

Daaarul Uloom Deoband and "Deobaniyyaat"

# A Tribute to Our Legends and Heroes

A Sequel to  
"The Truth Told"

By Fakhru'l Ummat Hadhrat Moulana  
abdul Hamid Is'haq Sahib

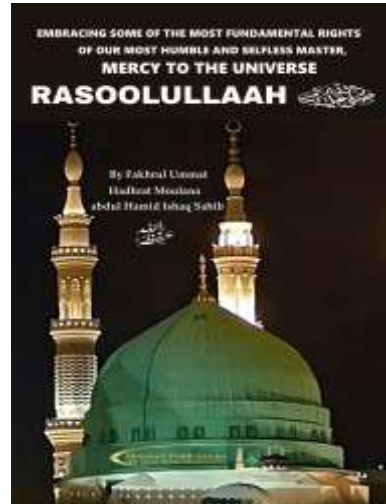
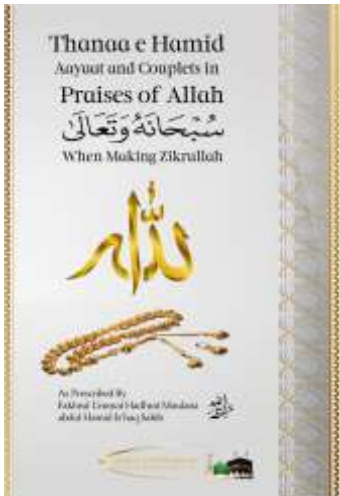
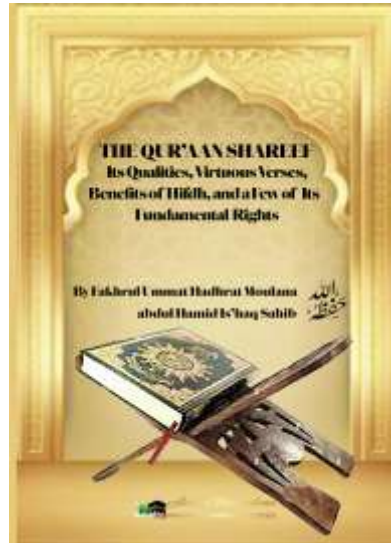
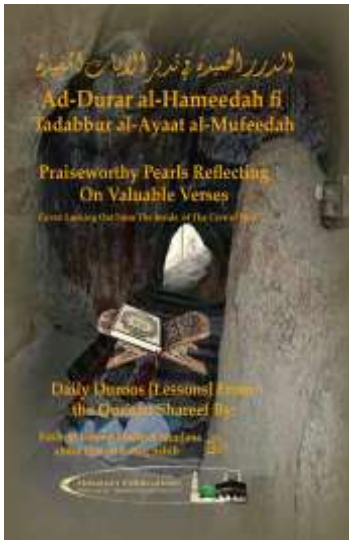
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Daarul Uloom Deoband and Deobandiyyaat  
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## OUR PUBLICATIONS



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## The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ أَصْطَفَا  
 الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا  
 عَلَى حَبِيبِكَ عَلَى رَسُولِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ  
 عَلَى بَشِيرٍ نَذِيرٍ مُحَمَّدًا  
 عَلَى طَهٍ سَيِّدِ الْمُرْسَلِينَ  
 يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ  
 رُوحِ الْفِدَا لِقَبْرِ أَنْتَ سَاكِنُهُ  
 وَفِيهِ الْجُودُ وَالْكَرَمُ  
 لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمُ  
 وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ  
 أَنَا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَّارَكَ وَتَعَالَى  
 أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَمَّنْ هُوَ قَنِيئٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَعْوَى الَّذِينَ يَلْمُونَ وَالَّذِينَ لَا  
 يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ الْعُلَمَاءَ وَرَفَقَةَ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَحَدٌ بِحِطِّهِ وَافِرٍ

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ

### Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, and enough is His grace,  
Peace be upon His chosen ones, who stand in His embrace.

All praise to Allah, the Creator from naught,  
Then blessings on the Chosen One, whose message was brought.

O my Master, bless and send peace forevermore,  
Upon Your Beloved, the best of mankind, whom we adore.

O Sustainer, bless and send peace always, unbroken, Upon the  
bearer of glad tidings, the one we have spoken.

O Sustainer, bless and send peace without end, on 'Taha,' the  
leader of all who ascend.

Deliver my greetings to that blessed place,  
Where the Respected Nabi ﷺ resides in eternal grace.

O Best of those whose bones are laid in the earth, The land and  
its soil are fragrant with Your worth.

From the sweetness of Your resting place, the ground and hills  
are touched with grace.

My soul is a ransom for Your resting space, Where chastity and  
generosity grace.

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He is the Beloved whose intercession we yearn, for every trial  
and test, His help we return.

O Sustainer, through the Chosen One, fulfill our need, forgive our  
past, in Your boundless Mercy we plead.

After this, Allah, the Almighty, has said:

"I seek refuge in Allah from the accursed Shaytan the accursed."  
In the Name of Allah, the Most Gracious, the Most Merciful "And  
your Sustainer says:

*Say: "Are those who know equal to those who know not?" It is only men  
of understanding who will remember (i.e., get a lesson from Allah's  
Signs and Verses).*

[Surah Az-Zumar: 39; Aayat: 9]

And the Messenger of Allah ﷺ said:

*"Verily, the scholars are the heirs of the Messengers; indeed, the  
Messengers do not leave behind gold or silver (wealth), they only leave  
behind religious knowledge. Whoever takes it takes an  
abundant portion."*

[Sunan Abu Dawood: Hadith No. 3641]

Truthful is our Sustainer – The Almighty

## Preface

Daarul Uloom Deoband, was founded in 1866 and has greatly influenced true, pure, and pristine Islamic thought and education in South Asia and the world. Established by respected 'Ulama like Hadhrat Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ عَلَيْهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ عَلَيْهِ, it arose as a response to the challenges faced by Muslims under British colonial rule. These 'Ulama aimed to preserve traditional Islamic teachings while addressing the realities of their time, making lasting contributions to Islamic learning.

The core of Daarul Uloom Deoband lies in its dedication to rigorous scholarship, especially in the fields of Hadeeth and Shariah. It emphasizes not just in memorizing deeni texts but also critically analyzing them, producing 'Ulama who are skilled in both classical Islamic knowledge and contemporary issues. This innovative approach included rational subjects alongside deeni studies, creating a balanced understanding of Islam.

The Deobandi 'Ulama also played a key role in India's fight for independence. They promoted Hindu-Muslim unity and opposed colonial rule. Their participation in movements like the Khilaafat Movement highlighted their commitment to social justice and harmony, establishing them as key figures in the struggle for freedom.

One prominent scholar, Allama Anwar Shah Kashmiri رَحْمَةُ اللَّهِ عَلَيْهِ, left a significant impact on Islamic thought. He was deeply

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committed to Sunni convention and engaged with intellectuals like the world-famous philosopher and poet, Dr. Muhammad Iqbal during a time when debates about true Muslim identity compared to the Kuffaar identities like the Shia and Qadiani Muslim claimants and modernity were common. Allaamah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ's visit to Lahore to address Dr. Iqbal's perceived leanings towards Qadianism is a clear example of how Deobandi 'Ulama actively defended Islamic beliefs.

The influence of Darul Uloom Deoband goes beyond its historical roots and continues to shape Islamic education and discourse around the world. By combining traditional scholarship with a practical approach to modern challenges, which remains relevant for Muslims navigating today's complex social and political realities.

This exploration of the 'Ulama of Deoband highlights their contributions to Islamic learning, their involvement in political activism, and their lasting legacy in fostering a unified Muslim identity. Their teachings and actions continue to inspire future generations to uphold the values of knowledge, unity, and faith.

Organizations today like the JUSA, Darul Ihsan, et al among them have forked off Siraatal Mustaqeem (the straight path) and have latched on to secularism and interfaith arena which was an abhorred by our pious predecessors. JUSA et al try hard to claim to adhere to the ideology of Darul Uloom Deoband. Alas! They fall far short. This book gives a fleeting but true glimpse of what Darul Uloom is and what Deobandiyyat stands for.

## **Chapter 1**

### **The Battle of Shamli a Forerunner to the Establishment of Daarul Uloom Deoband**

Battle of Shamli, also known as Battle of Thana Bhawan, was a significant event that took place during the Indian Rebellion of 1857. The Battle of Shamli occurred on May 10, 1857, at the Shamli district of present-day Uttar Pradesh, India. The battle was part of the overall rebellion against British colonial powers, with the primary objective of opposing British colonial control of the East India Company's tyranny.

#### **Background and Build-Up Indian Rebellion of 1857**

The Indian Rebellion of 1857 was a general uprising against British rule, which was caused by a number of grievances like social reforms, harsh land taxes, and ill-treatment of native rulers. The revolt began on May 10, 1857, with a sepyo<sup>1</sup> mutiny in Meerut, a town in northeast Delhi.

