

Chapter – VIII

MUSLIMS IN INDIA:-

EDUCATIONALLY BACKWARD- A LEGEND

ECONOMICALLY BACKWARD- A REALITY

It is being generally made to believe that the Muslims in India are educationally backward. It is also being propagated that because of this reason Muslims are economically backward. But is it the reality? Certainly not. This propaganda is merely to further cover the hidden policy, of denying the Muslims, appointments in various government departments and allied services, even in 3rd or 4th class employments. The poor and negligible percentage of Muslims in various jobs civil, defense, and all other types of jobs are being justified on the ground that the Muslims are educationally backward hence do not qualify for the jobs. Let's examine, if really Muslims are educationally backward? Or Muslims are being persecuted because they are followers of Islam in India?

IMPORTANCE OF EDUCATION IN ISLAM

Islam places great emphasis on "Husool-e-ILM" i.e. (to obtain knowledge). Accordingly Muslims always strive to obtain education and have never shirked in their responsibility to provide education to their children. Muslim rulers of India helped those who wanted to start institution to educate the masses or even to those individuals who undertook to provide education from their homes. For this purpose mafees (tax free grant of land) were granted to them. Where regular Madarsa was existing people sent their children there. However where regular Madarsa was not available sent them to the neighborhood Mosque to learn and read Holy Quran, Persian, Urdu, little bit of mathematics. Those parents who got the opportunity to get regular education in a regular Madarsa or those who obtained education in the hands of some scholar or Aalim were fully aware that. our Prophet Hazrat Mohammad Mustafa Sal-lullah-o- Alaih-e- Wasallam (P.B.U.H.) said "A father can confer upon his child (Aulad) no more valuable gift than a good education." The Prophet (P.B.U.H.) also declared and advised, "Go to China, if you must, in search of Knowledge (ILM)". The Prophet (P.B.U.H.) mentioned, "ILM" i.e. knowledge, not restricted to religious knowledge only. During the time of Prophet,

Islam was not prevalent in China still Muslim were directed to go China. Why? The only reason can be attributed that the Prophet wanted Muslims to learn Science, Mathematics and Philosophy.

Muslims know that learning is as important as breathing. If breathing is stopped the brain will die due to lack of Oxygen. Similarly if the process of learning is blocked the very existence of human being will become comatose and their existence will become meaningless. The process of learning starts from the moment of birth. It is this belief due to which no sooner a child is born in any Muslim family the elder of the family utters the Azaan and Takbeer in the right and left years of the Child be it a girl or a boy. Education free the humane from the shackles of ignorance, prejudice and unfounded belief. If one is incapable of achieving the good life, it is due to darkness within him/her. Education is the sword for conquering the darkness within, it leads the humane from darkness to light and free him/her from every kind of prejudices.

Justice Dr. Nasim Hasan Shah wrote:-

In his book, "Law Justice and Islam" (chapter one):-

"With the creation of Adam (A.S.) came the command; 'Though shalt not' and for the disobedience of that command penalty was prescribed. Thus law was born with the birth of man."

I say the process of Learning also originated with the command of, Allah, simultaneous with the creation of Adam and Eve. Adam and Eve were enlightened by Allah as to what is evil and what is pious, what is legitimate and what is illegitimate. Allah through, Taurate, Zuboor, Engeel and the Prophets on whom these Holy books were bestowed and finally Holy Quran and Prophet Hazrat Mohammad (P.B.U.H.), gave clear, broad and multidirectional mandate, on education to all human beings. The fact that, the very first word which came from Allah to Prophet (PBUH) as the 'WAHI' through Hazrat Jibra'il was 'IQRA' meaning in Urdu or Persian, (Padho) and in English 'READ'. Is not this proof enough that education is one of the basic fundamentals of Islam? Based on the above objects, the Muslims established Madarsas to provide proper avenue for the masses to educate their children.

ARE MADARSA PRODUCTS NOT EDUCATED?

The Madrasas were established in India by Muslims who set their foot in this Country. These Madrasas produced great Scholars, Medical practitioners (Hakeems), Historians, Writers, Philosophers and Mathematicians ever since the dawn of Islam in India.

Col Sleeman, a British Officer of East India Company known for his hatred, and suppressive attitude against Muslims so much that he called them "Thugs". In spite of having such strong negative feelings against Muslims he wrote in 19th. Century, about the Delhi Madrasa education, and their standard:-

"In Early 1850's in Delhi 1st. sound which came daily as early as at 3.30 a.m. was the bugle sounded at the cantonment. Then the sound of Azaan from Masjid Kashmiri Katra, Fatehpuri Masjid, Jama Masjid and Zeenatul Masajid . After the dawn the boys would be heading off down the lanes to arrive in Madrasas to be in time for the beginning of the Day's study which included memorizing of the Holy Quran by heart, and to hear an explication of its arts of philosophy, theology and rhetoric."

"Besides students from Delhi some eager students from small town around Delhi used to come to Delhi to get educated in the Madrasa-i-Rahimiya. They used to be so committed that even in pouring rains they will not sit at home and visit the Madrasa by carrying the books in a pot to protect it from the rain. These students besides learning Holy Quran were eager to learn, Arts, Philosophy, Theology and Rhetoric and Mathematics." Col. Sleeman further wrote:- "Perhaps there are few communities in the World among whom education is more generally defused than among Mohammadans in India. He who holds an office worth twenty rupees a month commonly gives his son an education equal to that of a Prime Minister. They learn, through the medium of the Arabic and Persian languages, what young men in our colleges learn through those of Greek and Latin that is grammar, rhetoric, the logic. After his seven years of study; the young Mohammadan binds his Turban on a head almost as well filled with the things which

appertain to those branches of knowledge as the young man raw from Oxford He will talk as fluently about Socrates and Aristotle, Plato and Hippocrates Galen and Aflatun, Bokrat, Jalinus and Bu-Ali-Sena and what is much to his advantage in India the Language in which he has learnt what he knows are those which he most requires through life.” (Ref. “The Last Moghal “by William Dalrymple Page 95)”.

The standard of Madarsa Education in India, was so high that it produced great scholars till 18th and 19th Century. Delhi, Azeemabad, Jaunpur, Azamgarh, Hydrabad, Lucknow, Deoband, Bareilly Khairabad (Sitapur) and many other centers throughout the country had Madarsas which were providing not only education but in real sense inculcating deep knowledge on various topics and fields. Dr. Zafrul Islam Islahi, Professor Department of Islamic Studies, Aligarh Muslim University, in his book “Talim Ahd-e- Islami ke Hindostan Mein” Published from Darul-Mosannefin Shibli Academy –Azamgarh, has detailed the greatness of Madarsa education, as it existed then. Another very important book titled “Azaamgarh Ka Ilmi-wo- Adbi Aur Tareekhi Pas Manzer” written by Professor, Dr. Habeebullah Dept. of Urdu, D.A.V.Degree College (B.H.U.) Varanasi has made thorough study of the great scholars of Azamgarh , who left great impact on the pattern of education in India.

BRITISH CONSPIRACY AGAINST MADARSA EDUCATION SYSTEM

With such glorious record of Madarsa education, how and when the system of education amongst the Muslims got the set back? How the Muslims were left behind in this sub-continent to the extent that today they are called the most backward and ill equipped to face the challenges of life. There is no doubt that a conspiracy was hatched not only against Muslims but against all Indians in general to destroy their culture and education system, so that they remain ignorant to their rights, responsibilities and culture. But who did it and when it was done?

Here I quote what Lord Macaulay said in British Parliament on 2nd February 1835:-

“I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this

country. Such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this Nation, which is her spiritual and cultural heritage.

Therefore I propose that we replace her old and ancient education system, her culture.

For if the Indians think that all that is foreign and English is good and greater than their own, they will loose their self-esteem, their native culture and they will become what we want them, a truly dominated Nation.” (From Internet Googles)”.

From the report of Col. Sleeman and the statement of Lord Macaulay two things are clear, one that the object of British from the very beginning was to colonies India, and another, that those educated in Madarasas used to possess strong character and very high moral values of their culture. That is why Lord Macaulay advocated, to destroy the spiritual heritage, culture and the education system of India only then they can succeed to enslave India.

Prior to the arrival of Muslims in India the education was not available to common man. It was the monopoly of Brahmins, in Gurukuls or by Rishis and Munies in their hermitage. However it was confined only to Brahmins and the ruling class that too only of Aryan races. The Aryans treated the original inhabitants of India as Achoot and Rakchasa. They were not allowed even to hear Vedas what to say getting education. To what extent the Aryan priests were biased against non- Aryan can be judged from the episode when Guru Darunacharya refused to accept Ek-Lavya as his Shishya. However, when Ek-Lavya acquired the perfection in the Archary even better than Arjuna, Guru Darunacharya was not only surprised but was shocked and enquired from Ek-Lavya as to who was his Guru. Ek-Lavya told Darunacharya that he acquired the perfection by treating him as his Guru in absentia. Guru Darunacharya. asked Ek-Lavya his right thumb in Guru Dakchina , so that Ek-Lavya may never be able to compete with Arjuna or any other Aryan.

MADARSAS WERE OPEN TO ALL AS AGAINST GURUKUL

Muslim rulers encouraged establishment of Madarsas which were open to every one irrespective of caste or creed. The only difference was that the medium of instruction was Persian or Arabic which later included Urdu also. However HINDU population avoided sending their children to Madarsas fearing that learning of Arabic, Persian or Urdu will dilute their Dharma. Even today the majority of Hindu Population do not send their children to such schools where Urdu is the medium of instructions or Urdu is taught as the third language. On the other hand Muslim children freely take admission in such schools where Sanskrit is taught as third language. During Sultanate the official language was Persian. Since Hindu population did not study Persian due to which they could not be employed in Government jobs except in Army. Sultan Sikander Lodi was the first Muslim Ruler, who realized this, hence he invited Hindus to come forward and learn Persian Language to provide equal opportunities to all citizens. (Ref. "Sultan-e-Hind" Volume-I, pages: 296 and 297, by Hakeem Mufti Intezamullah Sehbai-Akbarabadi) This invitation was not aimed to convert Hindus to Islam, however majority of Hindus suspected the intention of the Sultan. Brahmins declined and gave the excuse that their job was confined to religious rituals of Hinduism and to provide religious education to Hindus and not to work in Government jobs. Chatriyas refused on the ground that they are interested only in army jobs which they are in any case getting from the Rulers of the area hence they do not need to learn Persian. Vaishyas declined on the ground that they are business community and are not interested in Government jobs. This decline probably was besides hesitation to join Muslim ruler, must have been on account of rigid caste system being followed by the Hindus. However Kayastas accepted the invitation and joined the race and competed step by step with Muslims. Thereafter these Kayastas captured almost the entire revenue department during Sultanate which continued during Moghal period also. Many Kayastas became scholars and poets in Persian language and remained staunch Hindu. It was Sher Shah Suri who introduced Devnagri (Hindi) as a subject in the Madarsas. This way a composite culture was getting evolved in the country. Many customs prevalent among Hindus were continued to be followed by converted Muslims. Even by some of those also who came in India by migration. However the Hindu society remained rigid to its concept of caste system which in-fact has no religious basis. How the caste system cropped up in the Hindu society has been well described by Charles Horton Cooley (Charles Horton Cooley Social Organization (New York 1909) Page 215:-

“The transmission of function from father to son become established, a caste spirit, a sentiment in favour of such transmission and opposed to the passage from one class to another, may arise and be shared even by the unprivileged classes. The individual then thinks himself and his family as identified with his caste.”

Therefore, according to the early sociological theories, the term caste has been used to mean class hereditary; or rigid status, and hereditary; occupation.

Justice K.G. Balakrishnan the CJI in a constitutional judgment, (JT 2008 (5) SC- Page No: 66) quotes Maclver (R.N. Maclver, Society, A textbook of Sociology- New York 1937 P.171) as under:

“The feudal order approximated to a caste system. When status is wholly Predetermined, so that men are born to their lot in life without hope of changing it, then class takes the extreme form of caste. This is the situation in Hindu society. Every Hindu necessarily belongs to the caste of his parents, and in that caste he inevitably remains. No accumulation of wealth and no exercise of talents can alter his caste status; and marriage out side his caste is prohibited or severely discouraged. Caste is a complete barrier to the mobility of class.”

Professor J. L. Mehta of the Department of History, Punjab University Chandigarh in his book “Advanced Study in the History of Medieval India”, Volume I, page 44 writes, “The Hindus displayed conservatism and narrow-mindedness in their outlook”, then quoted from Cleburne’s India (Sachau) about the nature of Aryans/Hindus as under:-

“The Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no science like theirs. They are haughty; foolishly vain, self-conceited and stolid. They are by nature niggardly in

communication that which they knew, and they take the greatest possible care to withhold it from men of another caste even among their own people.”

The above reasons discouraged Hindus from sending their children to Madarsa. Still children from all communities were welcome in Madarsas. It was not intended to convert them to Islam but to educate them to be able to participate in the Government jobs. The great reformist Raja Ram Mohan Rai was the product of Madarsa and remained Hindu. Sivaji's grand son was brought up and educated under the care and supervision of Aurangzeb and in his Herem and came out an enlightened and blue blooded Indo Persian gentleman with North Indian courtly manners and not only, retained traditional Maratha skills, but also remained Hindu. (Ref. Amrish Misra “The War of Civilization – India 1857”).

