

- Osmaniye Univ.
- ~~Pakistan~~

26067 SHAHANI, R. G. Osmania University and the growth of Urdu literature. *Indian Art and Letters* N.S. 15 (1941), pp. 12-24

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Y. OSMANIYE  
UNIVERSITESI

PAKISTAN

Osmania Üniversitesi, ilk safha  
Urdu ortamı (1917-1948)

Comiatul-Osmaniye

“IMMEDIATELY APPARENT SPLENDOR:” OSMANIA UNIVERSITY CAMPUS DESIGN AND ARCHITECTURE\*

OMAR KHALIDI

Introduction

MEANDERING through the dense traffic of all types of vehicles, choking pollution, and crowds of the street from the cross roads of the Hyderabad mahallah (suburb) of Barakatpura, a visitor arrives at a recently and shoddily constructed archway leading to the Osmania University campus. On the way the visitor is first alerted by the main building of the College of Engineering, pleasantly standing apart from the rest of the built environment, but the “main course” of the campus tour is yet to come. Past the College of Engineering, the traffic seems to abate and the road gives way to an avenue lined with lush *Jâmun* (*syzygium jambolanum*) trees. Further on, to the left, are giant boulders typical of the Deccan plateau said to be the debris falling from the Divine Hands when God finished making the world! Moving along, the avenue slopes downwards and the visitor is struck by an “immediately apparent splendor”<sup>1</sup> of Osmania University’s chief attraction, the Arts College. It stands majestically amidst the Royal Palms (*oreodoxa regia*) and green lawns in bright blue skies peppered with bands of scattered white clouds. Before we turn to a description and interpretation of this remarkable building, it is pertinent to ask some theoretical questions about issues involved in its design, and which place Osmania University in the particular context of urban design in modern Hyderabad.

“What should the architecture of a modern society look like? Given the changes that have taken place in society, in the functions which buildings are required to serve and in

\* The author is grateful to Muhammad Faisal, a young architect, in Hyderabad for help with redrawing the plan of the Arts College as well as developing its elevation. He also photographed some of the original buildings on the campus. The photographs are duly credited to him.

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MADDE YATIRILANDIKTAN SONRA KULUN ÇOKÜMAN 11 KASIM 2002

princely courts, and save themselves from other moral weaknesses—a thing which could not be possible merely on the strength of intellect and learning. The single-minded devotion, the immaculate sincerity and the unalloyed unselfishness with which the educationists, teachers and scholars continued to serve the cause of learning for as many as 800 years were due, in no small measure, to the guidance, training and moral and spiritual purging and sanctification they received at the hands of holy men.

Till the very end, it was a tradition with Arabic institutions that their students, after they had completed their studies, went to live for some time with spiritual guides, whom they or their teachers held in high regard and with whom they also felt themselves to be in tune spiritually, for the development of that aspect of their personality which could not be taken care of in a purely academical environment. The students coming out of the institution founded by Maulana Lutfullah (which was an international seat of learning of the last phase), sought the haloed society of Maulana Fazlur Rahman of Ganj Moradabad, while the inclination of the teachers and pupils of the *madrassas* of north-western India (like those of Deoband and Saharanpur) was towards Thana Bhawan, Gangoh and Raipur where Haji Imdadullah Mohajir Makki, Hazrat Maulana Rasheed Ahmad Gangohi and their disciples served as beacons of moral and spiritual guidance.

ABUL HASAN ALI NAHWI, MUSLIMS  
IN INDIA, Translated from Urdu by  
 Mohd. Asif Kidwai, Lucknow (India),  
 Academy of Islamic Research and  
 Publications, 1960.

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 d-Camiats - Osmaniyeh (97)  
 - Darul Uloom Deoband (S. 100)  
 - Osmaniyeh Camiats (97)  
 - Nadret ul-Ulema (92)  
 CHAPTER VII — Aligarh (95)

## MODERN RELIGIOUS, CULTURAL AND EDUCATIONAL CENTRES OF MUSLIMS

### DARUL ULOOM Darul Uloom, Deoband

The failure of the Uprising of 1857, whose leadership had been in the hands of the Muslim religious leaders, had produced among the Muslims a dangerous sense of defeat and frustration. They were falling victim quickly to a universal feeling of dejection and self-pity. Encouraged by the victory of the British arms, the Christian missionaries had begun openly to say that India was a gift and a trust of Jesus, and it was now their bounden duty to strive for the propagation of Christianity in the land with all their vigour and earnestness. The Muslims, on the other hand, were caught in spiritual and moral confusion and they were becoming progressively ignorant of their faith under the influence of Western culture and education. It was feared that their future generations will be lost, for all practical purposes, to Islam. They will be having nothing in common with the Islamic Shariat, moral system and civilization. In these circumstances, the courageous and far-sighted Ulema awoke to the need of establishing theological institutions which could keep alive the link of the rising Muslim generations with their faith and also be instrumental in the preservation and promotion of Islamic religious and moral knowledge. The Darul Uloom of Deoband occupies a position of foremost importance among the Muslim religious institutions thus established.

