

# **The Role of Darul Uloom Deoband in Indian Politics**

*Prepared by:*  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the most Beneficent the most Merciful



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## INTRODUCTION

This is a book intended to shed light on the political role played by the famous seminary Darul Uloom Deoband in India. As a matter of fact, I should clarify that the Deoband seminary never indulged directly into political affairs; rather the piety oriented seminary had been on the prescribed line of Islamic teachings coupled by the denouncement of temporal interests and refinements of the life. They even followed the path of Sufis. But it is also a fact that Maulana Qasim Nanotvi and his associates founded this Islamic seminary in quest to get their beloved country free of the British yolk as well as to safeguard Indian Muslims from the storm of European culture, religion and faiths. Today, no one can deny that Darul Uloom Deoband's alumni had played second to none role in both areas. Not only they saved Muslims from Christian missionaries and kept Islam alive in British India but they stemmed its roots in Indian soil so deep that no storm could uproot them. They prepared dynamic and God-fearing peoples and knit the web of Islamic seminaries in the length and breadth of the country, to insure the safety of Islam and Muslims. As far as their political contribution is concerned, they are only group that had been guiding the Indian people from 1857 to 1947; a period whose most part is marked either by British loyalty or unconsciousness from Indian side. In independent India their role has been matchless as well.

Going back, the concept of India as a consolidated country could only develop in Muslims period. It is not odd to say that Muslim rulers united the far flung territories of Indian subcontinent into one great India. They beautifully designed the country and proudly uplifted its social, educational, monumental, economical and political levels in a way that converted a less known piece of land into a well known country that was proudly named 'Golden Bird'. Before British

enslaved India, it was politically defined as a country of Sher Shah Soori, Babar, Akbar, Shah Jahan and Aurangzeb the Great, and monumentally known as a place of Lal Qila, Qutub Minar, Jama Masjid and Taj Mahal. Socially it was named as a place of love, peace, harmony, Hindu Muslim unity and equality, and educationally as a center of great scholars like Ameer Khusroo, Shaikh Muenuddin Chishti, Mulla Mahmood Jaunpuri, Mujaddid Alf Thani, and Shah Waliullah Dehlawi. The economy jumped so high that the India's share in 1757; when British won the battle of Plassey, was 40% in the total GDP of the World. It definitely tells that our share in World GDP was quite higher at the peak of Mughal dynasty. It was the abundance of the wealth that attracted the foreign traders to come to India owing to their greed satisfaction.

A peaceful, rich and developed country, as was India before the British enslaved it, was surprised by the victory of the British forces in 1757 at Plassey, Bengal and in 1764 at Bexar, caught into slavery. Though, the Ulama apprehended this danger much before and they even fought these foreign traders cum imperial powers but they only can prevent them for a while and indeed they did it. The mighty rulers of the Mughal dynasty treated them as mere traders and they remained the same but the demise of Aurangzeb in 1707 emptied the grand throne of such mighty rulers that in turn provided the East India Company the golden opportunity to increase its interference into Indian political matters and then gradually capture the country. They soon succeeded in their colonial design.

It should not be strange, if it would be said that the elders of Deoband stood like a rock in the way of imperial occupation of the country since Shah Waliullah Dehlavi was the key figure from which the concept of Deoband school of thought developed given the reason that the teachings of Shah Waliullah Dehlavi were perfectly followed by the Deoband seminary, and their ties to the Shah are more profound and powerful than any other group in India. Shah Waliullah was

succeeded by his capable son Shah Abdul Aziz; a real enemy of the British and he was succeeded by Sayyad Ahmad Shaheed. After the martyrdom of Sayyad Ahmad Shaheed, his survived caliphs got scattered and they continued their work independently. The notable personality Shah Muhammad Ishaq; the maternal grandson of Shah Abdul Aziz, was selected as Amir of Mujahedeen in Delhi and after his death in 1846 Haji Imdadullah Muhajir Makki was appointed as Amir of this movement and he was succeeded by Maulana Qasim Nanotwi; the founder of Darul Uloom Deoband. Thus, the enmity to the British, and the Jihad for Indian independence that was started by Shah Abdul Aziz Dehlawi, were inherited by the Deoband seminary.

For a better understanding of this study, it was divided into five chapters; the five phases of political struggle. First the struggles were for saving the country of being slave in the hands of the British during the period of 1757-1857. Having started by Shah Waliullah Dehlawi, it was led by Shah Abdul Aziz Dehlawi and fought heroically but unsuccessfully first by Hyder Ali and Tipu Sultan of Mysore and then by Sayyad Ahmad Shaheed and his successors. The second stage of struggle was indeed the outburst of 1857, the uprisings before it and the struggle followed it. This phase was marked by the direct involvement of Darul Uloom Deoband's elders. Not only they defeated the Christian missionaries but they participated in the battle of Shamley in 1857 and after 1857's tragedy, they single handedly guided the community in religious matters as well as political. Maulana Qasim Nanotvi has defeated the missionaries and also strived to prepare people in order to restart the freedom movement afresh after it was collapsed in the face of British oppressions and cruelties of post 1857.

Third stage of struggles i.e. from 1866 to 1920 was marked by the Deoband seminary's huge sacrifices. First it was led by the genius of Maulana Qasim Nanotvi and then his capable disciple Shaikhul Hind Maulana Mahmoodul Hasan; the principal and the patron of Darul Uloom Deoband. He well-

craftily planned to expel the British from India but the fortune stood his way and the changing subsequent situations led to his arrest. Shaikhul Hind's movement was very important in Indian freedom struggle given the reason that he alone continued uniting people in a period when every Indian was so horrified and devastated that the idea of freedom seemed to be unpractical. Shaikhul Hind sent his disciples to every corner of India and asked them to establish Islamic seminaries in quest to reach people. He even provoked the Mujahedeen of Yaghistan to fight the British and sent his most capable disciple Maulana Obaidullah Sindhi to Kabul to instigate the Amir Habibullah Khan to attack on India. Shaikhul Hind himself left for Mecca where he met the Turk governor Ghalib Pasha and secured his edict. Ghalib Pasha promised to help Indians in this genuine cause and asked them to forcefully demand for freedom. The copies reached to India, Yaghistan and Kabul.

Having received the good news and the edict of Ghalib Pasha, Maulana Obaidullah Sindhi wrote the details of his plan on silken handkerchiefs. Meanwhile, Shaikhul Hind managed to meet the War Minister of Ottoman Caliphate Anwar Pasha during his visit to Medina, and he secured his edicts as well. But the defeats of Ottoman Caliphate after America's intervention in the War coupled with Sharif Husain's revolt in Mecca and seizure of silken letters of Obaidullah Sindhi in India; all these coincidences resulted in the arrest of Shaikhul Hind Maulana Mahmoodul Hasan and his companions in Mecca as well as in India, that in turn spoiled the whole design and thus delayed the Independence of India for next thirty years more.

The fourth stage of freedom struggle is also defined by huge participation of the Deoband seminary, mainly under the guidance of Shaikhul Islam Maulana Husain Ahmad Madni and his associates. Maulana Husain Ahmad Madni as a true successor of Shaikhul Hind, fought by every weapon he possessed in this period i.e. 1920 to 1947. He was a key figure of the final phase of freedom struggle which was marked by

some very critical challenges. A scholar of great repute as Maulana Madni was, continued addressing publics as well as debating Ulama and other politicians in quest to free India in a manner that insures the integrity of the country as well as the security of the minority in Independent India. He argued on the basis of Islam that the united India is in favour of Muslims due to vast availability of Islamic preaching. He opposed the partition in the strongest possible voice even when the Congress leadership accepted it. He has sacrificed everything in this regard. He was imprisoned several times and was abused by his own people. But he never distracted from the line he believed in the light of his deep knowledge of Islam, was most beneficial for Muslims and Islam. He is the only leader among key figures of Indian freedom struggle who declined to become Minister in Independent India as well as to receive Padam Bhushan Award. Today his huge and sincere sacrifices are left unremembered and unsung.

The fifth stage was not of freedom struggle since India had secured the independence but it was witness to many new type of struggle in the divided India. This time Jamiat Ulama came to rescue. Maulana Madni as president of Jamiat Ulama toiled day and night to get the survived Muslims back on the track after the partition had shattered them. The Jamiat Ulama played the leading role in Independent India as far as it concerned to the politics of the Muslims. Though Maulana Husain Ahmad Madni announced as early as 1948 that the Jamiat would become a non-political party, but the political pressures were being exerted by it at every testing time. Many of its members were destined to be members of Indian Parliament as well. In addition to that, perhaps AIUDF led by Badruddin Ajmal Qasmi; the president of Jamiat Ulama of Assam, is only Muslim party that has registered such a huge success in Indian politics in Independent India. Thus the battle that was fought by Maulana Qasim Nanotvi, Maulana Rasheed Ahmad Gangohi and Haji Imdadullah Thanwi against the British government at Shamley in 1857 was continued by their

disciple Maulana Mahmoodul Hasan and others and then after ninety years of sacrifices it was conquered by Shaikhul Islam Maulana Husain Ahmad Madni but not to the desired goal. Therefore, the battle is continued to achieve those desired goals in Independent India; indirectly led by the Jamiat Ulama, and directly by Maulana Badruddin Ajmal Qasmi in the form of AIUDF which was recently established but highly promising owing to its great achievements in this short span of time.

I am gratefully acknowledge the courtesies of those associated with the Fiqh Academy, the Jamiat Ulama Library, and the libraries of Nadwatul Ulama, Lucknow, Darul Uloom Deoband, and Jawaharlal Nehru University, New Delhi in helping me secure related materials. I owe special thanks to Maulana Ameen Usmani; the secretary at the Islamic Fiqh Academy, for his support and encouragement and of course this study is not but a result of his generosity. I am also grateful to Dr. Fakhre Alam Azmi, Prof. Masood Alam Falahi and Aamir Safiurrahman Mubarkpuri for their many kindness and academic support. My sincere prayers are for my parents who have been praying for my bright future. In the end I pray Allah to grant the best rewards to those who fought the colonial power, especially Ulama who were known to wish us success, prosperity and of course independence. They were not greedy to power, wealth and prestige. They sacrificed everything they possessed in quest to give us a peaceful country where everyone could live happily. They kissed the death with a longing of a paradise in making on this beautiful piece of land but it could not be realized. May Allah grant them the eternal peace of the Paradise. Let us pledge to fight again to liberate the country from those, who are converting the country into a hell, where lies no peace.

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## FIRST CHAPTER

### **Foreign powers and Islamic revivalism**

#### **Indian subcontinent**

According to New Oxford Dictionary Indian subcontinent is "the part of Asia south of the Himalayas which forms a peninsula extending into the Indian Ocean, between the Arabian Sea and the Bay of Bengal. Historically forming the whole territory of [Greater India](#), the region is now divided between India, Pakistan, and Bangladesh."<sup>1</sup> The Indian Subcontinent covers about 4.4 million km, which is 10% of the Asian continent or 3.3% of the world's land surface area.<sup>2</sup>

#### **Flashback; India's past**

Historically it became almost established fact that the first man Prophet Adam (Peace be upon him) landed in Indian subcontinent<sup>3</sup> and blessed the soil with his presence approximately 9000 years before today. Indian's assumption about its existence hundreds of thousands of years back still needs evidence to justify it. Nonetheless, India had a privilege to be ahead of the human civilizations and it began here as early as 6500 BC that its inhabitants had begun farming and by 5500 BC they were able to invent pottery, making the inroads

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<sup>1</sup> [New Oxford Dictionary of English](#): p. 929, pub. New York: Oxford University Press, in 2001.

<sup>2</sup> "[Indian Subcontinent](#)" Encyclopedia of Modern Asia. Macmillan Reference USA (Gale Group), 2006.

<sup>3</sup> According to many traditions of the Prophet Muhammad (PBUH), the Prophet Adam (PBUH) landed in India. He was the first man to live in India. Therefore, Muslims consider them as true successor of this land. See 'Our Land India and Its virtues' by Maulana Husain Ahmad Madni.

to the first recognized Indian civilization; the Indus civilization(2500-1700 BC).

It is said that the above civilization arose in the Valley of Indus River about 2500 BC. After a period it got vanished and was left forgotten until 1920s, when it was rediscovered and rewritten.<sup>1</sup> The people there raised cattle, goats and sheep, spun cotton and traded with other nations like Iraq and developed towns such as [Mohenjo-Daro](#) and [Harappa](#).

The second millennium BC was witness to the migration of the Aryan tribes from the North West frontier into the subcontinent after 1500 BC. These tribes gradually merged with their antecedent cultures to give birth to a new milieu. They flourished along the Ganga and Yamuna Rivers. Slowly a more ordered and settled society evolved. Tribes became kingdoms, and in turn it shaped the whole of northern India into a civilized land by 500 BC. It was the time when Buddha was born (483 BC), who had changed the course of history by exercising deep rooted-consequences on both Indian society and Hinduism.

In 322 BC, Chandar Gupta Maurya founded the first dynasty in Indian history. The Mauryan dynasty reached its climax in the period of Ashoka (269-232 BC). Maurya a cruel king converted to Buddhism, but the authoritarian rule and severe punishments for wrong doers were continued in his kingdom. After a certain period, Kushan Empire flourished and enjoyed the paramount supremacy under the king Kanishka. In this period North India was changed into a better and prosperous region.

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<sup>1</sup> Pandit Jawahar Lal Nehru has mentioned in his discovery that the first Indian history was written about Kashmir and it was as late as twelfth century. (Fakhar). For more details see Communalism and the writing of Ancient Indian History by Romila Thapar pbu. People's Publishing House, New Delhi in 1999.



Then Gupta Dynasty, founded by Maurya Gupta, unified the north of India. During the reign of this dynasty India had discovered the new heights in administration. Earlier it was comprised of independent chiefdom regions with fluid boundaries. It can be said a golden age of ancient India. The [Vedas](#), the oldest scriptures of Hinduism, were composed during this period. Mathematics, astronomy, medicine and literature flourished. The [caste system](#), which created a hierarchy of priests, warriors, and free peasants, arose during this period.

Harsh Vardhana (606-647) has earned name and fame in Indian history by carving out a powerful empire in Northern India. After his death, no one is there to hold it together and dramatically it broke up. In the 9<sup>th</sup> century, the Cholas arose in Southern India.<sup>1</sup>

In a nut shell, India the land of epics, such as the Ramayana and the Mahabharata, and the birth place of many legends like Ram, Krishna and Buddha, and home of many old civilization and dynasties, could not become a unit under one umbrella, till the Muslims arrived. It is undeniable fact that the Mughal Empire during the Emperor Aurangzeb's reign first time has covered the whole Indian sub-continent, stretching from Kashmir in the north to Jinji in the south, from the Hindukush in the west to Chittagong in the east, by ruling over 4.5 million square kilometers.<sup>2</sup>

### **Arrival of Muslims**

Though the fragrance of Islam, was smelt in India, with the very inception of Islam in Mecca (in 610) but its shining rays fell upon it with the victories of the Ummayyad Commander Muhammad Bin Qasim in 711. A good number of

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<sup>1</sup> For details see NCERT book on Ancient India.

<sup>2</sup> See 'Aurangzeb' on internet.

Hindus converted to Islam owing to the Muslim army's nice behaviours and their rational teachings. Thus, the Islamic seeds were sown into Indian soil in the beginning of 8<sup>th</sup> century. Then after an interval Mahmud Gaznawi (971-1030) launched repeated attacks on it and paved the way for Turks to create a powerful Muslim state; the Delhi Sultanate. After them, came the Mughat dynasty; the golden period of Indian history, when India witnessed unsurpassed progress in the field of education, economy, administration and of course in architecture.<sup>1</sup>

Once Muslims came to India and established their political base, they settled down here and they accepted it as their home as did the Prophet Muhammad himself when he migrated to Medina he began loving it and breathed his last there. Not only they have chosen it as their homeland but rather they have given every kind of sacrifices to save their motherland, to beautify it, to consolidate its social fabric, to strengthen its political, administrative and judicial systems. They haven't come here with the lust of power or greed of its wealth. They have ruled over Indian sub-continent for a very long period but not like a foreign power that came to plunder the country and to empty its vessel. Only the role they have played in this age old country was to fill it with beautiful and appropriate colours. They have uplifted their social status, strengthened its economy,<sup>2</sup> unified its territories into one great India, made it a centre of knowledge and gifted it the beauty of the Taj Mahal, the majestic of the Red Fort, the gem studded Peacock Throne and the lone Kohinoor Diamond etc. All the credit goes to them to shape the country in a fashion and to

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<sup>1</sup> See Bazm-e-Taimoriya by Sabahuddin Abdurrahman. Pub. Darul Musannifeen, Azamgarh.

<sup>2</sup> In 1757 when British captured the Bengal, India's share was 40% in world GDP, which was in 1857, after hundred years of British rule, reduced to 25% due to its plundering of Indian wealth. Today our share in world GDP is below 3%. Who is the responsible for this steep decline and to whom the credit goes for the high GDP of 1757.

convert it into a golden bird. It is an irony that some Indian wants to remove this very important chapter of its history and is trying to introduce the country without showing its glowing face.

### **European Penetration**

The European nations encouraged by the fall of Spain in 1492, massacred the Muslims and virtually they have wiped out them from the surface of Spain. Buoyed by the great success, they began to realize their long awaited dream of unfurling the Christian flags all over the world, becoming true. It is the same desire when Pope Alexander 6<sup>th</sup> had drawn a line on the globe, dividing the world into two parts, he gave the western parts to Spain for their quest to conquer and the eastern parts to Portugal to occupy as far as it could.<sup>1</sup>

The first Portuguese Vasco De Gama reached to Calicut in 1498 and after him the foreigners poured into Indian subcontinent in the guise of merchants in order to establish their rule here. In 1595 Dutch landed into India and after a while Portuguese and Dutch became rivals. With the passage of time their rivalry intensified to such extent which led them to engage into many pitched war in which Dutch were winner.<sup>2</sup> Then came the French who have established a French East India Company in 1664 to trade with India and they opened many factories in different parts of the country but soon they came into conflict with English traders and eventually they had to bow down their head in front of the growing power of the East India Company. To sum up all European power entered into India under the banner of trading companies but their aim was to capture over its throne and then to loot the country at their will. In this race of imperialism English appeared the fastest, the fittest and the cleverest.

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<sup>1</sup> Indian History (For Intermediate) Volume 3, pg. 257.

<sup>2</sup> Ibid, vol. 3, page no 262.

### **East India Company**

East India Company was formed in 1599 in England and it got the authority to trade in the East from Queen Elizabeth in December 1600. Later on, it succeeded in getting the royal permission to open factories in the Mughal Empire. The company has been working on the prescribed line of trading and stretching its control over the nearby territories. Soon it became stronger enough to declare war against the mightiest Mughal emperor Aurangzeb in 1686. Bipan Chandra writes:

“The English had seriously misjudged the situation and underestimated Mughal strength. The Mughal Empire under Aurangzeb was even now more than a match for the petty forces of the East India Company. The war ended disastrously for them. They were driven out of their factories in Bengal.”<sup>1</sup>

After losing the ground, they approached to the Mughal emperor accepting the ill crimes and follies they have committed and requested for his pardon. The Mughal emperor readily forgave their childish activity and at that time when Mughal dynasty was on its zenith, it does not seem that this small group of foreign traders would one day pose a serious threat and would be able to rule over this huge country from 6000 miles away.

The officials in charge of company were busy to make flourish their business on one hand and on the other were trying ceaselessly to obtain some more power and privileges from the later Mughal emperors. After Aurangzeb’s death they got the chance to stretch their hands to far-off places and to strengthen their military bases in the name of their safety and security, given the weakness of succeeding emperors.

Nawab Murshid Quli Khan and Alivardi Khan prevented them to do the things on their own but when the

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 59.

Bengal's seat was vacated of such power full Nawabs, East India Company tried hard to capture over it. They hatched intrigue and treachery with the leading personalities of Nawab Sirajuddaula's court and army and then left no way for Nawab but to fight. It was the battle which has changed the course of Indian history and it was virtually fought on the field of Plassey on June 23, 1757, in which Nawab was defeated by his own army and commander.<sup>1</sup> They cheated and betrayed their master and their country. Eventually, Nawab was captured and put to death and Mir Jafar, the traitor was given the throne of Bengal as a reward.

### **Ulama and European Power**

There are very few issues on which all schools of Islamic jurisprudence i.e. Hanafi, Maleki, Shafei, Hanbali and Ahl-e-Hadith, are fully agreed upon. One of them is that if any Islamic country was attacked upon or captured, then it becomes obligatory for every Muslims to wage Jihad. In such a situation that region becomes the land of war. It means the inhabitants, who are professing Islam have only two ways; either migrate from that territory or try their best to do away them.<sup>2</sup>

During this period i.e. from 1498 to 1757, when European Traders-cum-Invaders were coming and searching the desired avenues to boost up their trade with the East, they were treating with Indian peoples as subordinates rather like an enemy. They do not hesitate to oppress them, to cause harm to them, or even to fight them. The Ulama have read their bad intention as early as these trading companies settled here. So they issued several times religious decrees of Jihad to drive them out. Not only that but they have fought tooth & nail and tried all the possible means to get rid of them.<sup>3</sup>

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 67.

<sup>2</sup> Faisal Ahmad Nadwi: Tahreek-e-Azadi Mein Ulema Ka Kirdar, p. 235.

<sup>3</sup> Ibid, p. 115-143.

In this regard, Shaikh Mujaddid Alf Thani (RA) (1564-1625) played very important role. He is the first Indian who apprehended this danger and gauged its gravity. He was noted to say that “One who considers himself better than Kafir Firang (Europeans) one is denied the recognition of Allah.”<sup>1</sup>

In the explanation of the above statement, Sayyad Muhammad Mian writes that “It has been a principle of the pious people of Allah that we should to be suspicious about ourselves and think well about others. In the above statement, Mujaddid (RA) explains this very principle that a godly and Allah-knowing person should keep suspicion about himself to an extent that he should not consider himself better than any person even than the Kafir Firang (the English). One can never get Allah’s recognition until he crushes the self-gratifying bigotry.”

He further says that “Hadhrat Mujaddid wrote these words in his own style but it indicates that the worst people are Kafir Firang and they are so popularly known to be worse that they are mentioned as example. As a brave is called lion and a generous is called ‘Hatim’ likewise if you want to say anyone worst kafir then it is enough to call him Kafir Firang.”<sup>2</sup>

Not only Mujaddid Alf Thani (RA) but a good number of other Ulama has also felt the pain of the Indians, who were being oppressed on the hands of these so-called European traders in the very beginning of latter’s settlements on Indian soil. They raised their voices against these oppressors; even they fought them in a pursuit to expel them or to weaken them to the extent that they could not dare to inflict harm upon them.<sup>3</sup>

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<sup>1</sup> Letter of Mujaddid Alf Thani, p. 305. Pub. Nawal Kishore, Lucknow.

