

Socio Religious Impact and Brief History of *Dār ul ‘Uloom Karāchī*

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Abstract

The meaning which the word “*Madrassa*” bring forth in the Arabic language is the same which is given to word “School” in English language. Nevertheless, in olden days the word “*Madrassa*” was brought into use for the higher educational institutions in which the subject of Islamic law was taught routinely and occasionally other subjects, contrary to elementary schools which were usually recognized as “*Kuttab* or *Maktab*”. The usual word which is employed for the modern Arabic word, however is “*Jamia*”. Now a days, the *Madrassa* is such type of school in which Islamic law and theology is taught, usually affiliated with a Mosque and sponsored by the charitable trust which is widely known as “*Wafaq*”. Such as religious institutions brought revolutionary changes in the religious, economic and social set up of the Muslims of the Sub-Continent. Islamic culture, education and learning were promoted in the Sub-Continent with the efforts of religious scholars. When Muslims of Sub-Continent faced decline, these religious institutions also received



great loss. But Muslim thinkers and Ullama motivated the “*Deeni Madaris*” without losing courage. Therefore, these *Madaris* proved extremely effective in the field of teaching and learning, the reason behind the effectiveness was the motivation of the Ullama who were playing important role. The prominent personalities like Maulana Muhammad Abid, Maulana Muhammad Qasim Nanotvi and Maulana Rasheed Ahmad Gangohi established Dar ul Uloom Deband in 1867, concentrating the religious and moral values of the Muslims. The objective of this article is to investigate the status, socio impact, and multi-dimensional role of the religious educational institution “Jamia Dar ul Uloom Karachi” in Pakistan. Jamia Dar ul Uloom Karachi was founded by Mufti Muhammad Shafi on Shewal 11, 1370 AH. (June 1951) at Nanak Wara and later on it transferred to Korangi, Karachi, on Shaaban 15, 1376 AH. (March 17, 1957). This article will further explain how Jamia Dar ul Uloom Karachi was established in Karachi aimed prevalent Sufi shrines hegemony and practices and continued to grow in the environment. In a society, such as postcolonial Pakistan, faced with dramatic educational and strategic institutional transformation after the partition. Jamia Dar ul Uloom Karachi was able to show case itself as a different religious institution as well as imparting education in other subject too.

Keywords: Dar ul Uloom Karachi, Impact, social

Introduction

Dar ul Uloom was initiated as a small Arabic school in Masjid-e-Chatta which was later on shifted to the present place and transformed into Dar ul Uloom, Deoband.¹ Masjid-e-Chatta was also abode of the notable sufi Hazrat Baba Farid Ganj-e-Shakar for his meditation.² Maulana Muhammad Qasim Nanautavi and Maulana Rashid Ahmad Gangohi laid

the foundations of Dar ul Uloom Deoband.³ Maulana Mehmood ul Hasan was the first student of madrasa and first teacher was Mullah Mehmood.⁴ Haji Abid Hussain collected funds for the first time for madrasa and the enrollment of the students in the first year was 78.⁵ Maulana Nanautavi was not satisfied with the establishing of a madrasa at Deoband but he also wanted other Muslims to start such madrasas at different places to create a network of madrasas throughout India. His initiative, untiring effort and energy resulted soon in opening of new madrasas at Saharanpur, Muradabad and Nagina (Bijnore) and other places in Western U.P. Mazahir ul Uloom of Saharanpur and Qasim ul Uloom of Muradabad always looked towards Deoband for motivation and evaluation.⁶ In a short span of time Dar ul Uloom Deoband became a great seat of learning in the Subcontinent, attracting students from all over India and even from outside. A network of madrasas also opened all over India on this pattern preserving and preaching the ideals of Dar ul Uloom Deoband.⁷ The curriculum adopted for madrasahs was largely based on Dars-i- Nizami with minute modifications. The founders of Deoband laid emphasis on the study of Quran and Hadith and other transmitted sciences on the pattern of the syllabus adopted by Shah Waliullah in the Madrasa *Rahimiyah*.⁸

Dar ul Uloom Deoband and its Principles for Madrasa Establishments

From the 1870s the number of Deoband madrasas in northern India continued to grow. By 1880 there were approximately 12-15 madrasas that identified themselves as Deobandi and by the end of the century the number increased.⁹ The influence of the Deobandi brand of Islam was reaching as distant as Chittagong to the east, Madras to the south and Peshawar to the west.¹⁰ Although the Deobandi madrasas had reached into modern day Pakistan with the Partition of India, the numbers remained low but continued gradually to grow with passage of time. Maulana Nanautavi

identified the following principles and guidelines for maintaining the integrity of the Dar ul Uloom approach in education.