#### **Conditions in Shamli**

In Shamli district, the British East India Company mercilessly suppressed the Muslims. 'Ulama (Islamic scholars) were brutally

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<sup>1</sup> A sepyo was an Indian soldier in the armies of various states and European trading companies in the Indian subcontinent, particularly during the British colonial period. The term "sepyo" is derived from the Persian word sipaahi (سپاہی), meaning "soldier" or "infantryman". Initially, sepyos were recruited from different population and religious groups and were trained in the European manner, serving primarily as infantrymen under European officers

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slaughtered, Qur'aan Shareefs were burnt, and Muslims were prohibited from entering mosques for prayers. All this incited the local population against British rule.

**The Leadership of Haji Imdadullah Muhajir Makki رَحْمَةُ اللَّهِ**

A prominent Islamic scholar and leader who spearheaded the Shamli resistance. He was accompanied by other illustrious 'Ulama such as Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ.

**The Detailed Role of Haji Imdadullah  
Muhajir Makki رَحْمَةُ اللَّهِ in the Battle of Shamli**

Haji Imdadullah Muhajir Makki رَحْمَةُ اللَّهِ played a significant role in the Battle of Shamli in the Indian Rebellion of 1857. The following is a detailed description of his role:

**Background and Command**

In May 1857, local Muslims led by Imdadullah, along with other ulama like Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ, launched a violent rebellion against British rule at Thana Bhawan, Shamli.

**Battle and Early Success**

The forces led by Hajee Imdadullah رَحْمَةُ اللَّهِ were initially able to establish a local government in the Shamli district. Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ was the commander-in-chief,

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and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ was the Qadi (judge) of the state.

### **Temporary Government**

For a brief period, Hajee Imdadullah رَحْمَةُ اللهِ عَلَيْهِ had an Indian government running from Thana Bhawan, hearing court to determine civil and criminal cases.

### **Retreat and Aftermath British Counterattack**

British forces under Major Sawyer recaptured Thana Bhawan in October 1857. Hajee Imdadullah رَحْمَةُ اللهِ عَلَيْهِ's forces were forced to retreat as the British burned villages and houses of the revolutionaries.

### **Exile and Later Life**

Hajee Imdadullah رَحْمَةُ اللهِ عَلَيْهِ escaped to various places before eventually reaching Makkah Shareef in 1859, where he stayed until his death in 1899.

### **Legacy and Impact on Deobandi Movement**

Hajee Imdadullah رَحْمَةُ اللهِ عَلَيْهِ's muredeen and khulafaa were prominent leaders such as Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللهِ عَلَيْهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ, who ultimately formed the Deobandi movement.

### **Impact on Indian Freedom Struggle**

His role as a leader during the Battle of Shamli was an important marker in the broader Indian Rebellion of 1857, showing Muslim contributions to independence.

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**An Exemplary, Consistent with His Commitment**

Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ's role in the Battle of Shamli was exemplary, consistent with his commitment to combating British colonial authorities and establishing an Islamic state. Beyond the field, his legacy formed the Deobandi movement as well as the Indian struggle for freedom at large.

**Thorough Involvement of Moulana Muhammad Qasim  
Nanautwi رَحْمَةُ اللهِ Prior and During the Battle of Shamli**

Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللهِ contributed a lot to the Battle of Shamli in the Indian Rebellion of 1857.

**Background and Leadership**

Moulana Qasim Nanautwi رَحْمَةُ اللهِ was an eminent 'Aalim and maahir (an expert) who would eventually co-find the Deobandi movement.

Moulana Nanautwi رَحْمَةُ اللهِ studied the Islamic sciences at Delhi and soon became involved in contentious debates with Christian and Hindu debaters who criticized Islam.

**Role in the Battle of Shamli - Leadership**

Moulana Nanautwi رَحْمَةُ اللهِ was the commander-in-chief of the forces in the Shamli War. He led Muslim locals, and other 'Ulama like Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ, in an armed protest against British rule at Thana Bhawan, Shamli.

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### **Battle and Early Success**

On May 10, 1857, Moulana Nanautwi رَحْمَةُ اللهِ's forces early won success in establishing a local government in the Shamli district. But after Muhammad Zamin was murdered, East India Company fortunes turned.

### **Temporary Government**

For a brief period, Moulana Nanautwi رَحْمَةُ اللهِ and the other 'Ulama managed an Indian government from Thana Bhawan, ruling in court to resolve civil and criminal cases.

### **Aftermath and Retreat After British Counterattack**

In October 1857, the British recaptured Thana Bhawan. Moulana Nanautwi رَحْمَةُ اللهِ's forces were forced to retreat as the British set villages and houses of the revolutionaries on fire.

### **Exile and Later Life**

After the defeat, Moulana Nanautwi رَحْمَةُ اللهِ dedicated his life to establishing educational institutions to protect Islamic knowledge and culture. He founded Darul Uloom Deoband in 1866, which became a hub of Islamic education and made a notable contribution to the Indian freedom struggle.

### **Legacy and Contribution to Deobandi Movement**

Moulana Nanautwi رَحْمَةُ اللهِ's part in the Battle of Shamli is a vital milestone in the greater cause of Indian Rebellion of 1857. His contribution later on to found Darul Uloom Deoband offered a basis for later movements against British authority.

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### **Specific Educational Contributions**

Moulana played a significant role in restoring education in Islam to India, initiating madrasas in various areas, and outlining guidelines for the same.

### **The Battle of Shamli Was Pivotal**

Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ's role in the Battle of Shamli was pivotal, declaring his resolve to resist British colonial rule and establish an Islamic state. His influence transcends the battle, influencing the Deobandi movement and Indian freedom struggle at large.

### **Detailed Involvement of Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ Before and During the Battle of Shamli**

Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ played a significant role in the Battle of Shamli during the Indian Rebellion of 1857. Here is a detailed account of his involvement:

### **Background and Leadership**

Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ was a prominent Islamic scholar and theologian who later became a key figure in the Deobandi movement.

### **Education and Training**

Moulana Gangohi رَحْمَةُ اللَّهِ studied Islamic sciences under prominent 'Ulama, including Haji Imdadullah Muhajir Makki ©. He was known for his deep understanding of Islamic jurisprudence and theology.

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### **Leadership Role in the Battle of Shamli**

During the Battle of Shamli, Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ served as the Qadi (judge) of the state established by the rebels. He collaborated with Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ عَلَيْهِ and Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللهِ عَلَيْهِ, who was the commander-in-chief of the forces.

### **Spiritual Guidance**

Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ provided spiritual guidance to the rebels, emphasizing the importance of jihad against British rule. His involvement was crucial in mobilizing support among local Muslims.

### **Issuance of Fatwa**

Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ was among the 'Ulama who issued a fatwa for armed jihad against the British, which was signed by thirty-four prominent 'Ulama. This call to arms inspired many civilians to join the fight against British rule.

### **Aftermath and Retreat - British Counterattack**

In October 1857, British forces recaptured Thana Bhawan. Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ's forces had to retreat as the British destroyed villages and homes of the revolutionaries.

### **Exile and Later Life**

After the defeat, Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ focused on preserving Islamic knowledge and culture. He later became a key figure in the Deobandi movement, contributing to the establishment of Darul Uloom Deoband in 1867.

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**Legacy - Contribution to Deobandi Movement**

Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ's leadership in the Battle of Shamli marked a significant moment in the broader Indian Rebellion of 1857. His later work in establishing Darul Uloom Deoband laid the groundwork for future movements against British colonialism.

**Educational Contributions**

He was instrumental in reviving Islamic education in India, establishing madrasas in various locations, and guiding principles for these schools.

**Reflecting His Commitment to  
Resisting British Colonial Rule**

Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ's involvement in the Battle of Shamli was pivotal, reflecting his commitment to resisting British colonial rule and establishing an Islamic government. His legacy extends beyond the battle, influencing the Deobandi movement and the broader Indian freedom struggle.

**An Account of the Battle of Shamli  
and the Persecution of 'Ulama**

The Battle of Shamli, also known as the Battle of Thana Bhawan, was a pivotal event during the Indian Rebellion of 1857. It took place on May 10, 1857, in the Shamli district of what is now Uttar Pradesh, India. This battle was part of a broader uprising against

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British colonial rule, specifically targeting the East India Company's oppressive policies.

**Background and Causes - Indian Rebellion of 1857**

The rebellion began on May 10, 1857, with a mutiny of sepoys in Meerut, a town northeast of Delhi. The uprising quickly spread across northern India, fuelled by grievances against British rule.

**Conditions in Shamli**

Local Muslims were subjected to severe oppression by the British East India Company. 'Ulama (Islamic scholars) were killed without cause, Qur'aan Shareefs were burned, and Muslims were prevented from attending masaajid for namaazes. These injustices galvanized the local population to resist British rule.

**Initial Success**

On May 10, 1857, local Muslims gathered at Thana Bhawan under Haji Imdadullah ؒ's leadership to stage a violent protest against British rule. The forces under Moulana Nanautwi رَحْمَةُ اللهِ عَلَيْهِ's command initially succeeded in establishing a local government in the Shamli district.