<sup>2</sup> Sayyad Muhammad Mian: Silk Letter Movement, p. 29-30.

<sup>3</sup>For details: See Tuhfatul Mujahedeen by Shaikh Zainuddin Malibari.

After all, these endeavours of Indian Ulama are of great importance but I do not think these early efforts of Ulama to be highlighted as a war for freedom because they haven't occupied Indian land yet. They neither were the master nor were the Indians their slaves. So these efforts should be mentioned and discussed as they had kept the Europeans away for a long period as well as they indicate to the section of the society which was more alert about the safety of the country and its people. They always think that country not fall prey to any foreign power's hand.

### **Shah Waliullah Dehlawi and British Occupation**

Shah Waliullah Dehlawi(1703-1762), a second to none Islamic scholar in his age, a dynamic personality, a man whose words and actions fit into each other like a glove on the hand, no one could reach to his grand stature among Indian Ulama. He was born at a time when Aurangzeb was sitting in the Red Fort but after his death Mughal Empire witnessed a steep decline and fell down crumbling. He saw with his naked eyes 10 kings on the throne of Delhi being crowned and dethroned.<sup>1</sup> He was very anxious about the political anarchy in Delhi. Every passing day was accompanied by some bad news or evils. Therefore, he decided to take the responsibility on his own shoulder. He wants to wake the masses out of their stupor and static and make them dynamic by reviving the Islamic spirit in them. For this purpose he prepared a team of Ulama who can take the responsibility of preaching the Islamic teachings among the people as well as open schools to educate the new generations.

23 June 1757 is the day when fell the long and very dark night of imperial gloom, plunder and exploitation on Indian subcontinent which lasted till 1947. The defeat on the field of Plessey has an immense importance because it opened

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<sup>1</sup> For detail See Medieval history of India.

the door for British power to rule over Bengal and eventually over the whole of India. The Company has started draining the wealth of the province by pressurizing the puppet Nawab.<sup>1</sup>

It is quite obvious that the humiliating defeat against the English forces on the field of Plessey has casted a very deep impact on the personality of Shah Waliullah Dehlawi, who was till now busy in guiding the community in educational and social spheres, now started sensing the ever and swift growing dangers on Islamic empire. But the Maratha and Sikh power, which were nearer to Delhi; the capital of Mughal Empire, were time and again attacking, humiliating and occupying the Mughal territories. So it was necessary to check their power first, to push out the foreigners from India.

Keeping this purpose, he wrote many letters to Najeebuddaula, a very influential personality in Delhi. During 1761 to 1770 the political affairs of Delhi were revolving around him and he was discharging all responsibilities of Delhi on his own.<sup>2</sup> Having possessed all great qualities, he had enjoyed Shah Waliullah's special trust and care. Shah provoked him to champion the cause of Mughal Empire and to do away with the Maratha power.

Shah Waliullah maintained a good contact with the ruler of Afghanistan Ahmad Shah Abdali. He wrote to him a series of letters telling him all the stories of Maratha's oppressions and that they are posing a threat to the decaying Mughal Empire. Shah has persuaded Abdali to come to India to rescue the Muslims from Maratha's tyranny and plunder and to revive the declining Mughal Empire.<sup>3</sup>

As a result Abdali came to India. He was well-acquainted of India's geographical and political conditions. He met with the Maratha army in the field of Panipat and inflicted a crushing defeat on January 14, 1761 in which Maratha army was completely routed. Jadu Nath Sarkar said that "There was

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 67-70.

<sup>2</sup> Khaleeq Ahmad Nizami: Political letters of Shah Waliullah, p. 231.

<sup>3</sup> Shah Waliullah ke Siyasi Maktubaat, Maktoob Dom, p. 11-12.



not a house in Maharashtra that had not to mourn the loss of a member and several houses their very heads. An entire generation was cut off at one stroke.”<sup>1</sup>

Pandit Jawahar Lal Nehru writes that “The flower of the Maratha forces perished in this disaster and for a while, their dreams of empire faded away.”<sup>2</sup>

We have no reason not to believe that it was the last well planned attempt to strengthen the Mughal empire and if it had a little power and poise then it could revive and consolidate its control over India once again for a few centuries but it was vain to expect from an aged person to play the part of a youth. The real benefit of the battle of Panipat was taken by the English.<sup>3</sup> It did not decide who was to rule India but rather who was not.<sup>4</sup>

After registering the victory over Maratha, Ahmad Shah Abdali invited the Mughal emperor Shah Alam 2<sup>nd</sup> to Delhi to take the rein in his hands and run the government but he didn't come. Shah Waliullah's plan worked out quite successfully, now it was the time of the Jat and the Sikh to be uprooted and then the final step against the British to be taken in order to establish a peaceful Islamic estate where no harm caused to anyone and justice prevailed in the empire and people lived happily.<sup>5</sup> According to Shah Waliullah's plan Abdali came again in 1762 to prevent the Sikh oppressions.

Shah Waliullah is the first Indian who has sensed the fate of Indian people. He has spread his men all over India and tried all possible means to save the country from anarchy and slavery. He was keeping the view that India has now become a land of war though he never expressed it. It is the view that he chalked out his consolidated plan to get rid of all bad systems and corrupt powers. He started the execution of his plan from

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<sup>1</sup> Jadu Nath Sarkar: Fall of the Mughal Empire, vol. 2, p.212.

<sup>2</sup> Jawaharlal Nehru: The discovery of india. p. 297.

<sup>3</sup> Khaleeq Nizami: the political letters of Shah Waliullah, p.45.

<sup>4</sup> Bipan Chandra: History of modern India, p. 39.

<sup>5</sup> Faisal Ahmad Bhatkali: Tahreek Azadi Main Ulma ka kirdar, p159.

the most dangerous Maratha power and then the Sikh power and in the last the English occupations, because at the moment Delhi was not under the Company rule. Indeed Shah Waliullah is one of those distinguished leaders who had led the unceasingly fights against the British government.<sup>1</sup>

### **Bengal at the mercy of the Company**

In Bengal, English compelled Mir Jafar in 1760 to vacate the higher seat in favour of his son-in-law Mir Qasim. Mir Qasim was a strong, efficient and capable ruler. He can't remain a mere tool in the hands of Whites. He determined to free the country and to check the ever growing power of the Company but it was not possible for two masters to exist in one region i.e. Bengal.

In 1763 Mir Qasim had to flee to Awadh where he formed an alliance with the Nawab of Awadh Shujauddaula and Mughal emperor Shah Alam 2<sup>nd</sup> and they met at Buxar on October 22, 1764 but only for another crushing defeat.<sup>2</sup> Now the mastery of the Company was established in Bengal, Bihar, Orisa and Awadh. Bengal was at the mercy of the British and within the days they made it as Clive said "a scene of anarchy, confusion, bribery, corruption and extortion". In addition to those persecutions, Bengal had to suffer in 1770, one of the most terrible famines known in human history and millions of people fell victim to its ravages. Bengal was completely routed up.<sup>3</sup>

### **Hafiz Rahmat Khan's Effort**

Hafiz Rahmat Khan has an intimate relation with Shah Waliullah Dehlawi. He was one of the distinguished Rohila leaders who had participated in the battle of Panipat against Maratha. He was a staunch enemy of the British. In 1764 he sent a huge army under his son Inayat Khan to help Nawab Shujauddaula to fight the British in Patna. The defeat at Bexar

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<sup>1</sup> P.C. Joshi: 1857 Revolution, p. 88.

<sup>2</sup> Bipan Chandra: History of Modern India, p. 70.

<sup>3</sup> Jawahar Lal Nehru: The Discovery of India, p. 2-3.

was a big blow on him but he cannot tolerate the insults of being a puppet of the English. Therefore, he planned to take the help from Ahmad Shah Abdali and with his military support, try to expel the English out.<sup>1</sup>

I do not have enough data to judge that Ahmad Shah Abdali came in 1767 on the invitation of Hafiz Rahmat Ali but I think so because his enmity against the Whites knew no bound. Likewise, his intimate relation with Shah Waliullah and Ahmad Abdali needs no proof. He had not but to invite Shah Abdali for driving out the English from Bengal as did his mentor Shah Waliullah Dehlawi earlier. The Company sent an army to Allahabad to check him in Awadh.<sup>2</sup>

Seeing his activities, the English officials decided to remove this obstacle of their way. They left for him no way but to come out for a decisive battle. Before the war began, some people of his own army approached him to prepare him to surrender before the mighty English army. Hafiz Rahmat replied that “The martyrdom is my intense desire. When again I will find such a beautiful chance to die for the sake of my country.”

In 1774 when the two clashed, his army could not withstand against the English army and got shattered in the face of canons but he was fighting till he martyred. It happened in 1774. What a brave death for India.<sup>3</sup> With his martyrdom, Rohilkhand was captured by the English army and they allowed such cruelties and oppressions that millions of people had to leave their homes and to take shelter in the forests.

### **Shah Abdul Aziz Dehlawi (1746-1824)**

Shah Abdul Aziz was 11 years old when the Muslim army had lost the battle at Plessey. This defeat undoubtedly casted a deep impact on his personality. In his childhood, he saw his father Shah Waliullah toiling day in day out to save the

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<sup>1</sup> Akhbar-ul-Sanadeed, vol. 1, p. 473.

<sup>2</sup> Khaleeq Nizami: The political letters of Shah Waliullah, p. 230.

<sup>3</sup> Faisal Bhatkali: Tahreek-e-Azadi Men Ulama Ka Kirdar, p 171.

Mughal Empire which was on the verge of wane. His father began to believe that India has become the land of infidels. Thus, he had grown up with a sense of Islamic revivalism. After the sad demise of his father in 1762 he had to shoulder all educational, social, political responsibilities as well as the responsibility to safeguard the nation from the foreign power. He had to guide the movement of his father to the desired end.<sup>1</sup>

As per his father's programme, he tried to enlarge the area of his activity in order to break the shackles of corrupt systems. He spread a large number of Ulama in all parts of India to propagate his cause in tune with consolidation of the movement. He was guiding them very stealthily. Their work was to basically teach them Islamic education to awake them up from long slumber and to arouse the Islamic spirit to defend their homeland as well as to provoke the regional powers and their rulers to cause harm to the foreign power as far as they could. They expressed their views about the English and tried to sow the seed of hatred into the heart of the masses.<sup>2</sup>

He started to deliver two sermons every week to reach to the common people and soon he made the people aware of subsequent happenings and slowly his students reached every nook and corner of India. He also established centers almost in every city and town. By this way the raw materials and basic preparations were ready to kick start a big movement.<sup>3</sup>

### **Haider Ali of Mysore**

In the south, where the Company set out to embark on the new territorial expansions after consolidating its control over Bengal and taking the vast resources of Indian trade and territories fully under its hegemony. To satisfy its

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<sup>1</sup> Shah Waliullah aur unki siyasi Tahreek, p.56.

<sup>2</sup> Faisal Bhatkali, p. 238.

<sup>3</sup> Ulama Maidan-e-Siyasat Mein, p. 167-169.

unsurpassable greed, the Company joined the Nizam of Hyderabad in 1766 to fight against Hyder Ali, the ruler of Mysore, but they were forced to sign a peace treaty on his terms. Then in 1780 the war again started but Hyder Ali with his ample courage and heroism soon occupied almost the whole of the Carnatic.

On the other hand Shah Abdul Aziz of Delhi was busy in spreading his people to all corners of India and was very attentive to every political change that took place in that era. He might be hopeful with the good tide of Hyder Ali's coronation as the new ruler of Mysore in 1761. His military capability came to fore in the battle of 1767-69 against the English while defending his Khudadad Sultanate as well as his intense enmity and unlimited hatred against the Whites. In the beginning of eighties, the heroic songs of Hyder Ali and his son Tipu Sultan's bravery were being sung in almost whole of the country and they were only the hope of Muslim community after the humiliating defeat at Plessey and Bexar.<sup>1</sup>

In Hyder Ali and his capable son, Shah Abdul Aziz might realize his dream of putting the English rule to an end, seemed to be true. Therefore, he asked Shah Abu Saeed Raibrailwi; the most notable caliph of his father and the maternal grandfather of Sayyad Ahmad Shaheed, to stay in Madras in his way back to home from Haj in 1774 given the propagation of his mission. As per the programme Shah Abu Saeed stayed with his capable son Maulana Abullais Raibrailwi for a period in Khudada estate, where he came into the contact of thousands of people, who took the oath of allegiance on his hand.<sup>2</sup>

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<sup>1</sup> For details See Tareekh-e-Saltanat Khudadad.

<sup>2</sup> Ilyas Nadwi: Seerat Sultan Tipu Shaheed, p. 474.

Shah Abullais Raibrailwi; the maternal uncle of Sayyad Ahmad Shaheed, had an intimate relation with Shah Abdul Azeez, had settled in Khudadad estate. Tipu Sultan and his family also took an oath of Be'at on his hand. He has been in Khudadad estate since 1774 till he died in 1794 and buried in Mangalore.<sup>1</sup>

### **Tipu Sultan's coronation**

The Company managed to sign a treaty with the Maratha and succeeded in preventing the Nizams to join Hyder Ali. It defeated Hyder Ali in 1781 and saved Madras. In 1782 Hyder Ali breathed his last but his capable son Tipu Sultan carried on the war against the Company and forced them to sign a treaty in 1784.

Tipu Sultan was reported to declare in his first speech that it is my duty to continue Jihad for the freedom and safety of the country until my last breath. Thousands of people may die for the sake of the country but the feelings of patriotism can't be faded away. O' my beloved India, my love and my heart are for you. My life and my existence are for you. My blood and my soul are for you.<sup>2</sup>

Tipu Sultan thoroughly disliked the English and was trying all possible means to expel them out. He apprehended that they are enslaving the country and humiliating the Indians. He tried his best to win over the Maratha and the Nizam but failed. Mughal emperor Shah Alam 2<sup>nd</sup> was also consulted. No estate either big or small, where the appeal of Tipu Sultan to get united to drive out the foreigners from the country, has not reached.<sup>3</sup> On the other hand, he sent many delegations to other countries like Turkey, Iran, Oman, Yemen and France during

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<sup>1</sup> Waqa-e-Muhammadi, p. 899, Al-Elam, vol. 7, p. 24.

<sup>2</sup> Qaiser Mustafa: Sher-e-Messore. P.4.

<sup>3</sup> Sultan-e-Jamhoor, p.66.

1784 to 1789 but of no avail. The Company has not left for him any way to get a tie up with any other foreign power against it. Tipu Sultan is the first person who chanted “India is for Indians” a very popular slogan of the freedom movement.<sup>1</sup>

### **Tipu Sultan’s Declaration of Jihad**

He issued a declaration of Jihad on 3<sup>rd</sup> May in 1786 against the Company rule to arouse the masses and to prepare them to fight against this foreign power. He had mentioned almost all the related verses of the Holy Quran to appeal the people.<sup>2</sup> It was circulated and distributed on a very large scale among the inhabitants of Mysore estate and out in the whole Indian territories.

The bond of Be’at is suffice to say that the declaration of Jihad from Tipu Sultan in 1786 had not been published without consultation with Shah Abullais. Though for want of proof we cannot say that Shah Abdul Azeez had any role in it but his letters to his close associates have an indication that he was expressing that India has become a land of war much before 1789.<sup>3</sup>

We cannot gauge Shah Abullais’s impact today but the stay of twenty long years of a person, who came on a mission, surely will have a deep-rooted impact and we noticed these changes from the ruler to the general public of that region. Seeing the very nature of Tipu Sultan, no one can deny that these two personalities have a great impact on him and they have shaped him as Shah Waliullah wants to shape a man to play such a role in fighting the all bad elements. No doubt in Tipu Sultan’s personality reflects the very nature of Shah Waliullah Dehlawi.<sup>4</sup>

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<sup>1</sup> Tareekh Saltanat-e-Khudadad, p14.

<sup>2</sup> Faisal Bhatkali: Tahreek Azadi Men Ulma Ka Kirdar, p.228-231.

<sup>3</sup> Mahmood Barkati: Shah Waliullah aur unka Khandan, p. 114.

<sup>4</sup> Faisal Bhatkali, p. 226-227.

In his effort to weaken the English economically, Tipu Sultan had boycotted their materials and imposed a ban on their commodities being bought and sold in his domain. Even he was reluctant to use the European medicines. He wrote a letter to the Imam of Masqat not to sign any business deal with English traders.<sup>1</sup>

The Company was keeping an eye on Tipu Sultan's activities. It feared any delay in removing its chief obstacle, can cause an irreparable loss. So it waged the war again in 1789 to uproot its most formidable rival and it succeeded in inflicting a defeat upon Tipu Sultan in 1792. This defeat caused a big damage to the Mysore estate and Tipu has to cede half of his territory to the Company and its allies.<sup>2</sup>

Tipu Sultan did not lose his courage and the flame of his hope to free the country was still glowing. He tried his utmost to snatch the country back from the British clutches. He reorganized his own army and worked hard to consolidate the economy in order to repair the damage. Once again he sent delegations to Iran, Afghanistan and France. Meanwhile the historical revolution in France has brought the flag-bearer of democracy and equality Napoleon Bonaparte to the throne. Tipu Sultan sent his ambassadors to him, who got a good response. Napoleon who was a staunch enemy of the English, wrote a letter to the Sultan that it is my and my army's desire to free you from the British claw.<sup>3</sup>

Zaman Shah, the ruler of Afghanistan has left Kabul with 33 thousands soldiers on the invitation of Tipu Sultan. As the news reached to the English government it provoked the Iranian ruler to attack on Afghanistan. Their ploy met success since Zaman Shah had to return to save his own country.<sup>4</sup> On

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<sup>1</sup> Ibid, p. 211.

<sup>2</sup> Bipan Chandra: History of Modern India, p. 74.

<sup>3</sup> Tareekh Saltanat-e-Khudadad, p.415.

<sup>4</sup> Tareekh-e-Tipu Sultan, p. 408.



the other hand the Company kept bribing the commanders of Tipu's army and securing the favour of Nizam and Maratha and then the English army stealthily entered into Mysore and proceeded towards Seringapatam. Tipu Sultan refused to beg for peace and said "one day of a lion's life is better than hundred years of a jackal." He preferred to fight single handedly till he met a hero's end on 4<sup>th</sup> May 1799. When General Harris was told about the heroic death of Tipu Sultan, he exalted: Today India is ours.<sup>1</sup>

Tipu Sultan was a great scholar of Islamic and modern studies, who was well versed in Quran, Hadith, Islamic Jurisprudence, History, Philosophy, Reasoning, Science, Medical Science, Music, Sufism, Astronomy and Calligraphy. Under his supervision 45 books were written on a range of topics.<sup>2</sup> He knows Arabic, Persian, Kannar, Urdu, English and French. He was one of the great generals of his age. Apart from the stories of his heroism he was well educated and was indeed a lover of education.<sup>3</sup> He gathered a galaxy of Ulama and Scholars in his court. Some Ulama were invited from far off places.

### **Shah Abdul Azeez's Decree**

In Delhi, Shah Abdul Azeez was enjoying an enormous popularity among the masses and he began openly raising the finger of objections on the British follies, oppressions and cruelties. Once he declared that the country can exist with infidelity but not with tyranny.<sup>4</sup> He said I see the British, who are now the owner of the wealth, have caused the huge

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<sup>1</sup> Tareekh-e-Saltant-e-Khudadad, p.350.

<sup>2</sup> Maulana Ilyas Nadwi: Tipu Sultan Shaheed, p. 477.

<sup>3</sup> Tareekh Tipu Sultan, p.516.

<sup>4</sup> Malfoozat Shah Abdul Azeez, p. 40.

destructions between Delhi and Kabul.<sup>1</sup> With the expansions of British power, he hardened his voice against them and he issued his decree against the services under the British.<sup>2</sup> He disliked the English and thought their association very dangerous to the people.

Though a secret movement does not leave any solid proof behind it but we have some clue to say that Shah Abu Saeed Raibarailwi and his son Shah Abullais settled in Madrass in 1773 on the very mission of Shah Abdul Aziz and they have undoubtedly played a major role in Tipu Sultan's policies and it is not odd to say that Tipu Sultan's declaration of Jihad against English in 1786 would have not been without consulting them because his family was their domicile. Shah Abullais has breathed his last in 1794 in Mangalore.<sup>3</sup>

I think after this declaration which was distributed on a very large scale among Indians, Shah Abdul Aziz started expressing the very thought among his close associates. The subsequent situations of Delhi were not allowing to openly speaking against British. He had mentioned in a letter to Maulwi Abdurrahman Khan Rampori that India is a land of war and in this letter he conveyed the regards of his younger brother Shah Abdul Ghani who was died in April 1789. So it is suffice to say that Shah Abdul Aziz has been professing this opinion before 1789.<sup>4</sup> With the existence of Tipu Sultan, he didn't feel any necessity to declare it but his death in 1799 has shattered his all dreams to expel the English. And when the Company announced in Delhi in 1803 that "the people are of God, the country is of the Emperor but the order is of the

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<sup>1</sup> Abul Hasan Ali Nadwi: Tareekh-e-Dawat wa Azeemat, vol. 5, p.367.

<sup>2</sup> Fatawa Azeezi, vol.1 p.86.

<sup>3</sup> Nuzhatul Khawatir, vol.7, p.23-24.

<sup>4</sup> Faisal Ahmad Bhatkali: p. 254.