This shows that the education in Madarsa was not communal, and was open to all irrespective of religion, caste or creed. Similarly Muslim scholars were never averse to learn Sanskrit. Al-Bairuni, Faizi, Shahzada Dara Shikoh, learnt Sanskrit and translated many Sanskrit Manuscripts and ancient historical records in Arabic and Persian. However the Brahmins, who had the monopoly on the education of Hindus, did not encourage Hindus to study Arabic or Persian, on the ground that their Dharma will get diluted, and did not allow, what to say Muslims even non Brahmin Hindus to learn Sanskrit. In fact it was Brahmins who are responsible for the vanishing and/or saturation of Sanskrit language. Janab Javed Rehmani of National Council for Development of Urdu language, West Block ,R.K. Puram New Delhi in an article published in volume 153 page 8 of the Journal of Khuda Baksh Oriental Library writes:-

“The saturation of Sanskrit language was not due to any persecuting tactic of Muslim Rulers but it was because of Brahmin's conservative policy to keep it only to themselves. He quoted the famous French Traveler “Burnior”:

“The books which were shown to me in Benaras, they were very elaborative (Zakhamat) in knowledge. They are rare manuscripts, so much

so that in spite of extensive search and ready to pay sumptuous price by my boss he could not get even one book. Hindus used to keep them in secret hidings to avoid those getting in the hands of Muslims.”

Mr.Javed Rehmani further writes: “Burnior by word ‘boss’ meant Nawab Danishmand Khan who used to learn from such Hindu Pandits (who had attended Dara Shikoh also) the philosophy of Hinduism and the contents of religious books.”

Many Muslims such as Kabeer, Jaisi, Khusru, and Rahim all Muslims are renowned Hindi Kavees, to the standard that the Sikh Gurus included their Dohas and Chaupaies in Granth Saheb.

By the time 3/4th of 19th, Century had passed the British had captured almost entire India and to achieve their nefarious objectives, as suggested by Lord Macaulay, hatched the conspiracy to break the nexus between Hindus and Muslims and to break the backbone of Indian culture and moral values. They found that Madarasas were educating the students on general subjects to all and religious teachings to Muslims. This fact was confirmed by Col. Sleeman, that after seven years of sustained teachings in Madarsas the students used to acquire knowledge equal to 14 years of Oxford University Graduates.

Mafees (Tax free grant of land) were granted by Sultans, Moghal Kings and Nawabs, most of them endowments direct to Madarsas, Temples and to individuals who were providing education to masses. The British confiscated all mafees or endowment grants to Madarsas and Muslims scholars, because they found that majority of those who participated in sustained rebellion were Madarsa educated and were led by Ulema. The Mafees and grants by Muslim Rulers to the Gurukuls and Temples have not been confiscated. The mafees granted by Aurangzeb to Balaji Temple in Chitrakoot, Shiva Temple at Mandakini Ghat of Mandakini River near Banda and Kalinjer; are intact even today. The Farman of Aurangzeb at Chitrakoot was seen by Sahebzada Sagheer Ahmed of Aligarh along with many journalists in 1953(ref. Qaumi Awaz-New Delhi dated 24th.January 2007 and at page 15 of the book ‘Excavation of Truth- Unsung Heroes of 1857 war of Independence) The Farman at Shiv Temple, Madakni Ghat was

seen in 1999- 2000 by Dr. Anil Sadgopal an educationist and a social worker who saw the original Firman issued by Aurangzeb. I quote hereunder the E.mail messages exchanged between Dr. Rizwan Qaisar of the Department of History Jamia Millia Islamia, New Delhi and Dr. Anil Sadgopal :-

“Rizwan Qaisar < riz_qaiser@rediffmail.com>, to: anilsadgopal@yahoo.com “Respected Sir, I, Rizwan Qaiser, in the dept. of History, Jamia Millia Islamia. I have been associated briefly with Gyan Vigya Jatha . In one of the meetings you had recounted your experience of Banda Dist. in U.P. You had told us that there is a famous Shiv temple, which was built with the grant given by Aurangzeb. The Farman for the same is still preserved by the Purohit of that temple. In case you recall this kindly write a few lines about it. It shall be helpful because I have been referring to you in this context. I shall be grateful to you. In case you are in Delhi , then I can meet you also. With regards – Rizwan Qaiser.”

From Anil Sadgopal to Rizwan Qaiser:

“Dear Rizwan, Adab, “I am happy that you remembered this story. Even happier that you narrate this to others. Here is what I remember from my visit to Chitrakoot University in 1999-2000. Two faculty members of the Chitrakoot University took me to the Mandakini which flows along the border between M.P. and U.P., University being in M.P. They were keen that I visit the Shiv Temple along the Mandakini ghat to see the Farman issued by Aurangzeb. They knew the Purohit well. I was taken to inner precinct of the temple and made to sit next to the Pujari of the Temple. On being requested by the faculty members, he told me how Aurangzeb was leading his army on its march to Decan. The army camped for a day near Mandakini. Aurangzeb heard that the old Shiv temple was in a run down state and needed major uplift i.e. jirnodwar. He issued a Farman to provide a generous grant and the funds through a representative. The temple got its uplift. I wondered if I could see the Farman. The pujari

hesitated but was reassured by the faculty members about my intention. I forget its words but the language was in the expected shahi style. Does it help? I don't know whether it was Banda District on U.P. side but Banda is definitely close. The University is in Satna District of M.P. Rizwan, my battle for Right to Education and Common School System continue but not from Delhi anymore. I am working with people's movements and teachers and students organizations in various states. Come and join hands with me in Bhopal. Take care, Sincerely, Anil."

From Rizwan Qaiser to me:" Respected Khan Sb. Pl. find the forward of your interest, Rizwan"

Many other temples as detailed by Dr. B.N. Pandey an Educationist, Historian and a politician and a former member of Parliament (Rajya Sabha) are continuing till today. But no one will find any Grant given by Muslim Rulers to Madarsa existing.

In the after-math of 1857 revolt the British en-mass killed Muslim Scholars, Intellectuals and Ulema. Thousands were exiled to Andaman and Nikobar Islands between 1856 and 1860. Madarsas all over India were demolished. All financially sound Muslims, who could provide financial support to Madarsas, were looted and made beggars. The British openly declined and refused employment to Muslims. The British not only destroyed the Muslim intelligentsia, but even the backbone of their education system and economic conditions. In the words of poet "Meer":-

"Dilli mein aaj bheekh bhi milti naheen unhain---

Tha kal tak dimagh jinhain taaj-o-takht ka."

the well to do Muslims where made beggars.

In accordance with the advice of Lord Macaulay the British crafted the curriculum in such a way that India's high moral values, its spiritual and cultural heritage and their education system was completely destroyed.

Mr. Akhilesh Mittal a columnist in his article published in COVERT Magazine, issue dated 15th March 2009, writes:-

“The Education received by Indians after 1857, both under the British Raj and after independence, is designed not to produce leaders but lowly clerks. Even the IITs and medical schools do not teach leadership. The IIMs are modeled on foreign institutions and are devoid of ethics and morality training. There is no effort to impart culture or develop any talent. The History taught makes students believe that the country was poor and victim to famine and starvation. Also that religious divide fractures the Indian people into shrapnel like pieces that injure each other whenever they meet.”

“Perhaps India is still to become free. What we have is a transfer of power, a British India being run by Indians in as British a way as is possible two generations after the departure of the role models.”

The British denied recognition to the Madarsas or its degree holders and Muslims refused to send their children to British sponsored schools. Thus majority of Muslims became professionally and technically unqualified as for Government and court jobs were concerned. Though they were not illiterate, still they were put in the category of educationally backward. This put the Muslims out of job and economically poor. With the result the Muslims instead sending their children to schools involved them as apprentices in diverse domestic artisan works. This situation continued for a long time.

The British brought new legislative measures in Bengal and Bihar between 1829 and 1856. Persian was abolished as a court language. This made large number of Muslim unemployed in Bengal and Bihar. Muslims who were attached in courts as Qazeez and Muftis were replaced by British. Still Ulema dissuaded Muslims from joining British sponsored schools as against that Raja Ram Mohan Roi and Keshab Chandra Sen persuaded Hindus to go ahead and learn English. Thus not only the Hindu population retained their jobs but also captured the jobs from

where Muslims were removed. Thus Muslims were pushed behind other communities educationally and economically during 19th Century A.D.

After capturing Bengal, Bihar and Orisa the British concentrated on Oudh. For this purpose the Governor General of Oudh appointed Col. Sleeman to survey the territory of Oudh and submit report pointing out the deficiencies of administration which could be made as an excuse to de-throne Nawab Wajid Ali Shah and to capture Oudh. Col. Sleeman submitted an absolutely biased and concocted report. Taking excuse of the said report Wajid Ali Shah was deposed and exiled to Calcutta as prisoner. Wajid Ali Shah had become virtually a weak and dependent ruler and had to sign the surrender documents without any resistance except crying and showing his helplessness. His state of mind is reflected from the following couplets which is part of his "Masnavi":-

**“Shab-o-andoh mein ro ro ke basar kerte hain
dil ko kiss ranj wo taraddud mein basar kerte hain
nala-o-aah gharaz aath pahar kerte hain
daro deedar pe hasrat se nazar kerte hain
rukhsat ai ahle watan hum to safar karte hain.”**

Wajid Ali Shah was deposed in February 1856 and over 2,00,000 strong royal army was dispersed. 12000 armoures became jobless. Here too the British introduced the policy which they had introduced in Bengal and Bihar by which large number of Muslims were dislodged not only from the jobs but also from their properties and business. Similarly after the revolt of 1857 was suppressed, once again, and larger number of Muslim soldiers were dislodged, With a rough estimate about 1,00,000 became jobless only in Rohelkhand area besides those belonging to other parts of Oudh and Eastern U.P.. Since the British had already achieved their object of enslaving India and found that no more Military adventures in India is needed hence they ordered all Zameendars who acted as British agents to dismiss their armed retainers. **(Ref. Columnist Hamid Hudain’s article with the title of: The Story of the Storm—1857: on the work of Agha H. Amin’s titled “The Sepoy Rebellion.”)**

After 1857 massacre the Queen Victoria announced having taken-over Indian subcontinent under her, so called, direct rule, from East India Company. So called, because her proclamation of takeover was only on paper. She retained all the officials and administrative setup of East India Company, who with no exception were involved in serious war crimes against Indians in general and against Muslims in particular. Those officials continued their oppressive activities even after Victoria's proclamation till even after 1860 and hanged thousands of Muslims or transported them to Andaman and Nikobar Islands. The total effect was that Muslim intelligentsias were completely wiped out and complete vacuum was created in the community both educationally and economically.

Chapter – VIII (a)

RESTLESS SIR SYED FOR THE COMMUNITY



Sir Syed Ahmed Khan was pro British and remained as such even during 1857 turmoil and has always been of the view that the British Rule was in the interest of Indians. This was probably because the Moghal Rulers and their Governors/ Nawabs, Rajas had become completely incompetent and characterless and were in fact busy in the loot of the people with no law and order and were acting as pawn of East India employees. After the revolt of 1857 was completely suppressed, entire India came under the slavery of East India Company.

Sir Syed Ahmad Khan, in retrospect must have looked around and found that instead of demolishing the misrule of the Indian Rulers, the British, in fact, had demolished and destroyed the Muslims in every field of life. He was definitely disturbed but was unable to make up his mind as to what course he should adopt for the Muslim's cause. His state of mind can be seen from his address at the 6th Mohammadan Literary Society of Calcutta in 1862, where he described the situation of Delhi:-

“In our ancient capital once so well known, so rich, so great, and so flourishing, nothing is now to be seen or heard save, a few bones striven among the ruins or the human like cry, of the Jackals.” and “By the end of September 1857 Delhi was a ghost town, entirely cleansed of Muslims, who were now increasingly viewed by the British as the real enemy.”

(God's Terrorists” by Charles Allen page 161.

Sir Syed a contemporary of 1857 spoke about Delhi that it was, “Entirely cleansed of Muslims”. The situation in other parts of the country was no better rather worst. After experiencing the real game plan of the British, Sir Syed Ahmad Khan appears to have realized that he and such others who sided with the British played in their hands against their own countrymen in general and against Muslims in particular. It must be this realization which made Sir Syed Ahmad Khan

to write, **“Asbab-e-Baghawat”** i.e. ‘Causes of Indian Revolt’ in 1859, the details of which are certainly helpful to know the events which instigated the people of India to revolt against the British, however one has to give margin to the facts that Sir Syed even while describing the reasons was bound to be biased in favour of British and did not comprehend totality of destruction that was caused by his masters.

Sir Syed Ahmed Khan himself getting bitter taste of the mean mentality of British, has been briefly described by Janab Shamshur Rahman Faruqi when he read his paper, titled **“From Antiquary to Social Revolutionary: Syed Ahmad Khan and the Colonial Experience”**, at Aligarh Muslim University, at the Annual Sir Syed Memorial Lecture. He described the incidence of the Darbar convened by the Governor General at Agra, in 1867, where Sir Syed was to be presented a medal to honor him for his loyalty to British, where Indian invitees were provided inferior seating arrangements compared to British officials. Sir Syed Ahmed Khan abstained from attending the said Darbar. This was a silent protest.

Next in 1872 when, Sir Syed’s son Syed Mehmood came from London after having been called to the bar at Lincoln’s Inn, Sir Syed, as a proud father of a worthy son felt elated on the achievement of his son. He hoisted a dinner in Varanasi where the British Commissioner of Banaras Alexander Shakespeare presided. Syed Mehmood saw the discriminatory and insulting behavior of British invitees towards the Indian invitees hence expressed his feelings in the following words:-

“To unite England and India Socially, even more than politically and for continuance of England rule to India, and in order to be good and eternal, English people must treat Indians as friends and fellow subjects than as rulers and conquerors.”

