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## Colonization of India and Muslims response through Socio-religious movements

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### ABSTRACT

This Article argues that during the colonial period, Muslims of India faced challenges but this period also produced notable individuals who have overcome barriers and contributed in the social, religious, and political resurgence of India's Muslims. In response to colonial tyranny, Muslims in South Asia have had three reactions: rejection, acceptance, and integration, as well as practical usage. During the British military and political domination over India, various Islamic socio-religious movements arose. They not only influenced Indians, but also sparked a movement of nationalism among India's Muslims. In this article, we looked at the Muslim socio-religious movements that affected Indian Muslim society throughout the colonial rule in the nineteenth and twentieth centuries. This article examines the responses of several Indian Muslims socio-religious movements to Colonial oppression in the Indo-Pak peninsula. It argues that socio-religious organizations provided new perspectives to religion throughout the British regime. Muslims had a greater sense of social service as movements took up disaster relief, school construction, orphanages, and hospitals. This study refutes the generally accepted view that Islam remained static in nineteenth-century India and that considerable cultural change occurred only as a result of the acceptance of Enlightenment ideals.

**Keywords:** Colonialism, missionaries, Muslims response, Socio, religious Movements, Reforms

### Introduction:

The nineteenth century is viewed as the zenith of magnificent power and an exemplary period of expansionism over the world<sup>(1)</sup>, when imperialism was changed into colonialism and it became practically impossible for conquered nations to resist the exploitative endeavor. India's exploitation at the hands of the British had deep historical origins. Before delving farther into colonialism; it's a good idea to define the term.

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(1) P.J Marshall,( 1996), The Cambridge Illustrated History of the British Empire,Ed.Cambridge press.p125

Colonialism is the dominance of one group of people or groups of people by another (external) group of people on a territorial, legal, cultural, linguistic, political, mental/epistemic, and/or economic level.

According to the dictionary of Merriam Webster,

“Colonialism is domination of a people or area by a foreign state or nation: the practice of extending and maintaining a nation’s political and economic control over another people or area”<sup>(1)</sup>

The story of British hegemony and supremacy in India may simply be divided into two phases: pre-independence war and post- pre-independence war and post-freedom struggle. The occurrences and happenings that shaped the previous time can't be all around well-identified and analyzed without considering the events and happenings that formed the later period. It is for these reasons that the British, through policies adopted prior to 1857, fostered a sense of discontent in Indian society, especially among Muslims, in the post-war time frame<sup>(2)</sup>. When the British first set foot on the seas, their main focus was to pursue business interests; they "arrived as tradesmen, knocking at the backdoor.

With the progression of time, the firm shifted its focus to establishing a network of friendly trading posts. As the company's assets expanded, so did its aspirations. It acquired land in 1640 to build a fort that became known as Madras.<sup>(3)</sup> In the last half of the seventeenth century, the firm purchased Bombay, and from this new station on the west coast, it gazed longingly towards the eastern province of Bengal, with its vast market in salt, pepper, rice, and textiles.<sup>(4)</sup> The Bengal episode of the British political undertaking in India is the main illustration of their selfish conduct. The Mughal king Shah Alam had offered for the Bengal Company "Diwani" three towns 160 kilometers upriver from the shoreline of Bengal, including Bihar and Orrisa.<sup>(5)</sup> The British considered this favor to be a chance to reinforce their political impact, and under Clive's authority, the Company collected sufficient soldiers to drive the French out of Bengal lastly rout the Nawab of Bengal Sirajudduala at the Battle of Plassey in 1757.<sup>(6)</sup>

Consequently, the company has secured itself as a strong political power. Not exclusively was this occupation an immediate aftereffect of the Muslim rulers' abuse of the position entrusted to the British, yet it was additionally an instance of stupidity and

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(1) Time History of the World. The Colonial Over Lords. London: Time life Books, 1991, p.12

(2) Ibid, p.13

(3) S.M.Ikram, (1961) History of Muslim Civilization in India and Pakistan. Lahore: Institute of Islamic Culture, p.402

