

MUHAMMAD ALI JAUHAR

'HIS CONCEPT OF EDUCATION'

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Mawlana Muhammad Ali Jauhar (10 December 1878 – 4 January 1931) is placed among the highly esteemed Muslim luminaries of South Asia. In 1902, he took Honours Degree in Modern History from Oxford. He became one of the founders of the All India Muslim League and attended the 1906 session at Dacca. Later in his political career, he was the only leader of pre-partition India who was elected President of the All India Muslim League as well as the Indian National Congress¹. According to British historian, H.G. Wells, Mawlana Jauhar "had the pen of Macaulay, the heart of Napoleon and the tongue of Burke²."

¹-For details see, Afzal Iqbal (1974) *The Life and Times of Mohamed Ali*, Sheikh Muhammad Ashraf, Lahore.

²-Cited in Allah Bakhsh Yusufi (1984) *The Khilafat Movement*, p. 2, Mohammadali Educational Society, Karachi

Works¹ on Mawlana Jauhar and his "My Life a Fragment"² indicate that he analysed social conditions of his time correctly. Religion pervaded the entire spectrum of his interests. In 1908, he wrote a series of articles for "Times of India" entitled "Thoughts on the Present Discontent". He stated "... the present discontent is due partly, and inevitably, to the advance of western education and enlightenment... An additional impetus is also given by the lavish promises of the English and their tardy performance".³ He asked the British colonialists to shed their insularity and hypocrisy; and avoiding the touch of a sixth of the human race.⁴ Mawlana Jauhar relied on the forces of media, political organization of the masses, and education while seeking riddance from colonial yoke. The contemporary scene of neocolonialism seems to be a continuation of the hegemonic style of colonialism⁵. In the context of education, there is a need to rethink whether

¹-For example see, Dr. Zahir Ali Siddiqui (1999) Mawlana Muhammad Ali aur Jang-i-Azadi (Urdu), Sind Sagar Academy, Lahore.

²-Maulana Mohamed Ali (1946) My Life a Fragment, ed. By Afzal Iqbal, Shaikh Muhammad Ashraf, Lahore.

³ -Afzal Iqbal, Maulana Mohamed Ali, p. 156. Cited in The Muslim Luminaries, National Hijra Council, Islamabad.

⁴ - ibid.

⁵ -For example see, Noam Chomsky (1995) Year 501, South End Press, Washington.

Mawlana Jauhar's educational concept is relevant for the twenty-first century.

This report briefly presents: basic features of his religious ideas, highlights of his concept of education, and finally the relevance of Mawlana Jauhar's educational concept today.

BASIC FEATURES OF RELIGIOUS IDEAS

Mawlana Jauhar did not receive religious education in a madrasah. Abdul Majid Daryabadi, a well-know scholar, recorded in his diary that Mawlana Jauhar assiduously studied Islamic literature on his own. And that in recognition of his profound learning he was awarded the honorary degree of "Mawlana" from the famous Madrasah of Farangi Mahal, Lucknow¹.

In his autobiographical sketch Mawlana Jauhar mentioned that he started reading the Qur'an in an intelligent and comprehending manner during the period of his internment², 1915-1919. "And long before I had read it through, Eureka! I had found a new meaning in life and in this world and an entirely new significance in Islam³." Recalling his initial experience, Mawlana wrote"

¹-Abdul Majid Darabadi (2001) Mawlana Muhammad Ali Jauhar- Seerat-o-Afkar (Urdu), Idara Ilm-o-Fan, Karachi, p.75.

² -Maulana Mohamed Ali, op. cit (S. No. 4), p. 108.

³ - ibid. pp. 124-125

"Since I first commenced the study of the Qur'an I have read a fair amount about Islam from the point of view of Muslims and also of their critics; but nothing that I have read has altered the significance of Islam for me to which I had stumbled in the first few months of our internment eight years ago¹". He called the Qur'an an "Every man's book" having a universal appeal, and intelligibility to fools as well as philosophers, dull, prosaic men not less than poets reveling in their fine frenzy². He explained the Qur'an and the Sunnah vouchsafe the freedom of a believer's conscience³.