“The Pioneer, (owned by George Allen, a British National), the only English daily, which covered the event, did not record the alarm that Shakespeare and other English men present must have felt to the mild protest of Syed Mehmood. However Syed Mehmood had made his point.”

Syed Mehmood was elevated as a Judge of Allahabad High Court in 1882 at the young age of 32. Sir Syed Ahmed Khan being conscious of the discriminatory treatment of British against Indians and knew that his son Syed Mehmood being Indian will not be allotted befitting bang-low to the status of High Court Judge as was being allotted to British Judges. Syed Ahmad Khan constructed a magnificent bang-low for Syed Mehmood, in Allahabad and named it Mehmood Manzil. However in the course of his routine as Judge Syed Mehmood found that the treatment from the Chief Justice of the High Court, who used to be only British, was biased in favour of British Judges and derogatory towards Syed Mehmood, only because he was Indian. Syed Mehmood complained to the British Government that he was in no way inferior compared to English Judges in academic qualification or efficiency hence, why he should not be treated at par with British Judges. The British Government did not respond positively hence he resigned in protest in 1893. Sir Syed issued a long statement in an Urdu newspaper asserting that the main reason why Syed Mehmood resigned his Judge-ship was that the English robbed Indian civil servants of their, "self-respect." Thereafter Sir Syed or his son sold the said bang-low to some local Hindu of Allahabad from whom Pundit Motilal Nehru purchased it and named it "Anand Bhavan". The said Anand Bhavan has become the symbol of National Heritage. The villa Anand Bhavan was the hub of the activities of Indian National Congress during the time of Moti Lal Nehru, Pundit Jawaharlal Nehru and Indira Gandhi. All three announced in their lifetime entrusting the said villa to the Nation, and is being maintained at the cost of state but at

the same time was being considered as the personal property of Nehru, family. However the Nation does not know that it was the creation of Sir Syed Ahmad Khan.

Sir Syed himself expressed his disappointments without mincing words when his son Syed Mehmood resigned his judgeship in protest of the discriminatory treatment to Indians from the British, Sir Syed expressed his feelings in a Urdu news paper.:-

"In my opinion the time is not yet, and will perhaps never be, that our European friends who are the conquerors of this country and who have the ascendancy and superiority natural to the conqueror, and Indians, who are the vanquished and are held in the contempt natural for the

vanquished and can both sit together on the same bench and function with equal honour and pride, suitable to the rank that they both hold.:"

Shamshur Rahman Faruqi on this rightly stated:

“If there ever was an assertion of self-respect, dignity, and refusal to be browbeaten by an arrogant master-race, it was here. Newer mind the blasphemous views that Syed Ahmad Khan was alleged to profess, or did profess. That was between him and his God. What was here and now was new hope for regaining some of the moral ground lost since 1857. It was a hope that Deoband did not seem to provide.”

(Ref. From Antiquity to Social Revolutionary).

With series of events, injustice, insulting behavior, the misery and humiliation and near total destruction of the Muslim population by British, seen and experienced by Sir Syed Ahmad Khan, after 1857, his conscience must have pricked to the extreme limit forced him to do some practical thing to uplift the condition of Muslim masses and to bring back their lost confidence. He knew that British have established their foot in India for a long inning and can not be dislodged in the near future as there was no unity between Hindus and Muslims. He was convinced that nothing will be achieved by confrontation with British Administration. He pondered over the situation and realized that the only course for the Muslims to come to the main stream is by obtaining the education with English and other modern subjects so that they do not continue to remain ignorant of modern and scientific knowledge and subjects.

However it was an uphill task to convince Muslims to send their children in modern schools and learn English as well as other modern subjects. He knew that Muslims will not send their children to the schools sponsored by British Government unless they are assured that they will not loose their culture and religion. He worked hard to assure the Muslims that besides modern education their children will learn their religion and culture as well. Initially the Muslims hesitated and doubted the very intention of Sir Syed Ahmed Khan considering him as and English agent. However Sir Syed Ahmed in-spite of stiff opposition from certain class of

Muslims was able to convince not only Muslim masses but certain Ulema also about his honest intentions that his efforts are nothing but for the up-liftmen of the Muslims cause. Those Ulema who looked to the situation objectively were able to separate the misgivings about Sir Syed's theology from his educational policy and joined him to persuade Muslims to go for modern education. This gave a guiding light to other persons, such as Allama Shibli Naumani to start modern schools for Muslims in various towns. The efforts of such sincere people restored amongst the Muslims, the feeling of self worth, hope for a future and state of self-confidence which had been lost apparently for ever in the aftermath of 1857 rebellion.

HINDI – URDU, CONTROVERSY

Sir Syed in his efforts to put the Muslim community on the pedestal of modern education submitted a memorandum on 1st of August 1867 to the Governor General and brought to their knowledge that the system of education being introduced by British in India is not conducive to the needs of Indians. He emphasized that European Scientific developments and research be made accessible to common people for which English language is not suitable for India. This memorandum was signed by six Muslim scholars including Sir Syed and four non Muslims, namely, Mr. Asarchand Mukherji, Mr. Badri Prasad, Mr. Manulal and Raja Jaikishan Dass **(Ref. The War of Civilisation-India A.D. 1857: by Amresh Misra pages 709-710 and 711).**

The British got scared when they saw that the demand for adopting the indigenous languages as medium even for modern and scientific subjects has come jointly from Muslims and Hindus together. They also noticed that the memorandum used the word 'indigenous' and not Hindi or Urdu. They feared that it will strengthen the unity and understanding between them and will harm their policy of divide and rule. Winston Churchill before becoming Prime Minister expressed:-

“He did not share the anxiety to encourage and promote unity between the Hindu and Muslim communities. He regarded the Hindu-Muslim feud as the live work of British Rule in India.”

(Ref. “Holocaust of Indian Partition” page-10).

Dr. B. N. Pande quoted in his speech in Rajya Sabha on 29th. July 1977 the following to show the British divide and rule policy:-

“We have maintained our power in India by playing off one part against the other and we must continue to do so. Do all you can, therefore to prevent all having a common feeling.”

(The Secretary of State Wood to Lord Elgin Governor General to India 1862-63).

“I think the real danger to our rule in India not now, but say 50 years hence is the gradual adoption and extension of Western ideas of agitation organization and if we could break educated Indians into two sections holding widely different views, we should, by such a division, strengthen our position against the subtle and continuous attack which the spread of education must make upon system of government. We should plan educational text books that the differences between community and community are strengthened.”

(Hamilton to Curzon, 26th March 1886.)

“This division of religious feeling is greatly to our advantage and I look for some good as a result of your committee of Inquiry on Indian Education and on teaching material.”

(Cross to Dufferin 14th.January 1887)

Keeping in view this policy the British found one more point to create feud between Hindus and Muslims on account of language i.e. Hindi and Urdu. Accordingly the memorandum sponsored jointly by both the communities was referred to the Secretaries of Calcutta University and Benaras institute for comments. However before the memorandum was placed before select Educationists of Benaras (All Hindus) the British Government through its secretaries managed with the Hindu educationists not only to oppose the same but demand that Hindi be reserved for Hindus and Urdu for Muslims. In the meeting, Sir Syed Ahmed Khan and Babu Shiv Prasad, the two signatories of the said memorandum, were also invited. Why only two out of the ten signatories confirms the intention of the British administration. Sir Syed found, to his

horror that the Memorandum was opposed by all the Hindu scholars of Benaras, including Babu Shiv Prasad. Further a demand was also made that in the proposed University (i.e. B.H.U.) Urdu be reserved for Muslims and Hindi for Hindus. This originated the Hindi –Urdu controversy. (Ref.Khuda Baksh Oriental Journal Issue, No: 153 article by Dr. Farman Fatehpuri).

Chapter – VIII (b)

DEOBAND MOVEMENT

The Ulama lead by Maulana Mehmoodul Hasan Nananutavi and Maulana Manazir Ahsan Geelani had the example of Delhi College before them as to how the British cheated. Moreover the Ulema were also aware about the fact, that in 1840, Muslim scholars, of Delhi Vernacular Translation Society translated Scholarly books in Urdu, from Persian, Arabic and English for the use at Delhi College. About 128 books, on Geography, Geometry, Algebra, Astronomy, Physics, Chemistry, Calculus, History and Mechanics were translated in Urdu and were published. Still the British management of the College refrained to utilize them, and continued with English books only.

Delhi College which is now being called, Zakir Husain College, was established in 1824 by the BEIC by confiscating the Madarsa with only 9 students and one British teacher. The BEIC was funding only Rs.500/-. However Nawab Itimad-ud-Daula contributed a sum of Rs.1,70,000/- for the sole object of introducing, Persian, Urdu and religious teachings in the college along with English and other modern subjects. However, this amount was fraudulently transferred by the British Principal for promotion of English and Christianity. With the result, three prominent scholars associated with the college, Dr. Chamanlal, Master Ram Chandra the Mathematician and Maulana Imaduddin were lured by the British administration of the College to adopt Christianity. This was in 1840. This confirmed the suspicion of the Ulema that real motive of BEIC in starting and promoting English medium was to promote Christianity. They were not willing to accept the assurance of Sir Syed Ahmad Khan, hence to counter Sir Syed's movement Maulana Mehmoodul Hasan Qasmi Nananutavi and Maulana Manazir Ahsan Geelani re-started Madarsa movement. Accordingly on 30th May 1866 they started a Madarsa in a Mosque called Chchatta Masjid in Deoband, with one student and one teacher. However Sir Syed was convinced that the good of the Muslim community in British Rule can not be achieved unless Muslims obtain proficiency in modern and scientific subjects.

Chapter – VIII (c)**ALIGARH MOVEMENT AND MADARSATUL—ULOOM**

Sir Syed Ahmad Khan was certainly dejected from the attitude of the Hindu scholars of Benaras. He was also disappointed from the Ulema specially those followers of Shah Waleehullah Dehlavi and the group lead by Maulana Mahmoodul Hansan Nanavtavi who had great influence on the Muslim masses and were not willing to encourage Muslims to study English and other subjects. He knew that Muslim community can not progress economically and socially unless they are able to obtain modern education. Accordingly Sir Syed decided to start a school himself. On 24th May 1875, with four students, he started the school and named it “Madarsatul-Uloom” where he introduced modern subjects along-with English. The foundation stone of the said school was laid by Maulana Samiullah Khan a subordinate judge in Aligarh. Thus Sir Syed tried to kill two birds with one stone i.e. Muslim masses were shown that a Moulvi has laid the foundation and its name is “Madarsatul-Uloom”, hence it can not be a Christian school and to the British government that a British Government employee, i. e., a Subordinate Judge besides him a British friend are involved hence it is not a Madarsa in the sense the British may consider it.

Sir Syed’s target was not primary or middle school. He aimed to provide institutions which could provide Graduation and Post Graduation level education to Muslims students. Hence, from July 1876 to January 1877 Sir Syed made efforts to collect funds to raise the building of Madarsatul Uloom to upgrade it to the status of a college. Sir Syed had to face lot of humiliations in this process from Ulema. The Ulema opposed his move because Sir Syed while trying to convince British Government that Muslims were not opposed to British or Christianity branded the Ulema as imposters. He reasoned with the British that both Christians and Muslims are ‘Ahl-e-Kitab’ and both accept Hzrat Issa as Prophet hence how can Muslims be against the Christians.? In spite opposition from Ulema Sir Syed did not loose his determination and ultimately succeeded in his endeavor.

M.A.O. COLLEGE

On 8th January, 1877 the Madarsatul-Uloom became the Mohammadan Anglo Oriental College (M.A.O.) and it was inaugurated by the then British Viceroy and Governor General. It appears that the original name of 'Madarsatul-Uloom' had to be changed as the British government may have objected to its prefix "Madarsatul" before agreeing to give aid to the institution and upgrading it to the status of Degree and/or post Graduate College. M.A.O. College became University on 1st December 1920.

Chapter – VIII (d)

SHIBLI'S CONCEPT OF EDUCATIONAL CURRICULUM



Allama Shibli Naumani a contemporary of Sir Syed Ahmad Khan was associated with M.A.O. College; but was not in total agreement with Sir Syed's belief that Muslims interest was in the loyalty of British. Allama Shibli was in full agreement and in support of Sir Syed on the point that Muslims must study English and other modern subjects irrespective of medium of instruction be it English or Urdu but at the same time was of the firm belief that Muslims must continue to remain associated with Nationalist Movements of National Political Organization/s. Another point of difference between Sir Syed and Allama Shibli was on the type of institution to be started by the community. Sir Syed was of opinion that Muslim should not attempt to start Primary and Middle level Schools and only Higher study centers such as College and Professionals institutions should be started by them as according to him the Primary and Middle level Schools started by the community will not be able to match the standard which the British managed schools will be able to provide. Shibli was not in agreement with this opinion of Sir Syed. Shibli wanted that Madrasas and/or schools which the community may start must adopt a curriculum with English as a compulsory subject so that the students after they have completed 8 years of study should be able to choose either modern curriculum for graduation or specialized study in Islamic studies with perfection. Here I reproduce the text of Allama Shibli's speech which he delivered in December, 1887 at ,”Mohammadan Educational Conference's” 2nd. Session in Lucknow. This speech Shibli gave in reply to Sir Syed,s proposal titled, “Chotey kam derjeh Islami schoolon ka qeyam Musalmanon key liye Muzir Hai,”.Shibli spoke :-

“Chotey Chotey Madaris teen Halten rakhtey hain aur humko dekhna Hai ki Resolution ka Maqsad her eik per keya judagana asar rakhta hai. Pehli Qism key woh school hain jinkey pehloo mein koi Government yaa missionary school maujood Naheen hai. Main apney Hafize ke eitmad per kehta hoon ki iss qism key schoolon kee zaroorat ko Sir Syed Saheb apni taqreer mein tasleem kar liya hai.