Company of Bahadur”, it came as a shock for Shah Abdul Aziz and now he could not resist himself to be a mere spectator and he declared his popular decree<sup>1</sup> that India has become the land of war to provoke the people for Indian independence.<sup>2</sup>

After this decree, the decrees of other eminent Ulama of the time have kept coming on an interval to keep alive the poise and hatred against the British power. They were basically from the Shah Abdul Aziz’s associates, students and relatives, who have been the part and parcel of his great mission. Among them were Shah Rafiuddin, younger brother of Shah Abdul Aziz, Qazi Sanauallah Panipati; a close friend of Shah Abdul Aziz, Sayyad Ahmad Shaheed; the domicile of Shah Abdul Aziz, Shah Ismaeel Shaheed; his relative and domicile, Maulana Abdul Hai Budhanwi; the son in law of Shah Abdul Aziz, Shah Muhammad Ishaq Dehlawi; grandson of Shah Abdul Aziz, Mufti Ilahi Bakhsh Kandhlwi; a student of Shah Abdul Aziz, Maulana Abul Hasan Kandhelwi; Khalifa of Shah Abdul Aziz, Mufti Sharfuddin Rampuri; a close associate of Shah Abdul Aziz and Maulana Karamat Ali Jaunpuri; Khalifa of Sayyad Ahmad Shaheed etc.<sup>3</sup>

It is very sad that this edict was not given the due respect and place in Indian freedom movement though it was issued from a giant personality, who was the manager of Madarsa Raheemia at Delhi as well as he was running a big movement whose members were firmly grounded in every corners of the country. By any mean it was not less than a resolution to wage war to free India. Because it made a duty of every Muslim power in India either they migrate from India or try to establish own new Islamic empire by fighting the enemies. In such conditions it was a must on every Muslim individual to spend all his power to end British monopoly.<sup>4</sup>

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<sup>1</sup> Fatawa Azezi, vol.1, p.16-17.

<sup>2</sup> Husain Ahmad Madni,; Naqsh-e-Hayat, vol. 2, p. 3-4.

<sup>3</sup> For details see Tahreek Azadi Mein Ulma ka Kirdar, p. 265-307.

<sup>4</sup> Shah Waliullah aur unki Siyasi Tahreek, p.72.

It had a deep impact on the Muslims. They began to plan to cause harm what so ever to the British and to disturb them and even to break the law of the land as well as they ended their age-old enmity with the Maratha and joined their army to fight against the British.<sup>1</sup>

Shah Abdul Aziz's hope was still alive. He contacted Nawab Ameer Khan, a great Rohila leader and commander who was fighting the English and was a good follower of Islam. He wrote to him many letters to prepare him for a big mission.<sup>2</sup> Soon he convinced that his mission requires a more live person who was abiding by Islamic principles and can erect an Islamic estate and revive the pious caliphate. Sayyad Ahmad Barailwi was the most suitable person for this cause as he has religious knowledge with great spirituality in tune with good leading ability. Sayyad Barailwi has already learnt the nuances of military attack and war tactics because he has spent almost seven years with Nawab Ameer Khan in fighting against the English.<sup>3</sup>

He was made the Amir of Jihad. It was virtually decided that Shah Abdul Aziz will be at Delhi to continue the mission and Sayyad Ahmad Barailwi along with Maulana Abdul Hai and Maulana Ismaeel to plan how to overpower these corrupt systems and wage unceasing military endeavor to drive out the English.<sup>4</sup> Maulana Husain Ahmad Madni wrote that Shah Abdul Aziz was the founder of the freedom movement of nineteen century which was supported by his family members as well as his students and domiciles and the target of his movement was the real democracy.<sup>5</sup>

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<sup>1</sup> Ulama-e-Hind Ka Shandar Mazi, vol.2, p.83.

<sup>2</sup> Ubaidullah Quddosi: Azadi Ki Tahreekain, p.85.

<sup>3</sup> See for details: Waqa-e-Ahmadi p. 20-85.

<sup>4</sup> Ulama-e-Hind Ka Shandar Mazi, p. 89-90.

<sup>5</sup> Muhammad Adeel Abbasi: Tahreek-e-Khilafat, p. 41.

It is because of these political activities that the differences arose between Shah Abdul Aziz and the Resident of Delhi.<sup>1</sup> Alexander Seton, the Resident of Delhi was opposing Shah Abdul Aziz but he could not cause any harm to him given latter's immense popularity and fame in Delhi. He feared an uprising if any step taken to punish Shah Abdul Aziz on his anti-state activities.

### **Sayyad Ahmad Barailwi's campaign for Jihad**

Sayyad Ahmad Barailwi(1786-1831); the grandson of Shah Abu Saeed Raibrailwi and the notable caliph of Shah Abdul Aziz Dehlawi, had started thinking since his childhood to do Jihad against the infidels.<sup>2</sup> When he became grown up, he came to Delhi to receive the Islamic teachings and to attain the spirituality on the hand of Shah Abdul Aziz and his family members. He came back to Raibrailwi in 1807. It was the time when Shah Abdul Aziz was speaking quite harshly and forcefully against British occupation after having issued his ruling. Naturally it casted the deep imprint on his mind but he was just 21 years old at the time. Five years later he came to Delhi again and stayed few months and then went to join the army of Nawab Ameer Khan in 1812.<sup>3</sup>

It is suffice to draw the conclusion that Sayyad joined Nawab Ameer Khan on the will of his mentor Shah Abdul Aziz because the latter has an intimate relation with Nawab. Sayyad Ahmad enjoyed great influence in his army and soon he became quite expert in war strategy. When Nawab was forced

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<sup>1</sup>Tareekh-e-Mashaekh-e-Chisht, p. 493, pub. Nadwatul Musannifeen Delhi in 1953.

<sup>2</sup> Ghulam Rasool Maher: Sayyad Ahmad Shaheed, vol. 1, p. 59.

<sup>3</sup> Faisal Bhatkali: . P.312.

to sign a treaty with the Company, he tried his utmost to prevent him to do so but when it happened he left Nawab and came back to Delhi in 1818,<sup>1</sup> because it was against the very design of his mentor Shah Abdul Aziz to be tied up with the English, against whom he had issued his famous Fatwa. He wrote a letter to Shah Abdul Aziz that I am leaving for Delhi. The army is devastated. Nawab has sided with the English and there is no need to stay here any longer.<sup>2</sup>

Now it was decided that Sayyad Ahmad Shaheed should come forward to rescue the country from the perpetual slavery and exploits of the Company. It was not an easy task to drive out a very clever and well-educated and trained enemy, who possessed very sophisticated weaponry and was receiving the aids from the Great Britain. Along with all these qualities, they have brought almost whole of India into their ken, ruling directly on some parts and through some puppet rulers on the other parts. They have amassed the Indian wealth in their possession by creating an imbalance on the import and export of Indian goods and establishing their factories and trade centers throughout the country. After all they know how to divide and rule over Indians. With their great diplomacy and dividing policy they kept the Company rule intact and have dominated over all Indian powers.

Keeping all this in mind Sayyad Ahmad Shaheed first tried to get a large men power besides money and weapon power. Therefore, he toured at hurricane speed to propagate his cause and he sent his activists to everywhere and contacted Shah's students and associates, who were spreading over the whole country like twinkling stars in the darkness of the British

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<sup>1</sup> Ghulam Rasool Maher: Sayyad Ahmad Shaheed, vol.1, p.111.

<sup>2</sup> Waqa-e-Ahmadi, p.83-85.

rule. They helped him in making the atmosphere and on their own they aroused the passion of Jihad and hatred against the British by pointing out their atrocities and recruited fighting men and raised funds for his cause.<sup>1</sup>

He wrote hundreds of letters to different Islamic stalwarts and eminent political figures in India, even he tried to make an alliance with the Indian Hindu powers and he wrote some letters to the rulers of Bokhara and Herat as well. After reading his letters, no one can say that his purpose was not to fight the English. The only intention was to uproot the British power and secure the freedom for the nation.<sup>2</sup> An English writer said that Sayyad Ahmad was provoking different neighboring Islamic empires and people to come under his flag, which was raised to revive Islamic estate again and to free the Indian sub-continent from the claw of the British infidels.<sup>3</sup> One English pilgrim, who had toured Afghanistan, Baluchistan and Sarhad in that time, remarked that his purpose was to wipe out the Sikh power and capture Punjab and then stretch his power to India and China.<sup>4</sup>

There is no doubt that Sayyad was waging Jihad against English occupation. Metcalf wrote that the passion of this Jihad in Delhi has increased to the level that a lot of people resigned from the civil and military services of the East India Company and left their houses to participate in it.<sup>5</sup> Sayyad wrote a letter to Maha Raja Ranjeet Sing to gain his support against British power:

“We neither need your country and wealth nor do we want to inflict any harm upon your lives and honours. We do

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<sup>1</sup> Faisal Bhatkali, p. 322-323.

<sup>2</sup> Seerat Sayyad Ahmad Shaheed, p.417-422.

<sup>3</sup> Hindustan Mein Wahabi Tahreek, p.354.

<sup>4</sup> Ghulam Rasool Maher: Sayyad Ahmad Shaheed, vol.1, p.258.

<sup>5</sup> Momin: Shakhsiyat aur Fan, p.23.

not have any desire to fight you. Only we want you to help us and become our companion. We will hand over the country to you after having Jihad against enemies. If this invitation was not accepted then there is no way but to fight.”<sup>1</sup>

The notable freedom fighter Maulana Husain Ahmad Madni wrote that the only purpose of Sayyad Ahmad’s mission was to end the colonial power. Madni concluded that Sayyad Ahmad considered the English as foreigner and he had a firm will to fight them. He considered India his own country and his purpose of Jihad was not to establish his own rule but to save the Hindu and the Muslim from the problem of an alien power because he knows that the Hindu and the Muslim both are equally tortured and oppressed.<sup>2</sup>

Though Sayyad’s design was indeed to expel the English because they were the chief danger but an immediate reason has forced him to start his campaign by checking the growing Sikh power and their tyranny. Since Ranjeet Singh captured the throne of Panjab, he has allowed untold atrocities on Muslim community. He had imposed a ban on calling of Azan and converted a lot of mosques into a cattle yard. Sikh masses on their own were kept killing Muslims and looting and plundering their villages and enslaving their women. So it seemed very urgent to control them first to safeguard Islamic shrines and sacred places as well as women’s honours.<sup>3</sup>

Ranjeet Singh was a puppet under the British with the reason that he signed a peace treaty with them in 1806<sup>4</sup> and

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<sup>1</sup> Sarghuzasht-e-Mujahedeen, p.130.

<sup>2</sup> Husain Ahmad Madni: Naqsh-e-Hayat, Vol. 2, p. 13. Muhammad Adeel Abbasi: Tahreek-e-Khilafat, p.41.

<sup>3</sup> Sayyad Ahmad Shaheed, vol.1, p330-338.

<sup>4</sup> Tareekh-e-Hind Ahd-e-Bartania, p.277.



again in 1817, according to which he accepted to consider the friend and enemy of the English as his own friend and enemy and promised to fight them and to hand over them to the English.<sup>1</sup>

There were many other reasons to make Sarhad the center of this great movement. Sarhad was rather a free and independent and Muslim dominated region and its inhabitants were having ample courage and vigour to wage the war against these strong powers. It is the only place where the Company cannot play its favourite game of bribing and dividing and was a safe heaven to continue such a secret movement. They can get here some help from the neighboring countries in the hours of need as well.<sup>2</sup>

But the tragic end of Syyad Ahmad Shaheed and his companions in the battle of Balakote has shattered all the dreams of Muslim community and Ulama to revive the Islamic empire. Though his surviving companions kept alive his cause and had been running his mission to drive the English till a long period as W. W. Hunter said that he has brought such a religious revolution in India, which has not any example in the past history. This is the revolution that has prevented the spirit of uprisings against the English government to be faded away more than fifty years.<sup>3</sup>

### **Faraidi Movement of Bengal**

Bengal witnessed the worst exploitation of the Company rule and it was converted into a virtual hell, where every kind of cruelty and pillage was allowed on its people. They were crying under the burden of law that was made to

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<sup>1</sup> Munshi Sham Lal Dehlawi: Tareekh-e-Bundel Khand, vol. 3, p.13.

<sup>2</sup> Faisal Bhatkali: Tahreek-e-Azadi Mein Ulema Ka Kirdar, p. 353-358.

<sup>3</sup> Faisal Bhatkali: p. 360.

suck their blood and drain their wealth.<sup>1</sup> In such intolerable, hopeless and helpless conditions, Maulana Haji Shariatullah Faridpuri, a well known scholar who has spent 16 years in Mecca and two years in Jamia Azhar of Cairo to excel in all branches of Islamic studies came to rescue. He started his movement in 1818, but since 1821 he devoted himself thoroughly for this cause.<sup>2</sup>

Though his movement was started with the purification of the faith and practices of Muslim community but went on through them to provoke for Jihad and soon it appealed a big mass in Bengal and in the word of James Tylor he succeeded in his mission and approximately every sixth person of the Muslim population was influenced by his teachings.<sup>3</sup> Poor workers and oppressed farmers were greatly attracted towards his reformatory movement and they were ready to sacrifice even their life for him.<sup>4</sup> Muslim cultivators were being oppressed and tortured by both the English officers and Hindu landlords. Even the Hindu landlords had imposed some extra taxes like Durga Pooja etc and in these follies they were enjoying the backing of the Company.<sup>5</sup>

Haji Shariatullah was nurturing in the bottom of his heart an undying hatred against the English rule and when he saw a huge gathering around him, he announced that India has become a land of war and in such a country Muslims do not have to perform Juma and Eid's prayers.<sup>6</sup> Even he told his devotees not to pay taxes to the landlords. Haji has continued

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<sup>1</sup> Dr. Tara Chand's history of freedom movement, p. 340-342.

<sup>2</sup> Faraidi Movement in Bengal, p. 1-12.

<sup>3</sup> Ibid, p. 12.

<sup>4</sup> Sar Guzasht-e-Mujahedeen, p. 215.

<sup>5</sup> Encyclopedia of Islam, vol. 2, p.783. Bengali Musalmano ki Sad sala Juhd-e-Azadi, p.144.

<sup>6</sup> Faraidi Movement vol.2, p. 67.

all his activities of exerting pressures till he breathed his last in 1840.<sup>1</sup>

After his death, his lone son Maulwi Haji Muhsinuddin Ahmad alias Dudhu Mian has taken the responsibility on his shoulder. He played an important role in consolidation of the mission. He divided Bengal into many areas where he appointed his caliphs to oversee political, social and religious matters as well as he established local courts to settle the dispute among Muslims. He asked Muslims not to go to the British courts.<sup>2</sup> He even announced that the land is of God so there is no need to pay taxes to anyone what so ever. The farmers became his fan.<sup>3</sup> He continued his fight against the English and faced many trials. According to Dampier in 1843 he gathered at least 80 thousands activists around him and it was accepted that the purpose of this movement was to drive away the English from Bengal and to re-establish Islamic empire.<sup>4</sup>

Sensing the danger of his movement, the English government ordered his house arrest as the uprising of 1857 broke out and after a while he was sent to Faridpur jail. He was released in 1859 only after he fell sick. He was died in 1862.<sup>5</sup>

### **Sayyad's Caliphs Endeavours**

It was the impact of Sayyad Ahmad Shaheed's movement that the voices and uprisings against the British rule

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<sup>1</sup> Bengali Musalmano ki Sad Sala Juhd-e-Azadi, p.148.

<sup>2</sup> History of Faraidi Movement, p. 107-113. Ulema Maidan-e-Siyast Mein, p. 217.

<sup>3</sup> Sarghuzasht-e-Mujahedeen, p. 215.

<sup>4</sup> Faraidi Movement, p. 42.

<sup>5</sup> Bangali Musalmano ki Sad sala Juhd-e-Azadi, p. 160.

kept arising in every parts of the country, especially in Bengal, Bihar, Madras, Hyderabad, Punjab, Kerala and Rohilkhand under the patronage of Ulama till 1857. The great effort of 1857 was too an attempt to free the country from the very side, though it enjoyed considerable participations of our Indian brethren in some places.<sup>1</sup>

Sayyad Ahmad Shaheed's movement has influenced almost the whole Indian subcontinent. He tried to reach every nook and corner of the country to arouse the people and wherever he could not reach, he sent his caliphs to propagate his cause. Among his caliphs, the contributions of Maulana Karamat Ali Jaunpuri, Maulana Wilayat Ali Azeemabadi and Maulana Sayyad Ali Rampuri are very distinguished. Karamat Ali was sent to Bengal while Wilayat Ali and Maulana Muhammad Ali Rampuri were deputed to Hyderabad and Madras respectively.<sup>2</sup>

In the wake of the martyrdom of Sayyad Ahmad, his survived companions continued his fight against the Sikhs and in 1849 when Punjab was annexed by the English; they turned to the English power.<sup>3</sup> But the movement was now scanty and emptied of that poise and passion. His Mureeds, companions, devastated Nawabs and likeminded Muslims continued causing disturbances and creating a kind of lawlessness in every parts of the country. In Delhi Mirza Jahangeer, son of Emperor Akbar Shah Thani has murdered the Resident of Delhi Mr. Archie Bold Satan. He was arrested and put in Allahabad's jail where he died.<sup>4</sup> In 1835 Mr. William Fraser, a British officer in Delhi, was killed. In the revenge of this murder, hundreds of

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<sup>1</sup> For details See: Tahreek Azadi Main Ulema Ka Kirdar.

<sup>2</sup> Faisal Bhatkali, p. 461.

<sup>3</sup> For details. See Sarghuzasht-e-Mujahedeen, by Mehar.

<sup>4</sup> Waqiaat-e-Darul Hukoomat Dehli, vol. 1, p. 692.

Mews were killed. Not only that, they even hanged Nawab Shamsuddin and Maulana Abdullah of Ferozpur as well.<sup>1</sup>

Maulana Sayyad Naseeruddin; the grandson of Shah Rafiuddin Dehlawi, was in Delhi during 1830s, raising funds for Sayyad Ahmad Shaheed's movement. After the martyrdom of Sayyad Ahmad, Shaikh Wali Muhammad Phulati was appointed as Amir for a while then Maulana Sayyad Naseerudeen was selected as Amir. He toured extensively to make a group of Mujahedeen. He left Delhi in April 1835 and reached Sindh in 1837.<sup>2</sup> He then went to Afghanistan to help Dost Muhammad Khan, the ruler of Kabul, against the English army. They were appointed to safeguard Ghazni, where his most companions attained martyrdom in the battle with the English in 1839.<sup>3</sup>

#### **Maulana Wilayat Ali and Inayat Ali**

Maulana Wilayat Ali Azeemabadi, one of the notable caliphs of Sayyad Ahmad. He and his brother Maulana Inayat Ali played such a great role in Indian reformative and preaching history that no one can deny it. Both the brothers have a distinguished place in continuing Sayyad Ahmad's mission. After them their family members suffered intolerable difficulties on the hands of the English. They have sacrificed everything for the freedom of the country. Maulana Wilayat Ali was sent to Hyderabad to keep the mission alive.<sup>4</sup> After 1830s happening he went to Azeemabad (Patna) and tried to consolidate the mission. In 1843 he sent more than two thousands Mujahedeen to Sarhad in different groups under his brother Maulana Inayat Ali. He went to Balakot to help Sayyad

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<sup>1</sup> Waqiat-e-Darul Hukoomat Dehli, vol. 1, p. 693.

<sup>2</sup> Sarghuzasht-e-Mujahedeen, p. 137-152.

<sup>3</sup> Hamare Hindustani Musalman, p. 35.

<sup>4</sup> Faisal Bhatkali: Tahreek-e-Azadi Mein Ulma Ka Kirdar, p. 368.

Zamin Shah and then in 1846 he met his brother in Sarhad and was declared Amir.<sup>1</sup> In 1847 they fought a battle against the Company in which they were defeated and captured. Both the brothers were sent to Azeemabad(Patna) and they were fined and confined to their home for two years. After completing these two years he sold secretly his all movable and immovable properties and migrated in 1849 to Sarhad.<sup>2</sup>

The two brothers reached Sathana in 1851. Encouraged by the news of their migration, a lot of people went there to sacrifice their lives. The Company cannot be a mere spectator, so it attacked many times to disperse them but it failed. The two brothers had some differences regarding the attack on the Company but in 1852 Maulana Wilayat Ali was died and Maulana Inayat Ali was appointed the Amir.<sup>3</sup> He kept fighting with the English and inflicting some harm upon them. Therefore, the Company sent a letter to the Mujahedeen that who wants to be in peace, he would be forgiven, even the expenses to reach India will be provided and who will not accept that within one month after receiving this letter will be treated as traitor and would be punished for at least three years of vigorous imprisonment.<sup>4</sup> This proposal was rejected and they continued working as per their plan.

Maulana Muhammad Ali, another caliph of Sayyad Ahmad reached Madras in 1829. He intensively propagated there. His continuous preaching had spread his network in the whole region and it became the centre of Wahabi activity that

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<sup>1</sup> Tazkira-e-Sadiqa, p. 161. Sarghuzasht-e-Mujahedeen, p.2525-256.

<sup>2</sup> Sarghuzasht-e-Mujahedeen, p. 270.

Hindustan Mein Wahabi Tahreek, p. 157.

<sup>3</sup> Sarghuzasht-e-Mujahedeen. Hindustan M

<sup>4</sup> Sarghuzasht-e-Mujahedeen, p. 290.

were regarded the staunchest enemy of British power. He and Wilayat Ali have provoked Mubarizuddaula, brother of Nizam Nasiruddaula of Hyderabad on declaring a war against the English. The English came to know about that earlier and they captured Mubarizuddaula and sentenced life imprisonment against him.<sup>1</sup>

### **Maulana Karamat Ali Jaunpuri**

Maulana Karamat Ali Jaunpuri(1800-1873) a notable caliph of Sayyad Ahmad Shaheed and author of more than 50 books, whom Sayyad Ahmad ordered to go to Bengal in 1824, in order to pave the way for his cause.<sup>2</sup> Dr. A. Rahman wrote that “Karamat Ali travelled through Chittangana, Noakhali, Decca, Faridpur and Barisal to recruit men and to propagate the cause of Jihadis”.<sup>3</sup>

It is not odd to believe that Karamat Ali when reached Bengal on Syayad’s mission, where Haji Shariatullah’s Faraidi group and Titu Mian; another caliph of Sayyad Ahmad Shaheed were already working on the same line, consulted these groups and sought their help.<sup>4</sup> Though it is not proved that Faraidi movement has any contact with Sayyad’s movement but its ideas were the same. The differences developed later on between the two leaders and they were restricted to only some Islamic issues. The grandson of Haji Shariatullah has invited Shaikh Abdul Awwal; the capable son of Karamat Ali to his home for a feast and his mother took the oath of allegiance on his hand.<sup>5</sup>

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<sup>1</sup> Riyasat Hyderabad Men Jadd-o-Juhd-e-Azadi, p. 59-62.

<sup>2</sup> Dr. Abdul Waheed Qasmi: Shaikh Abdul Awwal, p. 59.

<sup>3</sup> British Policy and Bengali Muslim By Dr. A.R. Malik page no 101 published in Decca in 1961

<sup>4</sup> Abul Bashar Jaunpuri: Seerat Abdul Awwal Jaunpuri, p. 122.

<sup>5</sup> Ibid: p. 123.