1. Madrasa leaders should always follow the ways and means to increase the donations and encourage those around them to do the same. 2. Madrasa leaders should always try to carry on giving food to increase their numbers. 3. Madrasa leaders should always put the needs of madrasa before their own personal needs. All important madrasa related decisions must be taken in consultation with Muhtamim (Rector/Vice Chancellor). Failure to carry all stakeholders on board will make the madrasa weak. 4. Instructors in the madrasa should carry out similar view to that of the Dar ul Uloom objectives. Instructors should not be jealous of other fellow instructors, not egoistic and should not pursue individual agendas. 5. Teaching materials which are proposed for the given year should be prepared beforehand otherwise madrasa will not flourish. If madrasa has a large student body and poorly proposed agenda, the madrasa will ultimately fail. 6. The madrasa should remain self sufficient regard funding. If this not possible, the madrasa can remain open to donations, but must be very selective with regard to whom they are taken from. 7. The share of government and the rich also seems dangerous. 8. The donations from those who do not wish name and fame are blissful. Good intention of the donor is a cause of establishment for the madrasa.¹¹

These principles initiated by Maulana Nanautavi further supported and helped the growth of Deoband school of thought in India.¹² While looking into these principles Maulana Nanautavi's foresight can be seen that he advised Ulema to stay away from political influence and also to be watchful of their own personal desire and wishes becoming hindrances to the growth and development of madrasas.¹³ With the spreading of the Deoband ideals of Dar ul Uloom, he identified geography and

individual instructors as having the potential to sway the madrasa network from its core values. One important theme was giving free food to students which has major attraction for poor. This is an early indicator that Deoband madrasa network was focused on serving for the non needy people. The other important theme principal was staying away from the government and distance from the government input in the madrasa. Maulana Nanautavi intention was purity and keeping Deoband brand of Islam on track of imparting quality education.¹⁴ There were divisions among Deobandi leadership on the issue of on going British occupation of India.¹⁵ The division was on creation of a separate Muslim state and shifted into the new dominions of independent states created after the partition. The division led to an alliance of three individuals who disassociated themselves from the Indian National Congress and anti colonial attitude in India; Ashraf Ali Thanvi and his disciples Maulana Shabbir Ahmad Usmani and Maulana Zafar Ahmad Usmani.¹⁶ In 1945 the Usmanis formed their own political group, Jamiat Ulema-i-Islam (JUI) and campaigned strongly for the establishment of Pakistan.¹⁷ After the establishment of Pakistan in 1947, the JUI remained focused on the intent to shape Pakistan into an Islamic state. With the Deoband background and history formed in an anti colonial stance, JUI continued these efforts at their forefront throughout the next decade. With the doors now open to Pakistan for Indian Muslims, an influx took place and thus an expansion of Deoband madrasa network. Noteworthy madrasas such as Dar ul Uloom, Karachi, Jamia Uloom ul Islamia in Binori Town, Khair ul Madaris in Multan, Dar ul Uloom Haqqania, Akora Khattak and Jamia Ashrafia in Lahore were established soon after the partition by Deobandi scholars who shifted to Pakistan.¹⁸ Madrasas of different sects continued to expand throughout

Pakistan and new business opportunities offered greater contributions to the emerging madrasas throughout Pakistan.