Doosari qism ke who school hain ki jin muqamon main qaim kiye gaye hain wohan unse umdeh ter government ya missionary school maujood hain, Ghalebani Syed Saheb key Mukhalefeen bhee un schoolon ke qayem karney key hamee naa hongay? Keyonki iss halat mein goya yeh sarahatan eqrar karma hai ki umdeh taleemgaah key hotey hum naqis taleem gaah ko akhtiyar kartey hain.

Teesaree qism key who Islami school hain jo government aur missionary schoolon key humpalla hain, go Syed Saheb kee istelah key roo say who kam rutba aur chotey derjeh key schoolon mein hi shamil hain, merey nazdeek tamam behas ka markez sirf yeh teesree halat hai aur main bey takalluf kehta hoon ki iss khas halat key eitbar sey mera faisla resolution key khelaf hai.

Syed Saheb ney apni faseeh aur pur asar speech mein sabit kiya hai ki, “QAUM KO TALEEM SE ZEYADEH QAUMIYAT KI TERAF KHEYAL DILANEY KEE ZAROORAT HAI” be shubha hamaree koshishon ka bara maqsad yehee hona chahiye, yehee baat hai jiski wajah sey hum Madarsatul Uloom Aligarh ko tamam dooserey collegon per tarjeeh detey hain, usskey boarding mein jo ladkey taleem patey hain who apni jema-at ko eik qaumi jama-at kee soorat main dekhtey hain Jab woh college ka naam letey hain to pur-fakhre-lehjey main “Hamara- College” kehker pukartey hain. Be shubheha taraqqi ka asli zeena yehee hai ki taleem hi key zamaney se jo aainde zindagee ki bunyad hai, bacchon key dill wo

dimagh mein Qaumiyat ka nasha sera-ut ker jaye Mera kheyal hai ki teesaree qism key school iss maqsad key liye bahut kuch mufeed hongay. Yeh tarteeb nehayat mauzoon hogi, ki qaum key bacchey larakpan se “Hamara School” kehney ki mashq barha-en aur navjawani key aaghaz mein woh ek aisey ba Azmat aur Wasee-a college key ahata main pahonch jaien jiss ko “Qaumi College” key laqab-yafteh honey sey unke ibtedai kheyalat qaumiyat se zeyadeh qaumi purjosh aur sirgaram ho jaien.

Hum iss asool se kabhee darguzar karma naheen chahtey ki, “Qaumi-Taaqat” mutafarriq na honey paye lekin main batana chahta hoon ki hamre yeh school iss maqsad main khalal andaz naheen hain. Yeh khayal bal-e-kul ghalat hai ki jin raqmon sey yeh school chalayejatey hain unme koi bari qaumi taqat surf hoti hai, ya yeh ki unsey koi doosera kaam liya ja sakta hai. Un schoolon main amadni ka eik bara hissa government aid aur Talib-ilmon ke fees sey hasil hota hai jo kisee tereh dooserey maoqa key liye munteqil naheen kiya ja sakta hai. Thodi see raqam chandeh aur donation sey hasil keejatee hai lekin who aksar muqami khusoosiyat rakhtee hai aur agar yeh khusoosiyat utha dee jaye to shubha hai ki chanda de-ney wale apni raqoomon ko wapas ley lein gey ya qayam rakhey gay pas yeh kheyal ghalat hai ki un schoolon ki amadni sey koi badi taleemgah taiyar ho-sakti hai yaa yeh ki us sey kisee qaumi college ko imdad pahonch sakti hai.

Jab yeh sabit hai ki in schoolon sey qaumi Mujtemeh taqat ko kuch guzand naheen pahunchta balke ba khelaf iss key eik eitbar sey who Qaumiyat paida karney ke liye mufeed aaleh hain to main un schoolon ko faidehmand kheyal karta hoon, neh muzir, aur agar resolution key maqsad ka unper koi mukhalifaneh asar parta hai to main resolution ka kamyab hona mutleqan naheen chahta”.

(Ref. Khutbat-e- Shibli compiled by Syed Sulaiman Nadvi Published By Darul-Mussanefin Shibli Academy-Azamgarh).

From the contents of the speech of Allama Shibli it appears that Sir Syed's resolution was in some way or the other aimed to discourage Shibli's attempt to start a modern school in Azamgarh where another secondary level school, started by missionary in 1837 with the name of, Wesley High school was already running. Since this school was started by the missionary and most of the teachers were Christians, there was no question of any teachings based on Islamic and/or Hindu culture. Allama Shibli therefore formed a society with prominent Muslim citizens of the District and named it, 'The Azamgarh Muslim Educational Society-Azamgarh', and under its management a school was started which became 'National High School' and after his death was re-named as Shibli National school. The missionary school could reach only up to secondary level till 1947 and even thereafter, as against that the school started by Shibli became Degree college in 1946 and is now postgraduate college.

The book "Khutbat-e-Shibli" also contains his speeches on the titles, "Islami Oloom wa Falsafeh ke tareekhee Tarteeb", "Report on the Educational conference in Allahabad in 1891", "Qadeem Arabi Nesab key Naqaes", "Ulema key Faraiz", and "Majoozeh Darul-Uloom", at Nadva in 1894 then again at Nadva in 1898 on the obituary of "Shah Amanatullah Saheb Ghazipuri", followed by acknowledgement of the great achievement of , Nawab Weqarul-Mulk Maulvi Mushtaq Husain Saheb a Rais of Amroha in getting permission from the British Government for allotment of 30 minutes twice in a week for religious teachings in Government aided Modern schools, and a most important speech on , "Qadeem wa Jadeed Taleem" at Nadva in 1907. His speech on the topic, "Ta-assub Aur Islam" in Delhi in 1903, and the speech on the occasion of laying the foundation of Darul-Uloom and then in 1910 on the topic "Nadvatul-Ulema ke Zaroorat", "Tahafuz-e-Islam", and "Tahafuz-e-Mazhab" in 1912 at Nadva, "Islam Ba-Haisiat ek Mokammal Mazhab ke -Islam Kee Beh-treen Jamhooriyat" at Aligarh in 1913. All the above speeches on different occasions and different places and with different topics but are directed towards his concept of Educational Curriculum for Muslims and supported that all Muslim Managed Schools including Madrasas must teach English and other modern subjects at least up to secondary level and only thereafter the students should choose their line and subject for specialization. Some of his colleges questioned him as why he was insisting that even those students who are interested only to specialize on "Feqeh" should learn English. Shibli replied that unless the next generation of Ulemas are conversant in English as

well as Arabic and obtain competence in translation of Islamic jurisprudence and philosophy into English and vice versa they will not be able to meet the criticism of Europeans to the Islamic Feqah. It is because of this lack of knowledge of English and un-ability of Ulema to authentically translate and explain the Quranic provisions and Feqah in English. The Courts and the judges are relying on the translations done by Europeans with the results the judgments are directly contradicting the Islamic and Shareeat laws. On the question of upgrading the curriculums of Madarsas also Shibli asserted that the same need to be revised to meet the needs of the time. Most of the Ulema especially of Deoband movement were not agreeable to either of the suggestions of Shibli.

The statement of Allama Shibli that the lack of knowledge about the Qurannic provisions and Feqah by judges and Europeans lead to wrong interpretation leading to contradictory judgements. I quote hereunder from the book God's Terriost of Charles Allen which is mentioned at the start of the book as to how the meaning and intent of the Kalma



“There is no God but Allah – and Mohammad is the prophit of Allah”. The above simple line has been crimnaliy defined by Dr. Thendore Pannell a missionary Dr. at Bannu in 1909.

“Such is the cry which electrifies 250 millions of the inhabitants of this globe.

Such is the cry which thrills them so that they are ready to go forward and fight for their religion and consider it a short road to paradise, to kill Christians and Hindus and unbelievers.

There is a cry which has the power of joining together the members of Islam through the World and preparing them for a conflict with all who are not ready to accept their religion.”

Only God knows as to how Dr. Thendore Pannell explained the concept of Kalima in the above words?

Dr. Zafrul Islam department of Islamic studies Aligarh Muslim University has summarized the main ingredients of Shibli's concept on Muslim Education, in an article published in the Urdu Magazine "Ma'Arif" in its July 2009 issue, published by Darul Musannefin Shibli Academy Azamgarh. "MA'ARIF" has the exclusive distinction of continued publication for over 93 years without any aid from Government in the form of advertisement. Unfortunately the Muslim Qaum specially those belonging to Azamgarh the home town of Allama Shibli Naumani have forgotten to support it.

Shibli in fact had very Modern-cum-Islamic concept of Educational ideas for Modern schools as well as for Madrasa curriculum, which if would have been adopted by the then community leaders, the Muslim community would have retained their culture, religion and also would have been fully equipped on scientific and modern education. Unfortunately the then Ulema did not agree with him with the result the community moved on two different directions. One for modern education and the other only on religious education. With the passage of time even those who opted to religious studies, in exclusion to modern education also got divided in various sectarian groups, who are neither modern educated nor even true religious scholars. In fact these sectarian groups have adopted sectionalism instead Islam, proclaimed by Prophet Hazrat Mohammad (PBUH).

Shibli with his ideas as reflected in his speeches got involved with "Nadva movement" and later involved himself with the establishment of, Madrasatul Islah, and Darul Mussanefine. Allama Shibli Naumani's involvement with Nadva and Madarsatul Islah was because, Deoband Ulema refused to upgrade the Madarasa Curriculum to the need of the time. That is why he got involved to the establishment of Nadvatul Uloom in Lucknow and a school for Islamic studies at

Saraimeer Azamgarh, called Madarsatul Islah and the Islamic research institute in Azamgarh and named Darul-Musannefin. Nadva did not produce only Ulema but hundreds of Hakeem. After getting final education from Nadva many excelled even in modern education. There can not be a better example than to refer Maulana Hameeduddin Farahi who was the students of Shibli. As early as in 1903, Lord Curzon, the then Viceroy of British India found him proficient in Arabic as well as in English and compelled him to accompany him in his tour to Middle East and Gulf countries to write his speeches and also to translate to Curzon the speeches of the rulers of Middle East and Gulf countries. (Ref. Zikr-e-Farahi, by Dr. Sharfuddin Islahi, Published by Daira Hameedia Madarsatul Islah, Saraimeer, Azamgarh, U.P.India.

In spite of difference of opinion on certain issues with Sir Syed, Allama Shibli Naumani was great admirer of Sir Syed Ahmad Khan and had not completely disassociated himself from Aligarh movement. Shamsur-Rehman Faruqi quoted from Allama Shibli's obituary message on the death of Sir Syed Ahmad Khan as under:-

“All great achievements of Sir Syed reflect every where, the aspect of reformation, and improvement, but among the things that turned from a mere dust-note to a blazing sun due to the improvements effected by him..... It was only because of Sir Syed that Urdu has achieved the capability to strike out from the realm of love and loving and to express ideas from the realms of governance, politics, ethics and morals, history and in fact all other fields, and it can do so with force.....”

Zafar Ahmad Siddiqui has shown that Shibli, Hamiduddin Farahi and Abul Kalam Azad who professed to disagree strongly with Syed Ahmad Khan in matters relating to theology and Qur'anic exegesis, actually adopted Syed Ahmad Khan's line in many important matters in that area.

During the tenure of Allama Shibli in M.A.O. College, Khwaja Gholam Saqlain, Maulvi Abdul Haque, Maulana Hasrat Mohani, Janab Sajjad Haider Yeldromm and Janab Zafar Ali Khan are the distinguished personalities who were his students. Similarly during his association with

Nadvatul Uloom Lucknow, Syed Sulaiman Nadvi, Maulana Abdus-salam Nadvi, Janab Ziaul Hasan Alvi, Maulana Hameeduddin Farahi were his prominent students. Even Maulana Abbul Kalam Azaad's political training was under the active (terbiat) guidance of Allama Shibli Naumani.

Sir Syed Ahmad Khan, Shibli Naumani and such others waged the Jihad in persuading the Muslim masses to study in modern schools and colleges and compete with other communities in all walks of life and fight against the deprivation of opportunities to them on the ground of not holding certificates and degrees from Modern Schools and Colleges.

Chapter – VIII (e)

Role of Muslims and Ulama after debacle of 1857

Undeterred with the anti Muslim policy of British, even the next generation of Ulema such as Shah Abdul Azeez, Shah Rafeeuddin, Mirza Abdul Qadir Bedil, Meerza Jan Jana, Shah Abdul Latif Bhatoai, Ghulam Ali Azaad Belgrami, Qazi Mohammad Ali Thanvi, Meer Dard, Qazi Sanauallah Pani Pati, Mirza Abu Talib and many other Muslim scholars, revived the Jihad against the British rule. In 1878 just after about 12 years of having started the Madarsa in Deoband, Maulana Mahmoodul Hasan formed the organization called, “Samara-te-Tarbia”, basically an organization to re-ignite the torch of freedom movement. This was just 21 years after 1857.