Meer Nisar Ali alias Titu Mian was a caliph of Sayyad Ahmad Shaheed.<sup>1</sup> He went to Mecca to perform Hajj and stayed there five years. He came back in 1827 and started preaching. He made a good number of Mureed in the northern and eastern districts of Calcutta and started preparing for Jihad.<sup>2</sup> Even he was engaged into many skirmishes with landlords.<sup>3</sup>

His companions were full of poise and vigour. When Mujahedeen captured Peshawar in 1830 he became the leader of formers in Bengal. And in a while there broke up a number of mutinies. He captured Narkal Beria and declared that the English rule has been put to end and started collecting taxes as well.<sup>4</sup> His rule ended in November 1831 after an intense fight in which Titu Mian and his seventy companions got martyred and 350 people were arrested and punished.<sup>5</sup>

Karamat Ali too went to participate in the battle of 1831 but Sayyad Ahmad had returned a number of preachers from the battle field to continue his mission after him. Among them was Maulana Karamat Ali Jaunpuri.<sup>6</sup> After the sad news of his Shaikh's tragic end, he became disappointed but continued his mission positively. He was always an enemy to the English. He also thought India a land of war. It is the reason he expressed his desire to migrate to any Islamic country in 1838.<sup>7</sup>

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<sup>1</sup> Sarghuzasht-e-Mujahedeen, p. 214.

<sup>2</sup> Hunter: Hamare Hindustani Musalman, p. 68.

<sup>3</sup> Abdullah Malik: p. 178.

<sup>4</sup> Bengali Musalmano ki Sad Sala Juhd-e-Azadi, p. 188.

<sup>5</sup> Bengali Musalmano ki Sad Sala Juhd-e-Azadi, p. 190-192.

<sup>6</sup> Jafar Thanetri: Sawaneh-e-Ahmad, p.184,

Mehr: Jamat-e-Mujahedeen, p. 22.

<sup>7</sup> Faisal Bhatkali, p. 293.



## **SECOND CHAPTER**

### **1857; THE FIRST WAR OF INDIAN INDEPENDENCE AND ULAMA**

#### **Political Subjugation**

The English started their long process of first penetrating and then subjecting Indians by consolidating their trades. With the victories at the Plassey and Buxar in 1757 and 1764 respectively they extracted untold wealth from Bengal; the richest province of the time and stretched their control over Bengal, Bihar and Awadh. The officials of the Company did not shy away from piracy and plunder while they were draining Indian wealth at the cost of helpless people. They even indulged in inhuman cruelties and lawlessness.

After controlling over northern India, they proceeded towards south where the growing Khudadaad Empire of Hyder Ali and Tipu Sultan was seemed to be only obstacle in their lust for territory and money, which, in turn, has given a tough resistance during 1767-69, 1780-84, 1790-92 and 1799.<sup>1</sup>

The Governor General Lord Wellesly (1798-1805) worked on the most disastrous method i.e. the Subsidiary Alliance to expand the Company's rule over all parts of India. He exerted huge pressure on every Indian ruler to sign the Subsidiary Alliance, by which an Indian state virtually signed away its independence. It lost the right of self-defense,<sup>2</sup> of maintaining any kind of relations with any other power. It was virtually governed by the British Resident under the name plate of the Indian ruler. This Subsidiary Alliance System was imposed on the Nizam of Hyderabad, the Nawab of Awadh, the

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<sup>1</sup> For details Maulana Ilyas Bhatkali: Seerat Tipu Sultan Shaheed.

<sup>2</sup> Bipan Chandra: History of Modern India, P. 76.

Peshwa of Poona and the emperors of Delhi against their will in 1798, 1801, 1802 and 1803 respectively. By 1818, the entire Indian subcontinent excepting Punjab and Sindh had been brought under British Control. Part of it was ruled directly by the British and the rest by a host of Indian rulers over whom the British exercised paramount power.<sup>1</sup> Amirs of Sindh were brought under Subsidiary Alliance in 1839. Assam and Sindh were annexed in 1838 and 1843 respectively. Punjab was captured in 1846.

With the coming of Lord Dalhousie (1848-56) the policy of annexation was being implemented with undue haste. They have annexed many states including Satara in 1848, Nagpur and Jhansi in 1854 and Awadh in 1856 under this reason or that. Even the titles of the Nawabs of Carnatic and Surat and the Raja of Tanjore were denied. Nana Saheb and the adopted son of Lakhshimi Bai were deprived of their dues and honours. The title of the Mughal emperor was restricted to Bahadur Shah Zafar.<sup>2</sup>

By 1857 the Company had deprived Indians of every kind of political power, whatsoever, and its monopoly was fully established over Indian subcontinent. The rapidly growing interference of the Company in their dominions brought a kind of hatred and rejection in the ruling families, who turned hostile to the British rule and they were readily waiting an occasion to throw the yoke of slavery and bring back their own rule. The annexation of Awadh in 1856 was widely resented in India in general and in Awadh in particular. More specifically it created an atmosphere of rebellion in Awadh and in the Company's army. Dalhousie's action angered the Company's sepoys, 75,000 of whom came only from Awadh.<sup>3</sup>

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<sup>1</sup> Ibid, p. 81.

<sup>2</sup> Bipan Chandra: History of Modern India, pp. 84-85.

<sup>3</sup>Ibid, pp. 142-143.

### **Economic Conditions of India**

In the nineteenth century, India was crying with the adversely and steep decline of the economy. Before the Company rule they were enjoying 40% share in world GDP, by 1857 they were reduced to just 25% of share in world GDP and this production too was being badly exploited by the Company. Their policies had emptied Indian wealth and impoverished its people. Bipan Chandra wrote:

“The chief aim of the British was to enable them to exploit India economically to the maximum advantage of various British interests, ranging from the Company to the Lancashire manufacturers. In 1793 Lord Cornwallis defined two primary objectives for the British government. It must ensure its political safety and it must render the possession of the country as advantageous as possible to the Company and the British nation. At the same time India was to be made to bear the full cost of economic policies of the British in India is, therefore, of prime importance.<sup>1</sup>

They were extracting Indian wealth on every name even the British Parliament as early as 1767, obliged the Company to pay £400,000 per year, which was being increased after a period.<sup>2</sup> The Company forced Indians to sell their products at a cheaper and dictated rate and buy at a higher price. The Industrial Revolution in Europe has affected Indian trade very adversely. Indians were being forced to toil hard to produce raw materials at very low price to the European industries. Apart from that Indian goods had to pay heavy duties on entering England while European goods had no such taxes on Indian borders. After 1813 they had lost their foreign markets as well as Indian markets because the European goods were poured into Indian markets on a very cheap rate owing to duty free entry into India. Therefore India was virtually transformed

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<sup>1</sup> Bipan Chandra: History of Modern India, p.91.

<sup>2</sup> Ibid, p. 88.

into a customer of British manufacturers and suppliers of raw materials. With favorable policies and government's supports, British imports rose rapidly. British cotton goods alone increased from £1,100,000 in 1813 to £6,300,000 in 1856.<sup>1</sup>

Land policies and heavy taxes had devastated Indian peasantry and a considerable proportion of farming community was left in perpetual poverty. In this process of political slavery and commercial dependency, a lot of people were thrown out of their posts and the growing generation was not getting any job to survive upon. This joblessness caused impoverishment which in turn had created a kind of hatred between the ruler and the ruled. Those Indians who were working under the Company were being treated as a subordinate rather a low creature. That harsh treatment of the British also aroused their feelings against them. Nonetheless, India sank steadily into poverty and anarchy.<sup>2</sup>

With the policy of annexation, Nawabs, Rajas, Officials and Zamindars were being deprived, not only of their luxury and refined life but also of their every day expenses. Countless scholars and Sufis, who were getting scholarships in the Islamic rule as well as the Madarsas were running on the every expenses of Indian rulers. They all are suffered by the foreign rule and their entire future was threatened.

### **Religious interference**

After establishing their political hegemony over Indian sub continent, they tried to preach their religion and propagate their culture and language in order to westernize them. The religious mission started as early as 1820s when a Christian preacher expressed his desire to debate Shah Abdul Azeez, in which he was fully defeated.<sup>3</sup>

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 96.

<sup>2</sup> Ibid, p. 102-07.

<sup>3</sup> Sayyad Zaheeruddin: Kamalat Azezi, p. 10, pub. Karachi in 1973.

Maulana Rahmatullah Keeranwi and Maulana Qasim Nanautwi were the leading figures of the Islam v Christianity debates. The missionaries campaign was on such a scale that they were seen everywhere in the schools, in the hospitals, in the prisons, in the slums, and in the market places. They tried to approach to the common people. They were provided every kind of help to spread Christianity and mobilize people. They were enjoying police protection as well as government's support that had enacted a law in 1850, which enabled a convert to Christianity to inherit his ancestral property.<sup>1</sup> They introduced the English language in education and government in 1835. The abolition of the Sati and legalization of widow remarriage and western education to girls were seen as interference in Indian customs.<sup>2</sup>

### **The rebellions before 1857**

Bipan Chandra writes that "Armed rebellions began as British rule was established in Bengal and Bihar, and they occurred in area after area as it was conquered. There was hardly a year without armed opposition or a decade without a major rebellion in one part of the country or the other. From 1763 to 1856, there were more than forty major rebellions and hundreds of minor ones."<sup>3</sup>

The above statement is true in the case of Muslims, who had started their opposition to the foreigners since the day, they stepped into India. And they intensified it as they came to know that these foreigners are intending to rule over them. Shah Waliullah's efforts and after him Shah Abdul Aziz's endeavours have guided the community to continue the struggle in order to snatch back the country. Sayyad Ahmad Shaheed has played a pivotal role in this regard. He is the man

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 144.

<sup>2</sup> Ibid, p. 144.

<sup>3</sup> Bipan Chandra, p. 147

who has inflamed Muslim's feelings towards the English and spread his activists everywhere, who after him, prevented this spirit and poise to be died.<sup>1</sup>

Sayyad Ahmad specially deputed his activists towards Hyderabad, Madras, Punjab, Sindh, Sarhad, Bihar, Bengal, Rohilkhand, U.P. and Delhi and we see these areas had been recorded the centers of mutiny. In Bengal where Sayyad Ahmad's three notable caliphs i.e. Maulana Karamat Ali, Titu Mian and Maulana Inayat Ali Azeemabadi along with the Faraidi Movement of Haji Shariatullah, were striving hard to throw the yoke of slavery. These four personalities really enjoyed the immense popularity among Muslims. It is their impact that the Bengal including its army turned into "more or less mutinous, always on the verge of revolt and certain to have mutinied at one time or another as soon as provocation might combine with opportunity."<sup>2</sup>

In Bihar, there were many Ulama, toiling to shake the English government. Among them was Khwaja Husain Ali; a great Sufi who had a strong relation with Sayyad Ahmad's mission. He was entitled to arouse the feelings of Indian army and to make them hate the English and affect their loyalty to the English government. His network was very vast and his conspiracy was very deep. His activists were spreading over Patna, Danapur, Champaran, Hazari Bagh, Benaras, Allahabad and even Kanpur. He has contact with the Nawab Waziruddaula of Tonk.<sup>3</sup> Khawaja Husain was spending a lot of money to reach to the Indians of higher posts in the army. He even provide them bribe to favour him in time of need. Once he said if the heads of Regiment accept my invitation, I will pay their salary of one month. I have power to spend up to ten

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<sup>1</sup> See. Seerat-e-Sayyad Ahmad Shaheed by Maulana Abul Hasan Ali Nadwi.

<sup>2</sup> Statement given by the Lieutenant Governor of Bengal Mr. Fredrick Halliday in 1858.

<sup>3</sup> Faisal Bhatkali: Tahreek-e-Azadi Me Ulema ka Kirdar, p. 393.

million rupees. I only want these heads to favour us at the time of revolt. Unfortunately his hidden movement was disclosed and he was arrested.<sup>1</sup>

About the conspiracy of 1845 G.B. Mallison writes that in 1845 a group was hatching a conspiracy in Patna when the cash amount was being distributed in the army. We found a paper that had 100 names of the reputed families. In which a city was Patna, the head quarter of two notable caliphs (Wilayat Ali & Inayat Ali) of Sayyad Ahmad Shaheed.<sup>2</sup> In 1852 the group of mutineer started increasing again. In addition, Mujahedeen were preaching openly and vehemently to bring about a change. Police too was supporting them. One of its leaders (Maulana Ahmadullah Sadiqpuri) had gathered 700 men in his house to attack in case of any step taken against them.<sup>3</sup>

In UP, Ahmadullah Madrasi whom his Shaikh had sent to propagate Jihad against the English had previously toured Bengal, Bihar, and Delhi and then he reached Agra and made it the center of his mission. He made a committee of Ulama in Agra in 1847.<sup>4</sup> He intensively preached his cause, in every part of Western U.P. He visited Meerut and Shahjahanpur, where he might meet with the army men of Meerut and Qazi Sarfraz of Shahjahanpur. In November 1856 he visited Lucknow via Kanpur where he stayed for a while. He addressed a huge gathering and filled them with undying passion for Jihad. In February 1857 he went to Faizabad and was busy there in his mission.<sup>5</sup>

Pandit Sunder Lal wrote that in the cities of Luknow and Agra ten thousand people used to gather to listen to

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<sup>1</sup> Qiyamuddin Ahmad: Hindostan me Wahabi Tahreek, p. 200-208.

<sup>2</sup> Qiyamuddin Ahmad: Hindostan me Wahabi Tahreek, p. 208.

<sup>3</sup> W.W. Hunter: Hamare Hindustane Musalman, p. 37.

<sup>4</sup> Rizwi, Sayyad Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind 1857, p. 373-74.

<sup>5</sup> Ibid, p. 42.

Ahmadullah's speeches. After having heard the sad story of their hundred years' slavery, the Hindu and Muslims left him taking an oath that we would sacrifice even our lives in the coming war of freedom.<sup>1</sup>

### **Causes of 1857 uprising**

Among the important causes of uprising was the economical, political and commercial exploitation of Indians by the Company and its officials. Their interferences into Indian's religion, custom and language make them believe that the former want to snatch everything from them. Their treatment with Indians was like an inferior creatures, even they used to call them as a pig. After all they were foreigners in the eyes of Indians. They never intended to be assimilated into Indian culture, but rather they undermined it, hated it and passed vulgar comments on it.<sup>2</sup> Sir Sayyad Ahmad Khan admitted their ruinous policies. He says:

“At last came the time when all men looked upon the English government as slow poison, a rope of sand, a treacherous flame of fire. They began to believe that if today they escaped from the clutches of the government, tomorrow they would fall into them or that even if they escaped the tomorrow, the third day would see their ruin...The people wished for a change in the government, and rejoiced heartily at the idea of British rule being superseded by another.<sup>3</sup>

### **The outburst of 1857**

The immediate cause of 1857 uprising was the episode of the greased cartridges. This spark was enough to provoke the general populace to revolt against the Company. On 24

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<sup>1</sup> Ghulam Hyder: Azadi ki khani Angrezon aur Akhbaron ki zabani, p. 50.

<sup>2</sup> Bipan Chandra: History of Modern India, p. 140-46.

<sup>3</sup> For details Sarsayyad Ahmad Khan: Causes of the Indian mutiny.



April, ninety men of the 3<sup>rd</sup> Native Cavalry at Meerut refused to accept the greased cartridges. On 9 May, 85 of them were dismissed and sentenced into 10 years imprisonment. This sparked off soldiers at Meerut, who on the very next day, released their imprisoned comrades<sup>1</sup>, killed their officers and unfurled the banner of revolt and marched towards Delhi where they declared Bahadur Shah Zafar as the Emperor of India.<sup>2</sup>

When the army of Meerut, which is just 58 kilometers away, reached to Delhi on the next morning, the sepoy of 54 regiment of Delhi, was sent to fight against them, they met and supported them and in a moment Delhi was completely free.<sup>3</sup> They have requested the Mughal Emperor to be their ruler and to help them in driving the British out. Then a committee was formed to govern as Khursheed writes with the reference to the Delhi Urdu Akhbar of 17<sup>th</sup> May that Mufti Sadruddin Khan, Maulwi Abbas Ali and Janab Ikram Ali Khan were appointed as president, judge and collector respectively.<sup>4</sup>

As the news of Meerut's army mutiny spread over everywhere, the groups of armed people started proceeding towards Delhi from Aligarh, Agra, Mathura Mainpuri and Naseerbaad etc.<sup>5</sup> Because of this mutiny, Meerut was fully in the grasp of Indians. Chaudhri says that the people of Meerut had participated in the mutiny more vehemently than the whole country.<sup>6</sup>

Mallison believes that Maulana Ahmadullah Shah was the responsible in this conspiracy. He says that perhaps Ahmadullah Shaw and his companions were not in Meerut at

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<sup>1</sup> An English wrote that 80 of them were Muslims but Dr. Saudul Hasan Khan Rohila's research is that 52 out of 85 were Muslims. P. 20. (Zia-e-Wajeeh)

<sup>2</sup> Bipan Chandra: History of Modern India, p. 149.

<sup>3</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 263.

<sup>4</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 267.

<sup>5</sup> Ibid, p. 270.

<sup>6</sup> Chaudhari,(S.B.) : Civil Rebellion 1857, p. 64.

the time of conspiracy but earlier he had made the committees in all regiments of the army which were doing their job. His men had circulated the information of new cartridges among the army men.<sup>1</sup> This conspiracy seems to be pre planned though it could not be executed at per the programme as a Muslim Tahseeldar of Nageena in Bijnaur District said to an English man on 1<sup>st</sup> May that this time we will be surely successful because the job is now in capable hands.<sup>2</sup>

### **Rohilkhand's uprising in 1857**

Qazi Sarfraz Ali of Shahjahanpur has an intimate relation with Maulana Karamat Ali and his brother Maulana Rajab Ali of Jaunpur.<sup>3</sup> Maulana Karamat Ali, the caliph of Sayyad Ahmad Shaheed, was sent back by Sayyad Ahmad to forward his mission after him. He had played main lead along with Maulna Titu Mian and Haji Shariatullah's in reviving the Islamic spirit in Bengali Muslims. Though his movement was recognized by its positivity and the English loyalty but was it possible from a caliph of Sayyad Ahmad, who has taken the oath of Jihad, would have forgot his responsibility or divert from the very track of Sayyad Ahmad Shaheed.<sup>4</sup> No it was not possible and it never happened. The reality was that Karamat Ali Jaunpuri was trying his best to do what seems possible at the moment. He always seeks permission of the English government when he enters into Bengal to do away their doubts but he never favored the English rule rather he had hatred towards them.<sup>5</sup>

Before 1857 when the situation seemed to be ripe to do something in this regard, he provoked Qazi Sarfraz Ali of

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<sup>1</sup> Malleon: Indian Mutiny of 1857, p. 66.

<sup>2</sup> Dunlop (R.H.W.): Services and adventures, p. 154.

<sup>3</sup> Intezamullah Shahabi: East India Company aur Bagi Ulema, p. 45.

<sup>4</sup> For detail: See Maulana Karamat Ali Jaunpuri by Dr. Abdul Waheed Qasmi, p.

<sup>5</sup> Ibid.

Shahjahanpur to champion this cause. Qazi Sarfraz Ali had a very close relation with Subedar Bakht Khan. So he met him and prepared him to revolt against the English. At that time the news of Meerut's army's revolt and capturing of Delhi reached them. Qazi Sarfraz Ali even announced 25<sup>th</sup> May 1857 the day of Jihad. It was the day of the Eid.<sup>1</sup>

He definitely would have told Subedar Bakht Khan about his plan. The Company officials were already very alert and they might have come to know about it, so they deployed more police. Subedar Bakht Khan had to wait till 31<sup>st</sup> of May. It was Sunday and the English official's weekly holiday provides Bakht Khan the golden opportunity to announce the war of freedom against the British. He was the Subedar of Artillery at Brailly Cant.<sup>2</sup> Mujahedeen have killed a lot of English officers and some had escaped to Nainital. They had set the offices and bungalows of the Whites afire and in a while they have captured the city. Bakht Khan after having a meeting with his companions, requested Nawab Khan Bahadur Khan, the great grandson of Hafiz Rahmat Khan to take up the government into his hand. After his coronation, they sent for permission to the Emperor Bahadur Shah Zafar, who in turn gave him lofty titles.<sup>3</sup>

On the very day i.e. 31 May, the people rose in Shahjahanpur and Badayun<sup>4</sup> under the leaderships of Qazi Sarfraz Ali and his men. Having captured the city he marched along with an army of Mujahedeen towards Brailly to meet Bakht Khan. As Qazi Sarfraz reached there, he was declared the Amir of Mujahedeen. With his effort a galaxy of 200

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<sup>1</sup> Dr. Javed Naseemi: Qazi Sarfraz Ali Shahjahanpuri; 1857 ki jang Azadi ka azeem Mujahid, p. 335.

<sup>2</sup> Prof. Nisar Ahmad Farooqui: General Bakht Khan, p. 218.

<sup>3</sup> Farooq Argali: Jang Azadi ka Azeem Hero Nawab Khan Bahadur Khan, p.206-07.

<sup>4</sup> Dr. Saudul Hasan Khan Rohila: Jung Azadi 1857 ka Mutala kistrah kiya jaye, p. 22.

Ulama was gathered in the army of Bakht Khan.<sup>1</sup> On the other side Nawab Bahadur Khan, the new ruler of Brailly had strengthened all administrative systems to run the government smoothly. He by his great efforts included the whole region of Rohilkhand in his government.<sup>2</sup>

After settling the matter at Brailly, Bakht Khan along with Qazi Sarfraz Ali proceeded towards Rampur. Nawab Yusuf Ali Khan of Rampur was a puppet in the hand of the English but the masses were ready to become a part of this popular movement. Thirty thousand people of Rampur were at Brailly, who had taken part in this uprising.<sup>3</sup> Even some family members of Nawab Yusuf were in contact with the Brailly ruler and the Emperor Shah Zafar in Delhi.<sup>4</sup>

On 9 June, they reached Rampur, where the masses were already aroused by Maulana Fazl Haq Khairabadi and Maulana Muhammad Khan<sup>5</sup> and their students, but the strict rule of Nawab had prevented them to take any step in this direction. When Bakht Khan reached, he sent Qazi Sarfraz Ali to the Nawab to secure his military support against the British but Nawab Yusuf Khan very cunningly insured Qazi Sarfraz Ali of his support. He gave some financial help to Qazi and made them proceed towards Moradabad.<sup>6</sup>

General Bakht Khan disappointed with the Nawab of Rampur, left for Moradabad. He was in a hurry to reach Delhi as soon as possible because Delhi has no such a commander to

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<sup>1</sup> Prof. Nisar Ahmad Farooqui: General Bakht Khan, p. 218.