History of Jamia Dar-ul-Uloom Karachi

After the establishment of Pakistan, the Ulema belonging to Deoband School of thought consider it better to introduce a system of education on the basis of Quran and Sunnah. The *Madrasa* Dar-ul-Uloom Karachi has been established keeping in view the rules and regulations and teaching methods of Dar-ul-Uloom Deoband. This institution introduced the learning process according to the teachings of Quran and Sunnah and pro-launched Islamic knowledge of Science. Ulema of Deoband had not accepted the teaching methods and learning process of Western World. The Ulema of this institution had started the teaching parallel to the Western Teachings. The Dar-ul-Uloom Karachi also adopted the same way of teaching and learning, according to the methodology of Deoband. In short Dar-ul-Uloom Karachi is the religious Madrasa working on the foot steps of Deoband Ulema. Gradually, Dar-ul-Uloom Karachi have been introduced the worldly knowledge with the passage and requirement or need of the time. Anyhow, according to the booklet titled: Dar-ul-Uloom Karachi the introduction is given as under: This would have been a system which aimed at providing the education of Quran and *Sunnah* in all its perfection, as well as an equally perfect education and training of modern sciences and arts without any anti-religious content or prejudice. Had this been accomplished, the ill-fated gulf between secular and religious education which stood as bridged at the very outset. At that stage, it was clear that the model of the Dar-ul-Uloom established under duress at Deoband in India during the secular, even anti-religious, period of British rule was not sufficient, and there was no room for the subordinated education of Aligarh. The educational approach of the Nadwa was not enough where only history and literature were singled out to be the core and pivot of Islamic studies, at the cost of the rest of Islamic

sciences. What the country was needed at that time, an all-embracing system of standard education and training, in all its perfection, featuring the two kinds of education, the religious and the worldly, at one platform under one roof. The programme of this institution is given as under:

It is often felt that the education in schools and colleges is still working on the trail left by the British masters, and these institutions are simply producing clerks instead of experts in the sciences and arts. Due to this fact our present society is facing an ever-declining state of affairs. So far as the purposeful and standard religious education and its grooming is concerned, neither allowed nor introduced properly. It is an universal fact that “knowledge, Islamic knowledge in particular, goes hand in hand with the following of *Sunnah* and the spirit of the great forebears of Islam. Unless one is trained and groomed to imbibe in personality, their ways and temperaments, no matter how high one has reached in worldly knowledge, intellect and research, one carries no weight in Islam.”¹⁹

The Establishment of Dar-ul-Uloom Karachi

According to its booklet, this institution was founded by Hazrat Maulana Mufti Muhammad Shafi keeping in view the two objectives, the sole purpose of his life: “The first was to struggle for the implementation of the Shari’ah of Islam in Pakistan while the second objective was to establish a Dar-ul-Uloom at Karachi which was to be a befitting institution of higher Islamic learning in a metropolis. The first two years were consumed in formulating the Objectives Resolution that now forms part of the Constitution of Pakistan and in striving for an Islamic constitution of the state. The struggle was lace with grave handicaps and the integral support needed in the effort was meager. But, the aim was so important that he remained preoccupied with it in a degree that nothing effective could be done to establish the projected Dar-ul-Uloom.”²⁰ At the time of the establishment of Pakistan, Karachi had two distinctions, on the one hand it was the capital of Pakistan and the city

of millions of Muslims, but on the other hand it had no central institution which could take care of the religious needs of its enormous population. It was felt necessary to establish such an institution that could serve the religious requirements of the people at large. For this reason, in June 1951 Hazrat Maulana Mufti Muhammad Shafi, established an Islamic Madrasa in old school building located at Nanakwarah²¹ At the beginning he had only two teachers and a few students in this Madrasa.²² Anyhow, with the passage of time the students started arriving in from all over the provinces of Pakistan. In addition to that, students from India, Burma, Indonesia, Malaysia, Afghanistan, Iran, Turkey and other Islamic countries also started coming in this learning institution. From this modest start, it was within a very short span of time that Dar-ul-Uloom Karachi has been turned into a fortified fortress of Faith in the Muslim world.²³ It became the home of the seekers of the knowledge, bequeathed by the Holy Prophet (S.A.W.), a virtual pivot for those who would carry the call of Islam universally. Such was the rush of students that the fairly large school building became too small. At that time, something turned up as sheer grace from Allah Ta'ala. The constant prayers of Hazrat Mufti were answered, and his true concern for this centre of Islamic learning found its base. A 56 acres plot of land located in Korangi, along with a two-storied building, cemented well and a diesel engine was donated to Dar-ul-Uloom for the good pleasure of Allah by Haji Ibrahim Dadabhoy of South Africa.²⁴ May Allah accept his gesture and reward him in the best possible manner here in this world and in the Hereafter. On this donated property, another concerned Muslim: “Haji Abdul-Latif Bawany *Marhum* spent a sum of one hundred thousand rupees personally and on behalf of his family as well as fifty eight thousand rupees collected from his friends. This helped to raise the necessary structures for the institution. According to March 17, 1957 this institution has been shifted to Korangi and in the old building there were departments of Hifz,