Indian National Congress came into being in 1885 i.e. 7 years after the start of the 2nd phase of freedom movement by Ulema in 1878 .The Muslims or the Madarsa educated once again were the first, to re-start the freedom movement of the country even after having suffered heavily due to the failure of 1857 war of independence. With the result the British once again targeted the Muslims and Ulema for espousing patriotism as against that non Muslim communities were reaping the fruit of their loyalty to the British.

Mufti Enayatullah Ahmed Kakorvi was exiled to Andaman and Nikobar Island and remained there for four years i.e 5840 days as against Pandit Jawahar Lal Nehru’s total tenure in jail has been days. Maulana Azad was arrested and put in Ranchi jail where he remained from June 1916 to 17 October 1916. In fact Maulana Azad’s total abode in various jails has been 16 years, Shekhul Hind Maulana Husain Ahmad Madni, Maulana Daud Ghaznavi, Maulana Munawar Lahori, Seth Yaqoob Hasan Madrasi, Maulana Qasim Nanotavi and Maulana Mahmood Husain Deobandi, all were involved in the movement of “Tehrik-e- Reshmi Roomal and spent long spell in Jails. Sir James Mist the then Governor of U.P. commented about Maulana Mehmood Hasan, “Even if Mehmood Hasan is burnt to ashes, his ashes will not flow through any route where any British may be living.” It was Mufti Kefayatullah and Shekhul Islam Maulana Husain Ahmad Madni and Maulana Hasrat Mohani who, once again were the first to demand complete freedom (Sampoorn Swaraj) in 1924 and 1926. Congress’ demand of “Sampoorn Swaraj” for the first time came only in 1929.

In spite of anti Muslim policies of British and their Agents, the efforts made by Sir Syed Ahmad Khan and Allama Shibli Naumani and such others who inculcated among the Muslim masses the need to obtain modern education started giving fruit. The start of 20th Century many new schools established by Muslims imparting modern education. The Muslim masses thus captured the lost ground and excelled in all walks of life including civil services, teachers, professors in schools, Colleges and Universities, Advocates, Barristers, Judges, businessmen, Industrialists, Engineers, Doctors and practically in all professions.

During World War I and II the British Government needed large number of soldiers. The British did not have enough man power in their own country nor their citizens were willing to join Army. The Europeans were not ready to bear the hardship of war at alien soil and to become fodder for German and Japanese guns. The two world wars saw the dramatic expansion of British Indian Armed forces and their participation in far flung countries. Despite the Nationalist opposition in the early decades of 20th Century, British use of Indians in Armed forces saw a surge. At the height of the 2nd World War the Indian armed forces emerged as one of the largest in the World at around 27 million. The British used them in Crimea, Central Asia, Afghanistan, Persia/ Iran China, Burma Singapore, Indonesia Middle East and even Saudi Arabia. Hundreds of thousands were killed. Amrish Misra the noted Journalist and Historian in his book, "War of Civilizations, The long Revolution, India, A.D. 1857" writes:

"In India, Indians, the victims, have little clue about what happened to them and their ancestors. According to conservative estimates, out of total population of fifteen crores plus about one crore i.e. about 7% of the population were killed, in Second World War. More than ten million lost their lives i.e. 2.5% of the world population, in the first world war when the population was even less. Ten million Indian lost their lives and there has not even been a murmur against the British."

Recently I was in Baku the capital of Azarbaijan and was surprised to find a stone slab containing the names of about twenty army men of various countries who were part of British Imperial Army and were killed in Azarbaijan in 1918-1919. On the slab one name which caught

my attention was Channan Khan, a Muslim. The stone slab besides the names of Martyrs, has the following caption:-

1918—1919

“Those honored here died on the service of their country and lie buried in Azarbaijan. Their names liveth for ever more:”

CHANNAN KHAN

(84th Punjabis Sepoy)

Channan Khan and others mentioned there did not die for their respective country but they were used by Britain for expansion of their empire.

To know the percentage of Muslims in the British Army one simply has to go to India Gate and count the names of soldiers who participated and were killed in the world war and calculate the percentage of Muslim soldiers killed compared to other communities. The names of soldiers killed in the World war are engraved on each stone slab fixed on India Gate. The list of I.N.A. soldiers will also show the same position.. Congress leaders including father of Nation Mahatma Gandhi allowed the use of Indians by British to fight for the honour of Great Britain. When Japan invaded Singapore on 10th of February 1942 and General Percival the British Commander realized that entire force specially British officers under his command will be wiped out, he sought the permission from Wavell, the Supreme Commander of Allied Forces in South Asia, to surrender and abandon the Indian soldiers and escape with all the British Officers and soldiers. Wavell in turn sought the permission of the British Prime Minister Winston Churchill, Churchill replied by telegram to Wavell as follows -

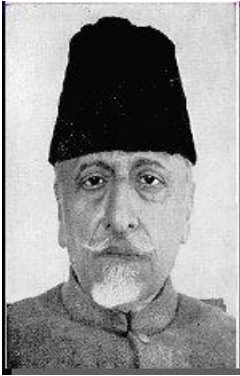
“There must be no thought of saving the troops or sparing the population. The battle must be fought to bitter end at all cost the honour of the British Empire is at stake.”

Churchill knew that majority of soldiers comprised of Indians and the fight was in Burma and Singapore hence even if the entire force and the people in Burma and Singapore were killed, will have no effect on the British people.

However before the reply of Churchill could be received Wavell had to allow General Percival to surrender. With the result British officers abandoned 60,000 Indians of the Indo British Army who became the prisoner of war in the hands of Japan. Mahatma Gandhi or for that matter the Indian National Congress who agreed with British Government to use Indian Army by Britain to retain the honour of Great Britain did not utter a word of protest against the British government who abandoned large number of Indians in the hands of Japan as Prisoners of War. However it was Netaji Subhash Chander Bose who came to the rescue of these Indians and got them freed from the hands of Japanese. On the call of Netaji these soldiers agreed to fight against British Government of India to free India from the slavery of British. Here Mahatama Gandhi and Indian National Congress took the side of Britain against the I.N.A. and the great leader Netaji Subhash Chandra Bose. In fact it is also understood that there was a secret understanding between Congress leaders and the British Government that Indian Government will handover Netaji Subhash Chander Bose to them if he appears in India after the independence of the Country.

against their philosophy to bring the truth about Muslims and were more interested to be branded as secular, which title they could have got only by accusing and condemning the Muslims/ Islam or Muslim Rulers. Dr. B.N.Pande described the situation, "The educated men in India drugged with such poisonous stuff from the most impressionable period of their lives grew up to suspect and distrust each other." He further said, "Unfortunately the history of India which have been taught in our schools and colleges for generations past were originally compiled by European writers, and Indians have not yet succeeded in shaking off the biases inculcated by their European teachers." I say that even our Indian teachers have not been able to shirk the legacy of British conspiracy and same system is being followed as is rightly stated by Akhilesh Mithal (supra) "what we have is a transfer of power, a British India being run by Indians in as British a way as is possible two generations after the departure of the role models."

Chapter – VIII (g)



On 2nd. August, 1945 Maulana Azad sent a letter to Gandhi-ji enlisting the points for the solution of the Hindu Muslim problem. Maulana Azad wrote, :-

“As a Muslim I was opposed to Partition and rejected it”.

Besides various other suggestions he also suggested that:-

“There must be parity of Hindus and Muslims in the Central Legislature and the Central Executive till such time as communal suspicion disappears and the parties are formed on economic and political lines. If Muslims were satisfied that a decision was not being enforced upon them by non-Muslim agencies, they would drop partition and realize that their interest were best served by a federated and united India.”

Gandhi-ji not only snubbed Maulana Azad by telegram dt. 16th. August 1945 but accused him, nothing short of stamping him as communal.

(Ref. Partition of India -Legend and Reality—by H. M. Seervai- Page 38)

Maulana Azad as President of Indian National Congress had convinced Lord Wavell the then Viceroy against partition of the country. However Jawaharlal Nehru and Sardar Patel absolutely on narrow political and personal ambitions, closer to communal considerations, devoid of National interest had decided to cutoff the Muslim Majority states from rest of India. They found that Lord Wavell, and Maulana Azad were not agreeable to partition of the country. They found in Lord Wavell as well as in Maulana Azad stumbling block to their scheme. They were not willing to the idea of a federal form of Constitution for India where Muslims and other weaker section of the Society will have parity with high caste Hindus. Wavell recorded in his note about Nehru's role, “ I look at the immediate future of India from practical point of view, while you seem to be entirely sentimental -----I feel depressed and disappointed in the conversations, disappointed at what seems to me a complete lack of reality in the Congress attitude. To be frank, they seem to me to be thinking much more of party advantage, than of the Good of India as a whole,”(Ref. The Holocaust of Indian Partition” by Madhav Godbole page 246). Nehru and

Patel manipulated in Congress Party and removed Maulana Azad from the Presidentship of Congress and then got involved with British Prime Minister to recall Lord Wavell. Nehru with the help of British Prime Minister, Clement Attlee, saw to it that Wavell was unceremoniously recalled and Mountbatten was installed in his place. Nehru had close connections with British political leaders in Government. Lord Wavell complained that Nehru gets the information from Whitehall even before it reaches him.

No sooner Mountbatten took the command, he with the help of Nehru and Patel drafted the plan based on the principle that the Muslim majority provinces should be separated and formed into a separate State. The Congress working committee based on its original policy strongly opposed the above plan moved by Pandit Govind Ballabh Pant, supported by Nehru and Patel but the working committee was overruled by Gandhi-ji and the resolution was passed by 29 Votes to 15 opposing. This was done with the blessings of Gandhiji, who till few days before told to Maulana Azad that the country will be divided on his dead body not otherwise.

(Ref. "Partition of India: Legend and Reality" By H.M.Seervai pages-203 to 237)

Mahatma Gandhi had assured Mountbatten on 2nd.June 1947 itself that he would not oppose the resolution, because by that time he was made to agree for partition by Nehru and Patel. Gandhij choose to observe his day of silence on 3rd. of June 1947 the day, the resolution to partition India was came up before the Congress Working Committee. Here I quote Rajinder Puri a veteran journalist and writer of a book on Partition of India in or about 1988-89.:-

"It can be no body's case that Nehru was so powerful that he could overrule Gandhi and the rest. The truth was that Gandhi lacked the gumption to oppose Partition when it came to crunch because he knew that his adversary was not Nehru but Britain. At Mountbatten's bidding he could undertake a fast unto death to compel the Indian government to pay adequate compensation to Pakistan. He made no such protest when his life's work of creating a united independent India was being destroyed."

Why did he not take vow to fast unto death against the Congress Working committee's resolution to Partition India? Gandhiji did not even made attempt to take the vow to fast unto

death to get released Bhagat Singh and others. 3rd. June 1857 my great grandfather Maulvi Mohammad Naeem Khan raised the banner of revolt against British in my village Mohammadpur, same day Rajabali of Village Bamhur raised the banner of revolt against the British and broke open the gate of Central Jail of Azamgarh and released a Hindu Zameendar showing the solidarity between Hindus and Muslims. Just 90 years later on the same date 3rd. June 1947 Congress Working Committee shows the discord between Hindus and Muslims and moves ahead with the blessing of Gandhiji to divide the country on communal lines.

Chapter – VIII (h)

Maulana Azad was genuinely disheartened because of the decision of the Partition, more so because Gandhiji supported it and overruled him. He expressed his feelings in “India Wins Freedom”.

At page 151 Maulana says-

“They (Muslims) will awake over night and discover that they; have become alien and foreigner, backward, educationally and economically. They will be left to the mercies what would become an unadulterated Hindu Raj.”

Chapter 15 page 208 he says:-

“I came to the painful conclusion that its (Labor Government of England) action was governed more by consideration of British than Indian interests. Its surrender to the demands of Muslim League was in my opinion due more to its anxiety to safeguard British interests than to its desire to please the Muslim League. A state dominated by Muslim League would offer a permanent sphere of influence to the British. India would have to pay far greater attention to Britain interests than she might otherwise do.”

India Wins Freedom page 214: Maulana Azad says: -

“The AICC met on 14 June 1947, I have attended many meetings of the AICC but this was one of the strangest sessions that it was my misfortune to attend. Congress which had always fought for the unity and Independence of India was now considering an official resolution for dividing the country. Pandit Govind Ballabh Pant moved the resolution and after Sardar Patel and Jawaharlal spoke on it, Gandhiji had to intervene.”

“It was impossible for me to tolerate this abject surrender on the part of Congress. In my speech I clearly said that the decision which the Working Committee had reached was the result of a most unfortunate development. Partition will be a tragedy for India.”

“Sardar Patel did not like my speech. He spent almost the whole of his speech in trying to refute what I had said. He argued that the resolution for the division did not arise out of weakness or compulsion but it was the only true solution in the existing circumstances of India.”

“After the first day’s debate there was very strong feeling against the Working Committee’s resolution. Neither Pandit Pant’s persuasiveness nor Sardar Patel’s eloquence had been able to persuade the people to accept this resolution. It therefore became necessary for Gandhi-ji to intervene in the debate. He appealed to the Members to support the Congress Working Committee and the Mountbatten Plan and he would appeal to the members to accept the resolution moved by Pandit Govind Balabh Pant.”

