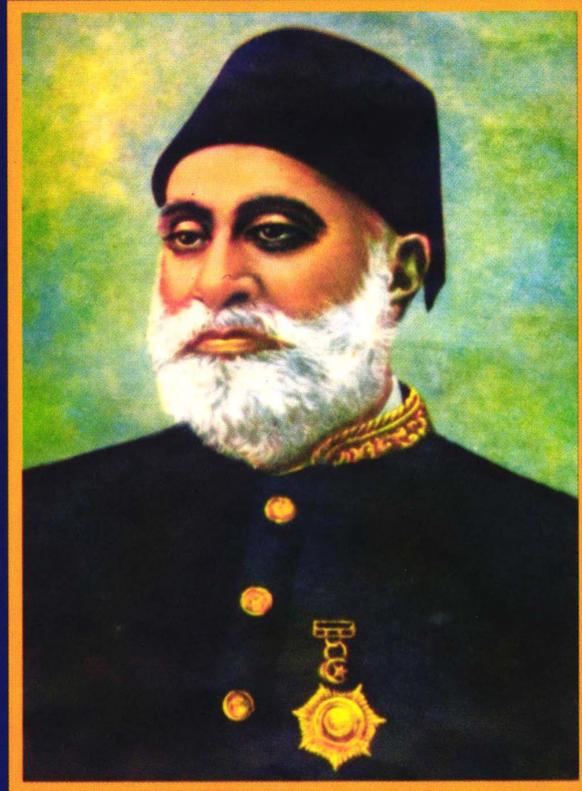
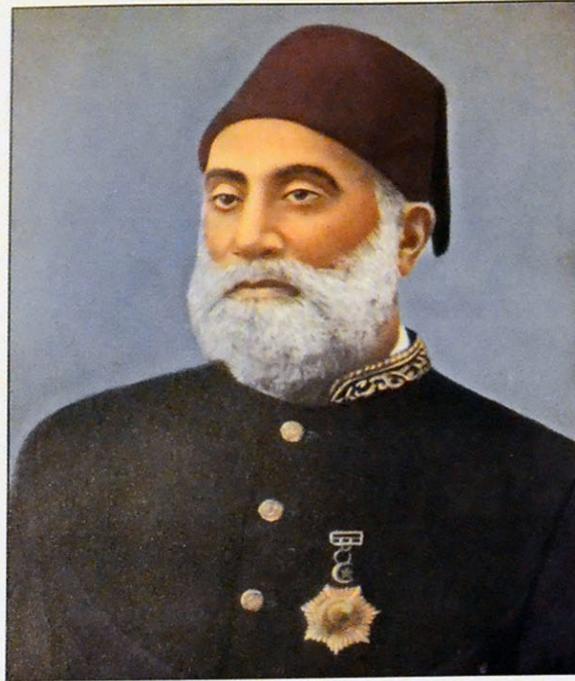


Hassanally Effendi



The Founder of
Sindh Madressatul Islam

Dr Muhammad Ali Shaikh



Hassanally Effendi

(1830 - 1895)

The Founder of
Sindh Madressatul Islam

Dr. Muhammad Ali Shaikh

Sindh Madressatul Islam (SMI) College
In collaboration with
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Books Publishing House
Karachi.
Phone: 0334-5569604

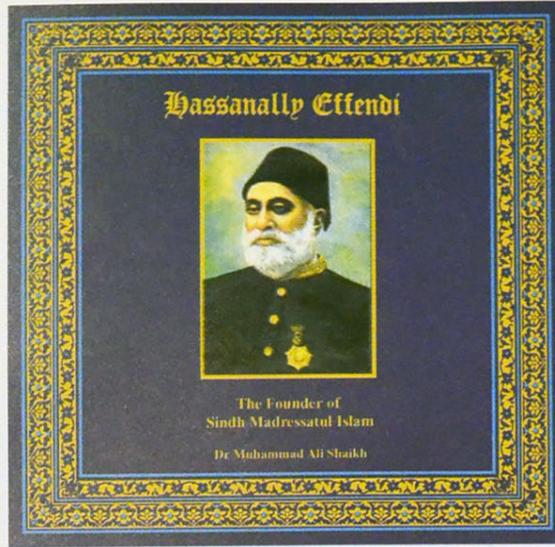
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ISBN 978-969-8534-05-9

Designed by
Shaista M. Ali and Abdullah Thebo

Printed by
Sindhica Academy, Karachi.
Phone: 021-32737290



Contents

Preface	4
Foreword by Mr. Asif Ali Zardari, President of Pakistan.....	7
1. Introduction	9
2. Early Life	15
3. Interaction with Sir Syed and Justice Ameer Ali	21
4. Facing the Challenges for SMI.....	27
5. Realization of Dream.....	35
6. With Quaid-e-Azam on roll.....	45
7. Services for the Muslim Ummah.....	53
8. The Last Journey and Legacy	65
Bibliography	68



Preface

Khan Bahadur Hassanally Effendi is known as Sir Syed of Sindh due to his remarkable services for the cause of education. Born on 14th August 1830 in a respectable Akhund family of Hyderabad, Hassanally Effendi saw the fall of Talpur dynasty as well as rise of British power after the conquest of Sindh at the hands of Sir Charles Napier in 1843. Since then Sindh's Muslims witnessed rapid degeneration in political, economic and social spheres of life.

Hassanally Effendi was of the view that much of the decline in the lives of the Muslims was due to their own ignorance, superstitions and lack of education. He was a social reformer, who considered education as the panacea for all the ills. He dreamt of establishing an educational institution where younger generations could receive most modern education coupled with moral values in accordance with their religion.

His efforts resulted in opening of Sindh Madressatul Islam on 1st September 1885, which proved to be watershed in the history of Sindh. Through this institution generations of educated Muslims appeared on the horizon of the Subcontinent leading almost every sphere of life. The greatest laurel for Hassanally Effendi is that his institution produced Quaid-e-Azam Muhammad Ali Jinnah who altered the course of history in South Asia.

I desired to compile biographical account of Hassanally Effendi, whose institution I have the privilege of heading intermittently since 1994. Unfortunately, there is not much literature available on the life of this great man except some articles published in the old chronicles of Sindh Madressatul Islam. But, I was fortunate to find few old documents as well as some relics associated with him at Sindh Madressah. The present book

is an attempt to briefly spell out the milestones in the life of Hassanally Effendi as well as catalogue some of the relics associated with him as a part of 125th year celebrations of Sindh Madressatul Islam.

Taking this opportunity, I profoundly thank President Asif Ali Zardari, who is great grandson of Hassanally Effendi, for his most valuable support for the institution and encouragement for me personally. Due to his interest and help the old cherished dream of Sindh Madressatul Islam attaining the status of a university is near its realization. This act on part of President Zardari would be the greatest tribute not only to the institution which produced the Founder of the Nation but also a tribute from a grandson to his most illustrious ancestor.

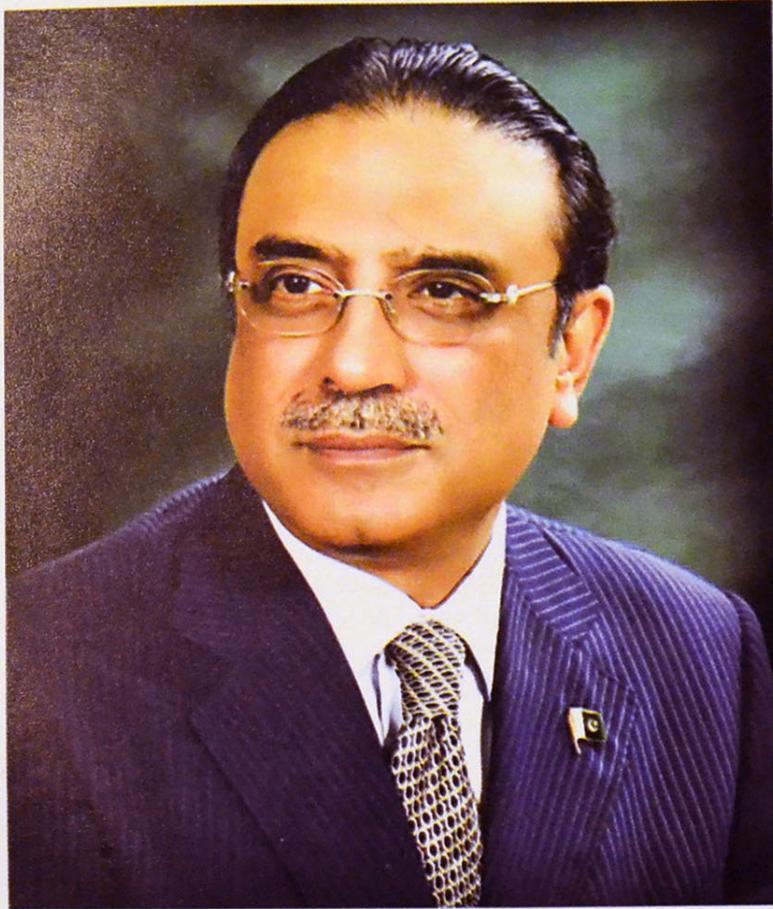
I am also indebted to my colleagues in the Ministry of Education and at Sindh Madressatul Islam, as well as other friends and well wishers who greatly helped me in a variety of ways. Due to constraints of space here I am unable to thank them individually, but express my thanks for all the assistance and help that I received from them.

I am also thankful to the National Bank of Pakistan and its President Syed Ali Raza for sponsoring publication of this book as part of 3-Day National Conference on Quaid-e-Azam Muhammad Ali Jinnah

My profound gratitude is due to my spouse Shaista for her active role in designing of present book. I also thank my son Hassan Ali and my daughters Hina, Faria, Saba and little angel Sadaf for their love, affection and care. My regards are due to Irfana, my brothers Ahmed Ali and Shoukat Ali as well as my nephew Shafiq Ahmed Shaikh and other family members for all that they have done for me.

Muhammad Ali Shaikh, PhD

Karachi: April 16, 2010



MR. ASIF ALI ZARDARI
President
Islamic Republic of Pakistan



Foreword

Khan Bahadur Hassanally Effendi is one of the great Muslim reformers and educationists of South Asia who devoted his life to the cause of education. Like Sir Syed Ahmed Khan before him he believed that the path to emancipation and extricating youth from darkness lay in their acquiring quality education. It was this vision of Hassanally Effendi that inspired him to establish Sindh Madressatul Islam in 1885 that was to bring about a social transformation in Sindh through education.