Three aspects of religious ideas of Mawlana Jauhar's are noteworthy:

First, his autobiography suggests that Islam was his main source of inspiration. Mawlana Jauhar wrote: "The keyword of the Qur'an was 'Serve'.... Once he chose to serve none but God and surrendered himself wholly to his Maker, he could not accept for himself a position of inferiority to any other creature of God. This rightless slave of Allah became free for ever and the equal of Kings and Emperors in the greatest of all Republics, and even superior to them if they presumed to resist the Will of God, when he had identified his own will with God's⁴." In

¹ - *ibid.* pp. 204-205

² - *ibid.* pp. 274-279

³ - *ibid.* p. 258

⁴ - *ibid.* p. 126

practice Mawlana Jauhar displayed the above spirit when during his trial at Karachi he took the plea that "we must follow God's law in preference to any man-made law if the latter conflicted with it"¹. His historic speech at the Planery Session of the Round Table Conference, London on November 19, 1930 is memorable. He said "it is a wrong conception of religion that you have, if you exclude politics from it. It is not dogma; it is not ritual. Religion to my mind, means the interpretation of life. I have a culture, a polity, an outlook on life, a complete synthesis which is Islam. Where God commands I am a Muslim first, a Muslim second, and a Muslim last, and nothing but a Muslim"². Explaining his experience after discovering the truth of Islam, he said one "felt more like a bomb ready to explode"³. Continuing further he mentioned: "I must, however, confess that the fear of being smitten with religion is even worse than being smitten with love"⁴..." As a result of that experience he desired to spread the message of peace of Islam and serve humanity.

Secondly, he believed that since Islam condemned narrow prejudices it could provide unifying link between the warring nations. He abhorred the tragic events and

¹ - *ibid.* p. 203.

² - Allah Bakhsh Yusufi, *op. cit.* (S. No. 2), p. 455.

³ - Maulana Mohamed Ali, *op. cit.* (S. No. 4), p. 129.

⁴ - *ibid.* p. 132.

human sufferings caused by World War I. He wrote that "nothing would please me better than to go to Europe as soon as I could get out of the "bounds" prescribed by my internment and preach to these war maniacs from every park, and at every street corner, if not within the dubious precincts of every public house, about a faith that was meant to silence all this clamour of warring nations in the unifying peace of Islam. As I shall explain, the theocracy of Islam naturally condemned the narrow prejudices that created nationality and killed humanity, for to God, the Universal King, there could be no distinction of Arab and Ajam, of Aryan and Semite, of Anglo-Saxon and Teuton, and from the every outset, I had seen in this terrible war the natural consequences and culmination of nationalism¹."

Thirdly, he was an ardent follower of Islam and at the same time believed in the freedom of all religions. He held the view that in those countries where more than one religions community existed, it was best to adopt a pluralistic concept of society. He cited the example of pre-partition India where "lines of cleavage were too deeply marked to permit a unity other than federal and yet the cleavage was not territorial or racial in character but religious²..."

¹ - *ibid.* p. 165.

² - *ibid.* p. 46.

Basic features of Mawlana Jauhar's religious ideas, briefly reported above, have a direct reflection in his concept of education.

HIGHLIGHTS OF CONCEPT OF EDUCATION:

Mawlana Jauhar analysed the failings in education for Muslims. He was an advocate of independent education, free from British control; and his efforts in the establishment of Jamia Islamia at Aligarh in November 1920 was a step to have an independent educational institutions.