**Aftermath**

However, after the martyrdom of Muhammad Zamin, the situation turned in favour of the British. The East India Company eventually regained control of Shamli, and the town of Thana Bhawan suffered significant destruction.

## **Muhammad Zamin in the Battle of Shamli**

Muhammad Zamin was a key figure in the Battle of Shamli. Although specific details about his life and role are limited, he is mentioned as a martyr in the battle. Here is what is known:

### **Role in the Battle Leadership and Martyrdom**

Muhammad Zamin fought alongside prominent 'Ulama such as Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ، Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللهِ، and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ. His martyrdom was a turning point in the battle, as it led to a shift in favour of the British East India Company forces.

### **Impact of His Martyrdom Shift in Momentum**

After Muhammad Zamin's martyrdom, the situation turned against the rebels. The British eventually regained control of Shamli, and the town of Thana Bhawan suffered significant destruction.

### **Legacy**

His sacrifice, along with that of other 'Ulama, is remembered as part of the broader struggle for Indian independence and the preservation of Islamic values during the rebellion.

### **Bravery and Sacrifices**

Muhammad Zamin's involvement in the Battle of Shamli highlights the of those who fought against British colonial rule. His martyrdom symbolizes the resilience and imaan of the rebels who resisted oppression.

## **Persecution of ‘Ulama**

Following the rebellion, the British unleashed severe brutality against the ‘Ulama and other participants. This included:

### **Executions**

Thousands of ‘Ulama were executed by hanging from trees. In some cases, they were sewn into pig skins and then hanged or burned alive in furnaces.

### **Torture**

‘Ulama were subjected to extreme torture, including branding with hot copper rods and being dumped into rivers while wrapped in sacks.

### **Destruction of Islamic Literature**

The British destroyed copies of the Qur’aan Shareef and other Islamic texts as part of their campaign to suppress Islamic culture and knowledge.

### **Legacy and Impact Founding of Darul Uloom Deoband**

The events of 1857, including the Battle of Shamli, inspired the establishment of Darul Uloom Deoband in 1867. This institution became a hub for Islamic learning and played a significant role in the Indian independence movement.

### **Tableegh Jamaat Movement**

The bravery and sacrifices of the ‘Ulama during the Battle of Shamli also influenced the founding of the Tableegh Jamaat movement, which aimed to promote Islamic values and unity among Muslims worldwide.

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### **A Courageous Stand Against British Oppression**

The Battle of Shamli was a courageous stand against British oppression, led by prominent Islamic scholars. While it did not achieve long-term military success, it contributed to the broader struggle for Indian independence and inspired significant religious and educational movements in the region. The legacy of this battle continues to be celebrated as a testament to the resilience and faith of those who fought for their rights and beliefs.

### **Impact of the Rebellion**

The Battle of Shamli was one aspect of a general rebellion that eventually led to the abolition of British East India Company rule in India. Although the rebellion was brought under control by 1859, it laid the groundwork for future rebellions against British colonial rule.

### **The Establishment of Darul Uloom Deoband**

Incidents in 1857, like the Battle of Shamli, brought about the opening of Darul Uloom Deoband in 1867. The establishment became a hub of Islamic education and was largely responsible for the Indian struggle for freedom.

### **Reason for Establishing Daarul Uloom Deoband**

Daarul Uloom Deoband is one of the world's most respected Islamic institutes. It was founded on 15th Muharram 1283 (AH

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May 30, 1866) in Deoband, India, during a time of great upheaval. After the 1857 Indian Rebellion, which marked the fall of Muslim power in India under British rule, the founders aimed to protect Islamic identity and heritage. They also sought to counter growing Western influence and missionary efforts to convert Muslims to Christianity.

### **Founding and Vision**

Daarul Uloom Deoband was established through the efforts of Hazrat Moulana Muhammad Qasim Nanotawi رَحْمَةُ اللهِ عَلَيْهِ، who was inspired by a forewarning vision. Hazrat Haji Imdadullah Muhajir-e-Makki supported him رَحْمَةُ اللهِ عَلَيْهِ، Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ، and others who shared a passion for reviving Islamic education. Many traditional madrasahs had been destroyed or weakened after the rebellion, leaving a gap in Islamic learning.

The founders chose Deoband, a small and quiet town, for the madrasah's location, believing that its simplicity would create a sincere and focused environment for learning. The madrasah began humbly, under a pomegranate tree, symbolizing its modest origins.

### **Educational Goals**

The main purpose of Darul Uloom Deoband was to provide an eight-year 'Aalim course. This program focused on core Islamic sciences such as theology, jurisprudence, and Arabic language. It was designed to counter the growing influence of modernity and

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secularism on Muslim beliefs. The institute operated based on eight guiding principles, known as Usool-e-Hashtgana, which ensured its mission remained true to its original goals.

### **Growth and Impact**

Daarul Uloom Deoband quickly became a model for Islamic education. By the late 19th century, its example had inspired a network of Deobandi madrasahs across India and beyond, helping to preserve Islamic scholarship at a time when many traditional institutions were disappearing.

Beyond education, Darul Uloom Deoband had a significant impact on India's social and political life. Many of its graduates joined movements resisting colonial rule and promoting Islamic revival. Over time, the institute became a major center of Islamic thought, shaping the religious and cultural identity of Muslims in South Asia and worldwide.

### **Legacy**

Daarul Uloom Deoband was born during a period of political and cultural crisis. Thanks to the dedication of its founders, it became a cornerstone of Islamic education and scholarship, with a legacy that continues to guide Muslim communities around the world today.

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## **The Key Founders of Darul Uloom Deoband**

The establishment of Darul Uloom Deoband in 1866 was led by several important scholars whose efforts shaped its mission and vision. These individuals played a key role in creating a center for Islamic education that would protect and promote Muslim identity during British colonial rule.

### **Key Founders - Moulana Muhammad Qasim Nanotvi رَحْمَةُ اللهِ عَلَيْهِ**

Nanotvi was the leading figure behind the Deobandi movement. He was deeply affected by the changes brought about after the 1857 Indian Rebellion and sought to protect Islamic values from British influence. His vision and leadership were crucial in establishing the madrasah as a center for traditional Islamic learning.

### **Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ**

Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ worked closely with Moulana Nanotvi رَحْمَةُ اللهِ عَلَيْهِ and was one of the principal teachers at Darul Uloom. He focused on returning to core Islamic principles while rejecting Western influences that were spreading in Indian society.

### **Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ عَلَيْهِ**

As a spiritual mentor to both Moulana Nanotvi رَحْمَةُ اللهِ عَلَيْهِ and Moulana Gangohi رَحْمَةُ اللهِ عَلَيْهِ, Haji Imdadullah رَحْمَةُ اللهِ عَلَيْهِ played an essential role in shaping their ideas and strategies. His focus on

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Sufi traditions and deep Islamic scholarship influenced Darul Uloom's curriculum, combining rigorous Deeni education with spiritual growth.

**Moulana Mahmood Hasan رَحْمَةُ اللَّهِ عَلَيْهِ**

Initially a student at Darul Uloom, Moulana Mahmood Hasan رَحْمَةُ اللَّهِ عَلَيْهِ later became one of its most respected teachers. He was actively involved in nationalist movements against British rule and helped enhance the madrasah's reputation as both an educational and political hub.

**Other Influential 'Ulama**

'Ulama like Moulana Ubaydullah Sindhi رَحْمَةُ اللَّهِ عَلَيْهِ and Moulana Husain Ahmad Madani رَحْمَةُ اللَّهِ عَلَيْهِ also contributed to the growth of Darul Uloom. They later became prominent figures in the Deobandi movement and played significant roles in the struggle for India's independence.

These founders established Darul Uloom Deoband as a response to the challenges of colonial rule, focusing on preserving Islamic teachings and strengthening the Muslim community in India. Their contributions continue to shape Islamic education and thought worldwide today.

**The Significance of Haji Imdadullah رَحْمَةُ اللَّهِ عَلَيْهِ's Spiritual  
Guidance in the Founding of Darul Uloom Deoband**

Haji Imdadullah Muhajir Makki رَحْمَةُ اللَّهِ عَلَيْهِ played a key role in the

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founding of Daarul Uloom Deoband as a spiritual leader and mentor to its founders. His contributions can be understood through the following points:

### **Spiritual Leadership**

#### **Guidance and Vision**

Haji Imdadullah was a respected spiritual leader of his time. His advice was essential for Moulana Muhammad Qasim Nanotvi رَحْمَةُ اللهِ عَلَيْهِ and Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ when they decided to set up religious schools to address the challenges posed by British colonial rule and modern influences. His spiritual wisdom helped shape the vision for the madrasah.