There were certain elements in Congress who were against the Partition on the ground that Hindus in the States which will form Pakistan will be endangered. Maulana Azad writes:-

“It was being openly said in Congress circles that Hindus in Pakistan need not have any fears as there would be four and a half crores of Muslims in India would have to bear the consequences.”

“In the meeting of the AICC, the members from Sind opposed the resolution vehemently. They were given all kinds of assurances. They were told that if they suffered any disability or indignity; in Pakistan, India would retaliate on the Muslims in India.”

“When I first became aware of such suggestions I was shocked. Some members of the Congress realized how dangerous such theories were. I remember in particular Kiran Shanker Roy, one of the Congress leaders of Bengal, who first brought this to my notice, spoke to Acharya Kripalani who was then the President of the Congress and pointed out that it was a most dangerous theory. Nobody however paid any attention to Kiran Shankar Roy. In fact many ridiculed him for his fears. He expressed his fear that such a feeling will lead to oppression and murder of Hindus in Pakistan and Muslims in India.” They told him that once India was divided, we must accept the theory of hostages and only in this way the Hindus in Pakistan could be protected.”

At page 246 Maulana writes

“The only result of the creation of Pakistan was to weaken the position of the Muslims in the subcontinent of India. The 45 million Muslims who have remained in India have been weakened. If one judges the question only from the point of view of the Muslim community, can any body deny today that Pakistan has been for them a very UNFORTUNATE and unhappy development?”

29 persons (Congress working committee members) which included Nehru and Patel plus Gandhiji, decided the fate of India and its people. Fifteen Million Muslims of India were made hostage for all time to come as is being experienced for the last 61 years. Five million Hindus were uprooted from the Provinces which became Pakistan and took refuge in India, similarly seven million Muslims were uprooted from India and had to migrate to Pakistan where they are still called Mohajir (refugees). These figures of five million Hindus and seven million Muslims does not include those who were killed in both the countries. It also does not include those Indian Muslims who were and are killed in communal riots since 1947 and till date. Why not publish the names of all those 29 persons, members of Congress Working Committee who voted for the Partition of the country. I am sure not one member out of those 29 persons was Muslim. Then why the blame of partition on Muslims?. The 15 members of Congress Working

Committee who opposed the Partition included the lone Muslim member Maulana Azad. Still the blame of Partition of the Country is foisted on the Muslims of India.

Chapter – VIII (i)

After the independence Maulana Azaad was persuaded to join the first cabinet as Education Minister and the Muslims' interest in education was systemically damaged under his own ministry. It took decades for the Muslims to regain their lost position in education as well as in economic condition, in spite of being victimized from time to time. Now the young educated boys are being made victim of communally surcharged onslaught day and night be it B.J.P. led Government or Congress Government. To deceive the international community and to show the PSESUDO face of secularism, the Congress picks-up greedy Muslims and appoint them on some decorative ineffective posts. Muslims do not want a President or Vice President from their community. What is required that their common men be appointed in Military, Police, and other Government departments at least to the extent of their percentage of population. Do not appoint Muslims as Ministers, Vice President or President, who do more damage to the interest of the community. The latest example is the statement of Delhi's Congress Government's education minister that no qualified and trained Urdu teachers are available and it is because of this reason the posts of Urdu teachers are vacant. The Delhi's Minority Commission asked the Delhi's Urdu Academy to send the list of trained Urdu teachers available and looking for jobs in the schools. A list of over two hundred qualified Urdu teachers, who are jobless was sent to the Minister. Still no appointments were done why? Naturally because they are Muslims. How will the secular Congress Government appoint Muslims? Will it not be against their policy being followed since independence of the country or they are afraid of being accused, of appeasing Muslims for vote?

“India Wins Freedom” was written by Maulana Azad immediately after their partition and before his death in 1958. What he predicted is proving to be true in all respect and the Muslim community in India is paying the price to the follies of the 29 working committee members of Indian National Congress plus Gandhiji. Though Maulana Azad was Cabinet Minister but, because he was marginalized by Gandhi-ji, Nehru and Patel during the fag end of the British Raj hence he did not assert his authority nor he could muster the courage to withdraw from the Cabinet in protest. What he wrote in “India Wins Freedom” was sufficient ground for him to refuse to be the part of Congress Government and should have publicly expressed his resentments. His demoralization was so great that when in 1947 Muslims were being killed in

Delhi and else where he complained to Gandhi-ji hoping that he will pull Sardar Patel the home minister to stop the killing. Sardar Patel told Gandhi-ji that wrong picture was being projected to discredit him and Gandhi-ji accepted Sardar Patel's version and kept silent, even then Maulana Azad did not resign from the cabinet in protest.

Unfortunately the Ulema, after independence could not maintain the concept of oneness (Wahdaniat) amongst themselves and not only they themselves got divided in various sects, they misguided the common Muslims also. Each sect claims superiority over the other and drifted from the path shown by the Prophet (P.B.U.H.). With the result the Muslim are divided into many sects and condemn each other and have forgotten the fundamental principle of oneness and 'Ijtehad'. The British prior to independence and Congress after the Independence, along with the anti Islamic forces of the country took full advantage of this internal feud between various sects to the disadvantage of the community as a whole. Muslims specially Ulema did not take lesson from the History. When similar friction developed in Europe specially in Spain it resulted in not only total banishment of Islam but the Muslims as well, and it's eight hundred years of Rule, from Europe. The unity of Muslim community during the turmoil of 1857 was exemplary. On the call of the Ulema, who were not divided in so many sects till that time, the Muslims all over the country were ever ready to sacrifice every thing for the Nation. The Congress also adopted the British tested policy of divide and rule so that the object for which the partition of the country was undertaken is not defeated by a united force of the Muslims in India. Even Gandhiji indirectly used the same tactic When Gandhiji found that the senior Ulemas of Deoband who were involved in the independence movement were not ready to accept Gandhiji as the lone leader. Gandhiji picked up Ali Brothers who were spear-heading the Khelafat movement against British and ignored those Ulemas who were directly and more aggressively involved against the British Government.

Chapter – VIII (j)

The Constitution of free India included as fundamental rights of the citizens, the right to education, and right to freedom of religion.

Article 26 of the constitution reads: “Freedom to manage religious affairs: Subject to public order, morality and health; every religious denomination or any section thereof shall have the right --(a)to establish and maintain institutions for religious and charitable purpose.”(b) to manage its own affairs in the matters of religion.”

Under the heading of ‘Cultural and Education Rights’ Article 29 provide “Protection of interest of minorities:--(1)“Any section of the citizens residing in the territory of India or any part thereof having a distinct language , script or culture of its Own shall have the right to conserve the same .” (2) No citizen shall be denied admission into any educational institution maintained by State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.”

Article 30 “ Right of minorities to establish and administer educational institutions:-- (1) All minorities , whether based on religion or language, shall have the right to establish and administer educational institutions of their choice . (2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. “

Having got encouraged with the above constitutional safeguards the Minorities of the Country including Muslims established many schools, Colleges including professional College of their own resources as well as Government aided for the benefit of their community. But what is being done, all sorts of spanners are being put in the development of such institutions. Most of them are being denied the Minority status. Restrictions\ limitations are being put on the admission of Minority students on flimsy grounds. The safeguards provided under article 30(1) of the constitution are being diluted by re-interpretation of the article 30(1) of the constitution, absolutely contrary to the real interpretation and intentions of the legislatures. The authorities on the pretext of regulating the management of minority institutions are trying to impose all

sorts of control. They are unable to manage or regulate the Govt. Schools but want to impose themselves on Private and minority Schools for corrupt and biased reasons.

A report published in Urdu Daily Sahara dated 22nd. January 2009 claiming to be based on the survey conduct by District Information System for Education. According to the said report, there are 38,000 schools in the Country having 90% Muslim students 45,000 schools have 75% Muslim students. There are 58,000 schools having 50% Muslim students and 85 schools have more than 25% Muslim students. The report further stated that the above data has been compiled out of 624 Districts mostly in Assam, Bihar Andhra Pradesh, Jammu and Kashmir, Utter Pradesh and Bengal in which 12,50,775 schools are functioning.

However it is not mentioned as to what is the percentage of Muslim Students and Muslim teachers, in Arya- Samaj managed schools, D.A.V. schools and other schools which are solely managed by Hindu community? Similarly the report has also not mentioned as to what is the percentage of Hindu Students and Hindu teachers in Muslim Managed Schools?. If such a survey is honestly conducted and the report is published the cat will be out of bag as to who is communal and who is secular. Why so much ho and cry was made when a move was made to conduct a survey to find out the number of Muslims in the Armed Forces and why the move was abandoned?

Unfortunately after attaining the independence, the Government of India or for that matter the Congress Government claiming to be secular, continued with the policies and legacy of British Raj. They retained the same education system, curriculum and the object of education which British introduced to keep the Indians as slave. Now Congress and B. J. P. Governments are continoung the British legacy to keep the Muslims as salves.

In fact the Indian National Congress' claiming to be secular is a wrong notion. If you minutely study the history and actions of Congress since its inception more particularly since 1919 onwards, its leaders, always followed the policy of pro-Hindu and not pro-Indian. After the introduction of Government of India Act 1935 Elections were held for Provensial Governments in which Congress was voted by the public including Muslims egnouring Muslim league.

However when the question of formation of Government came Mr. K. F. Nariman the accepted senior most Congress Leader of Bombay was ignored because he was Parsi and on the pressure of Sardar Patel Mr. B. G. Kher a Hindu was made Chief Minister. Even Gandhiji ignored his protest. Similarly in Bihar the senior most Congress Leader Dr. Syed Mahmood was ignored because he was Muslim, and on the pressure of Dr. Rajendra Prasad, Shri Krishna Sinha was made Chief Minister because he was Hindu. Even during the Congress rule lead by Pandit Nehru a secret circular was issued to all Government Departments that Muslims be not inducted in any sensitive department and they be seen with suspicious spectacle. Person like Acharya Kripalani demanded that Muslims of India be not given even right to vote. This type of policy by the so called secular Congress closed the doors of employments in various Government jobs and the limited employments in non sensitive positions. In fact for the Muslims of India there is no independence in the real sense and they have been made dependent and on the mercy of majority community. Any Tom Dick and Harry questions their loyalty to the Nation. The sacrifices of Muslims during British Rule for gaining the independence and performance even after independence as loyal citizens of the Country are regularly being undermined. Time and again some fanatic demands that those, who do not sing "Vandematram" be declared anti-national. The Hindu Mahasabha, activists such as Singhal and Togadia and such others say that those who do not sing "Vandematram" should leave the country. **On the question of Vandematram Guru Dev Ravindra Nath Tagore wrote to Netaji Subhash Chandra Bose in 1937,- "The core of Vande Matram is a hymn to goddess Durga. No Mussalman can be expected particularly to worship the ten handed deity as Swadesh."** (Ref. Hindustan Times New Delhi issue dated 30th August 2006.) One can understand the motive and intention of persons such as Singhal and Togadi, asking Muslims to sing Vandematram or to leave the country as if the country belongs only to their father. They fully knowing that Muslims will not sing Vande Matram because it certainly clashes with fundamental principle of Islam. Muslims love the country and are always ready to die for it but can not worship it. This demand is nothing but to create friction and disturbance in the country. What name should be given to such persons? Antinational, disruptive or terrorist? Nation is not made of any particular community. All the communities of the country irrespective of their religious faith, or caste form the 'Nation'.

The cause of economic backwardness of Indian Muslims is not due to any Educational backwardness but because of impediments being placed in their efforts and endeavor to participate in the development of the country.

The backwardness of Muslims in education is nothing but a motivated propaganda to cover the biased and communally influenced policy to deprive Muslims from being appointed in Government Jobs. Recently in a group discussion at one of the T.V. News Channels a Muslim gentleman asked, “presuming that Muslims are educationally backward” why their percentage even in 3rd. and 4th.class employments are so low in Government departments without exception? There was no answer from any one and every body kept silent. Why?

Lord Macaulay said, “make the Indian think that all that is foreign and English is good and greater than their own, they will loose their self esteem and will become what we want them, a truly dominated Nation”. Our leaders acting exactly as Mr. Macaulay wanted as early as in 1835 A.D..

We adopted as our constitution what was Government of India Act 1935, with little bit of changes or additions here and there to make it look indigenious, and gave credit to Dr. Ambedkar as its architect. The Government of India Act 1935 was framed by the British Parliament to rule India by giving them lollypop of local self governance. Then we adopted the total judicial system introduced by British, including all laws even draconian laws. We adopted all bad points of British and American systems which they themselves found not suitable for a cultured nation and discarded them.

After partition of the Country the percentage of Muslims in various government departments got reduced considerably including Army, Navy and Air Force. The situations fallen vacant due to migration of Muslims to Pakistan was filled by Hindus and Muslims were denied the appointments on flimsy grounds. The properties of those who migrated to Pakistan was acquired by the Custodian Department. But the properties of those Muslims of Delhi and elsewhere who were uprooted by the refugees from across the border with full support of then Police and the authorities and forcibly occupied them , were not restored to the Muslims in spite of the fact that they remained in India.