The Sindh Madressatul Islam awakened the deprived youth of Sindh and inspired them to lofty aims in life. The establishment of Sindh Madressatul Islam can rightly be regarded as a watershed mark and a dividing line between deprivation and development of the Muslims of Sindh.

The institute he founded has produced great luminaries, most notably Quaid-e-Azam Muhammad Ali Jinnah who spent the longest spell of his academic life in this institute. It can rightly be said that the basic education, training and personality development of the leader who gave the Muslims of the sub-continent a separate homeland, took place in this Institute. Several other leading figures of the Pakistan movement also learnt their lessons at Sindh Madressatul Islam. Some of the luminaries who were educated in this institute included Sir Shah Nawaz Bhutto, Sir Abdullah Haroon, Sir Ghulam Hussain Hidayatullah to name only a few.

How deep were the imprints of Sindh Madressatul Islam on the mind of Quaid-e-Azam Muhammad Ali Jinnah is evident from the fact that he bequeathed one third of his personal property to Sindh Madressah through his last will. He paid glowing tributes to Hassanally Effendi, under whose management he had studied at Sindh Madressah when he came to elevate his alma-mater to the level of a college in June 1943. It is in this background that Sindh Madressah is called a child of Sindh and mother of Pakistan.

I feel honored for being personally associated with Khan Bahadur Hassanally Effendi through ancestry.

I am pleased that Dr. Muhammad Ali Shaikh has authored and compiled a book on the life of Khan Bahadur Hassanally Effendi as part of 125th year celebrations of Sindh Madressatul Islam. This is not only a befitting tribute to the founder of this institution, which Dr. Shaikh is heading, but will also serve to throw light on the life and services of a great visionary of his times who illumined the path for generations to come.

ASIF ALI ZARDARI
President
Islamic Republic of Pakistan

Islamabad: 9th April 2010



*Hand-written copy of Holy Quran
at display in SMI Museum*

Introduction

Hassanally Effendi is considered one of the three greatest Muslim social reformers in South Asia; two others being Sir Syed Ahmed Khan (1817-1898) and Justice Ameer Ali (1849-1928). Together, they formed a triangle with Sir Syed Ahmed Khan working in the North of the Indian subcontinent, Justice Ameer Ali Syed in the Eastern part and Khan Bahadur Hassanally Effendi in the South-West of the subcontinent. They are credited with bringing a social revolution amongst Muslims of South Asia through education.

A brief background of the condition of Muslims in South Asia before their advent would help understand the great contributions made by these social reformers.

The war of 1857 had resulted in complete annihilation of Muslim political power in the subcontinent. This had created a gulf between Muslims and British colonial rulers, which adversely effected the political and social development of the Indian Muslims. As a result, the Muslim community started degenerating socially, morally and economically.

The plight of Muslims came to light when the Viceroy of India, Lord Mayo, appointed Dr. Sir William Hunter in 1871 to study the state of Muslims in India. Dr. Hunter presented a horrifying picture of the condition of Muslim community in India. Describing the proportion of



*A wall-clock in use of Hassanally Effendi
at display in SMI Museum*

the Muslims in just one department in an Indian province, where Muslims were in majority, he wrote: "In the three grades of Assistant Government Engineers, there were fourteen Hindus and not one Muslim; among the apprentices there were four Hindus and two Englishmen, and not one Muslim. Among the Sub-Engineers ... there were twenty-four Hindus to one Muslim; among the Overseers two Muslims to sixty-three Hindus. In the office of Accounts there were fifty names of Hindus and not one Muslim; and in the upper subordinate department, there were twenty-two Hindus, and again not one Muslim".

This was the time when three reformers appeared on the Indian horizon with common objective of getting Muslims rid of this dreadful economic and social plight. They wanted to free Muslims from the evils of ignorance, superstitions and poverty. And all three employed education as tool for bringing social reformation as they believed that unless Muslims would acquire modern education, blended with Islamic value system, they would not be able to progress and prosper.

Another common aspect amongst all three was that they were not only visionaries, but also knew how to convert their ideas into reality. Sir Syed Ahmed Khan, the eldest amongst the three, established Muhammadan Anglo-Oriental (MAO) School at Aligarh in 1875, which became MAO College in 1877 and finally Muslim University Aligarh in 1920. Justice Ameer Ali established National Muhammadan Association in Bengal in 1877, with the objective of 'political regeneration of Muslims by a moral revival'. The organization played pivotal role in promotion of education amongst Indian Muslims in addition to serving as their political mouthpiece.

Hassanally Effendi did both the things, which Sir Syed Ahmed Khan and Justice Ameer Ali Syed had done. He established an educational institution under the name of Sindh Madressatul Islam in 1885 and he also established an organization "Anjuman-e-Islam" and later Sindh Muhammadan Association, which worked for promotion of education amongst Muslims as well as served as their political mouthpiece and platform for social advancement.



*A beautiful candle-stand
at display in SMI Museum*

The institution of Sindh Madressatul Islam was not only founded by Hassanally Effendi, but was directly managed by him for about ten years till his death in 1895. Quaid-e-Azam Muhammad Ali Jinnah received his education in Sindh Madressatul Islam when Hassanally Effendi was at the helm of affairs of the institution.

So deep were Hassanally Effendi's imprints on Quaid-e-Azam that when he came to Sindh Madressah in 1943, about fifty-five years after completing his education there, he was overcome by sentiments for his alma-mater and paid rich tributes to Hassanally Effendi. Speaking in a reminiscent mood, Quaid-e-Azam declared that he knew every inch of the splendid grounds of the institution where he had studied and played as a student and that after the death of Hassanally Effendi, there had been nobody who could look after his creation with the care it deserved.

And Quaid-e-Azam was not alone who received his education at the institution founded by Hassanally Effendi. Several leading figures of Pakistan movement like Sir Abdullah Haroon, Sir Shahnawaz Bhutto, Sir Ghulam Hussain Hidayatullah, Khan Bahadur Muhammad Ayoub Khuhro and others like them also learnt their lessons at Sindh Madressatul Islam. In fact no other institution has produced as many leading freedom-fighters as Sindh Madressatul Islam has in the entire subcontinent. It is in this context that Sindh Madressatul Islam is called the child of Sindh and mother of Pakistan.





Early Life

Hassanally Effendi was born on 14th August 1830 in a respectable family of Akhunds in Hyderabad, Sindh. While still very young, he lost his father and was brought up by his elder brother. According to the tradition of his family, he was enrolled in a local maktab to read holy Quran and learn Arabic and Persian. After completion of this traditional education, he got a job in the office of the Deputy Collector of Naushehro. There he developed friendship with one of his Christian colleague who encouraged him to learn English.

By that time, a vast majority of Muslims had kept themselves aloof from everything related to English, including their language. But, Hassanally Effendi held a different point of view. He thought that there was immense wealth of literature and knowledge in English, which ought to be untapped for the intellectual and material progress of the Muslims. He was of the view that the language was merely means of communication and it had nothing to do with the acts of those who spoke it. Hence, he devoted his leisure hours to learning English and acquired proficiency in it. As he came across great works of English literature, he became very fond of reading, which became his hobby.

This was the time when river Indus served as means of transportation, as roads had yet not been developed and land routes were insecure. The British established 'Indus-Flotilla' a system of transportation based on a



special type of boats plying on river Indus. The town of Jherrick, a river-port some sixty miles north of Karachi, emerged as the headquarters of the Indus Flotilla. This establishment had a core permanent staff as to keep an account of the incoming and outgoing quantities of goods. Hassanally was offered a job, which he joined as it offered him relatively more time for his passion: reading English literature.

Sometime by the mid 1860s when Hassanally Effendi was about thirty-five he met Mr. Middleton, the chief judge of the highest court in the province of Sindh called the 'Saddar Court.' The judge had arrived for crossing Indus by a ferry. However, the judge decided to spend the night at port and to cross the river the following day. After dinner when everybody retired, he saw Hassanally reading an English book by the dim light of an oil lamp. After the introductions a conversation ensued. The judge was pleasantly surprised to know about the grasp of Hassanally Effendi on a variety of subjects. He was even more surprised to know that the person he was talking to was a Muslim!

The judge needed a person at his court who knew local languages and was well versed with Muslim customs and practices, as the court faced immense difficulties in understanding the contents of applications filed by Muslims in local languages. He had been looking for a person to assist the court especially in the matters relating to Muslims but was unable to find such a person as there was not even a single English-knowing Muslim available for that job in the entire province. But now in Hassanally Effendi he found a perfect match for his need and offered him immediately an appointment at his court at Karachi on almost double of his existing salary. He accepted the offer and shifted to Karachi to assume his new responsibilities.

As they started working together, Hassanally Effendi impressed the judge with his legal acumen and grip over the finer points of law to such an extent that the judge got him special permission to practice law without even having a formal qualification in law. This proved to be a turning point in Hassanally Effendi's life.

This was the time that there was not even single Muslim advocate except him in the entire Sindh. In these circumstances he had no support base and had to prove his worth against well-established lawyers. But, he took it as a challenge and devoted each ounce of his energy to his new





A piece of art: Hassamally Effendi's gown

profession. His interest and devotion towards his job earned him respect in the legal fraternity and he was offered the most prestigious position of the Public Prosecutor of Sindh. The distinction of his appointment was that he was the first non-European lawyer in Sindh to be appointed to that position. He held that office for fourteen years, setting a record.

Once established, Hassanally directed his energies towards the greater cause of the welfare of his people, not only in Sindh and India but much beyond that. He founded an association under the name of 'Anjuman-e-Islam' and was elected its president. The main objective of the association was to help Muslims during the period of their sufferings, safeguarding their rights and spreading education amongst them.

At that time, a noted Hindu Lawyer Mr. Dayaram Jethamal had also organized an association known as 'Sindh Sabha' with the objectives of the promotion of education. Hassanally joined that association also without any prejudice and was elected as its Vice President.