Nazirah, Tajweed and Qira'at.²⁵ At present Dar-ul-Uloom Karachi is a great centre of learning and training in religious sciences. It had produced thousands of scholars, Hadith masters, Qur'an commentators, jurists, writers, judges and Fatwa authorities who have been serving in the way of Islam and carrying the message of Islamic ideology. The contribution made by Dar-ul-Uloom for the promotion of *Deen* has made it a great institution in the eyes of the people of Pakistan. "This home of knowledge and wisdom is a tower of light for all those who need it, and praised Allah for that".²⁶

Mufti Muhammad Shafi (1897-1976), the Founder of Jamia Dar-ul-Uloom Karachi

Maulana Muhammad Shafi Usmani was the first Grand Mufti of Pakistan who was one of the Khulafa of Hazrat Shaikh Maulana Ashraf Ali Thanvi.²⁷ He was born in Deoband, a city of the Saharanpur district in Uttar Pradesh in Sha'ban of 1314 AH. At the age of five, he commenced Qur'anic studies under Hafiz Muhammad Azim. He studied Persian from his father, Maulana Muhammad Yasin Usmani and got secular education under the guidance of his uncle, Maulana Manzur Ahmad. He learned Tajweed by Maulana Qari Muhammad Yusuf Mirthi and then enrolled at Dar-ul-Uloom Deoband at the age of sixteen in 1327AH and completed his education at the age of twenty four in 1335AH.²⁸ When he completed his education, Maulana Habib-ur-Rahman appointed him to teach the lower classes and then very soon he was appointed to teach the higher classes. He taught for twenty-seven years until 1362 AH. During this period, approximately thirty thousand students from all over the world benefited from his knowledge and wisdom. During this period he managed the Dar-ul-Ifta at Dar-ul-Uloom Deoband, where the juristic questions were arriving from all over the world. He served there as the Grand Mufti prior to the Partition of India. After the making of Pakistan in 1947, he moved to Karachi.²⁹ Under much strained circumstances, he established Dar-ul-Uloom Karachi in 1370 AH. After few

months, this institution had more than two thousand students. His two sons, Mufti Muhammad Rafi Usmani and Justice (R) Mufti Muhammad Taqi Usmani are currently teaching in this institute. He is also “the author of *"Ma'arif-ul-Qur'an"*, which is the best-known work of Tafseer (explanation) in Urdu. Other than this work, he wrote more than three hundred books. Besides his literary masterpieces, he broadcasted Tafseer of the Qur'an on Radio Pakistan for a number of years”.³⁰

Due to his wisdom and knowledge he gained a high rank in *Suluk* and *Tasawwuf*. His *Bay'ah* was initially accepted by Hazrat Shaikh-ul-Hind, Maulana Mahmud Hassan in 1920. However, after his demise, this spiritual relation was continued with Hazrat Thanvi, “who conferred the mantle of Khilafah on him. He spent approximately twenty years in the company of Hazrat Thanvi”.³¹ Under his supervision he produced a number of outstanding religious works. Maulana Jamil Ahmad Thanvi stated: “Hazrat Thanvi had such a reliance on his juristic acumen that he consulted him in his personal matters as well”. Hazrat Thanvi once said:

May Allah lengthen the life of Mufti Sahib for I achieve two joys due to him. Firstly, I obtain knowledge from him and secondly, I have the satisfaction of knowing that after me, there are people who will continue my work.³² He spent his whole life for the promotion of religious activities. He always behaved mannerly and had the habit of speaking softly and his replies to the questions were brief concise. He always used simple and clean clothing and never seen in costly clothes. He also had an Exceptional talent in both writing and speaking and his memory was remarkable. During his speech, he would provide references of books that he had read a number of years ago. He was an Arabic poet and the informal head of the Ulema of Pakistan.³³ He had many qualities at one time as an expert calligrapher, book-binder and Hakeem (Doctor). He learnt calligraphy and book-binding as a student for his earning and studied herbal medicine at Dar-ul-Uloom Deoband as a pious profession.

He has been teaching only for the will of God and earning a livelihood by practicing as a *Hakim*. When he was initially appointed as a teacher at Dar-ul-Uloom Deoband, “his monthly salary was five rupees. However, when he left, his monthly salary was sixty-five rupees”.³⁴ His Famous Pupils in Dar-ul-Uloom Deoband were the following:

Allama Muhammad Yousaf Binori, the Founder of the Jamia Uloom-e-Islamia Al-Arabia, Benori Town, Karachim.