Failings in education for Muslims

He lamented that Muslims children get inadequate religious education. He wrote, "..... so many of us regard the people of Europe as almost Godless, it is not without a feeling of deep shame that I have to confess, we boys and girls born and bred in Muslim households were taught far less of our religion than most English boys and girls of our age and position are taught of theirs¹." The text-books used in Maktabs (private schools) and Madrasahs (public schools) did not directly aim at religious instruction². The English school at Bareilly, where he received initial education, "provided education of the West – without so much as a mention of Allah and His Prophet, and His Holy

¹ - ibid. p. 2.

² - ibid. pp. 4-5.

Book. The British Government professed a complete religious neutrality, and carried it into practice by a rigorous exclusion of all religious, and even moral teaching, except such as the boys were left to find for themselves in the literature provided in the 'Readers' in English and Oriental languages. On the other hand the entire outlook of the education which the Government did provide for youth of India was 'Modern' in its destructiveness¹."

In the matter of religious education, the affairs in the Muslim University, Aligarh were no better. Sir Syed Ahmad Khan had framed the scheme of the University saying: "Science shall be in our right hand and philosophy in our left; and on our head shall be the crone of 'There is no god but Allah and Mohammad is His Apostle²!'" Mawlana Jauhar observed that the aim set forth by Sir Syed had not been realized. He noted: "But it must be confessed that it furnished them (the alumni) with precious little equipment in the matter of knowledge of their faith. They were progressive enough, and they were proud enough of being Musalmans, but they were, alas, far too ignorant of their religion³." The communal consciousness of that time far more secular than religious. The condition of Muslims studying in Missionary and

¹ - *ibid.* p. 23.

² - *ibid.* p. 27.

³ - *ibid.* p. 28.

Government schools and colleges where year in and year out the name of Islam was never so much as mentioned would, in Mawlana Jauhar's view, be simple deplorable.

An advocate of Independent Educational System

After his return from England, Mawlana Jauhar was appointed Chief Educational Officer in Rampur State. Without reference to his superior authority, he arranged that afternoon prayer should not be neglected in the State school under his charge. The Hindu boys were required to attend Hindu theology with the School Pundits¹. At first glance such a step may look trivial, but it may provide insight into the trends of his thought.

Mawlana Jauhar in Presidential Address to Lord Lytton, the Viceroy, in 1904 stressed the need for independent educational system in India. He wanted that facility for all communities residing in India. He said: "The Musalmans are not the only subjects of His Majesty, and if the facilities which we require were provided for us, it would be an injustice if similar facilities were not provided for the Hindus, the Christians, the Parsees and the Budhists. In short, the kind of education which we desire to provide for the future generations of Musalmans, and which we hope the Hindus also will provide for their posterity, is exactly one of those things which a neutral Government can never give us. What it can do is to encourage popular enterprise in the matter, and to help it

¹ - *ibid.* pp. 42-43.

with all the resources such as money and expert advice which it has at its command." He emphasized the need of independent educating saying: "It is not possible, even if it be desirable, for a neutral Government to provide a course of instruction, say, in that portion of history of Astronomy with which the Saracens are intimately connected¹."

The decision to set up Jamia Islamia at Aligarh was taken when the leaders of non-cooperation movement, against the British, failed to convince the authorities of Aligarh Muslim University to sever their relations with the Government and stop taking Government grant. At that time, according to Mr. Edmonds – a European Headmaster of the Collegiate High School – "(the Principal) runs the Institution from the back-door of the Collector's Bungalow."² Mawlana Jauhar took the responsibility of giving shape to Jamia Islamia when he was appointed the First Principal. He had then a chance to serve an independent Muslim educational institution, and actualize his concept of education.

Concept of Education

In a letter to Abdul Majid Daryabadi, 12 January 1921, Mawlana Jauhar invited him to joint Jamia Millia Islamia as a Senior Professor of Philosophy. He wrote, "Religion is to be cherished more than knowledge..... In a

¹ - Allah Bakhsh Yusufi, op. cit (S. No. 2), pp. 103-104

² - ibid. p. 96.