#### **Building Consensus**

The 'Ulama who founded Daarul Uloom consulted Haji Imdadullah رَحْمَةُ اللهِ عَلَيْهِ, and his support strengthened their mission. His involvement gave the project credibility and united the scholars in their goal of creating an institution to meet the Muslim community's educational and spiritual needs.

### **Educational Philosophy**

#### **Focus on Pure Deen**

Haji Imdadullah emphasized staying true to traditional Islamic teachings and avoiding any practices that could weaken or alter Islamic principles. This approach influenced the curriculum of Daarul Uloom Deoband, which prioritized classical Islamic sciences and spirituality.

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### **Moral Development**

He promoted values like humility, generosity, and simplicity. These principles became part of the training at Darul Uloom, aiming to develop students who were not only knowledgeable but also morally upright and capable of contributing positively to society.

### **Legacy and Influence**

#### **Scholarly Network**

Haji Imdadullah رحمۃ اللہ علیہ's influence helped create a network of scholars who spread Deobandi teachings across India. Many of his students went on to become prominent figures in Islamic education and activism.

#### **Cultural Resistance**

Under his guidance, Darul Uloom Deoband shifted from focusing on armed resistance to promoting intellectual and spiritual efforts against colonial oppression. This approach preserved Islamic identity while raising awareness of national and cultural unity among Muslims.

Haji Imdadullah Muhajir Makki رحمۃ اللہ علیہ's spiritual guidance was vital to establishing Darul Uloom Deoband. His leadership shaped its educational philosophy, promoted a keen sense of community, and provided a model of intellectual and spiritual resistance during a challenging period in Muslim history.

## **Haji Imdadullah رَحْمَةُ اللَّهِ's Specific Strategies**

Haji Imdadullah Muhajir Makki رَحْمَةُ اللَّهِ's proposed several strategies for maintaining Islamic principles under British rule, which were instrumental in guiding the Deoband community during a challenging period. Here are the key strategies he advocated:

### **Emphasis on Education**

#### **Establishment of Educational Institutions**

Haji Imdadullah stressed the importance of establishing madrasahs like Daarul Uloom Deoband to provide rigorous Islamic education. He believed that education was crucial for preserving Islamic teachings and countering the influence of Western ideologies. This focus on education helped create a generation of scholars who could articulate and defend Islamic principles in a colonial context.

### **Spiritual Resilience - Cultivation of Spirituality**

Haji Imdadullah emphasized the need for spiritual development alongside academic learning. He encouraged students to engage in Sufi practices and develop a strong

personal relationship with Allah **سُبْحَانَكَ وَتَعَالَى**. This spiritual foundation provided the community with resilience against external pressures and helped maintain a sense of identity amidst colonial challenges.

## **Political Engagement**

### **Active Participation in Political Discourse**

Haji Imdadullah رَحِمَهُ اللهُ advocated for the involvement of scholars in political matters, arguing that religion and politics should not be divorced from one another. He believed that 'Ulama (Islamic scholars) should engage with political issues to safeguard Islamic values and rights within the colonial framework, thus promoting a form of religious activism that was both principled and pragmatic.

## **Unity Among Muslims**

### **Promotion of Unity**

Haji Imdadullah رَحِمَهُ اللهُ worked towards unifying various factions within the Muslim community, emphasizing collective action against colonial rule. He believed that unity among Muslims was essential for effectively resisting British policies and maintaining Islamic principles. His efforts led to the formation of organizations like the Jamiat-ul-Ulema, which aimed to represent Muslim interests politically and socially.

## **Ethical Framework**

### **Moral Guidance**

He provided ethical guidance by promoting values such as integrity, honesty, and social responsibility among Muslims. By fostering a strong moral compass, he encouraged individuals to uphold Islamic principles in their personal and communal lives, even under oppressive circumstances.

## **Advocacy for Jihad**

### **Conceptualizing Jihad**

Haji Imdadullah رَحْمَةُ اللَّهِ redefined the concept of jihad in a way that emphasized peaceful resistance through education and moral integrity rather than armed conflict. While he did not dismiss the idea of physical resistance entirely, he argued for a more nuanced understanding that prioritized spiritual struggle and community upliftment.

In summary, Haji Imdadullah رَحْمَةُ اللَّهِ's strategies for maintaining Islamic principles under British rule focused on education, spiritual development, political engagement, unity among Muslims, ethical guidance, and a redefined understanding of jihad. These approaches not only helped preserve Islamic identity during colonialism but also laid the groundwork for future generations to navigate the complexities of modernity while remaining committed to their faith.

## **Chapter 2**

### **The Alertness and Foresight of the 'Ulama of Deoband**

Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ and the Establishment of Daarul Uloom Deoband.

Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللَّهِ, one of the founders of Daarul Uloom Deoband, recognized the need for a robust Islamic educational institution to counteract colonial influences and preserve authentic Islamic teachings. His foresight

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led to the establishment of the seminary in 1866, which became a center for Islamic scholarship and a bulwark against British colonialism. By creating a space for rigorous religious education, he effectively "sniffed out" the dangers posed by Western ideologies and sought to equip future generations with the knowledge to navigate these challenges.

**Moulana Mahmood Hasan رَحْمَةُ اللَّهِ عَلَيْهِ's Leadership  
During the Khilafat Movement**

Moulana Mahmood Hasan, known as Sheikhu'l Hind رَحْمَةُ اللَّهِ عَلَيْهِ, was instrumental in the Khilafat Movement, which aimed to protect the Ottoman Caliphate after World War I. His alertness to the political landscape allowed him to mobilize support among Indian Muslims against British rule. He foresaw the potential for unity among Muslims and Hindus in their shared struggle against colonial oppression. His efforts included organizing protests and advocating for political rights, highlighting his ability to anticipate and respond to emerging threats to Muslim identity.

**Moulana Hussain Ahmad Madani رَحْمَةُ اللَّهِ عَلَيْهِ's  
Opposition to Sectarianism:**

Moulana Hussain Ahmad Madani رَحْمَةُ اللَّهِ عَلَيْهِ was a prominent 'Aalim who actively opposed sectarian divisions within Islam. He recognized that such divisions could weaken the Muslim community's collective strength against colonial powers. By promoting the concept of composite nationalism, he sought to unite Muslims with other communities in India. His foresight in

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addressing sectarian tensions was crucial during a time when colonial authorities exploited divisions to undermine Muslim unity.

Moulana Husain Ahmad Madani رَحْمَةُ اللَّهِ criticized Syed Abul A'la Maududi's ideas about Islam, focusing on issues like nationalism, governance, and how Muslims should live in a multi-religious society. Here is a simple explanation of Moulana Madani's main arguments:

**Key Points of Moulana Madani رَحْمَةُ اللَّهِ's Criticisms**

**Composite Nationalism vs. Two-Nation Theory Unity Over Division**

Moulana Madani رَحْمَةُ اللَّهِ supported the idea of Mutahaddah Qawmiyat (composite nationalism), where Hindus and Muslims could live together as one nation in India. He rejected Maududi's idea that Muslims were a separate nation and needed their own state.

**Islamic Teachings on Coexistence**

Moulana Madani رَحْمَةُ اللَّهِ highlighted that Islam encourages peaceful coexistence and mutual respect. He cited Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's example in Madeenatul Munawwarah, where Muslims and non-Muslims lived and worked together under one community.

## **Criticism of Maududi's Political Philosophy Hypocrisy in**

### **Islamic State Ideas**

Moulana Madani رَحْمَةُ اللَّهِ faulted Maududi of promoting division while claiming to support an Islamic state. He argued that true Islamic governance focuses on justice and the welfare of all people, regardless of religion.

### **Misunderstanding Islamic Concepts**

Moulana Madani رَحْمَةُ اللَّهِ believed Maududi misused Islamic ideas, like Hakimiyyat Ilahiyya (Allah سُبْحَانَهُ وَتَعَالَى's Sovereignty), to justify authoritarian rule. He said this approach went against Islam's inclusive and fair principles.

### **Public Debates and Writings Engaging with Followers**

Moulana Madani رَحْمَةُ اللَّهِ publicly debated Maududi's supporters, exposing flaws in their arguments and stressing unity among Muslims and other communities to fight colonial oppression.

### **Famous Work**

In his book Muttahida Qaumiyat Aur Islam (Composite Nationalism and Islam), Moulana Madani رَحْمَةُ اللَّهِ explained his vision of a united India where Muslims could freely practice their faith as equal citizens. He criticized separatist ideas as un-Islamic and impractical.

### **Focus on Ethical Governance Islamic Values in Politics**

Moulana Madani رَحْمَةُ اللَّهِ argued that Islamic governance should

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focus on justice, compassion, and respect for everyone's dignity. He felt Maududi's ideas often prioritized power over these values, making them un-Islamic.

**Scholarly Support**

Other 'Ulama agreed with Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ, pointing out that Maududi's writings lacked depth in traditional Islamic knowledge and law.

Moulana Husain Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ criticized Syed Abul A'la Maududi for misrepresenting Islam's core principles. Moulana Madani's vision emphasized unity, ethical governance, and coexistence, reflecting Islam's true spirit. His ideas continue to inspire debates about identity, politics, and harmony in South Asia.