(4) Ibid, p.13

(5) K.K.Aziz, (1963), British in India, A Study in Imperialism. London: Butler & Tanner, p.274

(6) Ibid, p.127

lack of gratitude on the part of British, which at last became one of the significant purposes behind Muslims to disrespect the English overall.<sup>(1)</sup> Aside from that, the time of corporate power is characterized by demonstrations of plunder, loot, and disgrace with respect to organization leaders. The British government in London participates in this practice as well, and has become a player in the game of benefits. As a result, the entire colonial process was revealed to be wicked and immoral machinery aimed at exploiting the Indian. It is undeniable that the open involvement of British Colonial officials played a significant role in the historical economic decline and disintegration of Indian society. In this sense, it is represented in the British perspective; for example, politician and statesman Edmond Burke defined the previous colonial system as "Purely Commercial"<sup>(2)</sup> and later on, Joseph Chamberlain recalled Burk by adopting the term "Empire is Commerce."<sup>(3)</sup> The British rulers' selfish actions in India harmed the Indian economy in general and the Muslim community in particular and forced India to play its allotted function in a colonial state. New relationships and systems arose from the ashes of old ones.<sup>(4)</sup> The British attempts to govern India made it evident that wealth was the main focus of British concern. To achieve this purpose, "colonies were held in a state of dependency so that their commerce could be regulated and the British could expand their wealth."<sup>(5)</sup>

The British endeavors to administer India made it clear that wealth was the principle focal point of British concern. To accomplish this reason, "colonies were held in a condition of reliance so their exchange could be controlled and the British could grow their riches."<sup>(6)</sup>

Greed drove the British concern, as fast-growing industries sought foreign raw materials. The business was the first to overcome the French in 1760 and acquire control of Bengal's income. This, however, was not the end, but rather the start. By 1853, the company's tactics and corruption practices had caused India to lose her global market for textiles, and she was essentially importing cloth from Britain. 13 Professional missionaries, polemical tracts, and new rituals of conversion, were only three of the components of religious innovation in South Asia during the nineteenth and twentieth centuries. Aggressive proselytism became the norm among sects and religions with new

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(1) Bippon Candra and K.N. Painkar. *Etel. Freedom Struggle*, New Delhi:(ND),P.127

(2) K.K. Aziz, p.03

(3) Peter, Hardy,( 1972), *The Muslims of British India*. Cambridge: University Press, p.40. N.K.P. Sinha,( 1960), *Islam in India*. Patna: Khuda Bakhsh Oriental Library, p.146

(4) I.H. Qureshi,( 2003), *The Muslim Community of The Indo-Pakistan Subcontinent (610-1947)*, Karachi: University Press. Reprinted, p.249

(5) K.K. Aziz, p.260

(6) I.H.Qureshi, p.250

and refurbished forms of action, ranging from public debates on the meaning of scriptural sources to the use of printing to produce books, journals, and a multitude of pamphlets. Religious conflict was implicit in the competition for converts and explicit in assassinations and riots.<sup>(1)</sup>

New associations, molded from sub mainland customs and impacted by British culture, were framed to help strict exercises. Strict associations in South Asia were worked with chose pioneers, week after week gatherings, yearly distributed reports, financial balances, complex raising support components, yearly gatherings, leader panels, subcommittees, bye-laws, and constitutions. Strict associations have set up and effectively dealt with an assortment of foundations, including emergency clinics, schools, halfway houses, and alleviation efforts.<sup>(2)</sup>

Struggle, intensity, and organization building emerged from and were upheld by disciples to an assortment of philosophies communicated in discourse and composing. For some, religion turned into an issue of clarifying, characterizing, and developing ideologies. During the British provincial period, socio-strict developments cleared the subcontinent, introducing a time of definition and redefinition.<sup>(3)</sup>

### **This study will focus on Muslim socio-religious movements active during the period of British military and political domination.**