National Muslim University religion cannot be marginalized and treated as a private matter... It is proposed to use Urdu as a medium of instruction."¹ These remarks in a brief letter seem to be the crux of Mawlana Jauhar's philosophy of education, and possibly the lodestar of his eventful life.

Since the Jamia was established in abnormal conditions, the students participated in promoting the cause of self-Government in India. The Hindu students who joined a Hindu University, called Kashi Vidhya Pith, under their Principal Balu Bhagwan Das also took part in self-Government movement.² In spite of unsettled conditions and heavy load of work, Mawlana Jauhar managed to prepare the curriculum for Jamia. He spelt out cardinal factors which guided him in preparing the curricula. He also described how the curriculum Sub-Committee had been able to frame the curriculum plan. "The first session of Committee met on 22nd November 1921 at Aligarh in which a Sub-Committee was appointed to frame its Curriculum for the Jamia Millia Islamia and its affiliated institutions. I met the members of the Committee from time to time and discussed with them about the work assigned to the Sub-Committee. But further process got disconnected on account of their pre-

¹ - Abdul Majid Darabadi op. cit. (S. No. 8), p. 83

² - Allah Bakhsh Yusufi, op. cit (S. No. 2), p. 101

occupation or no possibility of their assembling together at one place during the Non-cooperation Movement.”¹ Mawlana Jauhar drew up the draft Curriculum after thorough discussions with experts and deliberations. He submitted the draft for more discussions on it among the educationists, and professors before finalization. The finalized curriculum is basically different from the conventional curricula followed in the universities of the time. It indicated his fundamental concept of education which, Mawlana Jauhar believed should be anchored in the teachings of Islam.

A fuller exposition of his concept of education and its merits calls for an in-depth research. Here, some extracts concerning Mawlana Juahar’s ideas on cardinal factors in curriculum development, and curricula for Jamia Millia Islamia may be presented.

Cardinal Factors in Curriculum Development

Mawlana Jauhar mainly focused on these factors in curriculum development:

- (1) "To our mind the greatest need of Muslims is that they should be Muslims in the truest sense of the

¹ - Mohammad Siddiq (1978) A Note on Mohamed Ali’s Scheme of National Education, p. 201. In S. Moinul Haq, compiled, (1978) Mohamed Ali – Life and Work, Pakistan Historical Society, Karachi.

word; and for the purpose it is essential that we should not tolerate the lacerating distinction between temporal and spiritual things, nor encourage any differentiation of species among the Muslims such as the clergy and the laity.... The goal that was always kept in view was to turn out from these institutions not only young men of culture according to modern standards, but true Muslims imbued with the spirit of Islam, and possessing enough knowledge of their religion to be able to stand by themselves as sufficiently independent units in the army of Islam's missionaries."¹

- (2) He saw no clash between religion and science and possibly wished to promote science in education. He wrote: "But where the struggle of science and religion is concerned, I could afford to be serene, for I recognize no possibility of conflict between the two and there is nothing to reconcile."²
- (3) Mawlana Jauhar held the view that the Qur'an must form an indispensable foundation for education at the Jamia. The knowledge of Qur'an must not be confined to its recitation but include its

¹ - Allah Bakhsh Yusufi, op. cit (S. No. 2), p. 99.

² - Maulana Mohamed Ali, op. cit (S. No. 4), p. 221.

understanding by means of translation in Urdu or any other language.

- (4) Acquiring the knowledge of Arabic beginning from primary stage of education, but without much stress on grammar, should be compulsory.
- (5) Before finalizing the curricula, the prevailing state of affairs of Muslims – and particularly their economic condition - should be taken into account. Remedies be sought to ameliorate their lot.¹

A Glance at Curricula of the Jamia:

In line with the factors mentioned earlier, the curricula² for the Jamia Millia Islamia covered:

- (1) A child should be sent to a maktab generally at the age of five years. He should learn reading 5 to 10 short surahs from the Qur'an along with translation, Arabic and Urdu primers. He should be able to write small sentences in dictation. He should know counting, oral additions and subtractions. He should be able to narrate stories of moral and ethical values.