Moulana Husain Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ's contributions to India's freedom struggle were recognized after death. He was honoured with titles such as "Shaikh-ul-Islam" for his scholarly work and leadership within the Jamiat Ulama-i-Hind, which he led until his death on December 6, 1957.

**Moulana Muhammad Qasim Nanautwi رَحْمَةُ اللهِ عَلَيْهِ**

**Role**

Co-founder of Daarul Uloom Deoband and a leader in the anti-colonial struggle.

**Context**

Although he passed away naturally, his participation in the 1857

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uprising and opposition to British rule made him a target for colonial authorities.

**Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ**

**Role**

Another co-founder of Darul Uloom Deoband and a key figure in resisting British rule.

**Context**

He was imprisoned for his role in the 1857 rebellion and faced ongoing persecution for his anti-British stance.

**Haji Imdadullah Muhajir Makki رَحْمَةُ اللَّهِ**

**Role**

A spiritual guide to many Deoband scholars, he was pivotal in the resistance against colonial rule.

**Context**

After the 1857 uprising failed, he fled to Makkahatul Mukarramah but remained a target due to his leadership and influence.

**Moulana Mahmood Hasan رَحْمَةُ اللَّهِ**

**Role**

A prominent 'Aalim and activist involved in the Khilaafat Movement and other anti-colonial efforts.

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**Context**

He was imprisoned for his activism but survived and is remembered for his sacrifices in the fight against British rule.

**Moulana Ashraf Ali Thanwi رحمۃ اللہ علیہ (1863–1943)**

**Role**

A significant 'Aalim Mujaddid-e-Millat (Reformer of the Muslim Ummat), who promoted Islamic education and resisted colonial influence.

**Context**

His teachings inspired many Muslims to stand against British oppression.

**Legacy**

The sacrifices of these 'Ulama remain a powerful reminder of their dedication to Islamic values and the preservation of their community's identity during a time of great hardship. Their actions continue to inspire discussions on Islamic scholarship and resistance in South Asia.

**Chapter 3**

**The Martyrs of Darul Uloom Deoband**

The legacy of Darul Uloom Deoband is remembered not only for its contributions to Islamic knowledge but also for the sacrifices of its 'Ulama and students who stood strong in the face

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of oppression.

The ‘Ulama of Deoband, deeply committed to protecting Islamic teachings and supporting their community, faced severe hardships and brutal repression. Many of them gave their lives for Deen and their pursuit of justice. These sacrifices are a powerful reminder of their dedication to Islam and their bravery in resisting tyranny.

This introduction honours those martyrs by highlighting their lives, struggles, and the lasting impact they had on Islamic thought and activism. Through their courage and perseverance, they not only safeguarded Islamic teachings but also inspired future generations to stay firm in their faith during challenging times.

**Moulana Muhammad Yusuf Binnori رَحْمَةُ اللَّهِ**

Moulana Muhammad Yusuf Binnori رَحْمَةُ اللَّهِ was a respected ‘Aalim of Deen and a leading figure in the Sunni community. He is especially known for his strong opposition to the Ahmadiyya movement (often called Qadianism). His life was dedicated to Islamic scholarship and defending Sunni beliefs. Below is a simplified account of his life, focusing on his stance against the Qadianis and the events leading to his death.

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### **Early Life and Education**

Moulana Muhammad Yusuf Binnori was born on 6th Rabi'uth Thani 1326 AH (May 7, 1908) in Mahabat Abad, near Peshawar, now in Pakistan. He came from a family of scholars and began his religious studies with his father, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ، and other teachers. Later, he studied at Daarul Uloom Deoband, where he specialized in Islamic law, Hadeeth, and Qur'aanic studies under renowned scholars like Allaamah Anwar Shah Kashmiri رَحْمَةُ اللَّهِ.

### **Career and Contributions**

#### **Teaching and Institutions**

After completing his studies, Moulana Binnori رَحْمَةُ اللَّهِ became a teacher at Jami'atul Islamiyyah in Dhabel, Gujarat, where he eventually became Sheikhul Hadeeth. In 1951, he moved to Pakistan and established Madrassatul Arabiyyatul Islamiyyah in Karachi. This institution became a major center for Islamic learning.

### **Opposition to Qadianism**

#### **Religious Stance**

Moulana Binnori رَحْمَةُ اللَّهِ was a strong critic of the Ahmadiyya movement, which he saw as straying from mainstream Islam. He argued that Mirza Ghulam Ahmad Qadiani, the founder of the movement, contradicted the Islamic belief in the finality of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the last Messenger.

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### **Public Support**

Moulana Binnori رَحْمَةُ اللَّهِ عَلَيْهِ actively participated in public debates and discussions to challenge Ahmadi beliefs. His deep knowledge and clear communication skills helped him effectively represent Sunni perspectives.

### **Political Involvement**

He played a significant role in the political movement to officially declare Ahmadis as non-Muslims in Pakistan. His activism influenced the decision of the Pakistani parliament in 1974 to formally declare Ahmadis as non-Muslims, marking a major milestone in his efforts.

### **Legacy and Impact**

Moulana Binnori رَحْمَةُ اللَّهِ عَلَيْهِ left a lasting mark on Sunni scholarship and Islamic education in Pakistan. He was known for his honesty, dedication, and clear explanations of complex religious issues. His work strengthened Sunni beliefs and united the community in confronting sectarian challenges.

### **Circumstances of His Death**

#### **Sudden Health Decline**

Moulana Binnori رَحْمَةُ اللَّهِ عَلَيْهِ was attending a meeting of the Islami Mushawarati Council in Islamabad when his health began to deteriorate. He was subsequently rushed to the Combined

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Military Hospital in Rawalpindi, where he remained for two days before passing away. During his decisive moments, he recited the Kalimah Tayyibah and turned towards the Qibla, indicating a peaceful end to his life.

### **Opinions of Poisoning**

Following his death, most supporters and followers opined that he was poisoned due to his outspoken criticism of the Ahmadiyya movement. His rigorous efforts against Qadianism included public debates, writings, and political activism aimed at declaring Ahmadis as non-Muslims.

### **Legacy**

Moulana Yusuf Binnori رَحْمَةُ اللَّهِ عَلَيْهِ is remembered for his unwavering commitment to defending Sunni Islam against perceived deviations, particularly Qadianism. His scholarly work and public advocacy significantly influenced Sunni thought in Pakistan and contributed to the eventual legal designation of Ahmadis as non-Muslims in 1974.

In summary, there are allegations regarding Moulana Yusuf Binnori رَحْمَةُ اللَّهِ عَلَيْهِ's potential poisoning by Qadianis due to his opposition to their beliefs. His death remains a significant event in the context of sectarian dynamics in Pakistan, marking the loss of a prominent defender of Sunni Islam.

Moulana Muhammad Yusuf Binnori رَحْمَةُ اللَّهِ عَلَيْهِ's life was defined by his unwavering dedication to defending Sunni Islam against sectarian divisions, especially Qadianism. His scholarship, public

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advocacy, and political work shaped discussions on Islamic identity in Pakistan. His influence remains strong in contemporary Islamic thought.

**Moulana Muhammad Yusuf Ludhianvi رَحْمَةُ اللَّهِ**

Moulana Muhammad Yusuf Ludhianvi رَحْمَةُ اللَّهِ was a prominent Pakistani Sunni 'Aalim and a significant figure in the sectarian dynamics between Sunni and Shia Muslims in Pakistan. His life and work were marked by a strong commitment to defending Sunni Islam, particularly against Shia interpretations, which he viewed as a threat to the unity of the Muslim community. Here is an account of his fight against Shia beliefs and practices, as well as the circumstances surrounding his death.

**Background**

Born in 1932 in Ludhiana, India, Moulana Yusuf Ludhianvi رَحْمَةُ اللَّهِ migrated to Pakistan after the partition in 1947. He became a prominent scholar within the Deobandi school of thought and was associated with various religious organizations, including the 'Aalmi Majlis Tahaffuz Khatm-e-Nubuwwat, which focuses on defending the finality of Messengership in Islam.

Fight Against Shia Beliefs

**Ideological Stance**

**Public Advocacy**

Moulana Yusuf Ludhianvi رَحْمَةُ اللَّهِ was vocal about his opposition to Shia practices, which he deemed sacrilegious. He authored

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numerous books addressing theological differences between Sunni and Shia Islam, emphasizing what he considered deviations from orthodox Sunni beliefs. His works included titles like *Ikhtilaf-e-Ummat* (Factions in the Ummah) that criticized Shia doctrines.

### **Sectarian Mobilization**

He played a critical role in mobilizing Sunni communities against Shia practices, particularly during religious observances like Ashura, when Shia commemorations were often met with resistance from hardline Sunni groups. His leadership in these contexts contributed to heightened tensions between the two sects.

