

- i). *The Deoband School stood for "definite religio-political goals with limited sphere of influence," Discuss. (2007)*
- ii). *The Ulemas of Nadwah attempted to make a synthesis of Modernism of Aligarh and Conservation of Deoband in their syllabus. Discuss. (2002)(1998)*
- iii). *Briefly discuss impact of movements for reform – Sheikh Ahmed Sirhindi, Shah Waliullah, Aligarh, Deoband and Nadwah – on Muslims of sub-continent. (1991)*
- iv). *The two distinct if not conflicting trends in the intellectual life of the Muslims, one modernist led by Sir Syed Ahmed Khan and the other aimed at conserving Old Values and resisting Westernism led by Ulemas of Deoband and Nadwa were reconciled and synthesized by Allama Iqbal. Discuss. (1996)*
- v). *Briefly analyze the contributions of Deoband, Aligarh College, and Anjuman Himayat-e-Islam in generating Muslim consciousness and building momentum for the creation of Pakistan. (1994)*

1. Introduction

- 1.1. Brain-child of Haji Mohammad Abid and toil of Maulana Mohammad Qasim Nanautvi (Founder Principal)
- 1.2. Deoband movement was launched to counter Aligarh Movement which reconciled with British rulers and Western civilization.
- 1.3. It was struggle for welfare and renaissance of Muslims through orthodox religious teaching.
- 1.4. Shah Waliullah (1703-1762) was mentor (*guru*) of the movement – Shah Abdul Aziz and Syed Ahmed Shaheed were other pioneers (in philosophy).

2. Credo of Deoband Movement:

- 2.1. In initial stages, it concentrated on diversity of thought among various sects and on purifying the traditions of Islam from alien influences / unhealthy practices.
- 2.2. Maulana Qasim had come in conflict with the British during War of 1857 – he objected Western thoughts. The institution / movement was committed to religious nationalism in India.
- 2.3. The pioneers were orthodox *ulema*, whose credo was the defence of religion as the only panacea to save the distinct identity of Indian Muslims.
- 2.4. The movement adopted a moderate posture and was neither extremist nor ultra orthodox. Spread religious education commendably

3. Other Personalities:

- 3.1. Maulana Shabbir Ahmed Usmani extended his services without remuneration
- 3.2. Shaikh ul Hind Maulana Mahmud-ul-Hassan was very dynamic (he was instrumental in bringing Aligarh and Deoband closer by minimizing differences)
- 3.3. Haji Imadullah and Maulana Mahmood Hassan were of high caliber but lacked public appeal / popularity (they were only teachers – did not join the movement)

4. Influence / Impact of Deoband:

4.1. Education:

- 4.1.1. Attracted large number of students from various parts of India and abroad – in 1931, enrolment was 900 from UP, NWFP, Bengal and Bukhara
- 4.1.2. Educational standard was maintained that soon it was rated as the most prestigious seat of Islamic learning after Al-Azhar University, Cairo.

4.2. Religious:

- 4.2.1. The plan was to train enough *ulema* to be able to spread Islamic philosophy – The movement produced:
 - 4.2.1.1. Maulana Ashraf Thanvi, 4.2.1.2 Maulana Ehtisham ul Haq Thanvi
 - 4.2.1.3 Maulana Ubedullah Sindhi
- 4.2.2. Quran, Hadith, Arabic, Islamic jurisprudence, philosophy and Islamic history were main disciplines – *fatwas* of Deoband Ulemas were considered authentic in the sub-continent.

4.3. Administrative

- 4.3.1. The institution provided administrative guidance to other educational institutions in syllabus, conduct of examination and teaching techniques – it had acquired the status of an informal university – this further facilitated spread of Islamic education in India.

4.4. Political

- 4.4.1. Leaders of the movement aimed at closer relationship with Sultan of Turkey.
- 4.4.2. Maulana Ubedullah Sindhi and Maulana Mahmood Hassan supported Turks and Afghans against British in WW-1.
- 4.4.3. Madni Group under Maulana Hussain Ahmed Madni aligned with Congress
- 4.4.4. But another group under Maulana Ashraf Thanvi and Maulana Shabbir Ahmed Usmani counteracted the influence of Congress on Deoband – helped Quaid-e-Azam in Pakistan movement – they were more popular among masses.

4.5. Social

- 4.5.1. Like Aligarh, successfully awakened social consciousness of Muslims through religious education.

5. Deoband versus Aligarh

- 5.1. Deoband *Ulema* were very effective in combating anti Islamic missionaries but could not provide any solid leadership (unlike their mentor – Shah Waliullah)
- 5.2. On the other hand Sir Syed Ahmed Khan revitalized and re-evaluated the ideas of Islam in the light of the progressive philosophy of Shah Waliullah and became successful in resolving intellectual crises created by traditional thinking and fundamentalism. He provided effective and solid leadership to the community.
- 5.3. Aligarh movement, unlike Deoband, was very popular and instrumental among the Muslim masses

- 5.4. The two movements had philosophical cleavages – widened gulf between them from the beginning. The authorities of the two institutions remained engaged in controversy.
- 5.5. While Sir Syed forbade Muslims to join Congress, a group of Deoband ulema, led by Maulana Madni joined Congress.
- 5.6. Sir Syed was reconciliatory while Deoband Ulemas were deadly against British – they even established their own government in their areas of influence for some time. Political tension existed between the two until 1947.
- 6. Conclusion
 - 6.1. Deoband had a limited sphere of influence due to its narrow approach and selective adoption of the philosophy of its mentor.
 - 6.2. The most progressive tool (*ijtihad*) of Shah Waliullah was adopted by Sir Syed who became popular among the rulers and the Muslim masses.
 - 6.3. Deoband *Ulema* remained wavering and grouped themselves with conflicting credos (aligning with Ottomans against British in WW-1 on the one hand and joining Hindu dominated pro-British Congress on the other) – Thus they lost appeal of masses.