¹-Mohammad Siddiq, op. cit (S. No. 31), pp. 202-203.

²-For details see, ALLAH Bakhsh Yusufi (pp. 95-120) and Mohammad Siddiq (pp. 200-214).

- (2) In Primary Stage (8 – 12 years), a student should memorize approximately 1/30 of the Qur'an and read the Holy Book with translation. He should learn preliminary matters about prayers, both orally and in writing. In arithmetic, he should be taught elementary book-keeping and oral mathematical questions needed for daily affairs. His general knowledge scope should be wide and cover history, geography, literary material, religious knowledge, Arabic, and ability to write essays.
- (3) In Secondary Stage (13 - 17 years), a student should learn a technical trade, literature of mother tongue, Arabic and theology as compulsory subjects. In optional subjects, he should take any three subjects from Asian or European languages, Islamic and Indian History, world geography, politics, economics, physics-chemistry, mathematics, philosophy, and drawing.
- (4) In Higher (University) Stage (18-20 years), in compulsory subjects the course comprised tafsir, hadith, fiqh, Seerah, history of pious caliphs and general Islamic history. In optional subjects he can select from topics – Islamic learning; history including research work in economics, politics and civics; philosophy; literature; law; physics-chemistry; mathematics. Mawlana Jauhar had the vision to make the curricula progressive and made appeals for funds through Hamdard and Comrade

Columns for this purpose. There was provision to obtain Doctorate by a thesis.

RELEVANCE OF HIS EDUCATIONAL CONCEPT TODAY

Mawlana Jauhar's concept has a lasting potential because it is based on the perennial sources of the Qur'an and the Sunnah, and he aimed to help humanity through the teachings of Islam. His understanding of Islam has been appreciated by many eminent scholars.¹ For instance, Mawlana Mawdudi wrote: "I used to attend the benefit from Mawlana Jauhar's lectures, delivered after Friday prayers in Jamia Masjid, Dehli...My research work 'Al-Jihad fil Islam' was inspired by one of his lectures."² The relevance of Mawlana Jauhar's educational concept may be assessed in the light of facts briefly stated below:

Contemporary Challenges of Neocolonialism

Neocolonialism poses serious challenges to the developing countries through economic, political and cultural domination. The techniques of colonialists and neocolonialists remain identical. "The colonized people lose their native values and begin to identify with the culture of the colonial power. The native language of the

¹- Abdul Majid Darabadi op. cit (S. No. 8), Appendices pp. 550-658.

²- Ishrat Rahmai (1987) Hayat-i-Jauhar (Urdu), Murshid Printing Press, Lahore, pp. 375-377.

country may be discarded or even hidden as people attempt to emulate the colonizers.”¹ Mawlana Jauhar’s ideas, explicated earlier, testify that he highly valued freedom and strove for an independent educational system. The countries of the Third World, and especially Muslim countries, need to establish system of education which meet the aspirations of their people. Long-standing educational crises in Muslim countries seems to be the direct result of attempts to adopt norms of neocolonialists blindly.

Neocolonialists operate through multinational corporations, and their toadies carefully planted in the media, governmental institutions and policy-making bodies.² “The presence of multinational corporations in Third World countries perpetuates a system in which the rich get richer and the poor get poorer.”³ These corporations keep token presence in the developing countries, and mainly focus on looting them. “For example, in 1993 these companies invested \$80 billion (of

¹ - R.T. Schefer and R.P. Lamn (1998) *Sociology*, The McGraw-Hill Companies, New York, p. 258.

²- For various techniques of neocolonialists see, Nazar al-Hafeez-Nadwi (2001) *Maghrabi Media aur us ke Athrat* (Urdu), Majlis Nashriay Islam, Karachi.