The Industrial towns specially of Northern India such as Moradabad, Aligarh, Meerut, Varanasi etc. where Muslim entrepreneurs and Industrialists were active up to 1947, either opted for Pakistan or were forced to migrate as their establishments were destroyed in communal riots. Majority of Muslim workers working with them became jobless and were in no position to send their children to schools. An undeclared and under current policy was in operation whereby Muslims were summarily rejected or denied jobs. Their children if some how got admission in Schools used to be taunted for creation of Pakistan which discouraged them to continue their studies in the schools. There were very few Muslim managed schools. Even if there were few they were not allowed to start higher classes. The percentage of Muslim students even in Muslim managed schools and colleges got reduced. Muslims became in minority even in Muslim managed schools as well. On the other hand other schools and colleges running under the Management of Arya Samaj or such other Hindu organization created such communal atmosphere that no Muslim student could dare to venture to obtain admission there. The cumulative effect was that within the next two decades after the Partition the majority of Muslims were pushed behind in all walks of life, educationally as well as economically and were completely out of business, trade and industry. The above situation is on the horizon for every one to see. Look to the records of Allahabad University, Calcutta University, Bombay University, what was the percentage of Muslim students in these Universities prior to the Partition and what was percentage after the partition and even now after passage of 61 years of independence. How the number of Muslim students dwindled to the present state? Banaras Hindu University always had very few Muslim students, not only students even in faculty also few Muslims will be found. Still they are not called communal. As against that in Aligarh Muslim University the number of Hindu students and teachers have always been in large number. Why look only Aligarh Muslim University. See Jamia Millia Islamia , New Delhi and other Muslim Managed Colleges of U.P., Bihar, Madhya Pradesh, Rajasthan and else where. In all such Universities and institutions the number of Hindu Students or the teachers, are not less in proportion to their population in the area. Still these schools, colleges and Universities are considered communal. Why is the big question?

The undercurrent and un-declared policy of Congress Rule for over forty years successively after 1947 kept the Muslims out of military, police and other sensitive jobs. Destruction of their businesses and industries, made majority of Muslims unemployed and poor. Once again Muslims were brought to the situation of 1857.

The fruit does not fall too far from the tree. What Congress Government lead by Pandit Nehru and his great admirer Pandit Govind Ballabh Pant and such others espoused in secrecy in 19th century, his Nephew Mr.Arun Nehru and then his grand son Sanjay Gandhi, followed by his great grand son Varun Gandhi expressed publicly in 21st century. Mrs. Menka Gandhi the wife of late Sanjay Gandhi and their son Varun Gandhi, the entire family of Pandit Govind Ballabh Pant all ultimately joined B.J.P. The Dogli policy of Congress and its leaders did maximum damage and set back to the Muslims and made the Muslims economically far behind and made them backward.

Chapter – VIII (k)

Before the start of 2nd world war Burma used to be the hub of jobless and poor Muslim masses. British Empire had made Burma as one of the Provinces of British Ruled India hence no passport or visa was needed. Hoards of poor Muslims from India were carried to Burma by British to work in different capacities. After the end of 2nd World War the economic condition of Burma became precarious hence the poor Muslim masses who were working in Burma became penniless and with difficulty some of them could manage to return to their homes. However after few years thereafter Singapore and Malaysia opened the door for unskilled labour to work in rubber gardens and in bakery business. Large number of Muslims from U.P specially Eastern U.P. and Bihar went there. Initially they could earn only sufficient to feed their family back home, however after the independence, Indian currency was de-valued few occasions which pushed up the value of foreign currencies. This made the situation very conducive for the workers working there and their families at home. Once their financial position improved they started sending their children to schools in cities. Similarly the job opportunities in Gulf and Arab countries also opened the door for Muslim uneducated and made lot of difference and improvement in their economic condition and they also started sending their children to good schools and colleges and then to Aligarh Muslim University.

Thus a good number of Diploma holders, Engineers, Doctors, M.B.As, came out from the Colleges and Universities mostly from Muslim Managed Colleges and Universities where only they could get admission.

These boys started competing with the aspirants of other communities and managed to capture the good jobs on merits. Since number of Muslim students increased many fold for professional courses many Muslim managed technical institutions came up in Southern India followed by in Northern India. These institutions were started by Muslim entrepreneurs without any aid from the Government and claimed autonomy as was intended and guaranteed under the fundamental rights of our constitution. Though the basic idea behind introduction of guarantee in the constitution for the minorities was to show to the world that India is a secular country and in-spite of creation of Pakistan India has provided guarantee of protection to Muslims who are the main minority in the country and a suppressed class, if, is able to manage to stand on their own legs, should be able to do so. However the Muslims took it literally as a good intended provision for them and moved ahead and established many educational institutions since they considered that educational provisions are liberal and free from unnecessary government control. This was even suggested by Dr. Radha Krishnan at the start of Independence of the Country when he headed a commission on education. However the congress government put the recommendations to cold storage. The efforts of Muslims to stand on their own legs and their ability to compete with other communities started pinching hence all sorts of spanners are being put in the name of regulating the management of the Minority Education and calling the laws made based on the protection granted in the constitution as discriminatory to the majority community.

Chapter – VIII (I)

Unfortunately the role of Muslims and their sacrifices for attaining the independence was undermined and the total blame for the Partition of the country was thrust upon the Muslims. The politicians and the media who were under the control of the big business houses and also under the shadow of those who were British loyal and had amassed wealth by looting the country during British rule got busy in the false propaganda describing the Muslims not loyal to

the country. One fails to understand as to how a Muslim could be anti-national. Muslims believe in the Islamic principle. The Prophet Hazrat Mohammad (P.B.U.H.) advocated to the Muslims, (“Hubbul Watan-e-Minal Iman”) meaning the ‘Love of one’s country is an element of Iman” how can Muslims whose one of the faiths (Iman) is Nationalism could be anti National. Let there be no doubt that the Muslims of India are no less nationalist compared to any other community of the Country. The followers of policy of Hindutatva are not following the policy of Nationalism but preaching and following the policy of communalism.

After 1857, British considered Muslims as their enemy number one and deprived them in all manners, educationally, economically and socially. Dr. Tarachand, was entrusted, in 1957 by the Government of India the task to write detailed History of 1857 war of independence, mentions in his book, “History of Freedom Movement of India” Vol. II Chapter 8,(1857-1905) :-

“The Muslims who became the special target of British hatred after the revolt, naturally suffered most from the consequences. The revolt had raged most fiercely, on Muslims. Many were uprooted many lost their land and property and their bread earners and became paupers. The young men faced a bleak future as the doors of Government patronage were shut upon them. Darkness enveloped the community. According to Sir Alfred lyall after the revolt of 1857 the English turned fiercely on the Mohammadans treating them real enemy and most dangerous rivals. The failure of revolt was much more disastrous to them than to Hindus.”

In-spite of such adverse conditions Muslims with the guidance of persons like Sir Syed Ahmed Khan, Allama Shibli Naumani, Maulana Hameeduddin Farahi, Maulana Husain Ahmad Madni, Maulana Abbul Kalam Azaad and such other scholars , forged ahead and were able to excel in every field, and in all nation building activities. The British found that, if on the call of Netaji Subhash Chander Bose, who was a Hindu, Muslims en-mass joined his force I. N. A. and did not hesitate even to say “ Jai Hind” India as a single unit will be a force to recon with. It alarmed the British and became the cause of great concern for them. They feared that both Muslim and Hindu population of the country if will remain together India will become a great world power

hence some sort of perpetual discord has to be sowed between them before leaving the country. They accordingly tapped the next generation of those whose fore fathers connived with them during the 1st movement of 1857. Such elements penetrated in the Indian National Congress and the true Nationalists were side lined. Maulana Abbul Kalam Azaad who held the post of the President of the Congress for over a decade prior to 1947, was in full agreement to the cabinet mission plan which projected parity between caste Hindus and Muslims plus other weaker sections of the country. Maulana Azad till last moment opposed the partition of the country, hence he was virtually made powerless, and ultimately deprived of the Presidency of the Congress. The British with the help of those Hippocrates, who were actually acting as British agents in the guise of freedom fighters, were able to sow communalism between Hindus and Muslims with the result the country was divided not as separate abodes for Hindus and Muslims but only the Muslim majority states were cutoff from the rest of India so that Muslim representation in the Parliament is curtailed. But what was projected, that Pakistan was made for Muslims and India for Hindus. By such baseless propaganda the Muslims are being kept completely demoralized so that they are unable to claim equal rights as a bona-fide citizen of the country. The Partition of the country inflicted the deep scar on the Muslims of India, which is still bleeding even after passage of 61 years of the independence of the country. In fact the acceptance of Partition of the country was not done for the Muslims but was a conspiracy against the Muslims to reduce drastically their representation in the Parliament. If the Muslim majority states including East Bengal would have remained in India the number of Muslim M.Ps. would have been enough not only to watch the interest of the Muslims but even to form the Government. It was this fear with the Congress leaders who decided to separate the Muslim majority states from rest of India. Even the decision of Congress government under Mrs. Indira Gandhi not to merge East Pakistan into India in 1971 was also based on the same reason. Mrs. Indira Gandhi new that Bengal of India is under Communists and if the poverty ridden Bengalis of East Pakistan are also included in India the Communism will get stronger besides Large number of Muslim M.Ps. will come in the Parliament.

Here I quote few lines from the book "Partition of India – Legend and Reality" by H. M. Seervai a renowned constitutional expert of the Country:-

“Wavell was overruled by the Attlee Government. This overruling of Wavell greatly undermined his (Wavell’s) authority and led the Congress to believe that Wavell, with his insistence on fairness and justice to both parties (Hindus and Muslims) could be ignored.”

“With the removal of Wavell, and the advent of Mountbatten as Viceroy Congress saw victory with its group.”

“But faced with partition towards which Mountbatten was driving India, Gandhi and Nehru asked for proposal for partition to be dropped and the Cabinet Mission’s Plan to be enforced as an Award.”

“It is an irony of history that Gandhi and Nehru, who had secured the dismissal of Wavell, should now seek to adopt the wise and far sighted counsel he (Wavell) had pressed upon them in vain to grasp in a spirit of goodwill the last chance to preserve the unity of India and avoid fratricidal strife. But this realization came too late.”

By about 1960 Muslims realized that the accusation on them for partition of the country is not based on the actual facts. This malicious propaganda is the result of conspiracy against them. The young generation born after 1947 when grew up involved themselves in the main stream of the Nation like other communities of the country. The financial position of Muslims improved due to their being able to get jobs in Far East and Gulf countries. Many established themselves as Industrialists and businessmen. They started getting their children admitted in good schools and thousands of Doctors, Engineers, Software and IT technical students came into lime light and started competing with rest of the communities. This alarmed the communal forces. The biased utilization of the security agencies by the communal forces in and outside the power corridor in targeting the Muslim Young educated boys such as Doctors, Engineers, IT trained, MBAs and other professionally qualified at the prime of their carrier created an atmosphere of fear and anxiety among them. The involvement of the Govt. Institutions with such communal forces in complete disregard and violation of fundamental Civil rights of the Muslims of the

Country has raised the question regarding so called claim of secular character of the Indian democracy and the impartiality of its institutions. No questions are raised against those forces who are arbitrarily accusing and killing or otherwise destroying the carrier of young and innocent Muslim boys. Nobody is asking these forces as to why educated Muslim young boys will involve themselves in such activities to ruin not only themselves but their entire family? What could be the possible motive behind these activities? No one does anything without some motive or intention to gain from the activity. What objective they want to achieve? They know fully well that after each such incident it is only Muslims who are made target. Why would they want their own community be destroyed? The Communal riots are generally engineered at such towns which have Muslim entrepreneurs became active and offered stiff competition to non-Muslim industrialists. The towns such Moradabad, Bareilly, Meerut, Aligarh in western U.P., Varanasi, Mau, Mobarakpur, Bhadohi, are the towns where Muslims are involved in manufacturing of various items and also in export of such items and these are the towns where communal riots always takes place and Muslim's shops, factories are burnt and on top of it the curfew is always imposed in the area where Muslims are in majority and it is they who are arrested and prosecuted. Those who come from other areas and loot, burn and kill are left free. The situation has been well described by Urdu poet Faiyaz Nadeem in the following couplet:-

**“Koi Mushkil Naheen Phir Bhee Badi Mushkil Mein Rehta Hoon,
Meri Himmat to Dekh Koocha-e-Qatil Mein Rehta Hoon.”**

Similarly the prominent Journalist Mr.Saeed Naqvi writes in “Out Look” magazine dated 20th.July 2007:-

“Can the vent of democracy ease the Muslim’s daily Humiliations on live T.V.” He further writes: “The Muslims elite in Delhi and Oudh had been decimated during 1857. Globally were smashed when the Ottaman empire was liquidated in the wake of World War I. The misery and humiliations of Muslims, all over the World are diet of live T.V.”