<sup>2</sup> Mitchell Fobes: Reminiscences of the great Indian Mutiny, P. 255.

<sup>3</sup> Zaheeruddin Dehlawi: Dastaan-e-Gadr, p.136.

<sup>4</sup> Sarsayyad Ahmad Khan: Akhbar-ul-Sanadeed, vol. 2, p. 98.

<sup>5</sup> Both were the part of 1857 uprising. Fazl Haq was exiled while Muhammad Khan got martyrdom in 1857 while fighting the English.

<sup>6</sup> Prof. Nisar Ahmad Farooqui: General Bakht Khan, p. 219. It was a grave mistake to let the Nawab of Rampur unchecked. Later on the very Nawab's support paved the way to the British re-capturing of the area.

defend it and it was the epicenter of Indian politics. Since Meerut's revolt on 10 May, people of Moradabad were ready to stand up against the British. Sensing the danger of situation the English Judge J. C. Wilson approached to the Nawab of Rampur and asked him to do something but helpless Nawab said "what can I do".<sup>1</sup>

On the other hand Maulana Kifayat Ali, the Imam of Moradabad Maulana Sayyad Alam and Maulana Wahajuddin, alias Munnu with a group of Ulama were busy in propagating Jihad among the people. They circulated the pamphlets of Jihad as William Mure had written that the posters of Jihad were pasted on the Jama Masjid of Moradabad.<sup>2</sup>

On 3 June this spark is set on fire by the revolt of 29 regiment of the English army. Maulana Kifayat Ali also came out on the street and attacked the district Jail and let the people free.<sup>3</sup> Moradabad was soon in full control of Indians and Nawab Majeedudeen Khan was declared the new ruler of Moradabad. Nawab's ancestors had been Mureed and student of Shah Waliullah and his sons.<sup>4</sup>

On 14 June Bakht Khan reached Moradabad and he stayed there until 17 June, during which he gathered a good number of people and large amount of money with the help of Ulama in the leadership of Qazi Sarfraz Ali. He with the consultation of Ulama consolidated the political base there and then left for Delhi. In Delhi, anarchy prevailed everywhere owing to the barbarism and looting of Indian army. The mob was out of control and no one has any power over them. They were causing disturbance in order to snatch some temporal benefits. People got afraid of their oppression and looting to the extent that they were not opening their shops. The Emperor issued many orders in June to live peacefully.<sup>5</sup>

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<sup>1</sup> Sarsayyad Ahmad Khan Akhbar-ul-Sanadeed, p. 32.

<sup>2</sup> Dr. Ayyub Qadri: Urdu Nasr ke Irteqa me Ulema ka Hissa, p. 147.

<sup>3</sup> Asif Husain: Jung Azaadi 1857 Aur Muradabaad, p. 274.

<sup>4</sup> Ibid, p. 273.

<sup>5</sup> Prof. Iqbal Husain: 1857-58 ke Mujahedeen, p. 65.

### **General Bakht and Qazi Sarfraz in Delhi**

General Bakht Khan stepped in Delhi on July 2, 1857 with 14 thousand armed people and hundreds of Ulama, with some canons and millions of Rupees. Qazi Sarfraz Ali was enjoying great influence in the army of Nawab Bakht Khan. The Emperor Bahadur Shah Zafar welcomed them with great pomp and show. Bakht Khan was given almost all rights to govern Delhi. He was made the General.<sup>1</sup> He made a council to settle all matters. He stopped the anarchy and oppression of army in Delhi. Then he asked Qazi Sarfraz Ali and Delhi's Ulama to issue a Fatwa of Jihad. This fatwa was supported by 35 distinguished Ulama of Delhi at the time.<sup>2</sup>

The uprising of Delhi was supported by Maulana Shah Ahmad Saeed Mujaddedi, who raised the flag of Jihad and after fall of Delhi he escaped to Hijaz, and Maulana Imam Ali who was the Mureed of Maulana Inayat Ali Azeemabadi, the caliph of Sayyad Ahmad Shaheed<sup>3</sup> as well as other students of Shah Abdul Azeez Dehlawi because Delhi was the headquarter of his mission.

With the coming of Maulana Fazl Haq Khairabadi in August, the passion of Jihad increased further. He led the Movement from front by issuing his famous ruling of Jihad against the English. This Fatwa has carried the signatures of all notable Ulama of Delhi at the time. One spy told the English officials that Maulana Fazl Haq is busy to provoke people since the day he has come to Delhi. He is propagating that he read in Agra gazetteer the order of British Parliament to the English army to kill all residents of Delhi and destroy the whole city.<sup>4</sup> With the help of Ulama, especially Qazi Sarfraz Ali's group of

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<sup>1</sup> Metcalf: the two narratives of mutiny of Delhi, p. 86, pub. 1974.

<sup>2</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 348.

<sup>3</sup> Ibid, p. 339-43.

<sup>4</sup> Misbahi, Yaseen Akhtar: Chand Mumtaaz Ulma-e-Inqilab 1857, pp. 9-10.

Ulama, Bakht Khan gathered almost 90 thousand people in the army. He provoked the people of Delhi to fight the English.<sup>1</sup>

At this time Maulana Jafar Thanisri reached Delhi to participate against the English under General Bakht Khan. After the fall of Delhi, he went back to Thaniser and has been there till he was arrested in 1864 on the charge of his alleged support to the Mujahedeen of Sarhad, who were fighting the British after 1857. He was sent to Andaman Island where he passed almost 18 years of imprisonment. He was released in 1883 and breathed his last in 1905.<sup>2</sup>

General Bakht Khan consolidated the Delhi's newly formed government. He launched repeated attacks on the English army and caused big damage to them<sup>3</sup> but the English on one hand tried to divide them and on the other sought more army from their officers. At the time of Baqraid festival, they tried their best to sow the seed of differences between Muslims and Hindus by propagating among Hindus that Muslims are your enemy. They are going to slaughter cows; your mothers. Bakht Khan asked the Emperor to issue strict orders that anyone found slaughtering cows, will be hanged. In respect to such orders that were issued during 28-31 July 1857 and efforts of Ulama, Muslims did not slaughter cows on the day of festival i.e. 1<sup>st</sup> August 1857 and they succeeded in doing away the dividing policy of the English officials and breaking the communal harmony.<sup>4</sup>

### **Fall of Delhi**

The interference of Mughal princes and Hakeem Ahsanullah Khan's treachery weakened their defense as well as

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<sup>1</sup> Prof. Nisar Ahmad Farooqui: General Bakht Khan, p. 219-220.  
Aamir Mustafa Rizwi: Shaheed Hurriyat Maulana Fazl Haq Khairabadi, p. 130.

<sup>2</sup> Prof. Nisar Ahmad Farooqui: Maulwi Muhammad Jafar Thanisri, p. 133-35.

<sup>3</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 288.

<sup>4</sup> Prof. Iqbal Husain: 1857-58 ke Mujahedeen Azadi, p. 65.

many others were supporting the British cause by creating differences among the fighters. Chaudhri writes that it can be said without any doubt that Ahsanullah had corresponded with the English and tried to weaken the rebels from inside and even provided secret information and grain to the English army. Zeenat Mahal and Sadar Ali Khan were too indulged in such activities.<sup>1</sup>

In September the English army received additional force and weaponry. They started fresh attacks on 14 September and forced Mujahedeen to get back with their better weapons and well trained army. General Bakht Khan also realized that it is not possible to defend Delhi in such conditions when the British army has surrounded them. He asked the Emperor Bahadur Shah Zafar on 19 September's night to come with him<sup>2</sup>. We will fight them from a better, safe and fortified place. It is retreat to wage war against them afresh. Bahadur Shah was ready to go but the presence of Ahsanullah Khan in his court prevented him to accompany General Bakht Khan.<sup>3</sup>

Bahadur Shah Zafar was fully supported Indians in the uprising. He was the main source of sacred war against the English.<sup>4</sup> As soon as Bakht Khan along with Qazi Sarfraz Ali and his 40 thousand army men left Delhi for Lucknow, the English entered into Delhi. They arrested the Emperor, beheaded princes and started killing the people. Not to ask the number of Ulama who were hanged. In the words of Hasan Nizami Delhi was completely destroyed.<sup>5</sup>

Ghalib who was an eye witness to those massacres says that "In which city I live, is known as Delhi and Mohalla is the

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<sup>1</sup> Chaudhri(S.B.) Civil Rebellion 1857, pp. 67-68.

<sup>2</sup> Hasan Nizami: Dehli ki Jankni, p. 38.

Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 326.

<sup>3</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 318.

<sup>4</sup> S.B. Chaudhari: Civil Rebellion 1857, p. 70.

<sup>5</sup> For details see Delhi ki jankani by Hasan Nizami.



colony of Ballimaron but even a single friend of my age is not found. After an intense search you may not find a Muslim in this city. Here no one can enter from outside without taking the token (of loyalty). Even the order is given to every police station to enquire who is living without token and who has the token. Yesterday, they passed an order to demolish their (Muslims) houses and tell them not to construct again.<sup>1</sup> In his letter dated December 5, 1857, Ghalib says let's see Muslims are allowed to live in again or not."<sup>2</sup>

### **Rohilkhand and Awadh**

Nawab Khan Bahadur has strengthened his power in the whole regions of Rohilkhand. Rohilkhand consists of the districts of Bijnaur, Amroha, Muradabad, Rampur, Badaun, Baraily, Pelibheet, and Shahjahanpur. Nawab Bahadur had launched repeated attacks in October 1857 on Nainital, where the English were gathering their power to capture these areas, but he could not succeed.<sup>3</sup> The Company recaptured Braily in February 1858 after an intense battle, in which a lot of people attained martyrdom. With this ended Nawab Bahadur's short rule (31 May 1857-February 1858). He was arrested and hanged on 24 March 1860 after a short and nominal trial.<sup>4</sup>

At Amroha people were almost mad to throw the yoke of the English rule. Their enmity with the Whites knew no bound. Robert Henry; the English officer wrote that there is no place in the English government where the expression of enmity and hatred towards the English reached to such a great

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<sup>1</sup> Ghalib, Asadullah Khan: Urdu-e-Mualla, p. 65, 216-217.

<sup>2</sup> Ibid, p. 66.

<sup>3</sup> Farooq Argali: Jang Azadi ka Azeem Hero Nawab Khan Bahadur Khan, p.208-09. Zeba Latif: Rohilkhand 1857 Mein, p. 57-60, pub. Printology Ink, Darya Ganj Delhi in 2007.

<sup>4</sup> Farooq Argali: Jang Azadi ka Azeem Hero Nawab Khan Bahadur Khan, p. 210-11.

level or the subject so readily participated in the mutiny.<sup>1</sup> In the wake of 1857 Uprising Maulana Amanatullah was arrested and exiled to Andaman. Maulana Basharat Ali and ten persons of his family were hanged, because of their leading role and openly participation in the revolt.<sup>2</sup>

In Bijnaur and Badayun, the people met success and they have controlled the city. They also faced the brunt of the English after 1858. Only in Badayun 121 Ahrar were hanged, 21 people shot and 24 Muslim villages and 405 Qata't were seized. Maulana Raziullah, Maulana Tafazzul Husain, Maulana Ashraf Ali Nafees and Maulana Majid Ali were shot dead.<sup>3</sup>

#### **Maulana Ahmadullah Madrasi**

Maulana Ahmadullah Madrasi was settled in Faizabad just before 1857 on his Shaikh's order to fight the English. Since the day he came to Faizabad, he started preaching his mission among the people. Earlier he toured Agra, Delhi, Meerut, Patna and even Kolkata to unite the people against the British. It seems quite possible that he was in close contacts with Sayyad Ahmad's caliphs in Patna, Kolkata, Delhi and Madras. The English writer Mallison rightly wrote that indeed Ahmadullah Shah Madrasi was the main hand in 1857 uprising and in spreading the Chapatees mission among the people.<sup>4</sup>

The English arrested him on the charge of conspiracy in March 1857<sup>5</sup> and they were intending to hang him but his great popularity alarmed a revolt, so they just kept him under arrest. The whole region of Awadh was turned into a center of uprising in May and June. Meanwhile the popular revolt burst in Faizabad city on 8 June 1857 and people made him free.<sup>6</sup>

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<sup>1</sup> Mahmood Ahmad Abbasi: Tareekh-e-Amroha, p. 180.

<sup>2</sup> Misbah Siddiqui: Jung Azaadi Mein Amroha ka Hissa, p. 297-98.

<sup>3</sup> Tasleem Gauri: 1857 aur Badayun, p. 315.

<sup>4</sup> Tareekh Azadi Hindustan 1857, p. 305.

<sup>5</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind p. 424.

<sup>6</sup> Ibid, p. 428 and 438.

Maulana along with a huge army proceeded towards Lucknow and fought many battles against the English army. Nana Saheb came from Kanpur and fought along with him in Lucknow. When he captured Lucknow, he requested the Nawab's family to come forward and take the rein in their hand but they could not dare to sit on the throne. At last Begum Hazrat Mahal declared her child Birgis Qadr the new ruler. He was just 10 year old. Maulana was very disappointed with this. He cannot but to support this.<sup>1</sup>

Maulana Ahmadullah was enjoying immense popularity in Lucknow but Mammo Khan; a relative of Hazrat Mahal seeing his great popularity, created a gulf between Maulana and Begum. He even raised Shia Sunni differences which caused great damage to their unity.<sup>2</sup>

Maulwi Salamatullah and Qazi Wasiullah with the support of Azeemullah Khan; a capable commander gathered a good populace of Kanpur.<sup>3</sup> They declared Nana Saheb; the symbol of Peshwa rulers of Maharashter who was ordered to live in Kanpur, their leader. It was a good decision in order to attract Hindu population towards this campaign. They marched from Kanpur, intending to reach Lucknow, where Ahmadullah Shah has already occupied the supreme importance. With their coming Maulana Ahmadullah Shah got additional strength.

Maulana Ahmadullah fought along with Begum Hazrat Mahal against the English very bravely while defending Lucknow city. Bakht Khan and Feroz Shah; a relative of Bahadur Shah Zafar and very capable commander had fought many battles and eventually they sacrificed their lives. Qazi sarfraz Ali was arrested and exiled in Andaman.<sup>4</sup> Begum

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<sup>1</sup> Parvez Ashrafi: Maulwi Ahmadullah Shah; Jung Azaadi ka Azeem Mujahid, p. 148-149.

<sup>2</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind p. 447.

<sup>3</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 537.

<sup>4</sup> Dr. Javed Naseemi: Qazi Sayyad Sarfraz Ali Shahjahanpuri, P. 336. 336.

Hazrat Mahal along with his son Birgis Qadr had left for Nepal on 16 March 1858<sup>1</sup> while Maulana Ahmadullah Shah has been fighting the English tooth & nail until 17<sup>th</sup> of May. In May 1858 he had to get back. He approached to the Raja of Pawain to secure his help but the Raja under British pressure martyred Maulana Ahmadullah on June 15, 1858.<sup>2</sup>

### **Western U.P. and 1857 Uprising**

Western U.P. being very close to Delhi is considered an appendage to Delhi. In the whole region there were the students and Mureeds of Shah Abdul Aziz, so the mission of Sayyad Ahmad Shaheed had casted a deep-rooted impact in this area.

After the martyrdom of Sayyad Ahmad Shaheed in 1831 this revolutionary movement virtually divided into two parts; one is under the leadership of Maulana Wilayat Ali Azeemabadi and other with Shah Muhammad Ishaq; the maternal grandson of Shah Abdul Azeez. Maulan Wilayat Ali was fighting the Sikhs while Shah Ishaq was advocating the view of fighting the English was Shah Abdul Azeez's cause. He was planning to fight the English, so he made a board under the command of Maulana Mamlook Ali Nanotwi, whose members were Maulana Muzaffar Husain Kandhelwi, Maulana Abdul Ghani and Maulana Qutubuddin Dehlawi.<sup>3</sup> Shah Ishaq went Mecca and tried to prepare the Ottoman government to attack on India to expel the English. When the English came to know they pressurized the government but he managed to be in

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<sup>1</sup> Masarrat Husain Azad: Tahreek Azaadi Mein Begum Hazrat Mahal Ka Hissa, p. 153.

<sup>2</sup> Ashrafi: Maulwi Ahmadullah Shah; Jung Azaadi ka Azeem Mujahid, p. 149.

<sup>3</sup> Abdul Hadi Khan Kawish: 1857 me Shah Waliullah aur deger ulema ki khidmat, p. 109.

Hijaz and was guiding this board till he died in 1846 in Mecca. Then Haji Imdadullah Muhajir Makki was made the Imam.<sup>1</sup>

After the revolt of Meerut army, there was a bitter atmosphere against the English in Nanauta, Thana Bhawan, Gangoh, Kerana, and Shamli. Alexander Duff writes that in the western U.P. Muslims were fully turned mutineers while three fourth of Hindu population was against the English.<sup>2</sup> The English virtually lost their control and people came to Haji Imdadullah to ask him to shoulder the responsibility. Thus, he started discharging all kind of duties with the help of Maulana Qasim and others.<sup>3</sup>

Meanwhile Saharanpur's Collector hanged Qazi Inayat Ali of Thana Bhawan, his brother Abdurraheem and his friends, putting the blame that they were planning to attack on the English. This event inflamed the whole community of that area, so Ulama were called in Thana Bhawan in order to reach a decision if Jihad has become obligatory or not in such situations. In this debate Haji Imdadullah, Qasim Nanautwi, Rasheed Ahmad Gangohi, Maulana Yaqub Nanotwi and Hafiz Zamin Shaheed had participated.<sup>4</sup>

In the above meeting it was decided that the Jihad has become necessary. Haji Imdadullah was appointed Ameer ul Momineen, Maulana Qasim Nanautwi Commander in chief and Hafiz Zamin Thanwi Chief of Jihad. It was virtually decided to start it from Thana Bhawan. Maulana Qasim Nanautwi planned to prepare the Emperor Bahadur Shah Zafar through Nawab Shabbeer Ali Khan of Moradabad to start attack from Delhi for the safety of the country and community and that we will

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<sup>1</sup> Abdul Hadi Khan Kawish: 1857 me Shah Waliullah aur deger ulema ki khidmat, p. 109.

<sup>2</sup> Alexander Duff: The Indian Rebellion; causes and results, p. 112.

<sup>3</sup> Maulana Aashiq Ilahi Meerathi: Tazkiraturrasheed, p. 74.

<sup>4</sup> Ataurrahman Qasmi: Maulana Qasim Nanautwi aur Jung Shamli, p. 143.

proceed from Thana Bhawan and Shamli, towards Delhi at one time. Thus, we can get the desired result.<sup>1</sup>

With the giant personalities such as Haji Imdadullah, Qasim Nanautwi, Rashid Ahmad Gangohi, Hafiz Zamin Thanwi and Maulana Rahmatullah Kiranwi, people at these places rose to attack on the British. The movement started from Thanabhawan, and they reached Shamli and attacked on Tahseel on 14 September 1857 just 5 days before Delhi's fall.<sup>2</sup> They fought desperately but in the midst of it Hafiz Zamin was shot dead. In the same battle Maulana Qasim Nanautwi was wounded too. A bullet had passed scorching his head, causing heavy blood lost, but his life was out of danger.<sup>3</sup> The Mujahedeen registered their victory in this pitched battle. Henry Jorge Kane writes that the fight was going on whole day and since the attackers were more, so they were dominant. They have killed 113 people in this event.<sup>4</sup> Thus, they got the preliminary success but they could not convert it into the big success owing to the fall of Delhi.

After the event of Shamley, began the course of arrests. Haji Imdadullah, Rasheed Ahmad Gangohi and Qasim Nanotwi were at the top of the list that includes a big number of general public as well. Rasheed Ahmad Gangohi was arrested and kept in Muzaffar Nagar Jail. The English officials were intending to get him hanged but with want of proof he was released. Haji Imdadullah and Maulana Rahmatullah managed their migration to Mecca. Maulana Qasim Nanautwi was out of the scene till the storm was subsided. Once he was

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<sup>1</sup> Maulana Manazir Ahsan Geelani: Sawaneh Qasmi, p. 4.

<sup>2</sup> Salman Shahjahanpuri: Buzurgan-e-Darul Uloom Deoband, p. 40. Maqalat-e-Sarsayya (vol. 7) p. 83-85.

<sup>3</sup> Manazir Ahsan Geelani: Sawaneh Qasmi, p. 144.

<sup>4</sup> Salman Shahjahanpuri: Buzurgan-e-Darul Uloom Deoband, p. 77. Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, pp. 401-02.

in Chhatta mosque of Deoband, the English police reached there but he managed to escape.<sup>1</sup>

Though defeat had been incurred in 1857, the group's concept of freedom had not been annihilated. At that time, observing the English domination and their uncommon power, an august man had remarked in the mosque of Chhatta 'The English have stabilized (lit., clawed deeply) their position firmly; let us see how they are uprooted'. At this Maulana Yaqoob Nanautavi, the first principal of Deoband, who was a relative, disciple and one of the favourite companions of Maulana Nanautwi, said in a very awesome manner; 'what are you thinking of the time is not far off when India will be rolled up like a mat. We will sleep at night under their government and will wake up in the morning under another administration.'<sup>2</sup>

[The Imperial Gazetteer of India](#) states that throughout the Indian Rebellion of 1857, the Gurjars and Ranghars (Muslim rajpoots) proved the "most irreconcilable enemies" of the British in the [Bulandshahr](#) area. [Mufti](#) Nizamuddin, a renowned scholar of [Rewari](#), issued a [Fatwa](#) against the British forces and called upon the local population to support the forces of [Rao Tula Ram](#). Many people were killed in the fight at Narnaul (Nasibpur). After the defeat of Rao Tula Ram on 16 November 1857, Mufti Nizamuddin was arrested, and his brother Mufti Yaqinuddin and brother-in-law Abdur Rahman (alias Nabi Baksh) were arrested in [Tijara](#). They were taken to Delhi and hanged.

### **Eastern U.P. and 1857**

In the districts of eastern U.P. the people revolted against the English and they have inflicted considerable

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<sup>1</sup> Ataurrahman Qasmi: Maulana Qasim Nanautwi aur jung shamly, p. 144. For details. See sawaneh-e-Qasmi by Manazir Ahsan Geelani.