Prior to continuing on to a discussion of Muslim socio-religious movements, it's vital to comprehend the term "socio-religious movement" and its three key components. The term 'socio' refers to an undertaking to rearrange a general public's social conduct, customs, construction, or administration. Any of these elements, or a mix of them, may have been the focal point of a development.<sup>(4)</sup> All socio-religious associations needed changes, from the cautious and hesitantly moderate gatherings' fairly restricted way to deal with progressives who explained a general analysis of the state of affairs. The term 'strict' alludes to the sort of power that is used to legitimize a specific philosophy and its related plan. The term 'development' here alludes to a gathering of individuals who are bound together by a message.<sup>(5)</sup>

Religious advancements in South Asia in the nineteenth and twentieth hundreds of years included proficient preachers, questioning brochures, and novel change customs. Utilize new and refreshed exercises, for example, open discussions. The nineteenth

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(1) KENNETH W.J.( 2008), THE NEW CAMBRIDGE HISTORY OF INDIA, Socio-religious reform movements in British India. Cambridge University Press,P.1

(2) Ibid, p 1

(3) Ibid,p 2

(4) Ibid,p 10

(5) Ibid,p 10

century was quite possibly the most incredibly brutal occasions throughout the entire existence of the Muslim individuals in India, during which they lost political power. During the 1857 conflict of independence, Muslims fought boldly to liberate themselves from unfamiliar oppression, however their endeavors were to no end, and their sun sank in political rebellion.

The last Mughal lord, Bahadur Shah Zafar (1837-1857), was ousted and expelled to Rangoon (Yangon). Since the British associated the Muslims with being deceivers, their lives, property, and even honor were in peril. At the point when the British assumed responsibility for Delhi, they started a reign of dread in and around the city. Numerous Muslim towns were raged, homes were set burning, and vulnerable regular people were shot and killed. A significant number of Muslim homes were broken into and plundered. Numerous Muslims were dangled from trees without preliminary in the wake of being dishonestly blamed by their neighbors.

### **Muslims response through Socio-religious movements.**

As colonial power over India became established, the problems and threats posed by the west became more apparent. India's Muslims were expected to reply quickly and decisively. In the absence of any substantial political platform that could serve their objectives, and in the absence of any literature where they could not only express themselves but also find a route out of the circumstances that confronted them, they turned to literature.

The Muslims of India faced hardships as the nineteenth century began. This epoch also generates notable individuals who have responded to the challenge and contributed to the social and political regeneration of Muslims in India. South Asian Muslims have reacted to the situation. The rise of a separatist inclination among the majority of Muslim communities in British India in the aftermath of the events of 1857 has been a source of debate among historians of the Indian Subcontinent. Various hypotheses and explanations have been proposed in this regard. While some argue that this separatism was merely a ruse used by the Muslim elite to protect their interests, others argue that fear of the Hindu majority was a genuine factor in the alienation of the latter, and still others point to the numerous religious and cultural differences that exist between Muslims and Hindus. However, there was another element of equal importance, namely British rule, which played an important influence.

The ascent of a nonconformist tendency among most of Muslim people group in British India in the outcome of the occasions of 1857 has been a wellspring of discussion among students of history of the Indian Subcontinent. Different theories and clarifications have been proposed in such manner. While a few contend that this rebellion was just a ploy utilized by the Muslim tip top to secure their inclinations, others contend that apprehension about the Hindu greater part was a real element in the estrangement of the last option, and still others highlight the various strict and social contrasts that exist

among Muslims and Hindus. Be that as it may, there was one more component of equivalent significance, to be specific British rule, which played a significant impact. Saiyid Ahmad Khan (1817-1898) fearlessly ventured forward at this basic highlight defy the hazard and shield the Islamic confidence and Muslim people group. He was profoundly struck by the agony that followed the insubordination's concealment.