Hazrat Maulana Maseeh-Ullah Khan Caliph of Hakeem-ul-Ummah Hazrat Thanvi.

Shaikh-ul-Hadith Hazrat Maulana Abdul Haq, Founder of Dar-ul-Uloom Haqania Akora Khatak Peshawar and former member of National Assembly Pakistan.

Hazrat Maulana Noor Ahmad, the First Controller of Jamia Dar-ul-Uloom Karachi and the Founder of “Idarat-ul-Quran wal-Uloom-ul-Islamia”.

His famous pupils in Dar-ul-Uloom Karachi were as under:

Hazrat Maulana Sahban Mehmood, Shaikh-ul-Hadith wal-Tafseer of Dar-ul-Uloom Karachi,

Mufti Muhammad Rafi Usmani, Current Grand Mufti of Pakistan and administrator Dar-ul-Uloom Karachi.

Mufti Muhammad Taqi Usmani, Shaikh-ul-Hadith and Vice Principal of Jamia Dar-ul-Uloom Karachi.³⁵

In addition to his literary and religious activities, he also served the people in the political field. He played an important role in the independence of Pakistan by supporting the Muslim League agenda. Hazrat Thanvi “chose him amongst other *Ulema* to reform and spiritually rectifies the leaders of the Muslim League”.³⁶ He was appointed Chief Supervisor of the Jamiat Ulema-e-Islam, a group created by scholars who participated in the movement of Pakistan. In the referendum of the North-West Frontier Province, the countrywide tours of Allama Shabir Ahmed Usmani and Hazrat Mufti

Muhammad Shafi were supported the cause of the All India Muslim League. “After the creation of Pakistan, at the request of Allama Usmani, he left Deoband and immigrated to Pakistan. In 1949, after the demise of Allama Usmani, he was elected chairman of the Jamiat Ulema-e-Islam. He was also elected to various other national bodies and endeavored to promote *Deen* in the country”.³⁷ Soon after migration to Pakistan the Shaikh witnessed first hand the near total absence of religious institutions for the dissemination of *Deen*. The Shaikh took up the challenge and set about founding an institute that met the need of the time in Karachi, the then capital city of Pakistan. In 1951 after much effort, the humble beginning of Dar-ul-Uloom Karachi was established closely following the model of Deoband. From the day of its foundation till today Dar-ul-Uloom Karachi has developed a reputation as an institute of academic excellence, that it is considered in many quarters as having matched if not surpassed Al-Azhar University.³⁸ After his death his sons also made every effort for the development of this institution and their names are as under:

Muhammad Zaki kaifi (He was a famous poet)

Muhammad Razi Usmani

Maulana Muhammad Wali Ra’zi (He is a writer of a famous book “*Hadi-e-Alam*”)

Maulana Muhammad Rafi Usmani (Current principal of Jamia Dar-ul-Uloom Karachi)

Maulana Muhammad Taqi Usmani (Current vice principal of Jamia Dar-ul-Uloom Karachi)³⁹

He died on October 6, 1976, over 100 000 people attended his funeral. Dr. Abdul Hayy Arifi performed the *Salaatul Janaaza*. Numerous prominent Ulema expressed extreme grief at his demise. Maulana Ihtishamul Haq said:

All of the *Ulema* have become orphans with his demise.⁴⁰

Mufti Mahmud commented:

Now it is very difficult for such a learned man and jurist to be born.⁴¹
He has written 162 books on religious matters.⁴² The name of famous books
(in Urdu and Arabic) of Mufti Muhammad Shafi are given as below:

Ma'ariful Quran (8 volumes)

Quran exegeses in Urdu covering 8 volumes which has subsequently
undergone translations into English language.

Jawahirul Fiqh (2 volumes)

Imdadul Muftiyyian (2 volumes)

Seerah of the Final Messenger

Comfort After Calamity

Kitabun Nikah

Unity of the Ummah

The Martyr of Karbala

The Slaves of Allah

The Issue of Interest

Distribution of Wealth in Islam

How to Perform Hajj

Dil Ki Duniya

Signs of Qiyamah and the Arrival of the Masih

Dars-e-Ibrat

The Devil's Deception at the Time of Death and A Traveller to Aakhira

The Laws of Dua

Rahman Ke Bande

Ahkam-ul-quran

Written in Arabic it comprises of key topics on issues linked to the verses
from *surah Al-Shur'a* to *Surah Al-Hujjra't*.