<sup>2</sup> For details on Shamly, see Buzurgan-e-Darul Uloom Deoband by Dr. Abu Salman Shahjahanpuri, p. 19-63.

damage but their scanty endeavors could not attract the English government and other historians of the age to care about. Though the local administration had been alert in arresting the people and torturing them, but they on their side always insured the Company authority that there was everything in order. Despite of that, no district of eastern U.P. is there, whose gazetteer of that period had not any record of such mutinous happenings as well as the books written by local authors provides the proof of their anger and anti British activities.

In this regard, almost every village of Azamgarh and Jaunpur districts was full of anger and hatred because the region was marked by the presence of good number of Ulama and among them there were caliphs and lovers of Sayyad Ahmad Shaheed and his mission. The most notable caliph was Maulana Karamat Ali of Jaunpur, who at the time of 1857 uprising, was at Jaunpur. It might be his provocation that people of Jaunpur attacked on the post office of Karanja, where the English officers live. They have killed many of them and looted the office and their houses.<sup>1</sup> I think this event as well as the clue of his involvement in the revolt of Bakht Khan through his Mureed Qazi Sarfraz Ali of Shahjahanpur made the British official issue the warrants of arrest against Maulana Karamat Ali and his brother Maulana Rajab Ali Siddiqui.<sup>2</sup> At Allahabad there was Maulana Liyaqat Ali and Maulana Abdul Haq who were ardent admirers of Sayyad Ahmad Shaheed and were influenced with his ideas, were leading the uprising.<sup>3</sup> Maulana Abdul Haq Allahbadi has escaped to Mecca to avoid the consequent persecutions.<sup>4</sup>

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<sup>1</sup> For details: see Rizwi, Sayyad Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 510-513. For Azamgarh p. 500-506.

<sup>2</sup> Dr. Abdul Waheed Qasmi: Maulana Karamat Ali Siddiqui, Hayat wa Khidmat, p.

<sup>3</sup> Rizwi, Khursheed Mustafa: Tareekh-e-Jung Azadi-e-Hind, p. 505.

<sup>4</sup> See my book Musahamat-ul-Shaikh Abdul Awwal Jaunfori fi-al-Dirasat Al-Arabia.



### **Bihar & Bengal in 1857's uprising**

In Bihar, where Ulama-e-Sadiqpur had propagated the mission of Sayyad Ahmad Shaheed so well that the whole region had developed an intense hatred towards the British, rose united to throw away the yolk of slavery, or at least to cause some damage to the Company. No one can deny or undermine the role of Ulama in the uprisings of Bihar during 1857s. They have sacrificed almost everything to revive the Islamic spirit and to bring back the Islamic empire afresh. The contribution of Ulama-e-Sadiqpur, especially Maulana Ahmadullah Sadiquri who was the flag-bearer of Sayyad Ahmad Shaheed's mission, is so great and bright, that it needs not to be written even in golden words.<sup>1</sup> Taqi Rahim writes that a well planned attempt was being carried out in Patna in 1857, in which Babu Kanwar Singh and Maulwi Ali Kareempuri were busy with full devotion.<sup>2</sup>

Bengal, the only region where Sayyad Ahmad Shaheed's three notable caliphs along with Haji Shariatullah, the founder of Fariadi Movement, had revived the Islamic spirit in Bengali Muslims. Though Maulana Karamat Ali was working positively<sup>3</sup> but it had provided the raw material, in which the spark was being set time and again by Titu Mian, Haji Shariatullah and Inayat Ali Azeemabadi. Titu Mian many times stood up against the British and provoked the people in general and peasantry in particular to cause the disturbances. It was the fear that the British officials in Kolkata as soon as the revolt burst in Meerut and Delhi, they arrested him and kept

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<sup>1</sup> For detail, See Tahreek-e-Azadi me Bihar ke Musalmano ka Hissa by Taqi Rahim.

<sup>2</sup> Dr. Taqi Raheem: Tahreek-e-Azadi me Bihar ke Musalmano ka Hissa, P. 78.

<sup>3</sup> For details on Karamat Ali See Maulana Karamat Ali; Hayat wa Khidmat by Dr. Abdul Waheed Qasmi.

him into Jail till 1959. But the Bengali Muslims revolted vehemently against the British. Their uprisings were later recorded as peasant mutinies only because of an enormous number of them was professionally peasant.<sup>1</sup> In Sarhad Mujahedeen have an intense fight against the English in same period.<sup>2</sup>

Though Hindus participated in a good number and in an undeniable manner along with Muslims in this freedom movement but it is quite obvious that the leaders were mainly Muslim Ulama behind whole conspiracy and upheaval. They have preached the cause and propagated the hatred in the name of religion; even they have issued hundreds of Fatwa in support of their movement against the British rule. Nonetheless this first freedom war was a phenomenon of Muslim & Hindu unity. The Company could not play their favorite game of dividing them.

### **Ulama and 1857 uprising**

Since the inception of British occupation, Ulama sensed the gravity of the danger, so they were busy to alter the course of history but the situation was not allowing doing anything in this direction. Individually they were toiling for the betterment of Indian people and when the Britishers left nothing to exploit Indians, Ulama began rather on an individual level, a bigger campaign to drive out the foreigners. It was the time they issued Fatwa (religious decree) against the British rule.

Therefore it would not be odd to say that the movement of Shah Waliullah and Sayyad Ahmad Shaheed had a big role in 1857 uprising. And the Ulama of every region had played a leading role in this great effort of freedom.<sup>3</sup> Shah Abdul Aziz's

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<sup>1</sup> For details. See Bengali Musalmano ki Sad Sala Juhd-e-Azadi(1757-1857) by Abdullah Malik.

<sup>2</sup> Faisal Ahmad Bhatkali: Tahreek Azadi me Ulema ka kirdar, p. 401.

<sup>3</sup> Tara Chand: Tareekh-e-Tareekh Azadi-e-Hind, vol. 2, p. 296.

students and Mureeds were spread in great numbers in Panipat, Kandhla, Muradabad, Amroha, Bijnaur, Rampur, Baraily, Qannauj, Maleehabad, Lucknow, Kakori, Faizabad, Khairabad, Chirayyakot and Jaunpur. Dehli was full of his pupils.<sup>1</sup> They have played pivotal role in guiding the masses from front. The Ulama whose names shone in this first freedom movement were Maulana Ahmadullah Madrasi, Qazi Sarfraz Ali, Fazl Haq Khairabadi, Maulana Jafar Thanesri, Haji Imdadullah Thanwi, Maulana Faizullah Badayuni, Mufti Kifayatullah Moradabadi, Mufti Inayat Kakori, Maulana Wahajuddin Moradabadi, Maulana Qasim Nanotwi, Maulana Rasheed Gangohi, Maulana Rahmatullah Kiranwi, Mufti Sadruddin Azurdah, Maulana Karamat Ali Jaunpuri, Maulana Inayat Ali Azeemabadi, Maulana Liyaqat Ali Allahabadi, Maulana Ahmadullah Sadiqpuri and Titu Mian of Bengal etc. Even the armies of Rani of Jhansi, Nana Saheb, Tantia Tope and Babu Kanwar Singh were not free of Ulama and Muslim fighters.

1857 was covering a very big area of the Company rule as far as the recorded history tells but the reality was that the whole nation was full of anger and was on the brink of mutiny. Bipan Chandra wrote that "Awadh, Rohilkhand, the Doab, the Bundelkhand, central India, large parts of Bihar, and the East Punjab, all shook off British authority. In many princely states, rulers remained loyal to their British overlord but the soldiers revolted or remained on the brink of revolt... Local rebellions also occurred in Hyderabad and Bengal."<sup>2</sup>

If these anti-feelings of the nation were utilized properly under one great leader and the step was taken unanimously and in a proper order with poise, vigour and sophisticated arms, then it was not far to meet the desired end. Mallison opined that the outburst of the revolt before its prescribed time has proved favorable for the English but it

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<sup>1</sup> Prof. Iqtedar Husain: 1857 ki jung azaadi me ulema aur mashaekh ka role, p.98.

<sup>2</sup> Bipan Chandra: History of Modern India, pp. 149-150.

caused harm to the very design and the targeted goal of their leaders.<sup>1</sup>

### **Causes of Failure in 1857 & Consequences**

This uprising could not be converted into an all India effort as well as it lacked regular correspondence among them and dynamic leadership. Most rulers of the states, landlords, merchants and educated persons refused to join in. Reasons may be varied from their self interest to the fear of the Company might, to their reluctance of Muslims revive again or to see the English take them to the world of science and modern thoughts. The disunity and shortage of sophisticated weapons and poor organization and lack of discipline as well as lack of common plans; all proved fatal to the revolt. Apart from that the [Victoria Cross](#) (VC) which was awarded to 182 members of the [British Armed Forces](#), [British Indian Army](#) and civilians under their command, during the Indian revolt of 1857, alone tells the fact that it was crushed by the loyal Indians.

In the end, British imperialism, with a developing capitalist economy and at the height of its power the world over and supported by most of the Indian princes and chiefs, proved militarily too strong for the rebels... the revolt was suppressed. Sheer courage could not win against a powerful and determined enemy who planned their every step.<sup>2</sup>

Bipan Chandra concludes that by the end of 1859, British authority over India was fully re established but the Revolt had not been in vain. It is a glorious landmark in our history. Though it was a desperate effort to save India in the old way and under traditional leadership, it was the first great struggle of the Indian people for freedom from British

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<sup>1</sup> Mallison: Indian Mutiny, pp. 88,92.

<sup>2</sup> Bipan Chandra: History of Modern India, p. 156.

imperialism. It paved the way for the rise of the modern national movement.<sup>1</sup>

### **Aftereffect of 1857**

The rebellion proved to be an important watershed in Indian history; it led to the dissolution of the East India Company in 1858, and forced the British to reorganize the army, the financial system, and the administration in India. India was thereafter governed directly from London—by the British government [India Office](#) and a cabinet level [Secretary of State for India](#)—in the new [British Raj](#), a system of governance that lasted until 1947.

After the failure in 1857 uprising, all Indians of affected areas had to bear the brunt of Britisher's anger. But Muslims and their leaders i.e. Ulama who had played the major and guiding role had to pay its prize very dearly. Just hearing to these slaying stories makes one even today sick with horror. According to Sir Alfred Lial that after 1857 the English have behaved with the Muslims like real and very dangerous enemy. Because of it the failure of the revolt proved more disastrous to them (Muslims) than Hindus. For time being they have lost the confidence of their foreign rulers and from now their number was cut down drastically on higher posts of civil and military services.<sup>2</sup>

General Neil says that “the aged, women and children are sacrificed as well as those guilty of rebellion. They were not deliberately hanged, but burnt to death in villages-perhaps now and then accidentally shot.”<sup>3</sup>

Nehru describes that “a general massacre of the inhabitants of Delhi, a large number of whom, were known to wish us success, was openly proclaimed. The days of Timur and Nadir Shah were remembered, but their exploits were eclipsed by the new terror, both in extent and the length of time

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<sup>1</sup> Bipan Chandra: History of Modern India, p. 157.

<sup>2</sup> Tara Chand: Tareekh Tahreek Azadi Hind, vol. 2, p. 295.

<sup>3</sup> Jawahar Lal Nehru: The Discovery of India, p. 355.

it lasted. Looting was officially allowed for a week, but it actually lasted for a month, and it was accompanied by wholesale massacre.”<sup>1</sup>

In the UK it is commonly called the "Indian Mutiny", but terms such as "Great Indian Mutiny", the "Sepoy Mutiny", the "Sepoy Rebellion", the "Sepoy War", the "Great Mutiny", the "Rebellion of 1857", "the Uprising", the "Mahomedan Rebellion", and the "Revolt of 1857" are also used. The name of "Mahomedan Rebellion" spoke out the truth that this uprising was mainly carried out by the Muslims, especially by their leaders i.e. Ulama. Even the sepoys were provoked by Ulama given the hands of Maulana Ahmadullah in Meerut troops, Qazi Sarfraz Ali's role in preparing Bakht Khan and participation of Muradabad's Imam in instigating the army.

Therefore, after the defeat of 1857 uprising Ulama were the main target of the British oppression. Maulvi and rebel had become synonymous in their eyes. Misbahi concludes that according to a general estimate of the books written on the history of 1857 revolution that almost 15 thousand Ulama and millions of Muslims were killed in the freedom movement of 1857.<sup>2</sup> Another study reveals that 200,000 people were martyred during the revolt, of whom 51,200 were Ulama.

The Ulama who guided this popular uprising were known to wish us success, prosperity, and off course freedom. They were not greedy to power, wealth and prestige. They had a keen desire to make India a free country, not only from the British clutches rather from every corrupt power. They dreamt a beautiful and peaceful country, where everyone could live happily. They kissed the death with a longing of a paradise in making on this beautiful piece of land but it could not be realized. Let us pledge to fight again to liberate the country

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<sup>1</sup> Ibid. p. 355.

<sup>2</sup> Yaseen Misbahi: 1857 Pas Manzar aur Pesh Mandzar, p. 278.

from those, who are converting the country into a hell, where lies no peace.

### **THIRD CHAPTER**

## **FREEDOM STRUGGLE (1866-1920) AND DARUL ULOOM DEOBAND**

After the tragic end of 1857 revolt, Ulama apprehended the changing situation. The unchecked massacre of Muslims especially Ulama, in 1857 uprising, threatened the very existence of Muslims in this piece of land. All possibilities were seemed to be finished. One more storm can uproot them forever but Allah; the Almighty had saved not only their existence but everything related to them. At this stage, the passion for the freedom of their country was not only alive rather intensified. They just halted for a while to ponder over the matter and then started a new set of programme.

Now the majority of those Ulama, who were related to Shah Waliullah, changed their strategy. They switched to education and positive movement in order to save their religion as well as to prepare likeminded people afresh to start a new phase of struggle against the British rule. It was the time when there was no towering personality in Shah's family. Their caliphs were scattered over whole Indian Territory holding the lamps high to guide the community. Every region was marked by the services of Ulama but no one was there whose supremacy can cover the vast Indian subcontinent. Though many Ulama played an unforgettable role in this critical

juncture of Indian history but we only throw lights on two great personalities of the age whose feats in the field of education and preaching were so great that their essence still being smelt and felt. They are Maulana Karamat Ali and his son Maulana Abdul Awwal of Jaunpur, and off course Maulana Qasim Nanotvi whose work today is brighter than any Ulama of the consequent age.

### **Moulana Karamat Ali Jaunpuri**

The disappointment in 1857, made Shaikh Karamat Ali; the notable caliph of Sayyad Ahmad Shaheed change his design and to confine his movement to Islamic education and religious reformation. His movement gathered a huge mass. He devoted the rest of his life to preach the right faiths and to educate the community. He established a good number of Islamic seminaries in the vast region of Bengal, Bihar, Asam and off course Jaunpur, his home land.<sup>1</sup>

Shaikh Abdul Awwal; the capable son of Maulana Karamat Ali Jaunpuri also was on the same line. Though he was educated on the hands of 1857's participants like Haji Imdadullah Muhajir Makki, Rahmatullah Keeranwi and Shaikh Abdul Haq Allahabadi<sup>2</sup> and had an intimate relation with Shaikhul Hind Maulana Mahmoodul Hasan Deobandi; the flag bearer of freedom movement at the time. Shaikh went to Deoband on Shaikh-ul-Hind's invitation as well as Shaikh-ul-Hind visited Jaunpur and Bengal on his call. It is the very relation that Shaikh's books found a place in Deoband's syllabus.<sup>3</sup>

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<sup>1</sup> For details see Maulana Karamat Ali Siddiqui; Hayat wa Khidmat by Dr. Abdul Waheed Qasmi.

<sup>2</sup> Abul Bashir Jaunpuri: Seerat Abdul Awwal, p. 34.

<sup>3</sup> For detail Abdul Waheed: Shaikh Abdul Awwal: Hayat wa Khidmat.



Though the old habits die hard but he knew that the situations don't allow acting on the line of Syyad Ahmad, for whose cause his father came to Bengal. So he rather professed to be a loyal subject of the British government<sup>1</sup> to play a second to none role in the history of Bengal and maintained a good contact with all important personalities of Indian freedom movement. He succeeded in it and the east Bengal which was a Muslim minority region in Mughal period, converted to a Muslim majority region at the time of Indian freedom.<sup>2</sup>

In that era of anarchy no movement in India could play such a big role. They were guiding the biggest movement of the age. Both the father and the son shone in the darkness of the British rule i.e. from 1820s to 1920s. They have written more than 150 books.<sup>3</sup> As far as their preaching concerned, Maulana Abul Hasan Ali Nadwi wrote that I have listened Nawab Bahadur Yar Jung saying in his sermon that the number of people who got the true path on the hand of Karamat Ali is touching 20 million people.<sup>4</sup> No one could reach to the magnitude of their popularity in that age. In Bengal and eastern U.P. they were honoured by the red carpet and welcomed by the warmth of the heart. No big Madarsa was there, in which Abdul Awwal was not invited. In addition, his books were the part of many Madarsas of Bengal, U.P. and Asam.<sup>5</sup>

### **Moulana Qasim Nanotvi (1832-1880)**

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<sup>1</sup> See the letter of Khan Ahsanullah, Nawab of Decca (09-02-1890).

<sup>2</sup> See Maulana Karamat Ali Siddiqui: Hayat wa Khidmat by Dr. Abdul Waheed Qasmi.

<sup>3</sup> Shiakh Abdul Awwal: Hayat wa Khidmat, p. 333.

<sup>4</sup> Abul Hasan Ali Nadwi: Karwan-e-Zindagi, vol. 3, p. 54.

<sup>5</sup> For details See Seerat Maulana Abdul Awwal by Maulana Abul Bashar Jaunpuri. Shaikh Abdul Awwal; Hayat wa Khidmat by Dr. Abdul Waheed Qasmi.

After the death of Shah Muhammad Ishaq Dehlawi in 1846, Haji Imdadullah Thanwi was declared the Amir. In 1857 he had to migrate to Mecca owing to his arrest order, but he continued his mission through Moulana Qasim Nanotvi. Maulana Qasim Nanotvi, whose name was in the wanted list of the English government, was hidden in Deoband<sup>1</sup> till the general amnesty order from the Queen Victoria was announced on 1<sup>st</sup> October 1858.<sup>2</sup> He went Mecca to perform Hajj in December 1860, where all Indian Ulama in the leadership of Haji Imdadullah, decided to take positive steps and set up educational institutions in order to prepare a team of people to combat the disastrous policies of the British government. He came back to India in 1862. During those days of hiding, Maulana Nanotvi memorized the holy Quran.<sup>3</sup>

It was very critical juncture for Muslims because they were deprived of every kind of privileges. Ulama were massacred in thousands and Muslims in millions. A considerable number of sacred places were either set ablaze or destructed. Akbari mosque of Delhi was buried into the earth. Madarsas were closed owing to cut off their funds. A lot of people were removed from their jobs and fresh recruitment was virtually closed in the face of Muslims. Moreover they were targeted to be Christianized. In a nut shell they had to pay, a huge price for the revolt and still there were many more for them in waiting. In 19<sup>th</sup> century the magnitude of their loss was

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<sup>1</sup> Qasim Nanotvi was compelled to hide in Deoband with his relatives during 1857, where he was married. Dr. Abdul Munim Al-Namer: *Azadi-e-Hind ki Jadd-o-Juhd me Musalmano ka Hissa*, p.

<sup>2</sup> This so-called general amnesty order was conditioned that those people will not be forgiven, who had participated in killing of the English subjects. Apart from that those people who had provided shelter for murderer or the leaders of the rebels or aroused the mass to revolt will be escaped from death penalty but they may get appropriate punishments. *Swaneh-e-Qasmi*, vol. 2, p.189.

<sup>3</sup> Manazir Ahsan Geelani: *Sawaneh-e-Qasmi*, vol.2, p. 194.

so great that they were devastated in both vertically and horizontally.

Maulana Yaqoob Nanotvi writes that it had become a crime to be a Muslim. The notable guides of religion were wiped out. Every Muslim was unconscious and all believers were broken-hearted. The darkness was so deep in India that no one cared about the other. Everyone has been mourning on his share of loss. Most of the great Ulama were left for their heavenly abode and very few Ulama who escaped from the claw of death, migrated from this country. The sorrow on Islam was as big in India as at the time of Prophet's departure on the whole of Islam. Seeing the scarcity of Muslims and majority of infidels and the extremism of the infidelity, it was quite obvious that this religion now will be finished.<sup>1</sup>

Therefore in the above situation, intending to free India from the British rule, in the company of some friends, Maulana Nanotvi laid the foundation stone of Darul Uloom at Deoband on 21st May, 1866 (a famous learning centre of Indian Subcontinent) beneath a pomegranate tree in Chattah Masjid of Deoband.<sup>2</sup> This Madarsa was established in order to produce a team of Ulama who can shoulder the huge and very important responsibility of sacrificing themselves to preserve the country and Islam both in British India. Alhamdulillah, Nanotvi succeeded in his mission and a good number of Darul Uloom's product gave sacrifices for the sake of Indian freedom and Islam.

The noted Islamic scholar Maulana Manazir Ahsan Gilani quoted from his teacher and the first graduate of the seminary, Shaikhul Hind Mahmood Hasan Deobandi (1851-1920) saying: "Did my teacher (Maulana Qasim Nanotvi) establish this seminary only for the teaching and learning? The seminary was established before me, as far as my knowledge

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<sup>1</sup> Maulana Yaqoob Nanotvi: Sawaneh Umri, p. 30.

<sup>2</sup> Mufti Mahmoodullah: preface of Silk Movement Letter.

goes, my teacher established this one in 1866 to compensate the defeat of 1857 from the British."<sup>1</sup>

He further said that I am not an obstacle in the path of those whose concern is to teach and to learn but I have chosen for me the very path, for which my respected revered teacher had established this system of Darul Uloom in my view.<sup>2</sup>

Maulana Qasim Nanotvi was a far sighted and genius scholar. He comprehended that the British has not only occupied India and would attack the Indian culture, but even the faith of Indians would be at risk. The missionaries poured into Indian subcontinent as well as the Arian pundits started an unceasing attack on Islamic faiths. They did not hesitate even in passing vulgar comments on them. Apart from that the British government prepared a new man with the name of Mirza Ghulam Qadyani to crack some new fireworks.<sup>3</sup>

Therefore, Maulana Qasim Nanotvi with a group of Ulama rose to respond and to debate them. Maulana devoted his whole life for such debates and appeared as a genius whose questions became unanswerable and whose perfect answers need not further explanation or requisitioning. Thus, the dream of the British government remained a dream. They were wholly defeated rather devastated in this field.<sup>4</sup>

Maulana Qasim Nanotvi did not hesitate to criticize the Christianity as well as the British rule in India during the religious debate. In Shahjahanpur, Maulana said that "the English feel themselves the super intellectuals but in the religious matters they believe in such foolish faiths that could

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<sup>1</sup> See Manazir Ahsan Geelani: Ihaatae Darul Uloom Men Beete Huwe Din.