Hassanally Effendi's contemporary and friend:
Sir Syed Ahmed Khan

Interaction with Sir Syed and Justice Ameer Ali

By mid 1870s, Hassanally Effendi was around 45 and very well established in his career as one of the most respected lawyers. This was the time when Sir Syed Ahmed Khan appeared on the horizon of the Subcontinent. Sir Syed believed that the first requisite for regeneration and rehabilitation of Indian Muslims was that they should acquire modern education. Then, he believed that the establishment of cordial relations between Muslim population and the British rulers was also necessary for social and political advancement of Muslims.

Sir Syed got an opportunity to go to England in connection with his son's education there as his son was awarded a scholarship for higher studies at Cambridge University. Sir Syed stayed in England for about seventeen months as to study the British educational system. He was highly impressed with the residential educational institutions of England, especially the Cambridge University.

Soon after his return to India, Sir Syed set up the 'Committee Striving for the Educational Progress of the Muslims,' in order to spell out the causes of Muslim backwardness in education and to suggest remedial measures. The committee invited suggestions from the general public.



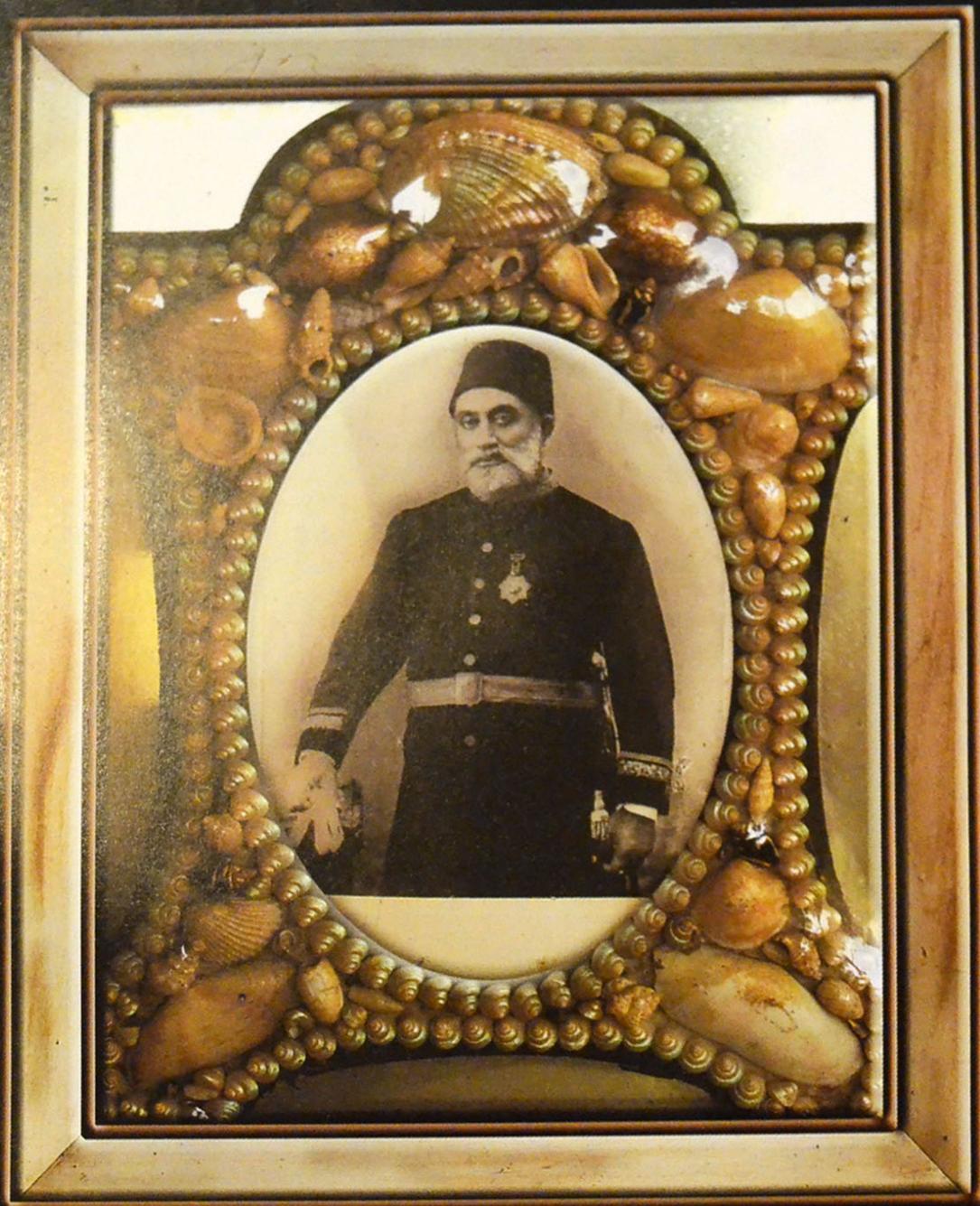
The gist of the response received was that '(a) the Muslim attitude towards the Western education had undergone a marked change. The former opposition had practically died down. The parents were now much more willing to send their children to public schools than was the case a generation before. (b) The curriculum of the government maintained schools did not meet the educational requirements of the Muslim community. It was distasteful to the parents because it made no provision for moral and religious instructions. (c) The Muslims should not depend on the Government alone for fulfillment of their educational needs. The responsibility for educating its youth should also rest with the community itself.'

This committee suggested for the establishment of an institution at Aligarh, to be known as the Mohammedan Anglo-Oriental College, which started as school in 1875. Sir Syed was nominated as the secretary of its managing committee. The Committee requested the government for allotment of land for the proposed college. When the matter went to the government, the collector of the district and the provincial head of the education department choose to oppose the move. But, the provincial governor Sir John Starchy over-ruled them and allowed the allotment of an extensive piece of land for the college. Next task was to collect funds. A vigorous campaign was started in this regard by Sir Syed Ahmed Khan, who toured the subcontinent and collected substantive subscriptions.

Due to all these efforts, in May 1875, it became possible to open Mohammedan Anglo Oriental School at Aligarh. Within two years the institution was upgraded to college level as M.A.O College. The viceroy laid its foundation stone on 8th January 1877. Within a few years the institution developed into a fine residential college where special attention was being paid to character building of the students. The Principal and the faculty, including Europeans, resided within the premises of the college and maintained constant contact with their students.

Hassanally watched all these developments with great interest and was highly impressed with Sir Syed Ahmed Khan's experiment of combining modern education with Islamic teachings. He wanted to repeat that experiment in Sindh. He went to Aligarh to get first-hand information on the working of Aligarh institution. There he met Sir Syed Ahmed Khan





A century-old beautifully framed photo of Hassanally Effendi at display in SMI Museum

who was very happy to meet with his contemporary from Sindh. Both of them developed a lasting friendship which continued till their deaths. Sir Syed highly encouraged Hassanally Effendi to set up an institution on Aligarh model but advised him: "not to think of a school only: aim at a college to expand into a university."

On his return, Hassanally Effendi looked for the people who could support his cause of establishing an educational institution in Sindh. Fortunately, he found a number of sympathizers and like-minded people for his cause. But, to open an institution like the one at Aligarh was a tall order for these few dedicated persons as majority of Muslims in Sindh had fewer resources to support such an initiative.

In this situation, another window of opportunity dawned on him in form of Justice Syed Ameer Ali who came to Sindh in 1884 in connection with some case. Justice Ameer Ali was another zealous supporter of Muslim education like Sir Syed Ahmed Khan who had founded an organization under the name of Central National Mohammedan Association with the objective of supporting social advancement of Muslims.

Hassanally met him and apprised him of the problems he and his friends were facing in the establishment of the institution. Syed Ameer Ali suggested Hassanally Effendi to establish an association and offered to provide financial assistance from his organization. As a result of these deliberations, Sindh Mohammedan Association was established with Hassanally Effendi as its president.

Once the association was established, Hassanally Effendi undertook a tour of interior of Sindh in order to win support of the important people. He personally went to wealthy Sindhi Muslims and requested for financial assistance to his association for the establishment of an educational institution for the Muslims of Sindh. His labor of love bore fruit and many landlords and wealthy people joined his association, giving substantive donations.





*Main Building of SM
in 1890*

Facing the Challenges for SMI

Once the concept of the establishment of an institution imparting modern education coupled with Islamic moral teachings was clear, the stage began for facing the practical problems. The most important challenges faced by Hassanally in this regard were finding land, generating financial resources, facing opposition from orthodox Muslims and recruiting teachers and the taught.

Finding the land: The first and foremost issue was to search for a suitable piece of land where the institution could be physically founded. There were few prerequisites regarding the location of the proposed institution. Firstly, it needed to be in the central part of Karachi, the capital of Sindh, preferably in proximity of a railway station as to make it easily accessible for the students coming from the rest of the Sindh as well as from Baluchistan and other parts of the subcontinent.

Secondly, the land of the institution needed to be large enough to accommodate not only the teaching sections but also may provide space for constructing hostels (or boarding houses) where students from out station could stay. Thirdly, and most importantly, the place should be inexpensive enough to be within the meager resources of the association's funds. To find a piece of land fulfilling all the three conditions proved to be extremely daunting.

One day, Hassanally along with his son Wali Mohammad was passing by the Serai Road, presently known as Shahr-e-Liaquat, in their horse-



A view of the main building of SMI

carriage. Hassanally's eye fell on the crescent and star sign engraved on a block of stone installed over the entrance of a big compound called Qafila-Serai. Hassanally alighted from his carriage and exclaimed, "Insha Allah! We shall have this place." His son reminded him that the place belonged to the government and the municipality; and that they would be hardly ready to give it to anybody. But this argument could not shake the determination of Hassanally Effendi.

The place Hassanally Effendi had chosen had been serving as a lodge for traders coming from various parts of the region, including from Persia and Afghanistan. It was a spacious place having ample accommodation for both traders and their camels. The traders from Kabul, Kandahar, Chaman, Quetta and other places brought cargoes of raisins, almonds, apricots and other dry-fruits as well as wool for the use of the people of Sindh and in return carried foodstuffs, seeds, grains, cloth and other articles. The place had emerged as a center of trade and commerce.