Maqam- e- Sahiba

Khatm-e- Nabuwat.⁴³

(*The Finality of Prophet hood*) written in Urdu language it is clear and scholarly exposition of the deviation of the *Qadiyani* sect and why they have been unanimously been declared as Non- Muslims due to their denial of the finality of the Prophet hood of the Prophet Muhammad (S.A.W.).

*Islam ka Nizam-e- Aradhiy.*⁴⁴ The legacy of the Shaikh Mufti Muhammad Shafi is vast, in particular the unstinting effort expended in being among the leading group of scholars who help to found a state whose principles and constitution are in line with Islam. Thereafter, he set up one of the leading educational institutions renown in the world for its academic excellence. However, his sons who have undergone a thorough tutelage with their father and are regarded with reverence over the world. The next section will hopefully shed more light on both these luminaries of Islam thus completing the picture of the Shaikh's continuous struggle for the sake of *Deen* which the *Ummah* has benefit-ted during his lifetime and continues to do so after his demise in the form of his two illustrious sons.⁴⁵

Conclusion

The institution of Jamia Dar-ul-Uloom Karachi is the actual heir of endeavors of Ulema Dar-ul- Uloom Deoband. At instant it is a great typical Islamic university of the Muslim world. The people all over the Islamic world are receiving light from this shine. This Alma-matter has produced such personalities which are serving the world religiously, socially and economically. The popularity and progress of jamia can be judged with the fact that its founder Mufti Muhammad Shafi, worked hard continuously for the development of this institution. It is the credit of Jamia Dar-ul-Uloom Karachi that all the matters are dealt through consultancy and counseling. The institution has adopted a balanced approach between religious and worldly matters. The Jamia is a beautiful blend of knowledge, action, teaching and training. The institution is also a true heir of the "*Uloom-e-Nabovat*" and is bent on spreading and promoting "Deen-e-Islam". The student after

acquiring knowledge from this institution assumes the shape of a great religious scholar. At the same time he could prove to be a good leader for the Muslims. The calm and pleasure that was received in the premises of the institution, never felt at any other place. There is no denying fact that world is passing through transitory phase, so is the strategy of the institution. It has fully equipped itself with the modern knowledge. There is also the other side of the story as well. The purpose of adopting modern disciplines as computer etc. is to defend criticism from non-believers. The institution has over the years developed such a milieu, as prevents any ill behavior on the part of students. The tasks of enrollment, cleanliness, punctuality are strictly taken into consideration. During lectures, the teachers pay special attention to the training aspect of students. Rather, this aspect is considered a compulsory component in the learning procedure. The main impact of Jamia Dar ul Uloom Karachi and other *deeni madaris* is religious. The students, who are graduated from Jamia Dar ul Uloom Karachi are not only the “*Imam*” of *Masjid* and orator in the society. But they also perform high profile duty like as a teacher, Lecturer and Professor in prominent posts of Higher Education Department in all over the country. Mufti Muhammad Taqi Usmani Justice (R) is also an eminent scholar and graduate of Jamia Dar ul Uloom Karachi. He served as a judge in the Federal Shariat Court of Pakistan from 1980 to 1982 and the Shari'a Appellate Bench of the Supreme Court of Pakistan from 1982 to 2002. He is an eminent scholar in the fields of Islamic Jurisprudence (Fiqh), Economics, Hadith and *Tasawwuf*. He strengthened and revived the *Deen* by someone of great standing in the *Ummah*.

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⁴⁰ Students of Daura-Hadith (Final Year) , *Dabastan-e-Aagahi ki Haseen Yadain* , 40.

⁴¹ Students of Daura-Hadith (Final Year) , *Gulshan-e-Shafi* , (Karachi : Dar ul Uloom Karachi, 2007), 40.

⁴² Students of Daura-Hadith (Final Year) , *Gulshan-e-Shafi* , 40.

⁴³ Students of Daura-Hadith (Final Year) , *Gulshan-e-Shafi* , 41.

⁴⁴ Students of Daura-Hadith (Final Year) , *Gulshan-e-Shafi* , 41.

⁴⁵ Students of Daura-Hadith (Final Year) , *Gulshan-e-Shafi* , 42.