³ -G.J. Bryjak and M.P. Sorka (1997) *Sociology –Culture Diversity in a Changing World*, Allyn and Bacon, Boston, p. 502.

their total assets of \$3.4 trillion) in Third World nations of which only \$ 3 billion went to impoverished Africa."¹ Another example, "Between 1970 and 1980, the flow of investment capital from the United States to the Third World was approximately \$ 8 billion. During these same years, the return flow from Third World to the United States "in the form of dividends, interest, branch profits, management fees, and royalties was \$ 63.7 billion."² Parenti further wrote that most Third World nations are neither underdeveloped nor developing, instead, they are more impoverished than ever and should be labeled overexploited and maldeveloped.

New Horizons in Religious Education

Worldwide resurgence of religion marks new horizons in religious education. The world of today is in the middle of a dramatic transitional phase. In the past, however, in many countries of Western Europe the death of God and the church were almost taken as granted. Numerous recent studies show that there is a visible change. In people's minds the idea that God is alive has

¹- D.Rohde (1994) Developing Nations Win More Investment in Christian Science Monitor, August 31, p. 4.

² - M. Parenti (1989) Imperialism Causes Third World Poverty, in J. Rohr, ed. "The Third World – Opposing View Points", Greenhaven Press, San Diego, p. 21.

rekindled. "Many polls show that over 85 per cent of people in Europe believe in God."¹

Most countries have taken steps to include religious education in schools. For example, religious education has a distinct place in the curriculum of schools in Britain. There alone, among the countries in Europe, it is compulsory by law. "The outcome of much religious education in (British) schools has been seen as the advocacy of belief rather than thoughts", according to Meighan.² Ballantine mentioned that the Catholic parochial schools and the state schools—attended mainly by Protestants—perpetuate hostilities between the two religious groups in Northern Ireland. In Israel, religion and education work hand in hand to achieve the goals of the state. Hebrew language and religious training provide unifying themes in an otherwise heterogeneous society.³ In the United States, fundamentalists Christian schools stress some values opposed to the constitutional separation of church and state. They express the group's alienation from the technological society. "In the late 1960s two parallel movements took off in the country. On

¹- Per Dalin and V.D. Rust (1996) *Towards Schooling for the Twenty-First Century*, Cassell, London, p. 19.

²- R. Meighan (1986) *a Sociology of Educating*, Cassell, London, p. 107.

³ - J.H.Ballantine (1999) *Sociology of Education, A Practice it all reppersaddle river N.J.* pp. 315-316.

the one hand, fundamentalist Christians initiated an active assault on secular society, demanding that the so-called silent majority once again be heard....On the other hand, a general spiritual revival has been taking place outside organized churches...Much of this new spiritual outlet comes in the form of so-called new age activities which build on non-European mystic and religious traditions, such as belief in reincarnation, the practice of meditation and chants, reliance on crystals, aromatic oils, and spiritual gurus or people which claim to serve as channels for spiritual entities."¹ It may be of interest to note that in the so-called new age activities no mention has been made of the proselytizing activities of the revealed religions like Islam.

A look at the educational concept of Mawlana Jauhar may reveal that his views encompass positive points of all the programmes being followed in countries just discussed. In Britain religious education is compulsory by law, according to Mawlana Jauhar it is part of faith and binding on all. In Northern Ireland schools perpetuate sectarian hostilities, Mawlana Jauhar saw school as a fountain-head of knowledge and bastion of peace. In the Israeli educational policy language is being used as a unifying force in society, and religion and education promote the goals of state. Mawlana Jauhar saw a similar aim of Islamic education. Spiritual demand in the United States education, and in other Western countries, was seen by Mawlana Jauhar long ago. It can be met provided

¹ - Per Dalin, op. cit. (S. No. 43), pp. 18-19.