Beginning in a modest way, as an unpretentious *madrassa* the Darul Uloom made a steady progress, thanks to the sincerity and the spirit of dedication of its

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el-Cemiatul-Usmaniyya

DĀRUL TĀLIF-WA-TARJUMA, JAMIA USMANI  
(USMANIA UNIVERSITY HYDERABAD, INDIA)

PROF. SHAFQAT HUSSAIN RAZAWI\*

Nawwab Mir Mahboob Ali Khan became ruler of Hyderabad State in 1869 when his age was only two and a half years. The affairs of the government were under the regency of Nawwab Salar Jung I and Waqarul 'Umar. Salar Jung was the de facto prime minister. He was a well learned and vigilant person who was aware of the demands of his time. Under his regency a new era of progress and prosperity started. It was his foresightedness that reforms were made in every department. The state was divided into five provinces, fourteen districts and seventy three *tahsils* for the purpose of good and effective administration. Special attention was given to education. Thousands of primary and middle schools were started. A Board of Education was formed to supervise them. Later, a department came into existence. Salar Jung was the founder of Darul Uloom (1853), City Vernacular School (1857) and School of Civil Engineering (1861). After becoming prime minister he started Chadher Ghat School in 1882 and Nizam College in 1887. High schools and Nizam College were affiliated with the Madras University. Medium of instruction in high schools was Urdu but it was English in the Nizam College. Urdu was the common language of the state. It was declared as the official language in 1884. People had no aptitude for English, so results of the Nizam College were always very poor. During the period of eight years (1907-1914) two hundred and thirty five students appeared in the B.A. examinations and only thirteen got through. There was a general feeling among the people that (a) Hyderabad should have its own University and (b) medium of instruction should be Urdu. Analysing the situation Prof. Haroon Khan Shirwani writes:

\*A noted scholar of Freedom Movement and Urdu Criticism, member of the Executive Committee of the Pakistan Historical Society, Karachi.

12. See Jnan Chandra, "Aurangzeb and Hindu Temples", in B.N. Pande (ed), *National Integration — A Collection of Seminar Papers*, Allahabad, 1970, pp. 44-45. Cf. B.N. Pande, *Islam and Indian Culture*, Patna, 1985, p. 43.
13. ملتیں جب مٹ گئیں اجزاء ایمان ہو گئیں
14. See Khwaja Hasan Nizami, *Fatimi Da'wat-i-Islam*, Delhi, 1338 A.H., pp. 197.
15. See *Nasihah Saiyedi Sadiq 'Ali*, Bombay, n.d., It is published in Arabic script but the language is Arabicized Gujarati which is Bohras' religious diction.
16. For details of this interesting syncretic sect see *Fatimi Da'wat-i-Islam*, op. cit., pp. 225-230.
17. See Dara Shikoh, *Sakinat al-Awliya*, Urdu tr., Delhi, n.d., p. xvii.

خداوند امرا از کفر و اسلام  
مرا گم ساز اندر هستی خویش

رغائی داده با خود بخش اکرام  
جدا گردان ہم از خاص و ہم از عام

18. *Sakinat al-Awliya*, op. cit.

یک ذره ندیدیم ز خورشید سرا  
حق را بجه نام کس تواند خواند

هر قطره آب هست عین دریا  
هر اسم که است است از اسماء خدا

## URDU AS THE MEDIUM OF INSTRUCTION A Case Study of the Role of the Osmania University, Hyderabad, India

A.Q.M. Shamsul Alam

Medium of instruction plays a vital role in the expansion of education. It was more distinctly realized in the Hyderabad State under the Nizams. Until the closing years of the second decade of the twentieth century, the state of education in the Hyderabad State was most deplorable. One of the most important causes for this backward state of education was employment of English as the medium of instruction. English was the medium of instruction not only in seats of higher learning but also in schools where poor children had to learn painfully by rote what they could have learnt without tears, had they been taught in their mother tongue. There was a terrible wastage in this inhuman process of forcing a foreign language as the medium of instruction on children of tender years.

Until the establishment of the Osmania University, there were two colleges in the Dominions—the Nizam College and the Darul Ulum Oriental College. But both the institutions had been in a declining condition. The standard of education was low and the results of the Public Examinations were very discouraging. Hardly one or two students graduated annually. In the Matriculation Examination of 1910 only two candidates passed from the whole of the State.<sup>1</sup> The results of F.A. Examination and Oriental Title Examinations were equally deplorable. Literacy rate was less than three percent. All the attempts of the Government for the progress of education ended in failure. In 1917, Sir Akbar Hydari, the then Secretary to the Government in the Education Department submitted a memorandum to the Nizam in which he enumerated the glaring defects of employing a foreign language as the medium of instruction and proposed the establishment of a University with