### **The Aligarh Movement: (1859-19470). Sir Syed's Services for the Renaissance of Muslims:**

One of the numerous Muslim researchers who endeavored against this powerful danger was Saiyid Ahmad Khan who soundly said,

"There was no mishap sent from Heaven, which ere it plummeted to earth, didn't look for its resting place the abodes of Muslims"

Because of this environment of terribleness and cynicism, Sir Syed started his endeavors to revive the soul of development inside India's Muslim populace. He was sure that, in their endeavor to reexamine themselves, the Muslims had neglected the way that humankind had entered a basic period of its development, in particular, a time of science and study. He comprehended that the acknowledgment of this the truth was the premise of British development and achievement. Accordingly, present day schooling turned into the point of convergence of his development for the restoration of Indian Muslims. He endeavored to alter the Muslim outlook from archaic to modern.<sup>(1)</sup>

Saiyid Ahmad, in the same way as other others at the period, underlined to his kin that the arrangement was to gain information in all fields of study. To make this drive a triumph, he coordinated a huge instructive mission that became known as the Aligarh Movement-a development for Muslim recovery in India that appeared as different get-togethers, associations, social orders, and instructive establishments like Muhammadan Anglo-Oriental College (MAO College) or Madrasat-ul-Ulum. All of Saiyid Ahmad's drives were established on his far reaching instructive program to reintegrate Muslims into the nation's social, monetary, and political life.<sup>20</sup>Saiyid Ahmad was a pragmatist who accepted that by shedding their backwardness and unresponsiveness, Indian Muslims might recover a portion of their lost ground. He was a firm devotee that to recover its status, it expected to teach itself and investigate different fields of information, or, as he put it, "recuperate the root and the tree would grow. In one of his talks, he straightforwardly expressed the accompanying with regards to the Muslim people group's breaking down condition:

"Individuals are assaulted by numerous sicknesses as they become more established and more fragile, and their safe frameworks become debilitated.

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(1) Ibid,p 14

The equivalent might be said for networks; When they weaken, they break down in all areas: profound quality, trustworthiness, instruction, human progress, opulence, modesty, and poise, to give some examples. Accordingly, people who wish to improve things don't have the foggiest idea where to begin. In any case, when we consider the circumstance, we see that the main arrangement is schooling. Saiyid Ahmad's schooling recommendations for Indian Muslims zeroed in on advancing their circumstance rather than giving them paper certifications. His objective was to make a solid Muslim people group that could live in the country with satisfaction and respect. His key objective in setting up the MAO College was to create in Muslims a feeling of poise, self esteem, and honor. Muslims, as per Saiyid, ought to prevail in all fields of information and help individuals both inside and outside the country.<sup>(1)</sup> That was his confidence in the best technique to develop Muslims, which incorporated the foundation of a cutting edge and overwhelming instructive framework. As indicated by him, it was to be a gathering of East and West, with an emphasis on logical training improvement and spread. Regardless of his accentuation on current training, he never neglected the significance of strict guidance. He underlined the pertinence of Arabic for Muslims in one of his discussions. Islam, he said, had achieved the most human incorporation by joining existing networks, races, beliefs, and nations into a solitary ummah. Sayyid Ahmad instituted the term *quam* to depict Muslim society, first in the North and afterward in British India overall.

Saiyid Ahmad upheld for the progression of current training by setting up one school in each area that would give an assortment of professional choices. Assuming somebody sought to be a Maulvi, Muhaddith, or Faqih, for instance, the school would accommodate his requirements while at the same time showing science and different disciplines. He felt that by carrying out this technique, Muslims would have the option to create both substantially and profoundly. Islam, he said, had achieved the most human mix by joining existing networks, races, ideologies, and nations into a solitary ummah. Sayyid Ahmad beget the term *quam* to depict Muslim society, first in the North and afterward in British India all in all.