The plot originally belonged to the Government and was handed over to Karachi Municipality for amenity purposes, which charged a small fee for providing the service. The place was spread over eight and a half acres of land. Inside the compound, there were solid residential structures based on stone pillar and covered with tiled roofs. They were open in front and were backed with a wall on the roadside. This room-like construction was termed as 'Landhi'. The whole complex formed a large quadrangle and provided accommodation for a large number of people.

However, after the inception of Sindh-Pishin railway service, the Qafila-Serai had lost its importance as most of the traders preferred transporting their merchandise to Karachi through rail.

With this background, Hassanally Effendi applied to the municipality for allowing the use of the place on rental basis for boarding house for the students coming out of Karachi. The officers of the municipality were not very encouraging in the beginning, but subsequently agreed to the proposal on active persuasion on part of Hassanally Effendi and other leaders of Muslim community. Finally, the municipality agreed to rent out the premises for use of the Madressah on a monthly rent of seventy-five rupees.

The Serai was soon transformed into a boarding and lodging house. The spaces between the pillars were partitioned off and wooden doors were provided. This way fifty-two make-shift rooms were prepared. In addition to dormitories, few large rooms were reserved to serve as mosques for both





Another view of the main building of SMI

Sunni and Shea boys, kitchen, dining room and a conference/meeting room. With this the place provided ample residential accommodation for the boys supposed to come from upcountry.

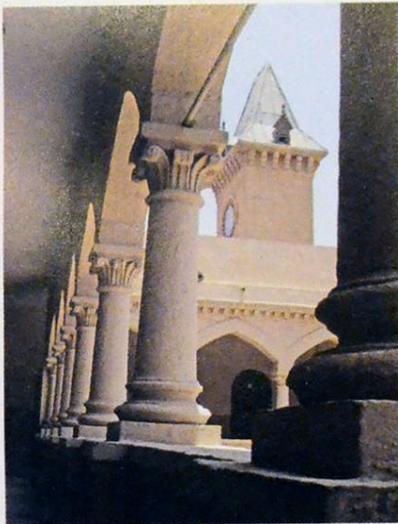
Once residential issue of the students stood resolved, Hassanally Effendi and his friends-in-cause looked for a place for holding the classes. For that purpose, the consensus emerged to temporarily hire another building opposite the Bolton market. The building was two-storied, which was actually built as a go-down with two halls on the first floor and a few small rooms on the ground floor. It was not a good place for a school but it was chosen on two counts: its location being central in the town and its being near to the newly acquired hostel accommodation.

Facing the Opposition: the next challenge before Hassanally was to face the opposition from religious lobbies who were against his scheme. In order to counter them he and his friends started a weekly journal, in which they wrote articles. Initially answers to adverse pieces of criticism were also published in their publication. But, later on, Hassanally adopted a policy of altogether ignoring what was said or written against him. With passage of time the opposition weakened and a time came when Muslim public opinion turned in favor of acquiring modern education.

Funding: The scheme of the institution required immediate funding. For that purpose Hassanally took delegations to rich people inside and outside Sindh. He went to the Talpur ruler of Khairpur who promised to consider the representation. Then he went to the rulers of princely states of Hyderabad Deccan and Junagadh, who had helped the Aligarh College in its greatest hour of need. In response, the Nizam of Hyderabad donated Rs 4,000 and the Nawab of Junagadh gave a donation of Rs 10,000. This way, the urgently needed funding for the institution was arranged.

Recruiting staff: Another task before Hassanally was to find appropriate staff and teachers for his institution. In those days there was an acute dearth of English knowing qualified persons in Sindh. The total number of Muslim graduates in entire Sindh was only three. They were Ali Muhammad Effendi, Wali Muhammad Effendi and Mirza Sadiq Ali Beg. The former two were the sons of Hassanally Effendi, while the third one belonged to Mirza Kaleech Beg's family. All the three were in the Indian government service and were not available for the service in the Madressah.

It was then resolved to bring qualified teachers for the institution from other parts of India. A talent search took place throughout the India. As a result of this campaign, several devoted and dedicated teachers from various parts of India came to Sindh to take up the mission of teaching. They were





Another view of the main building of SMI

the people with missionary zeal, who had devoted their lives for the cause of education. Along with Muslims, non-Muslim teachers were also recruited on the basis of their competence in their subjects like science and mathematics.

Finding students: The most difficult task, however, was the enrollment of students, for whom all these arrangements were being made. Hassanally and his friends took up a tour of the interior of Sindh to convince the parents to let their sons get education in the Madressah. Due to blind prejudice against English education, it was very difficult to convince them to send off their kids to such a far off place like Karachi for sake of learning English.

But, on active persuasion, many parents expressed their willingness to send their children to this institution, especially because religious education was also being imparted here, which was not being done in any other English school. Finally, some thirty students enrolled themselves at Sindh Madressatul Islam.



Sind Madressah-tul-Islam

FIRST OPENED 1ST SEPTEMBER 1885

FOUNDATION STONE LAID BY HIS EXCELLENCY THE RIGHT HONOURABLE

THE EARL OF DUFFERIN K.P., G.C.B., G.C.M.G.

VICEROY OF INDIA, ON NOVEMBER 14TH 1887

BUILDING COMPLETED IN 1890 AT A COST OF RS: 1,97,000

BY THE CENTRAL NATIONAL MOHAMMEDAN ASSOCIATION

UNDER THE PRESIDENCY OF KHAN BAHADUR

HASSANALLY BEY EFFENDI.

Realization of Dream

Hassanally's dream came true on 01 September 1885, when Sindh Madressatul Islam was formally opened. A ceremony was arranged to mark the beginning of the institution, to which he invited a couple of friends and well wishers. Hassanally spoke for about two hours in that function in which he described the social and economic conditions of the Muslims of Sindh and the measures that he and his friends were taking to improve them. The account of the opening ceremony as reported in Daily Sindh Gazette dated 4th September 1885 is as under:

People began to gather at about 1 p.m. and by 3 p.m. there was a concourse of some thousands, so that those who came late had to stand outside in the verandahs.

The building was most tastefully decorated with flags, evergreens etc.

The proceedings were opened by the President, Mr. Hassanally, with a long and impressive speech extending over nearly two hours, in which he dwelt upon several points, explaining the aims and objects with which the association was started, the work and success it had achieved during the brief existence of two years and the support he had received from the members.

Speaking about the education of the Mohammedan of the country he pointed out the great disparity which existed between the educational status of his co-religionists as compared with that of the members of other communities in Sind, although they outnumbered the latter in population, as much as was 6 to 1. He



Inner courtyard of the Main Building

then dwelt upon the causes of this decadence and blamed the Mussalmans themselves chiefly for the lethargy they had exhibited which played a very important part in their downfall.

Next he pointed out the necessity of the Madressah which was that day going to be opened, and thanked very warmly his friends and the European officials who had so kindly lent him a helping hand in the great and noble task which he had undertaken. He then thanked Almighty God for the success, which the Association had achieved hitherto.

Passing from this subject he next pointed out to the gentlemen assembled that English education and Western culture were the chief want of his co-religionists, and quoted several Maulvis and learned men in theology in support of his opinion that it was incumbent upon the Mohammedans to learn English both for their own good and for the good of their country. Throughout proceedings the greatest order prevailed and the speakers were heard with marked attention.

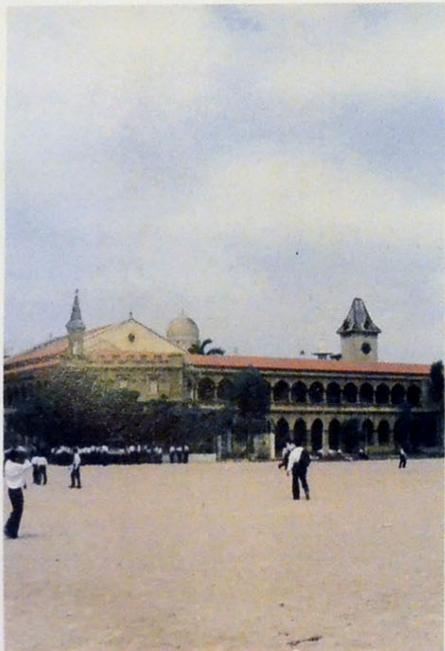
After the President had concluded his speech, Mirza Mohamed Jaffer of the Mueen-ul-Islam rose up and read a written address in Urdu dwelling upon the necessity of education and the benefits therefore, and implored parents to send their children to the Madressah, which was that day inaugurated.

Mr. Ali Ahmed Hassanally then followed and gave a vivid description of his experience of a half-year's residence at the Aligarh College explaining all its working details. The speech was much applauded by the audience.

Moulvi Taj Mohammad rose next and delivered a very able speech on education and in support of his views, quoted several passages from the Koran, and supported Mr. Hassanally in his opinion that English education ought to be largely extended, that being the chief point where Mussalmans had hitherto failed.

The assembly then one and all rose up and offered prayers for the success of the Institution that was opened that day, wherein both religious and secular education would be imparted side by side. This done the assembly resumed their seats, and a piece from the Koran was recited and blessings were invoked for the Madressah.

The Madressah having been thus opened the assembly repaired downstairs and followed Hassanally in a procession with the band playing in front while religious hymns were chanted. On arrival at the Qafila-i-Serai the whole building was carefully inspected and the arrangements explained to the audience. The building was then declared open and prayers were again offered for the success of the Madressah.





A view of Talpur House

Khan Bahadur Najmadin and Kadirdad Khan stepping forward then put a beautiful garland of flowers round the neck of the President, Mr. Hassanally, on behalf of the assembly. As a token of their appreciation for his endeavours in the cause of the Madressah, the populace shouted out the words "Mubarak, Mubarak" several times.

Thereupon the President thanked the gentlemen for the mark of respect shown to him in suitable forms and the procession was led by Moulvi Taj Mohammad to the mosque within the boarding house. On arrival here prayers were again offered for the prosperity... This done the usual call for evening prayers was made and the assembly dispersed after the prayers, all being well pleased with the entertainment of the evening.

