In such a situation the original aim of the Madrasahs or Pasentran, which is to produce highly qualified Ulema in religious sciences, is badly affected. Because the emphasis is shifted from religious sciences to the modern sciences, so a major blow to the cause of the Pasentrans and Madrasahs and a great disappointment to the Muslim community who want to stick to the high ideals of Islam.

However, new strategies have been devised by some Pasantrens to overcome the problems created by the system. Pasentrens like *Tebuireng* and other Islamic educational

institutions founded their own private university to ensure continuation of education for the students of their highest classes. An example of this type of college the " University of Hasyim Asy'ari " in Tebuireng can be mentioned. Founding such a private university is, however, easier than achieving an acceptable standard of education and getting recognition from the government based on satisfactory standards. This new type of private Islamic theological training at university level has made great advances for *pesantrens* in Indonesia.

In an era of globalisation, the prospects of increased interaction and exchange of the peculiar experiences of the Islamic Sciences' in India and Indonesia should lead to the better ways of development of these sciences in the days to come for reorienting the huge masses of the muslims in particular and the common people in general, who inhabit these countries.

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