It is a fact that terrorism all over the World has spread like a plague and every one blames for the same to the Muslim World. But Indian Muslims are in no way involved in such activities. They do not look to Afghanistan or Pakistan or Iraq. They know that killing innocent people for any reason whatsoever is not justified in Islam. Those who are doing so, if claim to be Muslim are the biggest enemy and damager to Islam. The conflict between Israel and Palestinian has its own reason. Indian Muslims do have sympathetic attitude towards Palestine but are in no way effected with the same. The conflict in Afghanistan is the creation of United States of America and its notorious agency C.I.A. It is they who created Taleban and Osama Bin Laden through Pakistan and used them against Russian invasion of Afghanistan. The same Taleban are now termed by USA as the number one terrorist organization. These Talebans were trained by American trained Pakistani armed personnel and in Pakistan specially on the borders of Afghan/Pakistan. These trained boys were named as Taleban because the training centers in Pakistan were disguised as Madarsa. Thus it is Pakistan which earned a bad name for Madarsas having nothing to do with Indian Madarsas. In Pakistan Madarsas are required to be registered with the Government. Till 1971 there were only 900 registered Madarsas. However by the end of Gen. Ziaul Haque's era there were 8000 registered Madarsas and 25,000 unregistered religious schools, with half a million students. These unregistered Madarsas financed by American/C.I.A. through I.S.I of Pakistan trained the Taleban for use in Afghanistan against Russians and Russian backed regime. Once these C.I.A./I.S.I trained Taleban achieved the American designed objectives against the Russian or Russian backed regime in Afghanistan they started demanding their pound of flesh from America and Pakistan in the shape of Power and complete control not only in Afghanistan but in Pakistan as well. Afghan type situation never existed, nor exists in India. Indian Muslims were not in any manner involved with the Afghan turmoil. However the Indian government was sympathetic towards the Russian backed regime and had provided tactical support to Russian backed Afghan rulers, such as General Taraki, and Najeeb. Taleban when came in power in Afghanistan did not relish it and became anti India. Even in this tactical support to the Russian backed regimes by Indian Government, Indian Muslims had no role to play and remained absolutely unconcerned. Indian Muslim intelligentsia or even Muslim masses never looked to Pakistan for any thing since inception of Pakistan. Still if they agitate against any injustice being inflicted upon them they are associated with Pakistan and accused as antinational and are blatantly called terrorist. America

gave the name to the Talibanic movement as Islamic terrorism. India named it as Islamic Jihad. The Indian media and security agencies associated these terminologies with the Indian Muslims probably on the advice of Israel intelligence who have established their foot hold in India during B.J.P. regime.

Here it will not be out of place to mention as to how the media is involved in anti Muslim tirade. On 8th November, 1998 Hindustan Times, New Delhi's Sunday Magazine two full pages were utilized to malign the entire Muslim Population of Azamgarh by associating them with Dawood Ibrahim and Haji Mastan. It was made to believe that both of them belong to Azamgarh and that entire Muslim populations of Azamgarh is nothing but criminals. The refutations by me with an article in reply was not even taken note by the said papers however the same was published by a Journal called NEWS AGE being published from Loss-Angles, USA. The racist Mahant Yoginath of Gorakhpur regularly in public meetings declares in the following words, "UP ko Gujrat banana hai, aarambh Azamgarh se karna hai". With such naked activities to disrupt law and order of a region of the Country why is he not being dubbed as terrorist and antinational? Will any one doubt that his activities are for annihilations of Muslim Population particularly of Utter Pradesh and especially those of Azamgarh. In this effort he marched from Gourakhpur to Azamgarh with few hundred fanatics and damaged many shops belonging to Muslims. In this act the authorities of Azamgarh were involved as they did not stops him passing through Muslim populated areas fully knowing that his intention was to create communal disturbance and indulge in killing and loot the Muslims' properties. Similarly just to silence the opposition in parliament on the question of government's failure to capture those who were involved in the crime of blasts in Delhi and to save the prestige of Congress party's Government in Delhi and at the Centre, its Home Minister Shivraj Patil, the Delhi Police and S.T.F.in connivance with the local Congress M.L.A. enacted a drama of fake encounter and killed two innocent boys, terming them as dreaded terrorists. To make the fake draman they even killed, Inspector Mohan Chand Sharma at L-18, Batla House. They further arrested large number of bright and educated Muslim young boys belonging to Azamgarh and charged them for various terrorist activities. The Congress Govt. knowing fully well that the truth will expose this encounter drama and their masked face of pseudo secularism rejected the demand of an impartial and independent enquiry. To further cover the brutal murder enacted at L-18, Batla House, Jamia Nagar, New

Delh, sponsored few individuals claiming to be representing the National Human Rights Commission who approached the Hon'ble High Court that they be allowed to investigate the incidence. The Hon'ble High Court which all through was declining the demand of independent inquiry, suddenly allows these biased individuals to investigate. They have now come up with the same story which the Police had cooked up. One can understand the motive and intention of these self proclaimed so called Good Samaritan. The Congress party rewarded the said so called Muslim MLA by nominating and electing him as MP in Rajya Sabha and if the press report is to be believed it was Sonia Gandhi who proposed his elevation, against the names of many well meaning other Muslims of the City such as Chaudhry Mateen an undisputed social worker.

On the propaganda that Islam preaches violence or terrorism, lets examine if Islam preaches Terrorism or underground activities. I do not find any where in Holy Quraan or Hadith where such activities have been justified. Even Jihad word is being wrongly interpreted. I would like to quote hereunder from the book written by Mohtarama Syeda Humaira daughter of Maulana Abbul Aala Maudoodi titled, "Shajrahai Sayadar" where in she has quoted Maulana Maudi form his book "Al-Jehad Fil Islam" published by Darul-Mosannefin Shibli Acadamy, ZAMGARH, in 1927 where in the real nature and object of Islamic Jihad has been defined:-



“In Islam ‘Jihad’ means constant and continuous efforts for and in the name of Allah for the establishment of Universal Truth. In no case its object is to kill, destroy or be aggressive. Its object is to defend and protect the oppressed. Islamic Jihad can not be an underground activity. It is the sincere and ultimate effort for constructive objectives. It can not be achieved by under- ground movement. It is the Islamic law to be operative both in war peace. Islamic Mojahid, if, has to enter the territory of opponent has to enter with Clear understanding to protect and defend the people of opponent’s territory. He has to deal on humanitarian principle with those who are under his Custody. He is completely prohibited to inflict any harm to women, children, Old and sick. He is under compulsion to protect all religious places.”

With such clear definition of Islamic Jihad defined by Maulana Maudoodi when he was just 24 years of age. Motarama Syeda Humaira further wrote that Maulana Modudi wrote the said book on the call of Maulana Mohammad Ali Jauhar in his Khutba of Friday prayer in Jama Masjid of Delhi. Maulana Mohammadali Jahar was very much disturbed because a malicious propaganda was afoot throughout the country about the object of Islamic Jihad because Swami Sharadha Nand, the crusader of Shudhi Movement, was killed by a Muslim. Maulana Mohammad Ali Jauhar with tears in his eyes called upon the Muslims, "Is there any one who could write and enlighten the people the real intent, object and meaning of Islamic Jihad ." Maulana Maudoodi who was one of the audience in the Masjid took upon himself the responsibility to the call of Maulana Jauhar to write on the subject and explain the real meaning, object and method of "Jihad".

“December 1926 ki akhiri tareekhon main eik aisa waqeya pesh aya jiss ney mujhe mushkilat se qeteh nazar ker key iqdaam amal per majboor kardiya. Yeh waqeyeh shuddhi ki tehreek key bani Swami Sharad- dha Nand key qatl ka waqeya tha. jiss sey juhla aur kam nazar logon ko Islami Jihad key mota-alliq ghalat kheyalat ki asha-at ka eik naya maoqa millgaya, keyonki badqismati se eik Musalman iss fale ke irtekar key ilzam main giraftar kiya gaya tha. Aur Akhbarat main is ski janib yeh kheyalat mansoob kiye gaye they ki ussney apney mazhab ka dushman samajhker swami ko qatl kiya hai. Aur yeh ki iss nek kaam key kerney se voh jannat ka ummedwar hai. Haqeeqat ka ilm to Khoda ko hai, magar Manzar-e- Aam per jo kuch aaya voh yahee waqeat they. Inkee wajah sey aam taur per Islam key dushmanon main eik haijan paida ho gaya. Onhooney Ulema-e- Islam key Ailanat aur Islami Jera-eid aur Amaed aur millat kee Muttefeqa tasreehat key ba-wajood uss waqea ko iss usskee tabeie hadood tak mahdood rakhney key bajai tamam ummat-e-Muslema ko balki khud Islami taleemat ko usska zimmedar qarar dena shuroo kerdiya, aur eilaniya Quran Kareem per iss qism ke ilzamat aaed karne-lage ki isski taleem Musalmanon ko khoon- khwar qatil banati hai, Iski taleem aman-o- aman aur salamti ke khelaaf hai, aur iski taleem ne Musalmano ko aisa muta- assib bana diya hai ki woh her kafir ko garden-zanee samajhtey hain aur

usey qatl ker key jannat mein janeki ummeed rakhtey hain. Baaz Daree-deh dehnon ney toe yehaan tek kehdiya ki duniya main jabtak Quraan kee taleem Maujood hai- Aman Qayam naheen ho sakta. Issliye tamam Aalame Insanee ko iss taaleem ke mitaney kee koshish karnee cha-hiye. Inn Ghalat kheyalat kee nashro ashaat iss kasrat key sath kee gae ki sheeulkheyal logon kee uqlen bhee charka- gaeen aur Gandhiji jaise shaksh ney jo Hindu Qaum mein sabse bade Saibulrai aadmi hain uss-se motaassir hoker be-takrar iss kheyal ka izhar kiya ki:- **“ISLAM AISE MAHOL MEIN PAIDA HUVA HAI JISKI FAISELAKUN TAQAT PEHLE BHEE TALWAR THEE AUR AAJ BHEE TALWAR HAI”**Main Tamam Ghair Muslim Hazraat sey- jot a-assub ki bena per Islaam sey Undhee dushmanee Naheen rakhtey, darkhwast kartahoon ki iss kitab mein Islam kee asli taaleem-e-jang ka mota-alea karain aur iss key ba-ad bataien ki unhein iss ta-aleem per kya aitrashai. Agar isske ba-ad bhee kisee shaksh ko kuch shak baqee hoto mein use rafeh karney kee pooree koshish karoonga.

Dehli,
15, June, 1927. **Abbul-Aala.”**

The type of propaganda which was being made against the Muslims in 1926 – 1927 has been revived by the Hindut-vadi forces once again. This is being done day and night, by our print as well as electronic media and the ignorant and biased journalists are interpreting the meaning of Islamic Jihad without knowing even the basic objects and the principle of Jihad and spreading communal hatred against the Muslims of India.

With such clear Quranic dictate about Jihad, and Quranic Education as detailed by Maulana Modoodi as early as in 1927, instead referring to Maulana as invited by him, no one approached him or questioned him on his views which was based on the principals of Holy Qura'an. Why similar tired is being continued once again about Islam and Muslims not only in India but even in Western Countries. If any one or group of Muslims, are involved in any activity contrary to the above and using the Holy word 'Jihad' for Un-Holy activities then, they are certainly working against the dictate of Islam and hence can not be called Muslims and without

doubt can be dubbed as agents of Mosad. For their un-Islamic acts the Muslim community can not be accused nor the Islam can be blamed. Those involved may be acting at the behest of enemy of Islam and Muslims. It is also possible that some non Muslims disguised as Muslims are doing such acts. Is it not possible that some communal activists of other community/s are involved in such dirty activities in the name and disguise of Muslim and/or in the name of some fake Muslim organization/s, to discredit and to destroy the image of Muslims and their young children? Are not persons like Pragya Singh, Colonel Purohit are proof of the same. Is not Shaheed Hemant Karkarey became victim of his honesty to perform his duty as a true and Nationalist Indian to excavate the truth and unfold the conspiracy being hatched against the Muslims of India. The person Hemant Karkarey whose father was leftist but mother was staunch follower of R.S.S. and Hemant Karkarey was much closer to his mother than the father, still he choose to indict Pragya Singh and others means he had strong evidence against them. Muslim young boys are now afraid to go out of their home towns for higher studies, because of the fear of being picked up by S.T.F. or any other security agency and be charged in some fake cases. This type of un-known fear has started pushing back the Muslims from the path of progress and prosperity. It will once again make them educationally backward consequently deprive them from active participation in the development of the country as a whole and community in particular.

What is needed is not tokenism but a real intension to provide equal opportunity to the Muslims. The progress of Muslims can not be measured from the number of M.P.s and M.L.A.s sponsored by political parties or appointment of Ministers out of them. The need is to liberate the mentality of the majority community from the shekels of prejudices against the community. India cannot become a power to recon with the burden of such a large section of community being pushed behind in all fields of progress.

What has been stated above in about 20,000 words, brings out only some aspect of the bitter realities of the sufferings of the community. I know that no news paper or journal of the country will publish it as was done in the case of my earlier article titled "AZAMGARH A LAND TO BE PROUD OF----BY THOSE BELONGING TO" which was ultimately published by the U.S. based journal News Age. The Indian Media do not like that the falsehood being harped by them, day

and night is contradicted and do not like truth to come out. Here I reproduce a passage quoted by Sh. H. M. Seervai in his book, "Partition of India- Legend and Reality" Page (x) in the chapter Introduction, second Edition published in 1994:-

"A very young reviewer ended his review of, Legend and Reality by saying:- 'Seervai, bless his soul, is an optimist. He feels that reading and writing about partition can only bring Hindus and Muslims closer together. May be so, but should such noble pursuits be undertaken at the cost of destroying the images that a young school boy carried with him to bed every night? Some times it is better not to allow reality to obscure legend.'"

The young reviewer did not like H.M. Seervai's attempt to bring out the reality as against the legend of falsehood. Our media be it print or electronics as a policy do not want the truth and reality to come out against the falsehood being harped by them day and night. In fact they are stooge of big business houses and RSS who had been main source of communalism in India all through. There are people who do write and try to bring out the truth but such write-ups are published only in Urdu press which is read only by very little percentage of even Muslims. For such situation the Urdu Poet Weqar Kafi has rightly said:-

"Khud Kehtey Rahey- Khud Hi Sunte Rahe, Dastan Thee Hamari Hamee Roey",

Dated: 1st August, 2009.