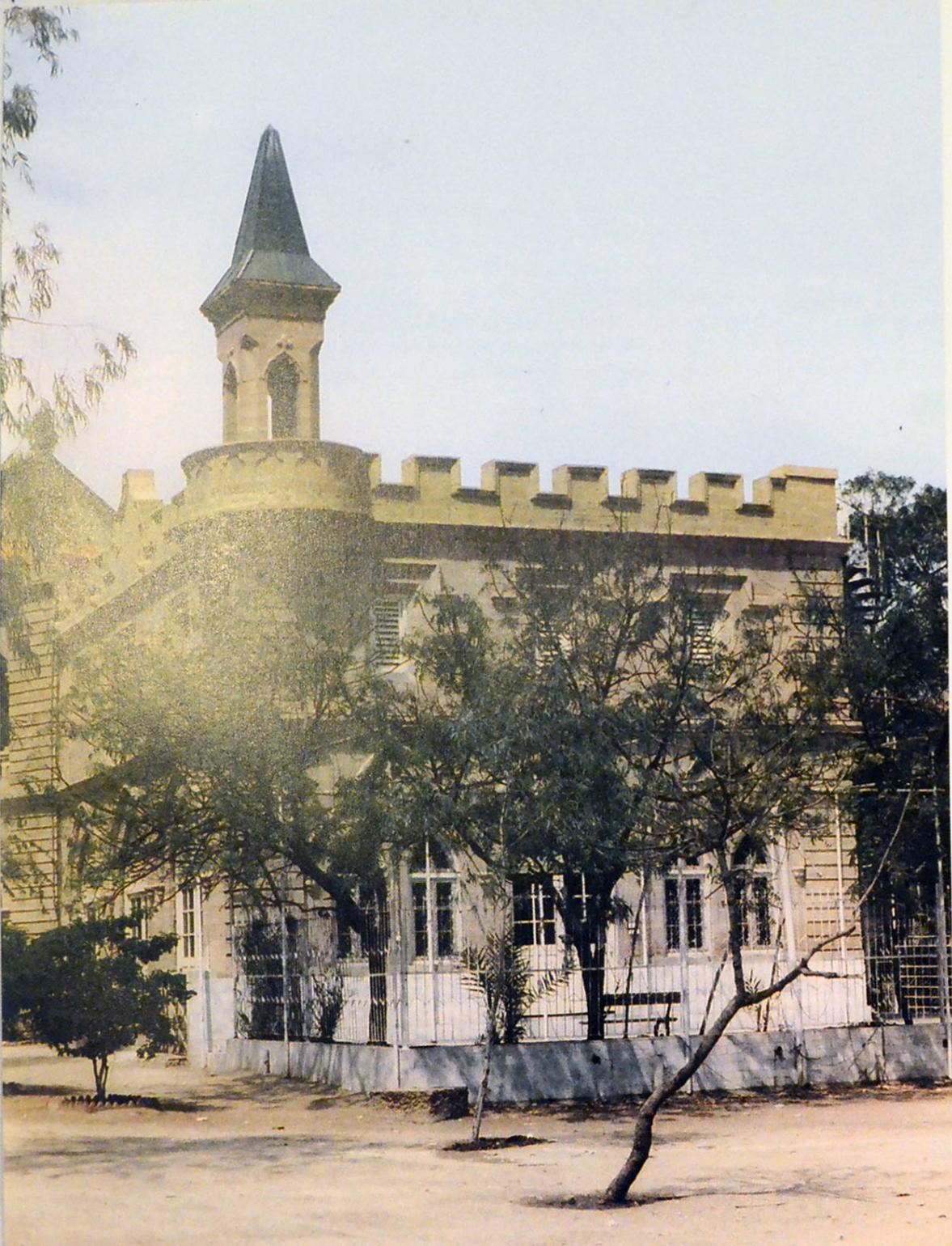
With this the institution along with its boarding house came to full working order. A strict discipline was maintained at both the places. Prayers were attended regularly, for which two rooms, bigger than the ordinary ones, were reserved.

Having put the institution into operation, Hassanally Effendi next turned his attention to secure the Qafila-i-Serai plot permanently. He approached his friends in Karachi municipality with request to help. He was able to win support of the majority of the members, particularly from Zoroastrians and European members, in addition to Muslims. On the voting day, his efforts proved to be successful and the municipality passed the resolution to allow the use of the plot for the purpose of Sindh Madressatul Islam, while retaining its title in the name of the government.

Once plot issue had been resolved, Hassanally Effendi focused his attention on having a permanent building for the institution. By that time he had already collected about hundred thousand rupees from local bodies as well as through private donations. James Strachan, the engineer-cum-architect of Karachi municipality was employed to draw the plans and designs. Once approved, construction work started under technical supervision of James Strachan. At the end of the work, he wrote a letter to Hassanally Effendi stating that he would not charge anything for his services rendered for SMI, making it his everlasting debt to the Institution.

Because of Hassanally Effendi's high social position and connections, SMI became a center of attention for important people visiting Sindh. In 1886, Sindh was visited by the renowned educationist of his time





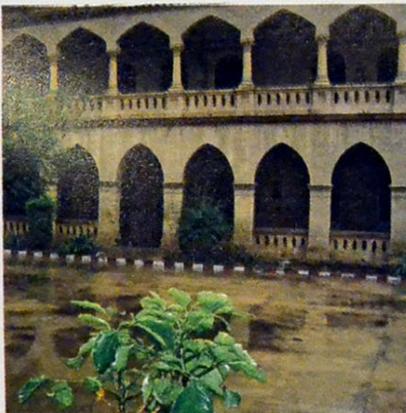
*Historic Shea Mosque
built in 1894*

Mr. W.W. Hunter. He paid a visit to Sindh Madressah also and was highly impressed with the standard of education there. His positive observations on the performance of the institution helped a great deal to build its reputation as a good institution.

Towards the end of the year, SMI had its first formal annual inspection conducted by Mr. Hart Davis, who later became sessions' judge of Karachi. The inspection resulted in the fullest satisfaction of the authorities and encouraged the managers of the institution. This was the time when the government decided to provide the grant-in-aid to the institution and it was declared as an aided institution. These visits and inspections established the credibility of the institution in the eyes of the British government. Simultaneously, it attracted the attention of the native Muslims.

Because of the efforts of Hassanally Effendi and his friends, the number of students in the Madressah began increasing. This increased the expenditure. The income remained less as the institution used to charge very small tuition fees as the subsidized fees served as an attraction for the poor parents to send their children to SMI. In fact the fee charged in the Madressah used to be about one-third of that charged in other institutions.

In view of this, Hassanally Effendi made appeals to the municipal bodies of the large towns in the province. Many of them responded back generously and some of them committed regular annual grants. Each municipality in Sindh, however small, undertook to pay not less than one thousand rupees a year. The aid given by these local institutions improved the financial position of the institution removing the cause of anxiety from Hassanally Effendi's mind.



One more problem that bothered Hassanally Effendi was that two initial heads of the institution did not stay in their positions for long. The first head of the institution was Moulvi Umeruddin, who belonged to the Punjab and held the degree of M.A. That was a very high qualification in those days and there were several opportunities for the people of such qualification. He served the institution for almost one-year and then left for a better position in his native province. He was succeeded by Mr. Sajid Mirza, who also served for about one year from 1886 to 1887.

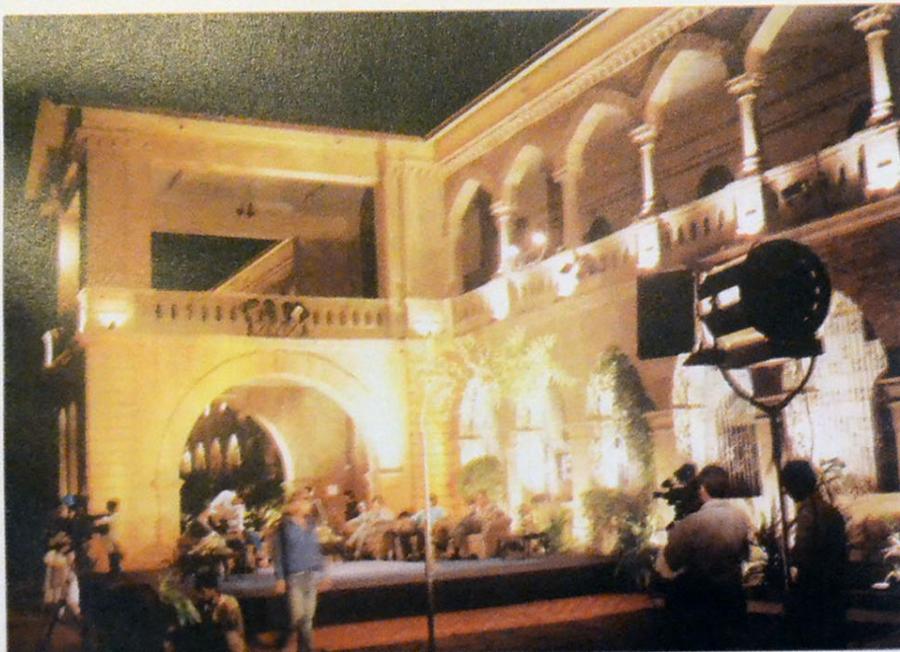
These short tenures at the top level of the institution were not in the interest of the institution as they hampered its smooth functioning as well as its development. But, the problem was that the position at SMI did not offer attractive terms of employment due to financial constraints. With