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(1) Ibid,p 15

Syed Ahmad was additionally fruitful in getting the assistance of various notable English scholastics, including Bech, Morison, Raleigh, and Arnold, who worked vigorously to transform Aligarh College into a first class institution.<sup>(1)</sup>

Aligarh men were not difficult to manage for the British. They were guests, essential visitors, benefactors, and, most fundamentally, employees, and they provided the school with large chunk of change for mainstream instruction. In 1877, Lord Lytton himself establish the framework stone of the school, and guests of such kind were normal. They saw the school as an image of the finish of Muslim protection from their power, the finish of obscurantism, and they appreciated its refined style and regard for strict observances notwithstanding its fixation on common instruction. Regardless of whether Sayyid Ahmad's strict convictions were not shared by everybody at the school, strict ID was vital, and a longing for preparing in a key norm of Islam was likewise vital. Sayyid Ahmad immediately understood that until he completely disassociated himself from strict schooling, he would not be able to get accounts for the institution.<sup>(2)</sup> Syed Ahmad Khan's works played a significant part in advocating the qualities for which the Aligarh remained, notwithstanding his striking job in the instructive inspire of Muslims. His article "The Causes of Indian Revolt in 1858," just as different works like "Faithful Muhammadans of India," Tabyin-ul-Kalam, and "A Series of Essays on the Life of Muhammad and Subjects Subsidiary Therein," added to the foundation of well disposed relations between the British government and Indian Muslims. They likewise helped with dissipating misguided judgments about Islam and Christianity. Syed Ahmad Khan effectively forewarned Muslims against joining the Hindu-ruled Congress from this stage. He upheld for Muslim seats to be held, just as the reason that Hindus and Muslims are two separate countries. The Two-Nation Theory emerged from this idea.

## **Deoband Movement 1866-1947**

Aside from the Aligarh Movement, there were a huge number of different powers at work in the Subcontinent that assisted with joining the country. These appeared as organizations that jumped up all around the country. These organizations held thoughts that varied from those of the Aligarh authority every so often, however they all ran after a similar objective: public arousing and respectability. The theological college in Deoband was the most conspicuous of these establishments. Haji Muhammad Abid of Deoband, a rehearsing Sufi and regarded holy person, concocted making a madrasa show strict subjects.

He turned into the theological college's privileged support and supervisor, and when adequate cash opened up, Maulana Muhammad Yaqub, an unmistakable educationist,

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(1) B.D. Metcalf, (1982), *Islamic Revival in British India: Deoband, 1860-1900*, Princeton University Press Princeton, New Jersey, p 328

(2) *Ibid*, p 329



was named superintendent. The madrasa originally opened its entryways on April 14, 1866, in a minuscule mosque. In its focus on Hadith, the madrasa at Deoband followed the Madrasa-I-Rahimiyah, yet it additionally incorporated numerous parts of the British-set up new instructive organizations, for example, the isolation of understudies into standard classes, participation enrolls, and composed assessments. The madrasa had 900 understudies enlisted by 1931, including 43 global students.

Maulana Muhammad Qasim Nanotvi, who joined the madrasa a couple of years after it was established, was especially dynamic during the 1857 clash and surprisingly settled his own administration nearby for a period. Maulana Rashid Ahmad Gangohi, one of the Maulana's partners, needed to go through a while in prison because of the British suppression of the insurgence, while their otherworldly instructor, Haji Imdad Ullah, needed to look for asylum in Mecca.

Maulana Mahmud-ul-Hasan, the foundation's head for a considerable length of time, pushed Aligarh and Deoband to impart. The Maulana made the Jami'ah Milliyah in 1920 for understudies who had exited Aligarh University during the Non-Cooperation Movement. Numerous parts of Deoband were consumed into the Jami'ah. Maulana Ubaid Ullah Sindhi was one more figure associated with Deoband. During World War I, he was an individual from Maulana Mahmud-ul-"Raishmi Hasan's Roomal Tehrik," which passed on India for Afghanistan to lead hostile to British demonstrations. Meanwhile legislature of India comprised in Kabul, he was named Home Minister. Following the disappointment of the plan, he ventured out to Moscow and afterward to Mecca through Turkey...