### **Engagement in Sectarian Politics**

#### **Political Activism**

Moulana Ludhianvi رَحْمَةُ اللهِ عَلَيْهِ's efforts were not limited to theological discourse; he actively engaged in political movements aimed at promoting Sunni interests. His involvement with organizations that opposed Shia influence in Pakistan positioned him as a key figure in the sectarian landscape.

#### **Response to Sectarian Violence**

In the face of increasing sectarian violence in Pakistan during the late 20th century, Moulana Ludhianvi X's speechmaking had a deepening effect on Muslims.

## **Death and Its Aftermath**

On May 18, 2000, Moulana Yusuf Ludhianvi رَحْمَةُ اللَّهِ was assassinated in Karachi while shopping at a market. His murder occurred shortly before 9:00am as he was heading to his office at Numaish Chowrangi. The assassination was attributed to ongoing sectarian tensions, with many believing it was linked to his outspoken anti-Shia stance.

### **Impact of His Death**

#### **Public Reaction**

The news of his assassination led to widespread protests among his followers. Thousands took to the streets of Karachi, demonstrating their anger and grief over the loss of a prominent leader. The protests were significant enough to impact financial markets, leading to a decline in the Pakistan Stock Exchange index on that day.

#### **Sectarian Tensions**

His death did not quell sectarian violence; rather, existing conflicts between Sunni and Shia communities intensified. The power vacuum left by his assassination contributed to ongoing strife.

Moulana Muhammad Yusuf Ludhianvi رَحْمَةُ اللَّهِ's fight against Shia beliefs was characterized by his strong ideological stance, public advocacy, and political activism aimed at promoting Sunni tenet. His assassination marked a pivotal moment in Pakistan's sectarian landscape, highlighting the deep-rooted tensions that

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continue to affect inter-sect relations. His legacy remains a glorious one, as both his contributions to Sunni scholarship and his role in exacerbating sectarian divisions are subjects of inspiration among 'Ulama and communities alike.

**Moulana Khalid Mehmood Soomro رَحْمَةُ اللَّهِ**

Moulana Khalid Mehmood Soomro رَحْمَةُ اللَّهِ was a well-known Pakistani religious leader and politician who played a key role in Islamic scholarship and actively opposed Shia beliefs, which he considered a departure from Sunni Islam. Here is a simple account of his life, work, and martyrdom:

**Early Life and Education**

**Birth**

Moulana Khalid Mehmood Soomro رَحْمَةُ اللَّهِ was born on May 7, 1959, in Akil village near Larkana, Sindh, Pakistan. He came from a religious family.

**Education**

He graduated as a doctor (MBBS) from Chandka Medical College in 1984. He also studied Islamic culture and completed religious studies at institutions like the International Islamic University in Islamabad and Al-Azhar University in Egypt.

**Political Career**

**Entry into Politics**

In 1988, Moulana Soomro رَحْمَةُ اللَّهِ became the Secretary General of

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Jamiat Ulema-e-Islam (JUI-F) in Sindh. He actively took part in political movements, including the Movement for the Restoration of Democracy in the 1980s.

**Senate Role**

He served as a senator from 2006 to 2012, working to protect the rights of Sindh and opposing efforts to divide the province.

**Opposition to Shia Beliefs**

**Strong Views**

Moulana Soomro رَحْمَةُ اللَّهِ عَلَيْهِ openly criticized Shia doctrines, viewing them as contrary to Sunni teachings.

**Community Mobilization**

He worked to unite Sunni Muslims and warned against what he saw as harmful sectarian influences.

**Public Efforts**

Through debates and speeches, Moulana Soomro رَحْمَةُ اللَّهِ عَلَيْهِ called for Sunni solidarity and often discussed differences between Sunni and Shia beliefs.

**Martyrdom**

**Assassination**

On November 29, 2014, Moulana Soomro رَحْمَةُ اللَّهِ عَلَيْهِ was killed after Fajr prayers at a Masjid in Sukkur. This followed earlier assassination attempts against him.

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**Context**

His death occurred during a time of rising sectarian violence in Pakistan. His firm stance made him a target for extremists.

**Funeral and Impact**

Thousands attended his janaazah, mourning his loss and praising his contributions to Islamic scholarship and leadership.

**Legacy**

Moulana Khalid Mehmood Soomro رَحْمَةُ اللَّهِ 's life was dedicated to promoting Sunni Islam and engaging in politics to uphold Islamic values. His opposition to Shia beliefs reflected ongoing sectarian issues in Pakistan. His assassination highlighted the dangers faced by outspoken religious leaders. His legacy continues to shape discussions on sectarianism and religious unity in the country.

**Moulana Muhammad Mubarak رَحْمَةُ اللَّهِ**

Moulana Muhammad Mubarak رَحْمَةُ اللَّهِ, a student of Daarul Uloom Deoband, symbolizes the tragic impact of sectarian violence in Pakistan during the 1990s. His life and death show the dangers faced by those defending Sunni beliefs during times of rising sectarian tensions.

**Early Life and Education**

Moulana Muhammad Mubarak رَحْمَةُ اللَّهِ studied at Daarul Uloom

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Deoband, where he received thorough Islamic education from respected 'Ulama. He gained a deep knowledge of Islamic law, Hadeeth, and theology, which prepared him to address the challenges of his time.

**Sectarian Violence in the 1990s**

In the 1990s, Pakistan faced a rise in sectarian violence, especially between Sunni Deobandi and Shia communities. The political and social climate was full of tension, fueled by militant groups and ideological conflicts. This period saw violent clashes targeting people from opposing sects.

**The Martyrdom of Moulana Muhammad Mubarak رَحْمَةُ اللَّهِ**

Moulana Mubarak رَحْمَةُ اللَّهِ lost his life in this wave of sectarian violence. He was killed in a conflict, highlighting the dangers faced by students and 'Ulama who opposed extremist ideologies. His death is part of a broader trend of attacks against 'Ulama and students from Deoband during this time.

**Opposition to Deviations**

Moulana Mubarak was dedicated to Sunni teachings and opposed any beliefs he considered unorthodox. His firm stance made him a target for extremist groups trying to disrupt Sunni unity.

**Public Engagement**

He actively participated in public debates and discussions to

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promote Sunni views and counter sectarian narratives. His efforts to address sectarian issues made him well known but also increased his risk of being attacked.

### **Circumstances of His Death**

The details of Moulana Mubarak's death reflect the turmoil of the time. He was targeted for speaking out against sectarian violence and working to promote peace within Muslim communities.

### **Legacy**

Moulana Muhammad Mubarak رَحْمَةُ اللهِ عَلَيْهِ's life and sacrifice remind us of the hardships faced by 'Ulama and students who remained steadfast in their beliefs during times of extreme sectarian tension. His story sheds light on the ongoing challenges of maintaining unity within Islam while facing divisive ideologies.

Moulana Mubarak رَحْمَةُ اللهِ عَلَيْهِ's story highlights the importance of standing firm in Deen and working for peace despite challenges. His legacy inspires those who promote harmony and unity within the Muslim community. As sectarian conflicts continue, his life offers valuable lessons for current discussions about Islamic identity and communal peace in Pakistan.

### **The Prestigious Virtues of the 'Ulama of Saudia Give to Darul Uloom Deoband**

I mention the following as an example of the false notions and impressions that others conjure up about us.

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Arabs often refer to us as 'Hindi Chindi.' During the crisis of An Naqaba in 1948 in Palestine, the 'Ulama of India embarked on a special journey to elucidate the unfolding events of that era. They implored them not to sell their properties to the Jews. Their retort was, 'What do you 'Hindi Chindi's comprehend about this? You are oblivious to the substantial sum of dollars we are receiving for the land.' They proceeded to sell their land. Now that the Jews possess the land, they lament, claiming that the Jews have usurped their land.

Moreover, for the 'Aalim, there lies another immense responsibility. Wherever the principles of Deen are trivialized, our beliefs are being tampered with. This pertains to the subject matter of Istiwa Alal 'Arsh, 'Tawassul,' 'Isaale Thawaab,' and those who claim that giving a Chilla in Tableegh Jamaat, going for forty days, and three days is Bid'at, and taking Bay'at, is tantamount to worshipping the Sheikh. These discussions are becoming widespread and commonplace, yet we remain silent.

The Shias voice numerous assertions, and yet, we remain silent. We utter not a word. It is incumbent upon us, and should we function as we ought to, Allah will preserve us. Deen will not be discarded. Allah made a promise that He will keep Deen alive, we may be discarded, but Deen will not be. Deen will endure. For this, Allah will employ others.

﴿قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ

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مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

*"Say, [O Muhammad ﷺ], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.'"*

[Surah At Tawbah: 9; Aayat: 24]

### **Context and Explanation**

This aayat emphasizes putting love for Allah, Rasoolullah ﷺ, and laboring in His cause (jihad) before worldly attachment, e.g., family, money, and worldly comfort. It warns against making worldly desire paramount over faith and duty to Allah.