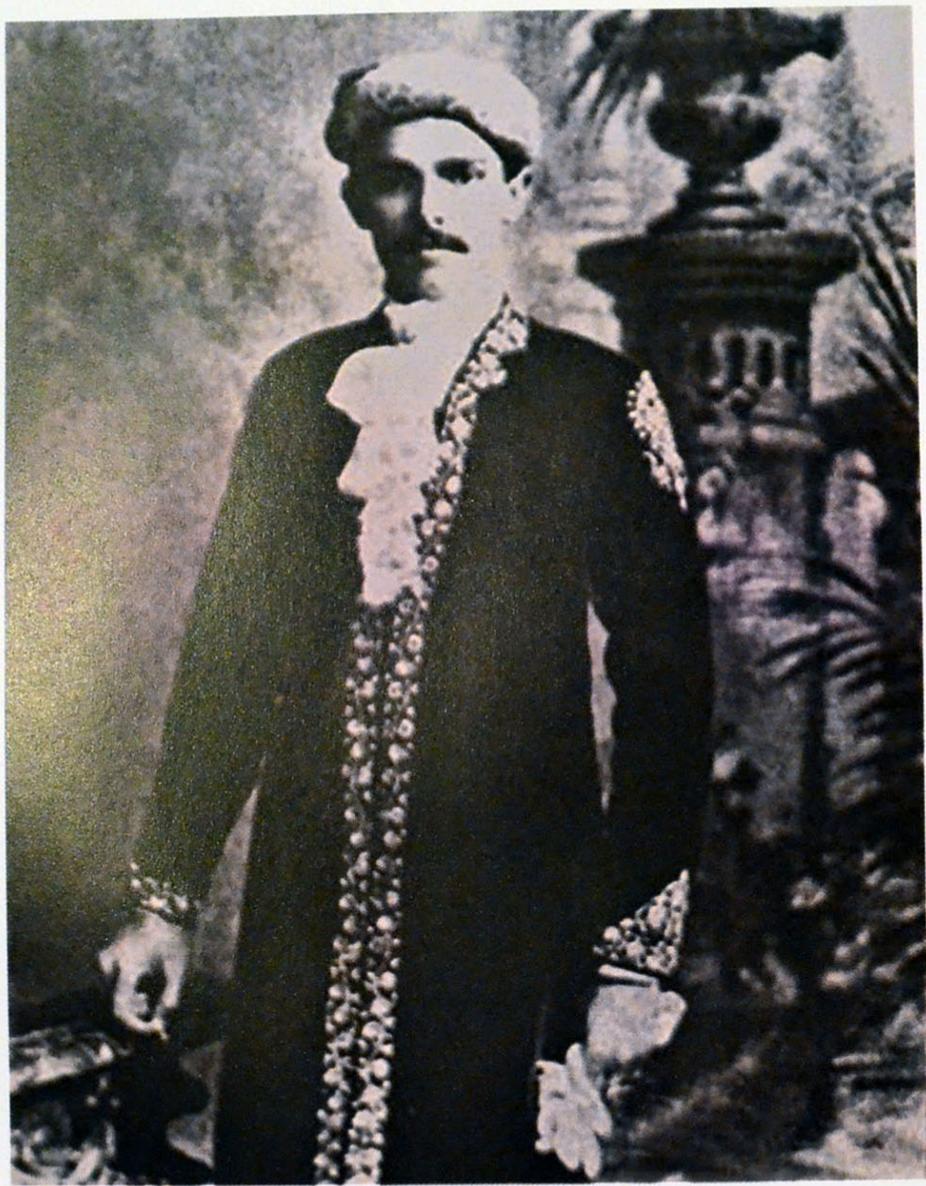


Historic Principal's House of SMI at night

going away of two heads, one after another within two years, the association under Hassanally Effendi decided to borrow a suitable person on deputation from government instead of hiring somebody privately. Consequently, he requested the government for the services of a Muslim graduate officer of the Bombay education department.

At that time there were only two persons corresponding with the requisite qualifications in the department. They were Sadiq Ali Beg and Wali Muhammad Effendi. Mr. Giles, the then educational inspector of Sindh, selected Mr. Wali Muhammad, who was serving as deputy inspector of schools at that time. His services were lent for the position of the Principal of Sindh Madressatul Islam. As the new principal also happened to be son of the founder of the institution, the arrangement went very well and the institution started progressing with a faster pace.



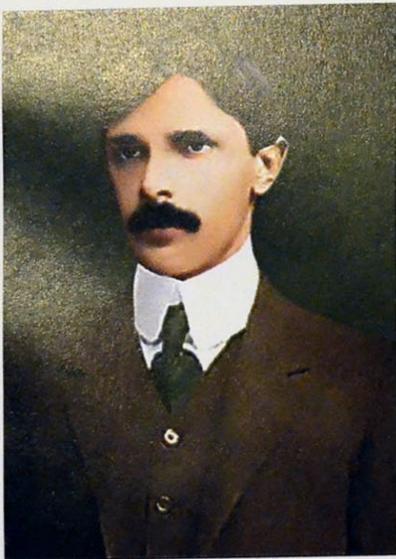


With Quaid-e-Azam on roll

While Hassanally Effendi supervised the management of SMI as its founder and his son Wali Mohammad served as the Principal of the institution, young Jinnah got enrolled. The available record shows that "Muhamedly Jinnabhoy" was first admitted to secondary section in Standard I of the English branch on 14 July 1887. "Khoja" was mentioned as his sect and "Karachi" had been registered as his birthplace. In the column under "previous instructions", he has been shown to have passed his four classes of primary education in Gujrati. The date of birth had not been mentioned, but his age had been put at "14 years".

While still studying in Standard I, he left for Bombay and returned back to SMI on 23rd December same year to seek admission, this time, in Standard II on the basis of a certificate which showed that he had passed the Standard I from Anjuman-e-Islam School, Bombay. This time the date of birth has been mentioned as 20 October 1875.

Jinnah had a break from his studies for about a month from 5th January to 9th February 1891, when his name was struck off and he had to seek admission in SMI for the third time. This time also his date of birth was recorded as 20th October 1875. His academic career at SMI came to an end on 30th January 1892, when while studying in Standard V, he left the institution for good with the remarks "Left for Cutch on marriage" in the General Register of SMI.





Quaid-e-Azam at SMI on the occasion of elevation
of the institution to college level

Jinnah studied at Sindh Madressatul Islam for about four and a half years, which constitutes the longest spell of his life spent at any educational institution. How he viewed Hassanally Effendi and his devotion for the institution could be gauged from Quaid-e-Azam's speech of 21st June 1943, when he came to inaugurate the college classes at the SMI. He said that: "after the death of the founder of the Madressah, there was nobody to look after his creation with the care it deserved".

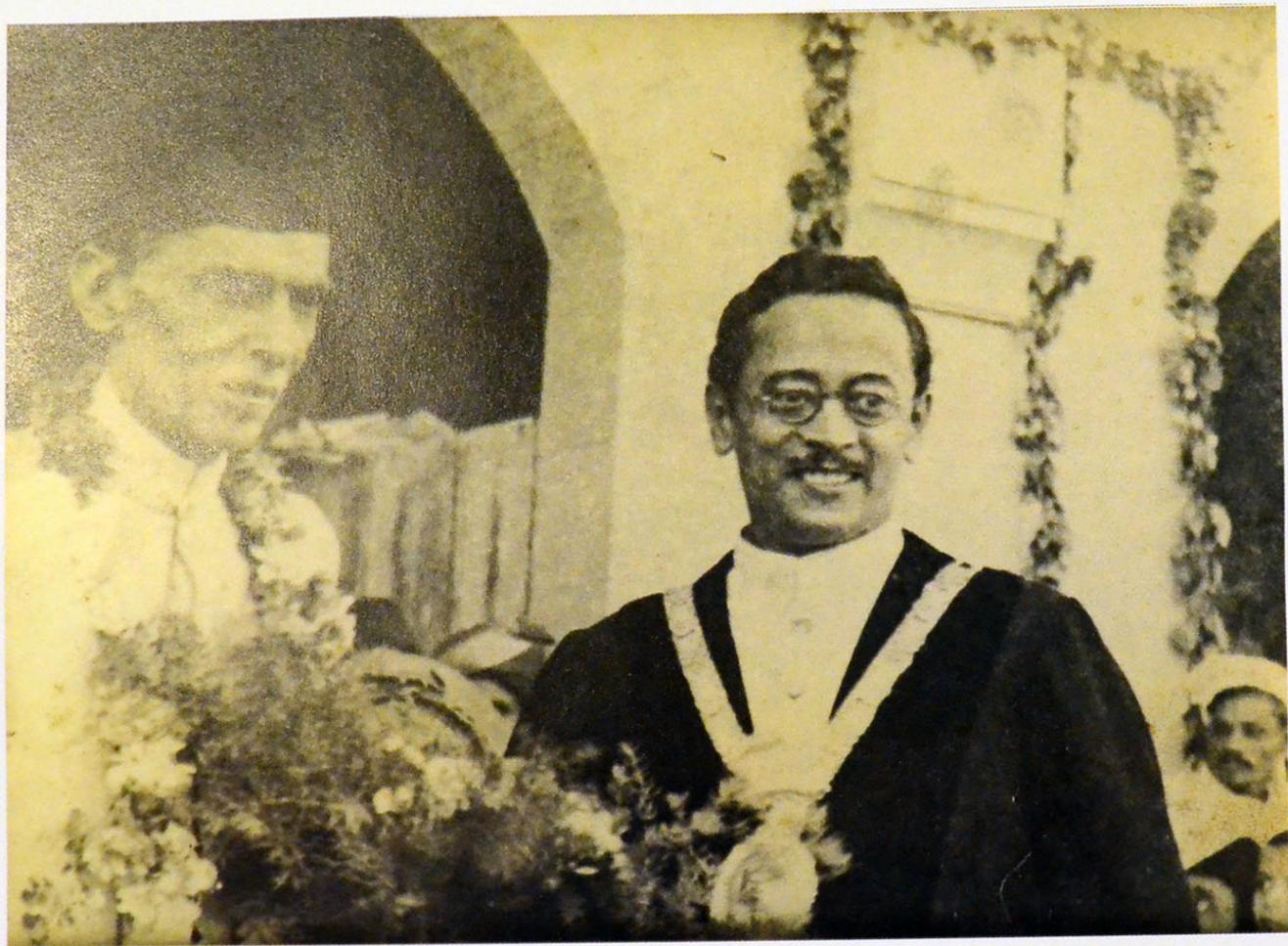
On that occasion Jinnah was overcome by his sentiments, which was very unusual of him. Speaking in a reminiscent mood, he declared that he knew every inch of the splendid grounds of the institution where he had studied and played as a schoolboy fifty five years earlier. The news account of the event as published in next day Daily Morning News and Daily Star of India was as under:

"Karachi June 21: Mr. M.A. Jinnah, President of the All India Muslim League, today opened Sindh's first Muslim College.