Muslims are able to overcome crisis in Muslim education in all Muslim majority countries.

Crisis in Muslim Education

Education is the puissant challenge which the Muslim Ummah faces today. The crisis exists both in terms of quantity and quality of education.¹ Sad to say, nothing has been done to redeem this abject of affairs. According to Encyclopedia Britannica Book of the Year 1995, p. 275, the percentage of Muslims in World population was 18.3 in the year 1994. Muslims inhabit all the counties of the world. Fifty seven countries are Muslim majority counties but they continue to languish in a total and sad state of impoverishment all-round. Education tops the list. There are hardly any studies giving a balanced picture of Islam or Muslim societies. The bleak image about Islam and Muslims persists and continue to be reinforced through hostile propaganda. What Mawlana Jauhar wrote some 80 years ago has not changed even by an iota. He recorded: "They (the West) too, occasionally, talk of Crusades, but, alas, theirs is a Crusade without the Cross and instead of Peter the Hermit it is, as a rule, some bloated profiteer safely seated in a Rolls-Royce that today

¹ -There are numerous works in Arabic, English, Persian and Urdu on this subject. For ready access see, Ismail Saad, The Educational Challenge to Islam, pp. 77-92. In Jameel Jalibi and Kazi A. Kadir, eds., "The Changing World of Islam, University of Karachi, Karachi, 1986.

leads millions of their death. But religious prejudices exist among his dupes, and he is not loth to fan them into flame. Christendom had given to the Muslim as bad a name as to the dog in the proverb, and even when Christianity as a living faith is on the wane, and can no longer provide Christendom with sufficient motive power for a Crusade, it still adds a peculiar zest to the effort of Christendom when it sets out to kill the Mulism."¹

And when on shifts one's focus from economic, political and religious affairs to purely academic themes, it transpires that systematic and honest study of Islam is grossly neglected. For example, Professor Turner notes that there are hardly any sociological studies of Islam and Muslim societies. He writes: "An examination of any sociology of religion textbook published in the last fifty years will show the recurrent and depressing fact that sociologist are either not interested in Islam or have nothing to contribute to Islamic scholarship....There is no major tradition of sociology of Islam and modern research and publications on Islamic issues are minimal. Most academic sociologists who are responsible for teaching sociology of religion courses in universities will steer consciously or unconsciously away from an analysis of Islam simply through lack of basic teaching sources....There is consequently a need for studies of Islam which will raise important issues in Islamic history and social structure within a broad sociological framework

¹ - Maulana Mohamed Ali, op. cit (S. No. 4), p. 175.

which is relevant to contemporary theoretical issues."¹ Later, Turner opined that no less a sociologist than Max Weber remained inconsistent: "In my opening chapters, my argument will be that, in his observation on Islam and Muhammad, Weber was one of the first sociologists to abandon his own philosophical guidelines. It follows that my attitude toward Weber is genuinely ambiguous."²

In the global situation prevalent today Mawlana Jauhar's educational concept clearly opens new vistas of research for educationists and programme of action for the timid executives.

In conclusion, it may be said that Mawlana Jauhar's life and thought, and specially his concept of education, is a timely reminder to find a way out of morass in which Muslims are wallowing in.

¹- Bryan S. Turner (1974) Weber and Islam, Routledge, London, pp. 1-2.

²- *ibid.* p. 3.

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9. Maulana Mohamed Ali, *op. cit (S. No. 4)*, p. 108.
10. *ibid.* pp. 124-125
11. *ibid.* pp. 204-205
12. *ibid.* pp. 274-279
13. *ibid.* p. 258
14. *ibid.* p. 126
15. *ibid.* p. 203

16. Allah Bakhsh Yusufi, op. cit (S. No. 2), p. 455
17. Maulana Mohamed Ali, op. cit (S. No. 4), p. 129
18. ibid. p. 132.
19. ibid. p. 165.
20. ibid. p. 46.
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