<sup>2</sup> Manazir Ahsan Geelani: Sawaneh-e-Qasmi, vol. 2, p. 226.

<sup>3</sup> Aseer Adrawi: Darul Uloom Deoband; Ehya-e-Islam ki Azeem Tahreek, p. 26.

<sup>4</sup> See details: Darul Uloom; Ehya-e-Islam ki Azeem Tahreek by Aseer Adrawi

not be accepted even by a person of average intellection.” He even likened the pops with scheduled castes such as chamar.<sup>1</sup>

Responding to their claims that India is free of all evils because of the Christian government, and Christianity is such a strong religion that prevents the evils to creep into the society, Maulana said that the pork and wine are forbidden according to the Old and New Testaments but perhaps no Christian is there who is not using them while no one eats pork among the Muslims. Rape cases under the Christian government increased in such a manner that never happened in Indian society before.<sup>2</sup>

Although Qasim Nanotvi was engaged in responding to the religious attack and could not do any memorable work in regard with the driving the British out but no one can underestimate his huge contribution in building the ample courage in the heart of Muslims and to revitalize them as well as in keeping their faith in the religion intact. Apart from that he prepared a team of Ulama in the headship of Maulana Mahmoodul Hasan Deobandi, who quite successfully guide the freedom movement of India in the very critical phase of Indian history. So it can be said that Maulana Nanotvi had done more than his share in holding the torch of freedom high and bright in the darkness of perpetual slavery and increasing anxiety.<sup>3</sup>

It can be said that Maulana Qasim Nanotvi has started uniting the survived people of Sayyad Ahmad Shaheed’s mission as well as the remaining participants of 1857 along with some fresh bloods to knit the web of activists that can wage a final war against the British with one voice and under one great leader, since the failure in 1857. He went Mecca, where the leaders of 1857 uprising were taking refuge. He met them. It might be decided that you prepare people inside the country and we try to make an atmosphere outside the country.

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<sup>1</sup> Maulana Fakhrul Hasan: Mubahisa Shahjahanpur, p. 75.

<sup>2</sup> Ibid, p. 76.

<sup>3</sup> For details see Sawaneh-e-Qasmi by Manazir Hasan Geelani.

The aforesaid idea is not baseless because the statement given by Maulana Obaidullah Sindhi clearly indicates that this mission had been started in 1865-66, just with the very inception of Darul Uloom Deoband and at that time Maulana Nanotvi was the leader, so it was his own design. The statement reads that:

“Having reached Kabul I came to know that the output of fifty years’ efforts of the Jama’at which was represented by Shaikhul Hind lay before me in unorganized form ready to obey.”<sup>1</sup>

Maulana Sarhindi reached Kabul in 1915. It provides that the Jama’at came into being in 1865. It was the time when Shaikhul Hind was just a child who was about to go to school, provided that it is Maulana Nanotvi who started the movement although it was further spanned by Shaikhul Hind, as Shaikhul Hind himself admitted that I am in tune with my teacher Maulana Qasim Nanotvi in this regard.<sup>2</sup>

We can say that Maulana Nanotvi was working on this line since the failure of 1857 and when his capable student Shaikhul Hind who had taken solemn pledge on his hand and was his well trained successor, has grown up, he entitled him to forward his mission. Maulana Nanotvi doesn’t want to take any step with undue haste rather he intended to make it firm and well designed.

### **Shikh-ul-Hind and Freedom Movement**

Shaikh-ul-Hind Maulana Mahmood-ul-Hasan (1851-1920) was the successor of Maulana Nanotvi in religious, educational and off course political matters. He was the legendary first student of Darul Uloom Deoband who had completed his course of study in 1873. He served at the seminary as a teacher and became its principal in 1890 and in

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<sup>1</sup> Kabul Me Saat Saal, p. 105-105, pub. Hind Sagar Academy, Lahore. Maulana Husain Madni: Naqsh-e-Hayat, vol. 2, pp. 144-146.

<sup>2</sup> Manazir Ahsan Geelani: Sawaneh-e-Qasmi, Vol. 2, P. 226.

1905 he was given the honorary position of patron as well. Having immense knowledge of Islamic education, he soon shone as a great scholar, a dynamic leader and the staunchest follower of Islam. Maulana Husain Ahmad Madni called him “the seal of Hadith scholars” as well as “the chief of the Qur’an commentators”.<sup>1</sup>

He under Maulana Nanotvi has started taking interest in Indian politics and thinking the ways to throw the yolk of the British slavery since his student life in Darul Uloom Deoband. Maulana Obaidullah Sindhi’s statement in 1915 provides a clue. He says:

“Having reached Kabul I came to know that the output of fifty years efforts of the Jama’at which was represented by Shaikhul Hind lay before me in unorganized form ready to obey. It needed a servant of Shaikhul Hind like me. Now, I took pride in this migration and selection of Hadhrat Shaikhul Hind.”<sup>2</sup>

It means Shaikhul Hind started his political activity since 1866 when he was a student in Darul Uloom Deoband under his Shaikh Maulana Qasim Nanotvi. Having influenced by his mentor, Shaikhul Hind developed an intense hatred towards the British in the bottom of his heart. He never hated any human being rather he treated people of other religion respectfully but he never showed such tolerance towards the English. “The thick-lipped, blue-eyed, curly black African was lovely to him but he hated the white Europeans. He was among those who considered their hand impure in case it touches any European until they washed it.”<sup>3</sup>

He was a pious, humble, truthful, God-fearing and ascetic person who has no greed of power, prestige and wealth.

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<sup>1</sup> Husain Ahmad Madni: *Asir-i-Malta*, p. 3.

<sup>2</sup> *Silk Letter Movement*, p. 53., *Ulama-e-Haq*, vol. 1, p. 230.

<sup>3</sup> Muhammad Mian Deobandi: *Silk Letter Movement*, p. 2.

He has been very broadminded to accept every good thing. He was as friendly to Hindus as he was to Muslims.<sup>1</sup>

He has a keen desire to see his country prosper and flourish but the British occupation impeded its progress. He was restless to free the country but consequent condition was not allowing resorting to any armed conflict. Muslims were still unconscious after the disastrous tremor of 1857 that shook their very existence. In such a critical condition, only selected people could offer themselves to achieve his objective and could be entrusted in a matter of secret movement.<sup>2</sup>

Shaikhul Hind Maulana Mahmoodul Hasan was exercising a great influence on Muslim community as well as among Ulama of Darul Uloom Deoband and other Muslim & Non-Muslim leading personalities. He was first student of Darul Uloom Deoband and a great Islamic scholar, influenced by the geniuses of Maulana Qasim Nanotvi; the founder of Darul Uloom Deoband, who has played a memorable role in the previous phase of Indian freedom struggle. Inspired by Qasim Nanotvi, he started to chalk out the whole plan to lead India to the complete freedom from the British clutches, quite stealthily from his head quarter at Deoband as early as 1877.

“In 1877, Shaikhul Hind Maulana Mahmood Hasan, the first student of Darul Uloom Deoband, started his political movement and set up an organization called ‘Samratut Tarbiyat’ (result of the training). The aim of the organization was to prepare for armed insurrection against the British. The movement continued for at least 30 years.”<sup>3</sup> Since this organization was working under the patronage of Maulana

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<sup>1</sup> Muhammad Mian Deobandi: Silk Letter Movement, p. 1.

<sup>2</sup> Ghulam Rasool Mehr: Sarghuzasht-e-Mujahedeen, p. 552.

<sup>3</sup> Silk Letter Movement, forward by Badruddin Ajmal Qasmi. Tahreek-e-Shaikhul Hind, p. 61.



Qasim Nanotwi therefore, his demise in 1880 appeared to be an obstacle to continue this movement, so it was abandoned.<sup>1</sup>

Through this movement he began restlessly trying on one hand to be well connected with all the likeminded leaders and on the other, he kept himself busy in knitting the nets of unifying Muslims and enlarging the network by travelling in the Indian sub-continent and getting close associations with all Islamic scholars who were busy in the guiding of Muslim community. He spread his students and Mureeds to every corner of the country. He was taking the oath of Jihad from every person who took the oath of allegiance on his hand.

#### **Shaikhul Hind's plan for the national freedom**

Shaikhul Hind made a well crafted plan in his mind to free India from the English rule in the very beginning of his practical life. Seeing his actions, it might be apprehended that he was working on the line of Sayyad Ahmad Shaheed in taking oath of allegiance in abundance and reaching to the people of every corners of India. To achieve his goal, he mainly relied on the unbreakable bond of Bia'at. He has been spreading his ideas quite stealthily among his students, Mureeds and associates. He asked his many disciples to establish Madarsas in order to inject these ideas into the body of new generation. He planned to settle the matter between Sayyad Ahmad's companions and Sarhad people and then aroused them against the British. On the other he prepared his people in Yaghistan (autonomous tribes) to fight against the English. He thought to make an alliance of Turkey and Afghanistan to drive out the British. If the Turkey army and the Mujahedeen in Yaghistan and Sarhad with the support of Afghanistan would have attacked in one go and the activists

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<sup>1</sup> Husain Ahmad Madni: Aseer-e-Malta, p. 23.

inside the country would have supported by relentless agitations with one voice, then the desired goal was not too far.

### **His Action**

Shaikhul Hind was not in a hurry rather he wanted to take every step according to his plan and with patience but the massacre of Muslims in Tarabulus and Balkan wars at the hand of the British and their oppressions in the country had compelled Shaikhul Hind to execute his plan quite swiftly. He jumped in the field of action irrespective of consequences.<sup>1</sup> Shaikhul Hind had maintained the policy of the protection of Darul Uloom Deoband from government reprisal to the extent that no harm was inflicted upon Darul Uloom despite his intimate relation to Darul Uloom Deoband and to the Silk Letter Movement.

### **Jamiatul Ansar**

Now movement needed to stretch its hands towards far-flung areas of Indian subcontinent and Shaikhul Hind has felt the gravity of the situation that demands to appoint someone to pacify the works of Jamiat. So he called his most capable student Maulana Obaidullah Sindhi to Deoband in 1909 (1327) to take the charge of secretariat of Jamiat-ul-Ansar.<sup>2</sup> Maulana Obaidullah was taken by Shikhul Hind only because of his training and preparation, so that he could be sent for bigger roles as per the programme designed by Shaikhul Hind. Maulana Obaidullah Sindhi stayed there four consecutive years to gain the experiences and nuances of running a secret movement. He with the assistance of Maulana Muhammad Sadiq Sindhi, Maulana Abu Muhammad Lahori and Maulana Ali strengthened the movement. Maulana Sindhi says:

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<sup>1</sup> Naqsh-e-Hayat, vol. 2, pp. 135-136.

<sup>2</sup> Personal Dairy of Obaidullah Sindhi, p. 20.

“In 1909, Hadhrat Shaikhul Hind summoned me to Deoband and after surveying the situation in detail, he ordered me to stay at Deoband. I worked for Jamiat-ul-Ansar for four years. Maulana Sadiq Sindhi, Maulana Abu Muhammad Lahori and Molvi Ahmad Ali helped me to establish this organization.”<sup>1</sup>

In April 1910, Jalsa-e-Dastar Bandi was held in Darul Uloom Deoband in which almost one thousand alumni of Darul Uloom participated.<sup>2</sup> The newly organized Jamiatul Ansar was introduced and its aims and objectives were presented as well as the necessity of freedom for the country was emphasized. With this successful launch, soon it gained the support of masses. In April 1911, it organized its first rally in Moradabad. Scholars from Deoband, Aligarh and Nadwatul Ulama Lucknow gathered in large numbers. Having succeeded the Jamiatul Ansar started organizing mass gathering and public agitation in which thousands of people took active part. The huge mass support during 1912 and 1913 for Jamiatul Ansar unnerved the British officials and they began to think to root out the main source-Darul Uloom Deoband from where such a powerful organization had sprung. Sensing the danger, Shaikhul Hind asked the leading members to resign from the Jamiat owing to the safety of Darul Uloom Deoband. When they found no way to inflict harm to the seminary they imposed a ban on the Jamiat.<sup>3</sup>

After apprehending the Shaikhul Hind’s ideas, thoughts and political farsightedness, Obaidullah Sindhi was sent to Delhi to make it the head quarter of his organizational activities and here Maulana Obaidullah Sindhi established Nizarat-ul-Maarif in 1914 (1331) as per the Shaikhul Hind’s programme. Shaikhul Hind asked him to stay in touch with youth power while living in Delhi. He visited himself Delhi with the

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<sup>1</sup> Sayyad Muhammad Mian: Silk Letter Movement, p. 52.

<sup>2</sup> Al-Jamiat; Shaikhul Islam Number, p. 5.

<sup>3</sup> Ulama-e Haque 1/131, Naqash-e Hayat 2/144

purpose to introduce Maulana Obaidulla to Delhi's freedom leaders such as Dr. Mukhtar Ansari, Maulana Abul Kalam Azad, Maulana Muhammad Ali, Hakim Ajmal Khan and Nawab Waqarul Mulk so that he could be well-acquainted with Indian politics as well as he could benefit from the good company of such towering personalities. He says:

"I shifted my activities from Deoband to Delhi and established Nizaratul-Maarif in 1331 (1914). Apart from Hadhrat Shaikhul Hind, Hakim Ajmal Khan and Nawab Waqarul Mulk were patrons of this organization."

### **Mujahedeen seek help**

In Yaghistan,<sup>1</sup> Shaikhul Hind was running his movement in the name of Jamiat Hizbullah whose members were as more as 1700 across the country and they were ready for every kind of sacrifice for the sake of religion.<sup>2</sup> Shaikhul Hind was the supreme chief of Jamiat Hizbullah according to a petition of Hizbullah members in Yaghistan.<sup>3</sup> They were being encouraged by Jihad's articles which were published and propagated by Maulana Abul Kalam Azad in the magazine of Al Hilal. This organization was established in 1914. Since then they were waging war against the English government. Shaikhul Hind sent Haji Turanjabi and Maulana Fazl Rabbi and many others to boost up the morale of Mujahideen. He was running his movement in complete secrecy, even his close associates did not know more than he told them and he did not reveal to a person more than he needed to be aware.

Haji Turangzabi reached Yaghistan in early 1915, when he met countless fighters who were enjoying great success at the time. Mujahideen has declared him the head of Jamiat Hizbullah. With his endless and relentless efforts, the

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<sup>1</sup> This region was situated between the borders of India and Afghanistan. It was a vast autonomous area which spreads from Waziristan to Alai (Kashmir). This area was the hub of brave and zealous Afghans.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 160.

<sup>3</sup>Ibid, p. 232.

Mujahedeen of Sayyad Ahmad's group also joined him. But after the British government has deployed huge army on the frontiers and propagated false statements against Jihad with tight checking that no one could reach there, resulted into many problems for Mujahedeen. They were now in dire need of support. They wrote many letters to Shaikhul Hind; their patron to provide the weaponry and fund to continue the Jihad because the sheer courage and mere valorous militia cannot win the battle. They repeatedly requested to provide help from any government as early as possible.<sup>1</sup>

### **Maulana Obaidullah Sindhi in Kabul**

It was the time when the First World War (1914) has begun. Hardly had he spent more than one year in Delhi when he was asked to migrate to Kabul in 1333/1915 in order to secure the support of the ruler of Afghanistan for the tribal Mujahedeen. He reached there in August 1915. Maulana Obaidullah tells as below:

“In 1333, I went to Kabul on the order of Hadhrat Shaikhul Hind. I was not told any detailed programme therefore my conscience was not ready for this migration, but it was compulsory to obey him. By the grace of Allah, later the path was clear.”<sup>2</sup>

With the financial help of Haji Seth Abdullah Harun on the request of Maulana Abulkalam Azad, this journey was materialized and Maulana reached Sindh. He stayed some days there and as soon as he got a chance to enter Afghanistan he slipped off CIDs through ‘Suriyak’ zone. Having reached Kabul Maulana Obaidullah found a group of activist though unorganized to help into his mission.<sup>3</sup>

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<sup>1</sup> Ibid, p. 65.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 52.

<sup>3</sup> Ibid, p. 57-58.

He met Sardar Nasrullah Khan, Amir Habibullah Khan and his elder son Sardar Inayatullah Khan and sought their support. They responded positively. Here he found a provisional government established by the Indians. In the beginning he was reluctant to join Raja Mahindra Pratap Singh, because he was an activist of Hindu Maha Sabha. So he told Lala Lajpat Rai about the provisional government, on which the later minted the story of Afghanistan attack on India.<sup>1</sup> This government sent delegations to Russia, Japan and Turkey. Maulana wholeheartedly took part in the activities of the government especially in these missions. Maulana Obaidullah has written in his silken letter to Shaikhul Hind that there is an Indian provisional government which I joined and its work is as below:

“This Provisional Government has directed a mission to Russia comprising a Hindu and a Muhajir student, who returned with useful impressions for Afghanistan. Now the ambassador of Russia is about to visit Kabul. A mission was sent via Iran to Constantinople and Berlin by our two Muhajir students. Hopefully they will see you there. Now a mission is to be dispatched for Japan and China. A mission was sent to India but it did not get much success. Now another mission is being sent to India. A second mission is about to leave for Berlin.”

He added to say that “I have personal relations with German Mission on a high scale which will help us fully in Islamic interests. In the Provisional Indian Government Raja Mahindra Pratap is President, Molvi Barkatullah Bhopali is Prime Minister and I am Minister of India.”<sup>2</sup>

In Kabul, Maulana Obaidullah has established an organization to unite the activists who were striving for Indian

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<sup>1</sup> For details see Silk Letter Movement.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 229-230.

freedom. He named it Junood Rabbania (Muslim Salvation Army).<sup>1</sup> As far as its objectives are concerned, the Silken Letter sheds some light as below:

“This is exclusively Islamic organization on military principles which primarily aims at creating confidence in Muslim sultans. You (Shaikhul Hind) have been regarded its president, or General as per the military rule, while its headquarter shall be Medina. Therefore, it is better that you stay in Medina and try to have agreements with Caliphate, Afghanistan and Iran.”<sup>2</sup>

### **Shaikhul Hind leaves India**

On the other side Shaikhul Hind after sending Maulana Obaidullah to Kabul in August 1915, was ready to leave India and reach Yaghistan as early as possible to boost the morale of Mujahedeen there. When Maulana Azad came to know about his plan to leave the country he requested him not to leave the country rather do whatever you want to do from inside the country. Shaikhul Hind was quite sure that his action plan will be soon apprehended by the British and they will not let him scot free. The support of the Mujahedeen who were now losing their courage could not be provided from inside. So he quietly left the country and reached Mecca on 9 October 1915. Maulana Madni Wrote:

“Due to these happening in Frontiers, the Government was astounded and was making arrests over petty doubts. The CID reports of India, Frontiers and Yaghistan about Hadhrat Shaikhul Hind were very dangerous, so he was being watched over. Dr. Ansari, therefore, insisted him to leave the British territory as soon as possible. Hadhrat Shaikhul Hind intended

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<sup>1</sup> Ghulam Rasool Mehr: Sarghuzasht-e-Mujahedeen, p. 557.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 224.

to leave for Hejaz and set out immediately without mentioning to anyone.<sup>1</sup>

### **Shaikhul Hind meets the Turk Governor**

Shaikhul Hind along with some close companions reached Mecca on 9<sup>th</sup> October 1915. In Mecca, he met with Indian peoples of repute and caliber. Among them one family was from Delhi that had relations with Sayyad Ahmad Shaheed and his followers as well as its exclusive position in the ruling class of Mecca made easy to arrange Shaikhul Hind's meeting with Ghalib Pasha; the Turkish governor in Hejaz.

Shaikhul Hind talked to Ghalib Pasha with the help of a translator. Ghalib Pasha listened to Shaikhul Hind very attentively and asked him to see him again the next day. Meanwhile he contacted Indian merchants of Mecca and enquired about Shaikhul Hind and his position among Indians. Having received the positive responses regarding his academic and social status, Ghalib Pasha welcomed Shaikhul Hind the next day with great applaud and warmth. They discussed the matter of Indian freedom in full detail.

He promised Shaikhul Hind to extend every kind of help and asked him to arouse Indian people to demand complete independence vehemently and consistently until it is achieved. He wrote in his letter that "Cut the manacle of slavery with the power of your religion and sharpness of your creed. Thus win the rights of freedom of your existence and humanity. We shall guard and defend your rights when in nearer future after complete victory and success, if Allah wills, we shall have pacts."<sup>2</sup>

This meeting held at the time when Turkish army was registering victory after victory over British alliance. He says in the letter:

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<sup>1</sup> Silk Letter Movement, p. 65, Naqsh-e-Hayat, vol. 2, p. 212.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 235.



“thanks to Allah that the Turkish army and Mujahideen have outnumbered the enemies of Islam and they have weakened their enemies materially and morally. So, a considerable part of Russian army has been destroyed in Qufqazia while one hundred thousand of British and French forces have been ruined with their warplanes in Daniyal Pass and other places. The Turks, Germans and Austrians have pushed back the Russians in the east and the French and Belgians in the west. They have taken over a third part of Russia and France and the entire Belgium and have seized thousands of their forces as prisoners with hundreds of thousand rifles, guns and other weaponry. Now, Bulgaria has also joined the war with central powers and pushed deep inside Serbia and defeated them.<sup>1</sup>

He said that the propaganda of freedom must continue persistently and it could not be achieved without you, so better you go back and demand freedom with unity and collaboration of others. But Shaikhul Hind was intending to reach Yaghistan according to his plan, said that he would ask his companions to carry out these actions and intensify their demand of freedom according to your order.<sup>2</sup>

Shaikhul Hind requested him to arrange his meeting with Anwar Pasha; the War Minister of Turkish Government. Ghalib Pasha has given him three letters; one was addressed to Indian people insuring his government’s help in their freedom movement, and the other was to Busra Pasha in Medina that the bearer should be sent to Istanbul to meet Anwar Pasha. The third letter was written to Anwar Pasha that this is a reliable person and his demand should be fulfilled.<sup>3</sup>

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<sup>1</sup> See letter of Ghalib Pasha’ Governor of Hejaz(Silk Letter Movement p. 234)

<sup>2</sup> Muhammad Mian: Silk Letter Movement p. 66-67.

<sup>3</sup> Maulana Husain Ahmad Madni: Naqsh-e-Hayat, vol. 2, p.