"The college is situated in the premises of the Sindh Madressah, a premier Muslim educational institution in Sindh. Mr. Jinnah was born in Karachi and himself passed out of this school 55 years' ago. Recalling this fact, Mr. Jinnah said: 'I know every inch in the splendid grounds of this institution and it is no wonder if I am a bit sentimental in opening a college here although after 55 years'. Mr. Jinnah added that after the death of the founder of the Madressah, there was nobody to look after his creation with the care it deserved. That must not happen. There must always be continuity of the programme of work of any institution. Continuity must be maintained not only in educational but in all departments of life of Mussalmans, he said. Speaking in a reminiscent mood, Mr. Jinnah said he was overcome by sentiment to be present at the development into a college of his Alma Mater where 55 years ago he had played and studied as a schoolboy. 'Every inch of these splendid grounds where I took part in various games, I know,' said Mr. Jinnah. He particularly stressed the importance of building up a strong endowment fund for the college and he hoped that patrons of education would come forward to provide funds not merely for the new college but for many more colleges of its kind. Mr. Jinnah himself led with a donation of Rs. 5,000 and a total of Rs. 62,000 was promised on the spot by other donors".

Another occasion when Quaid-e-Azam showed his love and affection for his alma mater was at the time of writing his last will, wherein he bequeathed one third of his entire property to Sindh Madressah. At paragraph number 12 of his Will dated 30th May 1939, he wrote and declared: "Subject to above, all my residuary estate including the corpus that may fall after the lapse of life interest or otherwise to be divided into three parts – and I





Quaid-e-Azam at SMI

bequeath one part to Aligarh University, one part to Islamia College, Peshawar and one part to Sindh Madressah of Karachi”.

The deep imprints on the mind of Jinnah about the institution and its founder were because of the quality of education imparted at SMI and the devotion, sincerity and managerial skills of Hassanally Effendi in running the SMI. What was the quality of education at SMI during Jinnah's enrollment there could be gauged from the remarks by the then Commissioner in Sindh Mr. M. James recorded in the Visitors' book of the institution on 22nd August 1891:

“No visit that I have ever paid to an Educational Institution, has given me more unqualified pleasure [than visiting SMI] ... The arrangements are capital, especially the boarding house; and as evidence of the energy of the Mohammedan community for the advancement of the rising generation, it is especially gratifying. May it bring them well to the front! I cordially congratulate K. B. Hassanally Effendi and the committee, on the fruit of their labour, which will always receive warm support from me.”

Similarly, when Lord Harris, the Governor of Bombay Presidency visited SMI, he congratulated Hassanally Effendi for having erected such a beautiful building for the institution, which had no comparison in the entire Bombay Presidency. He also congratulated the students of SMI [including Jinnah] for having the privilege of studying in such an elegant atmosphere. His words were:

“I congratulate Mr. Hassanally and his colleague in this work, through whose efforts the Mohammedans have been able to acquire education. I have not seen such a beautiful building as Mr. Hassanally and his colleagues have been able to erect, in the whole Bombay Presidency. I congratulate the students on their having got such a beautiful building to live and to receive education in.”

Under Hassanally Effendi's supervision, SMI provided ample opportunities for extra-curricular activities as well as students' exposure and interaction with the top state functionaries as to boost their confidence. During the student days of Quaid-e-Azam at Sindh Madressah, at least four grand programs were held which were attended amongst others by the Viceroy and the Governor General of British India, the Governor of Bombay and the Commissioner in Sindh.

The first prize distribution ceremony of Sindh Madressah was held in 1887, the year of Quaid-e-Azam's admission in the Madressah, in which the Governor of Bombay Lord Reay participated as the chief guest. Hassanally was the host.



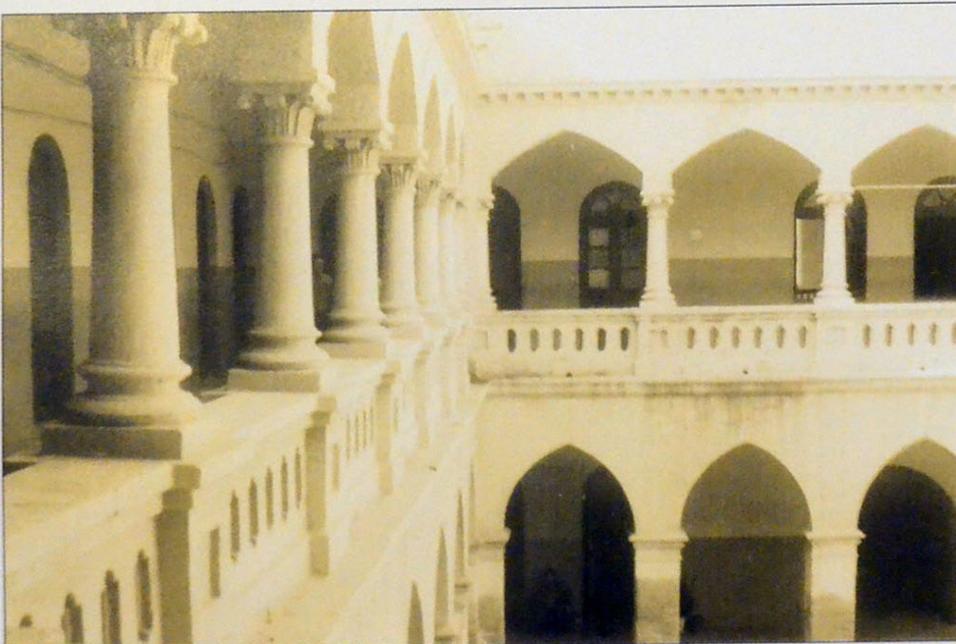


Quaid-e-Azam at SMI in June 1943

The grandest event of the year 1887 was the foundation-stone laying ceremony of the main building by Lord Dufferin, the Viceroy and Governor General of India on 14 November 1887. The program was such a grand occasion that Wali Muhammad Effendi later recorded that: "Almost the whole of Karachi attended the function, the like of which I have never seen again in the city".

Another important function during Quaid-e-Azam's enrollment at SMI was held on 14th August 1890, the day which also happened to be the 60th birthday of Hassanally Effendi and the day on which 57 years later Quaid-e-Azam would help create Pakistan. The occasion was the prize distribution ceremony of the institution, which was attended amongst others by the Commissioner-in-Sindh and several other men and women of distinction in Sindh.

The records of that time available with Sindh Madressatul Islam throw ample light on the environment of the institution under the management of Hassanally Effendi. Two greatest gifts that Quaid-e-Azam got from SMI were his command over English and his firm foundation in education. This is evident from the fact that at the time of his admission he had passed his primary in Gujrati but shortly after leaving SMI he was able to pass entrance test for admission in the Lincoln's Inn in London.





Services for the Muslim Ummah



*Sultan Abdul Hamid,
Emperor of Ottoman Empire,
Caliph of Islam*

Hassanally's services were not confined to the Muslims of Sindh or Indian subcontinent only, but extended far beyond that.

At that time the biggest Muslim empire was the Ottoman Empire, which also held the Islamic Caliphate. By last quarter of nineteenth century, this empire became target of the three greatest imperial powers of that time, Russia, England and France, also known as 'Triple Entente' in the books of history.

Amidst those turbulent times of internal and external strife, Sultan Abdul Hamid assumed the leadership of Muslim Ummah as the Emperor of the Ottomans and the Caliph of Islam on 31st August 1876. He is one of the longest serving Caliphs of Islam who ruled for more than thirty years during an epoch of history marked by internal and external strife.

Sultan Abdul Hamid, who was also a poet, has drawn a picture of those times in his poetry. A piece of his poetry written in own hand, which was published in the book "My Father Abdul Hamid" written by his daughter Aisha, depicts the feelings of the most elevated Muslim of his times. Here is the facsimile of his poetry and its translation:



'Farman' bestowing title of "Bey" on Hassanally by Sultan Abdul Hamid, Emperor of Ottoman Empire, Caliph of Islam (at display in SMI Museum)

6



Handwritten Ottoman Turkish text in Rika script, including the name 'Hassanally'.

Second line of handwritten Ottoman Turkish text in Rika script.



Third line of handwritten Ottoman Turkish text in Rika script.

'Farman' bestowing title of "Effendi" on Hassanally by Sultan Abdul Hamid, Emperor of Ottoman Empire, Caliph of Islam (at display in SMI Museum)



SANAD.

To *Hassan Ali valad Muhammad Effendi,
Madar of Karachi.*

*I hereby confer upon you the title of
Khan Bahadur as a personal distinction.*

*Sindia
The 1st June 1858.*

Despatch

*Viceroy and Governor-General
of India*



'Sanad' granting title of "Khan Bahadur" to Hassanally Effendi by Viceroy and Governor-General of India (at display in SMI Museum)



'Sapasnama' presented to Hassanally Effendi (at display in SMI Museum)

اللَّهُ تَرَا عَزِيْزًا مَيِّدًا نَمَّ رَسِيْرًا
 يَا عَزِيْزَ اللَّهِ نَيْسَتَا نَسْتَدْرِكُكَ
 اللَّهُ رَحِيْمٌ رَاحِمٌ وَسَلِيْمٌ كِيْرِيْمٌ
 اللَّهُ قَهِيْرٌ ذَمًا يَفْرِيْدًا رَسِيْرًا
 (عبدالمحمد)

Translation:

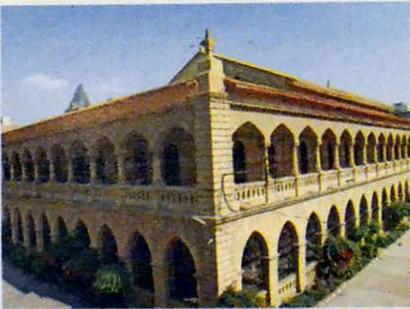
My lord I know you are the Dear One (Al-Aziz) ... and no one but you is the Dear One
 You are the One, and nothing else
 My God take my hand in these hard times
 My God be my helper in this critical hour

The Turkish Empire was attacked by Russia on 24th April 1877 ensuing a war which continued till February 1878. Turkey, unprepared for this eventuality and as a result of internal and external betrayals, encountered very heavy losses in this war.

Hassanally Effendi came forward to help his Turkish brethren in this hour of need and organized a campaign all over Sindh to collect funds and other items for them. This was an act of extreme courage as he himself was a subject of the British Empire, which had officially declared itself neutral in the conflict.