### **Key Themes**

Faithfulness to Allah ﷻ and Rasoolullah ﷺ before worldly attachments.

An appeal to spiritual and ethical prioritization.

A reminder of divine judgment for those who neglect this balance.

The speciality required for true beliefs is correct actions. What did not our 'Ulama do to stick to this. The trial of their time was

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that of Bid'at. What efforts did they put into disposing of those beliefs? Should they not have done this, then almost all of us would have been celebrators of Urs, and the wrongs in terms of Bidat would have one hundred percent been in us. It was their sacrifices, for Deen, the true Deen, which is alive today.

**Misconception of Daarul 'Uloom Deoband  
Set to Rest by the Former Imam of the Haram Shareef**

I was in Deoband some fourteen to twenty years ago, I went as a Mehmaan (visitor) to my old madrasah, to visit my Asaatiza (tutors), and I did not know that Sheikh Muhammad Awwaamah of Madeenatul Munawwarah was also arriving on the same day.

Lunch was being served, and we were waiting in the Mehmaan Khaana (visitor's quarters) for Sheikh Awwaamah to arrive, an 'Aalim, who is a graduate of Deoband, who is in Delhi now, and is also a journalist, said that he was in Makkah Shareef. Sheikh Abdullah ibne Subayyil, the former Imaam of the Haram Shareef, invited him. During the visit, while they were seated, two 'Aalims from Riyaadh also arrived there.

A good habit of the Arabs, as Allah has distributed Sifaat (attributes) in the Ummat, one great Sifat they have still maintained, which is a Sunnat, is to make Ta'aruf (introduce) people. When this 'Aalim/Journalist was introduced as being from India, these two 'Aalims went off on a tangent, saying,

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“These people are all Qabr Pujaaris, and they are Mushriks,” this is the habit, among people who have that Mizaaj (temperament).

Sheikh Abdullah Ibne Subayyil asked them, “Have you people ever went to India?” They replied in the negative. Then the Sheikh said that he had been to India, and true Tauheed (belief in the Oneness of Allah) are with these people, the ‘Ulama of Deoband. Ittiba-e-Sunnat and the love of Nabi ﷺ is with them. Then the Sheikh said to them that two thirds of the Ummat’s Deeni Khidmat is being done by the ‘Ulama of Deoband, two thirds of the Ummat are Hanafi, and with you people, every word spoken when introduced to them is that they are Mushriks, Biddatis, and they ought to be declared out of the fold of Islam. He said that then there will be no Muslims to give you people your fatwas on.

**The Mu'attamir Conference in Azaadville**

I ask you, all of you know that we had the Mu'attamir conference in Azaadville in January 2014. Did we hold that convention? For the name of Moulana Qaasimul Uloomul Khairaat, Hadhrat Moulana Qaasim Nanautwi? It was our Fardh, it was my Fardh, I graduated in Deoband, we failed uselessly, and we could not do it. Who did it? The Arab ‘Ulama. Whom are they honouring? Not the ‘Ulama of India and Pakistan only, not the ‘Ulama of Deoband, but the founder of Deoband. How do they understand which ‘Ulama Allah has given us, and with whom we are associated?

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Do not ever shy away from the name Deoband. Do not only say Ahle Sunnat Wal Jamaa'ah, or that we follow the Sahaabah. We follow the 'Ulama of Deoband; they are the leading lamps of Ahle Sunnat Wal Jamaat, not on our tongue, but on the tongues of Arab 'Ulama. Those who say that they are Salafis (not so strong), they realize, and they accept that these are the 'Ulama who are doing the work of Deen everywhere, throughout the world.

There is a general universal principle, not only an Islamic one, which is that you should stand up for what you believe. For us this must be adopted with greater fervour. We must stand up for what we believe in with regard to our Imaan, and Yaqeen. Do not shy away. Stand up for it. In our context, the 'Ulama-e- Deoband, are the legacy holders of the Maktab-e-Fikr of Shah Waliullah رحمته الله. This came to great fruition in Darul Uloom Deoband.

**A Personal Narration Regarding Al Azhar  
University and Darul Uloom Deoband**

Another noteworthy example is that of Moulana Ismail Abdul Razzaq Sahib رحمته الله, a figure some of you may remember. Alhamdulillah, Allah blessed me with the opportunity to meet him during my visits to Ladysmith, where I often presented him with a small envelope containing a token of appreciation.

Approximately six months before Moulana Ismail Sahib رحمته الله was called to the mercy of Allah, I visited him. He shared,

"I spent fifteen years in Al-Azhar University in Egypt and built connections with Arab 'Ulama from various regions, including

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Morocco, Jordan, Syria, and Saudi Arabia. As the center of Islamic scholarship in the Middle East, Al-Azhar attracts the top 'Ulama from these countries."

Moulana Ismail Abdul Razzaq Sahib had to leave South Africa due to his active involvement in politics during the apartheid era. Moulana took an oath, stating,

"What I observed among the Arab 'Ulema, when compared to our 'Ulema, is that they possess only a fraction of what our scholars hold."

He emphasized,

"I am not merely discussing Taqwa [piety] but also 'Ilm [knowledge of Deen]; they lack a fraction of our scholars' knowledge. In terms of Taqwa, Akhlaaq [ethics], Ikhlaas [sincerity], and Sifaat [attributes], they fall significantly short when compared to our 'Ulema. However, even beyond these qualities, their religious knowledge does not come close to that of our scholars."

Such are the 'Ulama that Allah has granted us.

Daarul Uloom Deoband has not only produced remarkable scholars but has also established numerous Daarul Ulooms across the globe. It has generated:

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- The field of Fiqh, exemplified by Mufti Kifaayatullaah رَضِيَ اللهُ عَنْهُمَا
- The comprehensive discipline of Tasawwuf, represented by Hadhrat Moulana Ashraf 'Ali Thanwi رَضِيَ اللهُ عَنْهُ.
- The entire framework of Tableegh Jamaat, initiated by Hadhrat Moulana Ilyas Sahib رَضِيَ اللهُ عَنْهُ for the preservation of Deen.
- And the monumental contributions of Hadhrat Moulana Anwar Shah Kashmiri رَضِيَ اللهُ عَنْهُ, whose stature as an Allaamah and Muhaddith is beyond words. Despite his esteemed status, he took it upon himself to confront Dr. Iqbal upon learning of Dr. Iqbal's involvement with Qadianism.
- Then we have Hadhrat Moulana Hussein Ahmad Madani رَضِيَ اللهُ عَنْهُ, whose commitment to unity during India's partition was unwavering. Despite facing immense distress and opposition, he remained steadfast in his beliefs. At a time when many respected 'Ulama supported Maudoodi, Moulana Hussein Ahmad Madani رَضِيَ اللهُ عَنْهُ was the first to recognize and expose Maudoodi's deviations. His discernment allowed him to see through the nascent fitnah [trial] of Maudoodi, a gift bestowed upon those who sincerely turn towards Allah.

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- Furthermore, we recall Allaamah Yusuf Binnori رَحْمَةُ اللَّهِ، who dedicated his life to exposing and unequivocally declaring the Qadianis as non-believers. It is widely accepted that the Qadianis poisoned Moulana Yusuf Binnori; he was aware of this yet remained resolute in his declaration that they were not Muslims. Through his efforts, he succeeded at the governmental level in legislating that Qadianis should not be recognized as Muslims. Our Akaabireen [elders] consistently refused to compromise on the truth, standing firm for what they believed in and thus preserving the essence of Deen.

We are their children, and children follow their parents. A lion does not give birth to goats, or to sheep. Our Buzurghs [spiritually] 'gave birth to us'. We must be like them. We should not be like foxes, or spineless creatures. It is our duty to stand up for the truth.

Our spiritual fathers have set a precedent for us of naming stray 'Ulama to inform the Ummah of who they are and whom to avoid, thus protecting the Ummah from being led astray.

We will enter our graves and leave our children behind. If we do not stand up for the truth as our pious predecessors did, what legacy will we leave for our children? What will become of Islam? What answers will we give in our graves? Our Akaabireen have handed us this legacy on a plate; do not discard it but rather cherish and enhance it. Appreciate the sacrifices of our elders and at least maintain what they have given us.

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These were the Scholars of Allah ﷺ. Their status was elevated for all to see.

**Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ's Appointment as  
Governor of Kufa and Ctesiphon (al-Madain) in Persia.**

When news of the appointment of Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ reached the city of Ctesiphon, the people were keen to behold this great companion who had been instrumental in the success of the conquest of Persia. Huge crowds flocked to receive him, anticipating a grand procession befitting a king.

But what they received was very much the opposite:

Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ's arrival, rather than the grand procession, were met with a lean man on a donkey, a simple appearance, Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ was eating a loaf of bread while mounting, demonstrating no pretenses or pride.

The people were amazed that this simple man was going to be their governor as they were accustomed to the pomp and luxury of Persian kings.

Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ's wisdom, sensing the crowd's expectation that he should say something, he offered some advice:

"Watch out for places of fitnah and intrigue."