Deoband has forever been the vital establishment serving the Muslim people group's strict training needs all through the Subcontinent. It additionally filled in as a binding together component for them, as numerous ulema from a similar establishment upheld Quaid-I-Azam and took part effectively in the Pakistan Movement under the oversight of Maulana Shabbir Ahmad Usmani, in spite of the obstruction of Deobandi teachers and understudies...

Deoband's impact as a school and a momentary socio-strict development stemmed at first from its imaginative sort of Islamic training, which incorporated a named staff, a set educational program, and standard assessments. This construction, just as the strategies used to raise accounts, were designed according to the English instructive framework and intentional affiliation association. These methods permitted the Deobandis to construct a school with inescapable ashraf Muslim help, give a compelling Islamic instructive framework that advanced their thoughts of getting back to appropriate Islamic practice, and lay the preparation for a restored class of ulama who could work without the support or force of a Muslim state-

ULAMA, like the Deobandis, were compelling in the existences of Muslims of every gathering. As we've seen, they produced a huge number of concentric circles of

effect. Deeply, individuals who had been told by them to advance their strict and social worries. A bigger circle of people who had less persevering collaboration followed, conceivably through a periodic solicitation of court decisions, maybe through participation at crowds, or maybe through the getting of ostensible commencement. Numerous others knew about the Deobandis on account of their strict works and distributions. Others have heard them lecturing and bantering openly. Individuals who had no immediate investment with the Deobandis just educated of their notoriety as fundamentalist good examples devoted to preparing. <sup>(1)</sup>

### **Nadva-tul-'Ulema of Lucknow 1894-1947**

This association was established in 1894 as an outcome of the endeavors of a gathering of strictly slanted government authorities, ulema, and Sufis who needed to join the ulema and end sectarianism. The association's essential objective was to make a Dar-ul-Uloom in Lucknow. For a period, Shibli Nomani, Syed's long-term colleague, was connected to the organization. Having Muslims effectively partake in the administering authority was shared by Nadwah with Aligarh. These Muslims, in any case, were to be individuals from the 'ulama, men who could at the same time go about as inward pioneers to their local area, men whose eminence depended on high ability in conventional acquiring and enrollment in a world local area with a long verifiable custom, not on a flimsy handle of Western culture..

. Eventually, Nadwah's political objectives fizzled, and it turned out to be to a great extent known as a middle for inner Muslim strict initiative, like other 'ulama groupings. A gathering of strict pioneers, government authorities, and neighborhood notables set up Nadwah as a college that would interface every single Muslim school, including Aligarh. They kept away from every single dubious matter and pushed no new strict conviction or practice, rather approaching the 'ulama to set to the side their disparities and spotlight on their normal point of spreading Islamic lessons and saving Islam. Individuals from Nadwah additionally endeavored to hoist their status by partner themselves with critical occasions in Muslim history just as the more extensive Muslim world. Shibli Nomani composed broadly on Islam, zeroing in on the occasions and people who carried heading and motivation to Muslims, permitting them to accept their suitable situation on the planet. The series "Saints of Islam" is one of his works. "Al-Mamoon," a memoir of Mamoon-ur-Rasheed, was the principal book in this series. Accounts of Imam Abu Hanifa, Imam Ghazali, and Maulana Roomi were among different distributions in the series. Shibli endeavored to refute western allegations against Islam and Muslims through his works.

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(1) W.J. KENNETH.( 1989), THE NEW CAMBRIDGE HISTORY OF INDIA: Socio-religious reform movements in British India. Cambridge University Press. p 300

His Tarajjum presented a reasonably comprehensive description of the steps taken by Muslims during their era of glory, and blended into Arabic the fruits of Greek, Iranian, and Indian learning, among other things. He went to considerable lengths to identify and teach talented young people to continue his work and disseminate his message. His primary goal was to teach and educate Muslim young in order for them to unify and lead their country out of despair. The Dar-ul-Uloom was given a splendid edifice thanks to a gift from the State of Bhawalpur. The institution acquired a heritage of literary artistry and current Arabic style teaching. The Dar-ul-Musannifin, or "Academy of Authors," in AzamGarh, is a result of the Nadva and is staffed by former Nadva students. <sup>(1)</sup> In 1914, Shibli Nomani was compelled to resign.