Sultan Abdul Hamid was so impressed with the contributions made by Hassanally for his help towards Turkish people as well as his initiative for establishment of an educational institution like SMI in Sindh that he granted him two of the highest Turkish titles of 'Effendi' and 'Bey' in 1889. Amongst them, the title 'Effendi' was equivalent to English title 'Sir' and was bestowed upon the persons of distinction. The title 'Bey' was even higher than that of 'Effendi' in its status and was usually bestowed upon the members of royal family or people of similar status.

Both these titles have been bestowed through a "Farman" under the seal (or signature) of Abdul Hamid, Sultan of the Ottoman Empire, which are reproduced in this book for ready reference.





To
 THE HONOURABLE KHAN BAHADUR,
 HUSSUNALLY BEY EFFENDY,

PRESIDENT, SIND MUHAMMADIAN BOARD,
 KARACHI.

SIR,

We on behalf of the teachers and students of the Sind Madrasah-Tal-Islam respectfully beg to offer you our most hearty congratulations on your recent elevation to the Legislative Council of the Bombay Presidency.

The news of your election to the said Council as the representative of the Zemindars of Sind, was hailed with the greatest joy and pleasure, by the entire Mahomedan Community of this province. They knew that the interests of this old historic province could not be better and more worthily represented than in the person of one who had devoted his whole life and resources in promoting all social, religious and educational movements connected with Islam.

We are all the more rejoiced at it, as we believe that it will only give you better and wider opportunities to promote the cause of Education amongst the Mahomedan Community, the interests of which you have so much at heart. It is, Sir, but very fitting that we should on this occasion, make mention of the noble share you have had in organizing and founding the Madrasah; the institution started under so much obloquy and opposition could never have become an accomplished fact but for the untiring and indefatigable energy and perseverance. This Hall and the Building in which we have assembled today, will be ever, a standing monument of those noble and sterling qualities which prompted you in this very laudable undertaking, and we beg respectfully to express a hope that you will amid the multitudinous duties and cares of the world, continue to give this institution the benefit of your fostering care as heretofore, and that with the increase of years your solicitude for its welfare will ever go on increasing.

We beg, in conclusion to offer you, Sir, the respectful assurance of our hearty good wishes for your welfare, and for every success in the career which now awaits you.

We beg to subscribe Ourselves

Sir

Your most obedient and humble servants,

Sheikh Sirajuddin,
 Md. Hashem Tejani,
 Md. Abbas Khan Lodi,
 Mian Md. Usman,
 D. Lopes,
 Khwajah Ali Mahomed,
 Ghulam Ali M.,
 Mahomed Pir Md.,
 Lalji Hurrjwan,
 Khair-ud-din,
 Mahomed Shah Mustafai,
 Md. Nabi Buxh,
 Mahomed Sodick,
 Md. Fazil,
 Abdul Rahtan Kazi,
 Mohazir Md. Ibrahim,

Dhanjehab P. Kotwal,
 Professor Mirza Abdul Haseeb,
 Syed Shariff Shah,
 Mulla Shajayatali,
 Parahotian A. S.,
 Haji B. Thakore,
 W. A. B. B.,
 M. A. B. B.,
 M. A. B. B.,
 M. A. B. B.,
 D. A. B. B.,
 Pirzada Abdul Aziz,
 Abdul Malik,
 Kazi Amjaduddin Kazi Shahabuddin,
 Abdul Husein Haji N. A.,
 Abdul Haq Abdullah,
 Mahomed A. B.



A view of SMI's
Jinnah Museum
(Founder's
Corner)



A view of SMI's
Jinnah Museum
(Founder's
Corner)





Relics associated
with Hassanally
Effendi at SMI
Museum

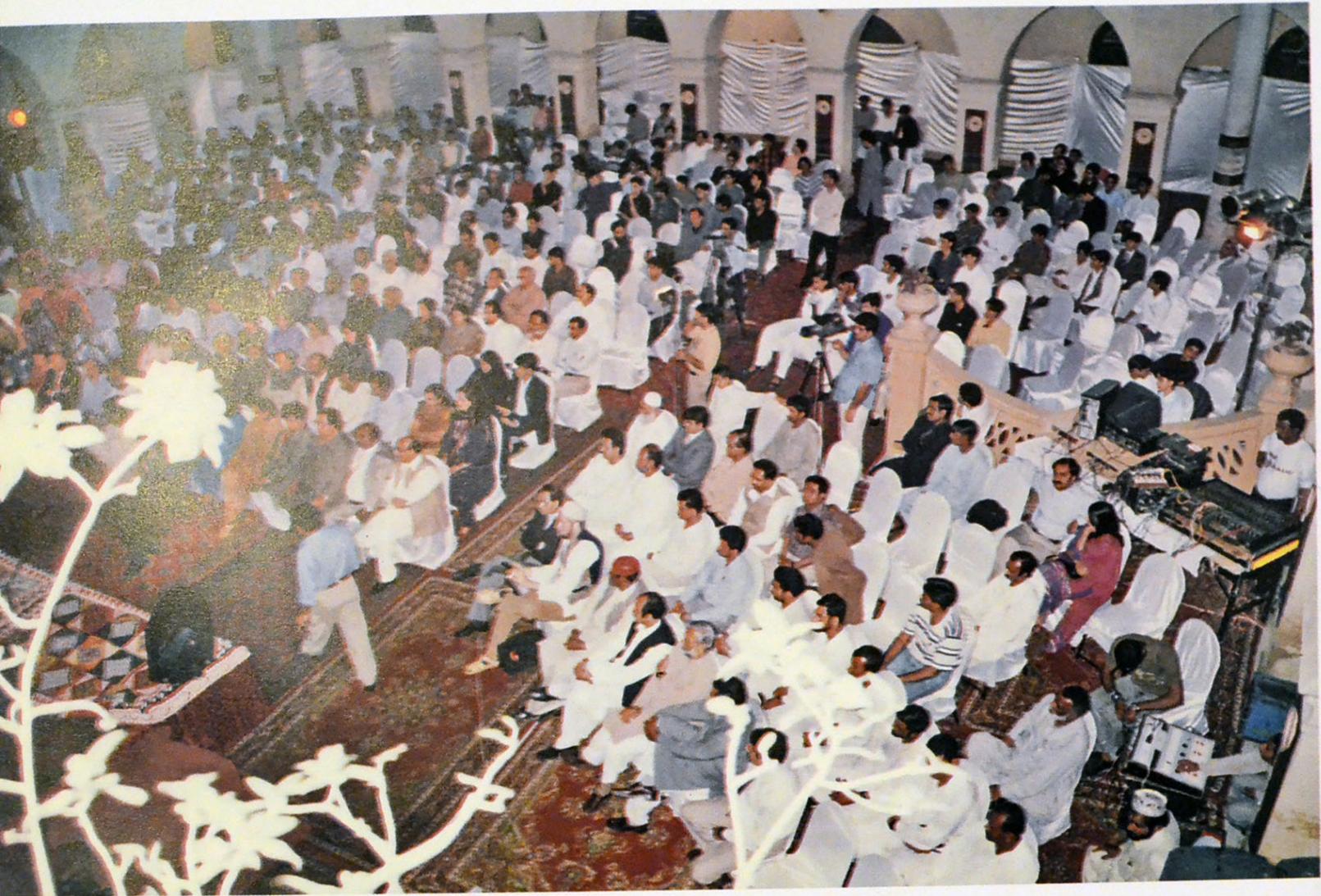


The Last Journey and Legacy

Hassanally's services towards the cause of education earned him great respect and reverence. In recognition of his services, the British Government conferred upon him title of 'Khan Bahadur' in year 1888. Few years later, in 1891, he was elected as the member of the Council of the Governor of Bombay, the position he retained till his death.

As described earlier, he was also granted the titles of 'Effendi' and 'Bey' by Sultan Abdul Hamid of Ottoman Empire, who was the Caliph of Islam at that time for helping Ottomans during their war with Russia as well as establishing an institution like Sindh Madressatul Islam for the Muslims of the subcontinent. He was also appointed honorary Consul to represent Ottoman Empire in Karachi, which was a rare distinction in those days.

By 1895, Hassanally Effendi and his friends in cause had turned the institution of Sindh Madressatul Islam into a center of excellence. It consisted of a high school and three primary branches of Sindhi, Urdu and Gujrati. A group of highly dedicated teachers had converted themselves in a spirited team around the dream of Hassanally Effendi. The institution had already started producing the generations of educated Sindhi Muslims, with the first batch of six students passing the examination conducted by the University of Bombay in 1892.



Legacy of Hassanally Effendi continues in form of Sindh Madressatul Islam to this day

Having achieved his objectives successfully Hassanally Effendi breathed his last in the afternoon of 20th August 1895, at Hassanally Hall located on the McLeod Road (presently known as I.I. Chundrigar Road) of Karachi. At first it was contemplated that he should be buried in the compound of Sindh Madressah. But it was noted that he had always desired that he should be buried in the garden of his Hyderabad residence, known as Effendi Baugh. Respecting his desire his body was taken in a special train from Karachi to Hyderabad, where he was laid to rest amidst thousands of his friends, family members, teachers and students of SMI.

Hassanally was a man of rare talents. He had a fairly good knowledge of foreign languages like Persian, Arabic, English, Turkish, Latin and French. He offered prayers regularly at proper times throughout his life. After mosques at Sindh Madressah were constructed, Hassanally Effendi made it a point to offer Friday prayers every week regularly there, the routine that he observed till his departing from this world.

In private life also, Hassanally Effendi observed proper routine throughout his life. In summer as well as in winter, he used to get up at five o' clock in the morning. After having bath and offering prayers he used to read holy Quran. After that he went for a morning walk, where the news of the day was read to him. At nine o'clock he would engage himself in learning a foreign language and after that he would dress up and had his breakfast.

Hassanally Effendi did not allow any serious work to interfere with his sleep, which he considered the restorer of consumed energy. A full night's rest always made him look fresh again in the morning and ready to go through the duties of the day with renewed vigor. This schedule helped him a lot not only keeping him healthy throughout his life, but also enabled him to contribute extraordinarily towards the causes he had chosen for himself to work for.

Hassanally Effendi's greatest legacy today stands in shape of Sindh Madressatul Islam, which has provided quality education to countless boys and girls during last 125 years. And it continues to enlighten the succeeding generations of the people of this region even to this day.

May Allah bless his noble soul!



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Hassanally Effendi