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When someone asked him to explain what he meant by "places of intrigue," Sayyeduna Hudhaifah رضي الله عنه replied,

"The doors of rulers where some people go and try to make the ruler or governor think lies and praise him on virtues that are not his."

This event illustrates a number of notable attributes of Islamic leadership and character:

Simplicity and humility of early Muslim leaders, distinction between Islamic and Persian forms of leadership, Sayyeduna Hudhaifah رضي الله عنه's realization of the dangers of flattery and insincere praise in leadership. Truthfulness and honesty as key to leadership. Admonishment against the corrupting influence of power and those who seek to use it.

Sayyeduna Hudhaifah رضي الله عنه's actions and words are a powerful reminder of the Islamic principle of good governance and the importance of maintaining humility and honesty in offices of leadership.

Bootlicking the rulers was never the case with the genuine 'Ulama throughout the ages, they were always at loggerheads with the desires of the rulers. This benchmark is strongly adhered to by Daarul 'Uloom Deoband, Deobandiyyaat, the 'Ulama, the legends of Daarul 'Uloom Deoband

## **Conclusion to the Book**

Daarul Uloom Deoband and Deobandiyyat never had does not have and will never have affiliation with the Yahood and Nasaarah insha Allah. They stand firm against the grain of interfaith affiliations, allegiances, contact with Kuffaar Shia. Daarul Uloom Deoband's army were 'Ulama as read above, not military militia, they stood firm against the then "superpower" upon which "the sun never set," with their power and might. They were not, are not, and never will be the lapdogs and puppets to politics, politicians and their ilk insha Allah. They never did, are not, and will never accept handouts from Zionists while sharing a stage with a Rabbi who insults Palestine and its martyrs while sitting like stooges just for a few coppers insha Allah. Along with Yahoodiyyaat, Nasraaniyyaat, they join allegiances with JUSAaiyyaat. They are also neither false topic writers who attempt scribing academic articles by secular "scholars" who they quote in their "academic articles" as references, their cronie Kuffaar orientalisists nor do they disrespect their seminaries, tutors, and elders. This is what Deobandiyyat means.

There are few institutions in the history of Islam that have embodied the unyielding spirit of truth, sacrifice, and divine trusteeship as profoundly as Daarul Uloom Deoband and its shining custodians. It is from the reverend halls of learning of this oasis of knowledge that emerged the giants Allaamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ and Sheikhu Hind Maulana Mahmood Hasan رَحْمَةُ اللهِ عَلَيْهِ, men who were towering pillars of strength in the

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tempests of deviation, colonialism, and corruption. These were not pages of learning but epic poems of courage where every breath was a declaration of their unflinching loyalty to Allah ﷻ and His Messenger ﷺ. Deoband's legacy is not in bricks and mortar alone.

It is a flame that burns with tutors who taught with tears of worry for the Ummah, students who carried the torch of Haq (truth) to the furthest reaches of the world, and sister institutions—from Nadwatul 'Ulama to Darul Uloom Karachi and beyond—that are collectively dedicated to preserving the untainted teachings of Islam.

The “Deobandiyyaat”—its philosophy, its uncompromising adherence to the Qur'aan and Sunnah, and rejection of worldly compromise—are not scholastic abstractions. They are the nourishment of an Ummah on the brink of spiritual annihilation.

When Allaamah Anwar Shah Kashmiri رَحْمَةُ اللَّهِ عَلَيْهِ went to Lahore to respond to the philosophical deviation of Dr. Iqbal, he did so not for publicity or debate, but to save the Ummah from the poison of Qadianism. When Hadhrat Moulana 'Umar Palanpuri رَحْمَةُ اللَّهِ عَلَيْهِ delayed at Mumbai station, to travel on the Mewaat- bound train, he embodied the timeless saying:

"If you climb, you rise; if you stay, you stagnate."

These are not anecdotes—these are marvels.

If we allow Deoband's legacy to slip into oblivion, if we allow the

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voices of the scholars to be lost in the harshness of modernity and sectarian chaos, we leave our children to a world where Qadianism, Shi'ism, Salafi revisionism, Modernism, liberalism, secularism, with its freedom and sexual promiscuity and weird unnatural takes in its shapes and sizes will destroy their creed, where the Tawheed of Surah Al-Kafiroon will be traded for hollow interfaith platitudes. Daarul Uloom Deoband is not a seminary—it is a defence. Their learners, like Moulana Husein Ahmad Madani and the Akaabir (great elders) who have reached Allah's Mercy, are and were not instructors but warriors who wage jihad with the pen, heart, and soul. They are the ones who refused to bow before colonial pressures, who spurned the earthly pomp of compromise, and who, though poor and persecuted, testified,

**“We cannot be bought.”**

Their lives were not adorned with riches; they were martyred by defamation, denigration, weariness, and the weight of their duty.

But for them, the best compensation was Allah سُبْحَانَهُ وَتَعَالَى's pleasure and salvation of those treading the path of Sunnah. Now, when we witness 'Ulama minimizing Tawheed to make it fit the moment, substituting the Qur'aanic precision with the lack of precision in "oneness," we cannot help but question:

“Where are the heirs of Deoband?”

If we allow their legacy to perish, who will protect the Khutbaat of Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from being misconstrued? Who will rescue

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our children from the fitnah of materialism and pseudo-spirituality? The solution is in the dust of Deoband's courtyards, in the ink of its manuscripts, and in the graves of its saints.

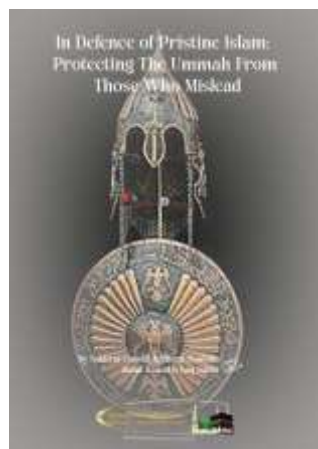
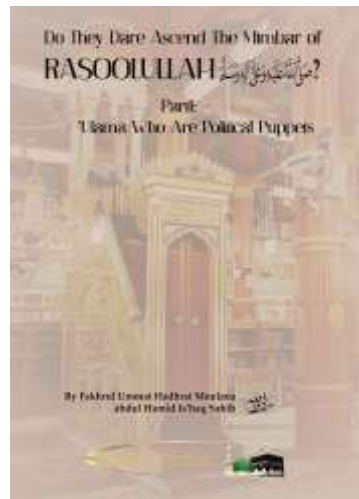
Let this be our vow:

“The Deoband legacy is not theirs, it belongs to us to seize, protect, and transmit. For if we let it slip, we do not merely lose history; we lose direction in the night. Our generations will be lost, led by wolves dressed as scholars, and the Ummah will lament the giants it once took for granted. But if we rise—if we cling to the rope of Allah firmly held on to by Deoband's Asaatizah.”

Then, even in this era of moral famine, the Ummah will bloom. To leave Deoband is to leave the Ark of Sayyeduna Nooh عَلَيْهِ السَّلَامُ in the flood. To keep it is to make sure that the light of Allah's guidance, borne by His true servants, will never be extinguished. Let us make the right choice—for the benefit of those who will succeed us, and for the benefit of the Truth which requires our all.

**And Allah alone is the source of our strength.**

# OUR PUBLICATIONS



# Unyielding Pillars: The 'Ulama of Deoband in the Face of Adversity

## Deoband – Not Only an Institute

Deoband is not just one madrasah, to teach Qur'aan and Hadeeth Shareef. This, of course is part of the curriculum, and is fulfilled, Alhamdulillah! However, Deoband is there to fight the fitnah (trials) of the time. It is Allah Subhaanahu wa Ta'aala's Fadhl (Bounty), that Daarul Uloom Deoband did not only preserve Islam in the sub-continent, Daarul Uloom Deoband's ihsaan (favour) to the entire Ummat is that it has preserved Islam in the world, and this is not our acknowledgement. A few mentions of instances regarding this are scripted further in this book.

The 'Ulama of Deoband expounded and made known the teachings of Deen as it was conveyed to us; as it reached us, from Rasoolullaah Sallallaahu 'Alaihi wa Sallam. These 'Ulama are the Mukhliseen (benevolent). They did the work of Deen seeking the pleasure of Allah Subhaanahu wa Ta'aala. They called people to Allah Subhaanahu wa Ta'aala, not to themselves. Even if the wealth of the world was placed before them, they would never diverge from the Qur'aan and Sunnah. They could never be bought.

For such people, life may not have been rosy in Dunya (the world). Many people may criticize, condemn, or mock them, but they know their duty was to convey the truth, seeking only the pleasure of Allah Subhaanahu wa Ta'aala. From Allah Subhaanahu wa Ta'aala's side, He Subhaanahu wa Ta'aala had given them support and help, and in the Akhirah, they will receive great rewards from Allah Subhaanahu wa Ta'aala.