### **The Anjuman Himayat-I-Islam.**

The impact of Sir Syed's Aligarh Movement was felt all through the Subcontinent before the finish of the nineteenth century, and Punjab was no exemption. Aside from the Aligarh Movement, various different gatherings in the Subcontinent attempted to combine the country, one of which was Anjuman Himayat-I-Islam. The Aligarh Movement and Dar-ul-Uloom Deoband gave contemporary and Islamic schooling to Muslims. Anjuman-I-Himayat-I-Islam filling a comparative role, yet in an alternate way.

Anjuman was found at the mosque Bakan Khan door, Lahore, on September 24, 1884. Without the assistance of the British government, Anjuman-I-Himayat-e-Islam intended to raise Muslim brilliance and regard through its own means and sources. <sup>(2)</sup> There were around 250 individuals from this Anjuman when it was found. This Anjuman was established by Khalifa Hameed-ud-Din Khalifa Hameed-ud-Din Khalifa Hameed-ud-Din Khalifa Other individuals from the Anjuman-I-Himayat-Islam Lahore were Abdur Rahim, Dr. Mohammad Din Nazir, Maulvi Charagh Din, Maulvi Ghulam Mohammad, Haji Meer Shams-ud-Din, and Khan Najam-ud-din. <sup>(3)</sup>

The renaissance and improvement of the Muslims by its own means was the main target of the. To give Muslims contemporary and Islamic instruction. Preventing the spread of Christian promulgation. Building a strong reason for an Islamic culture. Orphan kids ought to be ensured and taught. Defending and fostering the social, political, monetary, and instructive freedoms of Muslims. Were other targets of the Anjuman. The Anjuman-I-Himayat-I-Islam was an even minded association that took functional endeavors to achieve its objectives. The Anjuman was officially settled on September 22, 1884, with Qazi Hamid-ud-Din as the primary president. The Anjuman created instructive establishments for people in human expression, sciences, and innovation, just

(1) Metcalf ,B.D. p 200

(2) انجمن حمایت اسلام کا دستور العمل (1941) انجمن حمایت اسلام پریس ص ۲۵

(3) ایضاً

as halfway houses and widows' homes for unprotected Muslims. These halfway houses gave safe-haven to Moplah vagrants, seismic tremor casualties in Bihar and Quetta, and a while later destitute kids and widows of the 1947 tragedy.<sup>(1)</sup>

In 1884, two schools were set up under the organization of this Anjuman. The elementary school for young ladies was likewise settled. In 1925, a young lady's elementary school was moved up to secondary school. In 1938, Islamia school for ladies, Cooper street, Lahore was begun by the Anjuman. In young men area, in 1889, a kid's school named Madrassa-tul-Musalamin in Sheranwala Gate, Lahore was set up. In 1905, Islamia College Railway Road, Lahore for young men was additionally settled by the Anjuman. Islamia College Civil Line, Lahore, Islamia school Lahore Cantt, Himayat-I-Islamia school, Lahore and Islamia Degree College, Kasur were different organizations truly extinguished the thirst of training of the understudies of the Punjab. Sir Syed, Allama Iqbal, Nawab Mohsin-ul-Malik, Sheik Abdul Qadir, Justice Shah Din, and Maulana Altaf Hussain Hali were among the individuals who joined in and upheld the meeting.<sup>(2)</sup> The MuthiBhar Atta Scheme was made to help the Anjuman raise funds. Each Muslim family saved a humble measure of flour (MuthiBhar Atta) to help the Anjuman. Following seven days, individuals from the Anjuman accumulated all of the flour from every home and offered it to raise income.<sup>(3)</sup>

Anjuman-I-Himayat-I-Under the pennant of the Muslim League, Islam additionally offered fundamental political types of assistance. It was instrumental in the liberation of the Muslims of the Subcontinent by holding yearly gatherings managed by unmistakable Muslim figures like Sir Syed, Allama Iqbal, Abdul Qadir, and Maulana Hali. Understudies from Islamia College Railway Road, Lahore, later assumed a significant part in the Pakistan Movement.

They spread over the nation, spreading the hypothesis of the two countries. These understudies were dynamic in getting sorted out the yearly meeting of the Muslim League in Minto Park, Lahore, in March 1940.<sup>30</sup> Anjuman established a halfway house and two grown-up schooling habitats. It likewise delivered a blunder free Quran and carried out Islamic educating in its schools. The Risala-I-Anjuman Himayat-I-Islam, which distributed Islamic thoughts, first showed up in 1885. The Anjuman established the Islamia College in Lahore in 1892. In 1903, it was raised to the level of a four year college education. The school has made a huge commitment to the worldwide Muslim arousing. Its understudies assumed an urgent part in Punjab's Muslim public clash.

(1) مجلہ انجمن حمایت اسلام؛ ڈائریکٹوریٹ (1938)، انجمن حمایت اسلام پریس، ص 27

(2) ایضاً، ص 28

(3) ایضاً

The Anjuman established the Islamia College for Girls in 1939. The Anjuman largely affected Muslim society and governmental issues of any of these educational administrations. The Anjuman expanded its press in 1928, distributing exemplary chips away at strict and artistic points, just as present day teaches like topography, actual science, and financial aspects. The arrival of a totally right form of the Holy Quran was a turning point throughout the entire existence of the Anjuman distributing house.<sup>(1)</sup>

## Conclusion.

This study debunks the generally accepted idea that Islam remained stationary in nineteenth-century India and that considerable cultural change occurred only through the embrace of Western values. In fact, considerable changes to Islamic learning and ulama institutions occurred, which were shared by the Westernized in many aspects. Nobody can doubt that Western expansion generated a chain of events that both accelerated and retarded cultural development. The changes, on the other hand, were ones that had been a part of Islamic culture for a long time. Rather than syncretism, acculturation to Western patterns, or conversion, religious transformation during this time period was characterised by a self-conscious examination of what was considered authentic religion. As a result, the main characters in this study were socially integrated people who were neither "alienated" nor "marginalised." There was a historical foundation for the Muslim reformers' current position, as well as an indigenous precedent for religious renewal or Tajdid movement. Within a century of British rule, socio-religious movements reshaped much of the South Asian subcontinent's social, cultural, religious, and political life. In the Indian subcontinent, these associations, through their strong, effective strategies and education schemes, played a key role in fueling nationalism and pan-Islamism in rescuing Indian Muslims from the dangers of sectarianism. Orthodox movements sought to preserve the existing religion. Their support came mainly from the pre-British elite. They may have Demanded limited change, and some adjustments in British culture, but largely worked to preserve modern religion. They appeared in response to challenges from religious leaders, who called for radical change and who directly attacked the content of the existing religion, as well as those within the religious establishment. All transitional movements advocated for some form of change, which inevitably led to conflict in one or more areas of life. On the surface, the movements appear to have drawn people from a wide range of economic and social backgrounds. The schools at Aligarh and Nadwah demonstrated the continuities among late-nineteenth-century new educational institutions. The emphasis in comparisons between the Nadwatu'l-'Ulama, the Muhammedan Anglo-Oriental College, and Deoband has been on their differences, although some opponents

(1) مختصر تواریخ انجمن علمیت اسلامابور مرتب خواجہ محمد حیات پٹاوی اسٹیٹ انجمن علمیت اسلام پریس، ص 29

noticed what they shared, and even Akbar's verse makes it apparent that all three were members of the same body. All contributed to the period's major religious self-awareness; all reflected and supported the growing perception that Muslims in British India constituted a separate community; and all urged educated Muslims to utilise Urdu. Aligarh and Nadwah, on the other hand, were known for seeking an active political role in relation to the colonial power, a position that most 'ulama in the late 1800s either avoided or ignored.