After getting the letter from Ghalib Pasha Shaikhul Hind met his companions and instructed them how to carry out this secret movement in India and assigned them their duties. He asked Maulana Murtaza Hasan to work at Deoband center while he gave Maulana Muhammad Mian alias Muhammad Mansoor Ansari, some special duties along with the above letter of Ghalib Pasha.<sup>1</sup>

### **Ghalib Nama reached India, Yaghistan and Kabul**

I think these letters were obtained in December 1915 because Muhammad Mian alias Molvi Mansoor, who had been accompanied by Shaikhul Hind to Mecca was considered to return to India in February 1916 in order to show Ghalib Nama(letter of Ghalib Pasha) to the activists of this movement in India and Yaghistan and ask them to enlarge the movement and pacify its activities. He reached India safely and escaped the security officers at the luggage of the port of Bombay. In India he met the political figures such as Maulana Hasrat Mohani and Abul Kalam Azad but they have their own ideas regarding Indian freedom, so they did not treat him as was expected.<sup>2</sup> He went everywhere quite secretly to show the letter of Ghalib Pasha. In some places the letter has great impact while in other places it could not enjoy such result. He says in the silken letter:

“After showing the Ghalib Nama to the Indian colleagues, I took it to persons in Yaghistan. Haji is also in Mohmand. The Mujahideen have kept Mohmand, Bajaur, Sawat, Buner etc ablaze. The publicizing of Ghalib Nama had a good impact in these areas. Therefore it is necessary that the services of Yaghistan are kept in mind while having any agreement.”<sup>3</sup>

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 67.

<sup>2</sup> Silk Letter Movement, p. 223.

<sup>3</sup> Read the Silken letter, included in Silk Letter Movement, p. 223.

Maulana Muhammad Mian stayed one month in Yaghistan during which he infuriated the Mujahideen to keep the struggle alive against the English government. After that, he went to Kabul with a delegation of Mujahideen. Muhammad Mian reached Kabul in April 1916 with the edict of Ghalib Pasha. Having reached Afghanistan he met Maulana Obaidullah Sindhi and supported him in his mission. Both surely would have discussed the prevailing situations in India, Yaghistan, Afghanistan and Hejaz because the two were the giant personalities of the Shaikhul Hind Movement. Maulana Muhammad Mian would have told in detail about Shaikhul Hind's efforts in Hejaz to persuade the Ottoman Caliphate to help his cause and Maulana Obaidullah would have told quite openly about his newly formed organization and its activities as well as his expectations from the Provisional Indian Government in Kabul.

After a number of discussion and deliberation they came to some conclusions. In their planning of actions they would have seen some rays of hope in India, Yaghistan, Kabul and surely in Ottoman Caliphate as well as some hurdles and obstacles in its execution. The difficulties in carrying out the freedom movement through sure success were not easy to be addressed or removed at a time when the World was plunged into a series of wars.

In Yaghistan, the impact of Ghalib Nama was so great that Haji Turanjabi; the Head of Jamiat Hizbullah encouraged by the edict of Ghalib Pasha wrote a petition to the Caliph Sultan Bin Sultan Muhammad Rashad Khan on 17 Shawwal 1334H/ 16 August 1916.<sup>1</sup>

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<sup>1</sup> Though the date mentioned in Silk Letter Movement, is 17 Shawwal 1335 H but it did not tally with 15 August 1917. I think the year 1334 mistakenly written 1335 because of two reasons; one is that it is equal to 16 August 1916 and the second is that the letter of Ghalib Pasha reached there in March 1916. So they waited for a

They wrote that “during the present War, if few officers, some army personnel, weaponry and food stock is supplied then hundreds of thousands militant ghazis can be ready to render their services free of cost. This initiative shall help to enliven Afghanistan as well, if Allah wills.” They enclosed a copy of Edict of Ghalib Pasha to this petition.<sup>1</sup>

### **Letters of Silken Handkerchief**

Maulana Obaidullah since he had come to Kabul, he had been striving day in day out to propagate his mission and prepare a trained militia. He talked to the people in the government and aroused them for this noble cause. After one year of extensive efforts he made a solid base on which they can launch their campaign. With the coming of Maulana Muhammad Mian to Kabul after having toured Hejaz, India and Yaghistan provided him a good chance to prepare a complete plan of action.

Therefore, both leaders have written on 9-10 July 1916 the silken letters to Shaikhul Hind in order to inform him the accurate situations of the time as well as to share their further plans to carry out the mission if given the permission after having a pact from Turkey government.

Owing to the tight investigations on the border, he wrote them on the silken handkerchief and handed it over to Shaikh Abdul Haq; a new Muslim to deliver to Shaikh Abdur

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while to get some response and when they could not get anything they wrote their petition to the Caliph to remind him to fulfill this promise. In case of 15 August 1917, it means they have written after the sad arrest of Shaikhul Hind and they even did not mention that. So, it is surely can be said that this petition is written just four months later and it is possible because they were in dire need of help and military support, so they wrote in hope of some favour from the Caliph.

<sup>1</sup> For details see Silk Letter Movement, p. 232-234.

Rahim who was asked to deliver it to Shaikhul Hind in Mecca through any means. It was an irony that Allah Nawaz Khan, found these letters with Abdul Haq; his servant and taken them. So it could not reach to Shaikh Abdur Rahim. Allah Nawaz Khan handed over these letters to the governor of Punjab; Michael O'Dowd.

In this way the British government got some clues about Shaikhul Hind and Maulana Obaidullah Sindhi and some other activists. With the seizure of letters the British government ordered to arrest these people. Intelligence department launched a massive campaign to gather all clues but they could not smell more than these letters read rather they were mistakenly understood that the master mind behind this conspiracy is Maulana Obaidullah Sindhi whereas everything was revolving around Shaikhul Hind. They have arrested a lot of people in the name of Silk Letter Conspiracy but hardly had they got anything noteworthy. We attached some details furnished in the Silken Letters Case of 1916 as below.

- (a) On 16 August, Khan Bahadur Rab Nawaz Khan of Multan obtained three silken documents from a person named Abdul Haq. He had been his employee and fled in February 1915 to Kabul with Khan's two sons.
- (b) These documents were given by Molvi Obaidullah to Abdul Haq with instructions to deliver them to Shaikh Abdur Rahim in Hyderabad(Sindh) who had to send these letters to Hadhrat Maulana Mahmood Hasan in Medina.
- (c) These are three letters written on pieces of yellow silk in Urdu language. The first letter is an explanatory note addressed to Shaikh Abdur Rahim. It is 6 inches long and 5 inches wide. The second letter is addressed to Hadhrat Maulana. It is 10 inches long and 8 inches

wide while the third letter is 15 inches long and 10 inches wide.<sup>1</sup>

Ghulam Rasool Mehr says “Probably, the letter read that the provisional government has signed a pact with Afghanistan and the missions are sent to other governments. In this connection it was decided to establish contacts with Turkish Government. Lastly, Hadhrat Shaikhul Hind was requested to help to establish contacts and furnish a pact.”<sup>2</sup>

In the above mentioned silken letter they have provided some details of the mission and asked Shaikhul Hind to have agreements with the Caliphate, Afghanistan and Iran while staying in Medina. Muhammad Mian who was in Hejaz just few months back, knew very well that Shaikhul Hind was trying to have a meeting with Turkish War Minister. So, he furnished the details of the action plan of Junood al-Rabbania i.e. Muslim Salvation Army. It would be better to go into some detail to know their efforts in this regard.

They have designed really a well crafted plan to guide India through a sure success. They have made a real army that had three patrons; Commander in chief, Caliph of Muslims and Sultan Ahmad Shah Qachar, Iran and Amir Habibullah Khan, Kabul. It had 12 Field Marshals headed by Anwar Pasha; the War Minister of Turkey and others are Crown Prince of Ottoman Sultanate, Prime Minister of Ottoman Sultanate, Abbas Halimi Pasha, Sharif of Holy Mecca, Sardar Nasrullah Khan; Deputy Sultanate Kabul, Sardar Inayatullah Khan; Assistant Sultanate Kabul, Nizam of Hyderabad, Amir of Bhopal, Nawab of Rampur, Nizam of Bhawalpur and Head of Mujahideen(of Yaghistan). It had two General Commanders Hadhrat Maulana Muhaddith Deobandi(Shaikhul Hind) and Maulana Obaidullah; Acting General Kabul.<sup>3</sup>

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 236-237.

<sup>2</sup> Ibid, p. 59.

<sup>3</sup> Muhammad Mian: Silk Letter Movement, p. 226.

Apart from that, the above army had 29 Lieutenant Generals, 15 Major Generals, 24 Colonels, 12 Lieutenant Colonels, 3 Majors, 2 Captains and one Lieutenant i.e. Nadir Shah.<sup>1</sup> The objective of this army was the unity of Islamic countries and its head quarter shall be Medina. The action circle will be Constantinople for Europe and Africa, Tehran for Central Asia and Kabul for India.<sup>2</sup>

In addition to that, Maulana Obaidullah wrote some important activities of Indian Provisional Government in which he was declared as Minister of India. He wrote that Raja Mahindra Pratap went Germany last year. He discussed the issue of India with the Kaiser and brought a letter from him in Kabul for the heads of Indian States and the Amir. The Ottoman Caliph also regarded him his representative of India.<sup>3</sup>

#### **Shaikhul Hind in Medina**

In Hejaz Shaikhul Hind after sending Maulana Mian with the letter of Ghalib Pasha, was striving every nerve to get an appointment to meet Anwar Pasha; the War Minister of the Ottoman Caliphate but it could not be materialized due to the war that had engaged the Ottoman Caliphate as well as its war ministers.

While in Medina Shaikhul Hind called Maulana Husain Ahmad Madni and Maulana Khalil Ahmad and got them acquainted with his political ideas and activities. They were so impressed that Maulana Husain Ahmad said that this was the first time when I was introduced with politics and so was Maulana Khalil Ahmad. Later, as long as he stayed in Hejaz he continued to collaborate with Hadhrat Shaikhul Hind.<sup>4</sup>

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<sup>1</sup> Ibid, p. 227-228.

<sup>2</sup> Muhammad Mian: Silk Letter Movement, p. 225.

<sup>3</sup> Ibid, p. 229.

<sup>4</sup> Husain Ahmad Madni: Naqsh-e-Hayat, vol. 2, p. 216.

In those days, Shaikhul Hind came to know that Anwar Pasha; the War Minister and Jamal Pasha; the Commander of fourth division, are visiting Medina to see the grave of the Prophet ( peace be upon him) and pray for the victory of the Ottoman Caliphate. Shaikhul Hind desired to exploit this coincident opportunity to meet the two war ministers. So, with the help of Maulana Madni and Maulana Khalil Ahmad he got prepared a draft to give them. Maulana Madni said:

“I was eyeing for an opportunity to meet Anwar Pasha to present the petition. So, I managed to reach Anwar Pasha parting the queue and pressed the petition in which Hadhrat Shaikhul Hind requested to meet him in privacy. Owing to the help of Mufti Mamoon Bari, officer of religious bodies in Medina and Naqibul Hasan Shami; a friend of Anwar Pasha, the time after Maghrib (sunset prayer) was appointed for meeting.”

#### **Shaikhul Hind secured letters of Anwar Pasha**

Maulana Madni said that Shaikhul Hind along with Maulana Khalil Ahmad met Jamal Pasha in a lonely and locked room. Pasha was shown the letter of Ghalib Pasha. He treated them well and paid them attentive ear. He added that “in nearer future when we hold peace talks, there we shall try every nerve for freedom of India and shall help Indians in every possible manner.” He even pledged to give these assurances in written form. After two three days, according to the promise, the letters reached to Hadhrat Shaikhul Hind through the Governor of Medina in three languages i.e. Turkish, Arabic and Persian, with the signatures of the two ministers. The letters, expressing admiration and sympathy over demand of freedom from Indians, pledged cooperation and favour in this regard, and every Turkish official was commanded to rely on Maulana Mahmood Hasan (Shaikhul Hind) and render his help.”<sup>1</sup>

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<sup>1</sup> Silk Letter Movement, p. 69-70. Naqsh-e-Hayat, vol. 2, p. 220.



After getting the letters of two war ministers, Shaikhul Hind was eager to reach Yaghistan; the center of his movement as soon as possible. He requested the Turkish Governor to get him reach Afghan border via Iran because it seems impossible for him to go there through India due to high alert at Indian broder. But at that time Russia has cut the passage to Afghanistan and it was not possible for the Governor to make him reach Afghan border. He said either you return your country or stay in Turkish or Hejaz territory.

I think Shaikhul Hind obtained these letters on 1<sup>st</sup> or 2<sup>nd</sup> June 1916 and then left for Taef on 4<sup>th</sup> June to have last meeting with Ghalib Pasha who was residing in Taef at that time. Shaikhul Hind met him on 12 June. Maulana Husain Ahmad Madni wrote that some matters were settled down while some others were deferred to second meeting. Before the appointed time approached, Sharif Hussain revolted and Hadhrat Shaikhul Hind found himself besieged.<sup>1</sup>

Owing to Shaikhul Hind's relation with Turk officials, he was besieged in Ta'ef on 20 June 1916. He was later released on 5 August 1916. Meanwhile the war scenario changed swiftly due to America's participation in the war with the Allied Forces-Russia, France and Britain. As soon as American government sided with the Allied Forces, the Central Alliance-Turk and Germany was being inflicted defeat after defeat.<sup>2</sup>

It seems that Shaikhul Hind could not send the letters of Anwar Pasha and Jamal Pasha to India due to his immediate arrest during his visit to Taef. So, these letters were with Shaikhul Hind and when he was released in Shawwal 1334, he came to Mecca and stayed there to perform Hajj and after doing Hajj when pilgrims were returning, he gave these letters to Maulana Hadi Hasan to send them to India. Thus Shaikhul

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 74-75.

<sup>2</sup> For detail Asseran-e-Malta, p. 34. Tahreek-e-Shaikhul Hind, p. 72.

Hind sent these letters in October 1916. After sending the letters, he was in hurry to leave Mecca. Maulana Madni says that “Hadhrat repeatedly emphasized that he did not see it proper to stay in Mecca since the English Government not only suspicious about him but it was a staunch opponent of him and Sharif Hussain was a puppet in the hands of the British Government.”<sup>1</sup>

Maulana Madni clarifies that when we were about to leave in two three days, the fate stood against our planning. It was that Shaikhul Hind was asked in Muharram 1335/November 1916 to sign on a fatwa of Shaikhul Islam of Mecca declaring all Turks as infidels. This fatwa was issued in the support of Sharif Hussain. Shaikhul Hind said that this decree is from the Ulama of Mecca who teach at Haram, and I am from India and not teaching at Haram, so I am in no way entitled to put my signature. After some days Sharif Hussain ordered that Maulana Mahmoodul Hasan and his companions should be arrested and sent to him... It was a matter of great concern and cancellation of the order was demanded by various sources, but in vain.<sup>2</sup>

It seems believable that Shaikhul Hind’s arrest was a result of the seizure of the Silken Letters in August 1916 because the English government had launched thereafter a big campaign to arrest and raid on the houses of the activists. They were searching Shaikhul Hind quite impatiently but they could not get him. So, when they came to know through their CIDs that Shaikhul Hind is in Mecca they asked Sharif Hussain to arrest him. These happenings were taking place in dramatic coincidence. Shaikhul Hind was arrested in November 1916 and sent to Malta where He along with his brave companion Shaikhul Islam Maulana Husain Ahmad Madni was kept. They were released on 8<sup>th</sup> June 1920 after three years and 7 months of imprisonment.

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 75.

<sup>2</sup> Husain Ahmad: Aseer-e-Malta, p. 33. Silk Letter Movement, p. 76.

### **Edicts reached India**

Previously, when Shaikhul Hind got the edicts of the two war ministers, he wanted to send one copy of the letters to each center of his movement in India but the main hurdle lies in sending them because no one can cross the border of the English territory without undergoing through over all searches and it was next to impossible to slip off the English investigating officers and spies. Finally, it was decided to get made a wooden box especially for that. The box was filled with clothes and the letters were kept inside the carved boards with so perfection and smartness that no one could smell them. Having kept the letters in the box, Shaikhul Hind entrusted Maulana Hadi Hasan to carry it to India and instructed him to take out these documents in his house and give them to Haji Noorul Hasan in Muzaffar Nagar who will take its copies from Mirza Sahib's shop in Delhi and deliver them to the prescribed places. Fortunately, the wooden box reached safely to India in October 1916.<sup>1</sup>

When Maulana Hadi Hasan with his associates has boarded in the ship, a throng of the English police came. They were searching Shaikhul Hind. Meanwhile a sympathizer of Shaikhul Hind approached to Maulana Hadi and took the box from him and immediately dispatched the parcel from station. When police could not find Shaikhul Hind, they detained Maulana Khalil Ahmad and Maulana Hadi Hasan and investigated them thoroughly. They even beaten them but they could not get anything suspicious. Nonetheless, they handed over them to the police custody in India. After some days they released Maulana Khalil Ahmad but Maulana Hadi was interrogated and tortured time and again but he did not utter

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<sup>1</sup> For details see Naqsh-e-Hayat by Maulana Husain Ahmad Madni.

any word to reveal this secret. So, he was freed but after more than one month.<sup>1</sup>

Maulana Nabi Muhammad received the box and broke it to take the letters out as he was informed. After one and half a month CID came to know that the documents were kept in a wooden box in the custody of Maulana Hadi Hasan. The English police raided his house and searched every where to get the document but they could not get them. Even police raided on the house of Haji Ahmad Mirza, a photographer in Delhi, on whose shop the edicts were to be copied. It was a matter of good fortune that the edicts could not be given them so far due to these searches and raids.

After some days Haji Noorul Hasan went to his shop to get the edicts copied. Haji Mirza has taken them after all that happened to him and still there was fear and suspicion of another police raid and it happened that police reached his shop again when he was making copies but God saved that police could not get them and went back futile. Haji Noorul Hasan brought these copies of edicts to his home and then delivered them at their destinations as per Shaikhul Hind's programme. According to Maulana Husain Ahmad Madni the edicts reached to all the people but they failed as it was expected with these edicts to bring about. It was not the fault of paper or anything but the political condition got changed. Maulana Madni says:

“These documents would have helped greatly and the Turks and their allies would have extended their cooperation but the matters turned upside down. On one hand, America's countless army and weapons came in allies' rescue and on the other hand Sharif Hussain rebelled against the Turks and inflicted harm by every means upon the Turkish strength in favour of the English... So naturally the Turks had to face defeat everywhere and happened what should not have

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 71-72.

happened.”<sup>1</sup>According to Maulana Ghulam Rasool Mehr says that Hadhrat Shaikhul Hind revealed this secret to one of his relatives so that he can make arrangements to take their photographs and deliver it to their destinations, but this person was arrested and confessed all these secrets. On this ground several members had to undergo investigations and other problems.<sup>2</sup>

### **In Conclusion**

The movement of Shaikhul Hind would have been successful if the silken letters of Maulana Obaidullah Sindhi and Maulana Muhammad Mian, had not been seized and the World War and revolt of Sharif Hussain of Mecca had not favoured the British interests. It was a matter of preliminary success that the letter of Ghalib Pasha; the Turkish governor in Hejaz reached India, Yaghistan and Kabul but it only insures the Turkish help in time of need after having a pact as well as it provoked Indians to enliven their freedom struggle. No doubt it has its impact in this regard. Maulana Obaidullah’s endeavours in Kabul in the form of Junood-e-Rabbania and his active support in Indian Provisional Government was also a successful phase of the mission but when Maulana Mian reached Kabul with Ghalib Nama and both chalked out the whole plan and then they have written the silken letter in order to inform Shaikhul Hind so that he could take these things into his consideration when he would meet Anwar Pasha; the War Minister of Turkey. Unfortunately, these letters could not reach to Shaikhul Hind that provided the meeting of Anwar Pasha and Jamal Pasha and their letters just repetition of Ghalib Pasha’s letters and mere promises. Apart from that these letters could hardly reach India in October 1916 at a time when the Ottoman Caliphate was losing everywhere and Sharif Hussain

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<sup>1</sup> Muhammad Mian: Silk Letter Movement, p. 74.

<sup>2</sup> Ibid, 61.

has established his rule in Hejaz and with the capture of the Silken Letters in August 1916 the arrests and raids were taking place in every corner of India. In addition to that, these letters could be delivered to their destination after November 1916 when Shaikhul Hind; the master mind of the movement was already arrested and jailed. Therefore, the letters of the two War Ministers of the Ottoman Caliphate which was losing its own territory, at a time when the leader of the Movement was arrested and the activists were shattered in the face of English raids and arrests, could not be valued and it became like coins of the past age, which have no value in the present world.

As far as Shaikhul Hind's programme is concerned, it was of great success. It is a matter of strong belief and ample courage that Shaikhul Hind quite single handedly managed all this with the help and supports of his students and associates. He was just to reach the desired end but unfortunately the Ottoman Caliphate after America's intervention started losing the ground and its defeats prevented to get Afghanistan Attack on India and thus delayed the Independence of India for next thirty long years more.

**FOURTH CHAPTER**

**MAULANA HUSAIN AHMAD MADNI AND  
FREEDOM STRUGGLE**

**His Early Life**

Maulana Husain Ahmad Madni (1879-1957) was born in Tanda, Faizabad, on 19 Shawwal 1296 / 6 October 1879. The Sufi lineage of family could be traced to Khawaja Muinuddin Chishhti's disciple Khawaja Qutubuddin Bakhtiyar Kaki (d. 1235).<sup>1</sup> His parents have taken an oath of allegiance at the pious hand of Maulana Fazlurrahman Ganjmuradabadi (1793-1895). Haji Habeebullah; his father has reached the level in Sufi meditation that secured him the permission to make disciples.<sup>2</sup> Nonetheless, the family has been marked by the distinctive Islamic practices, coupled with strong faiths and desired qualities.<sup>3</sup>

Though he was born into a landowning elite family but by the time of Husain Ahmad's birth, the family's status had fallen due to usurpation of land by a local raja in the wake of 1857 uprising in addition to the loss of family goods and valuable documents at the time of civil unrest.<sup>4</sup> He belonged to a family that has traced its lineage to the Prophet Muhammad with 34 intermediaries. It can be seen in the special number of Shaikhul Islam Maulana Husain Ahmad Madni. Owing to Shaikhul Islam's humbleness, some people doubted his Sayyad lineage, seeking wrongly the reference from his reply to an inquirer in the words mentioned below:

"I myself don't write "Sayyad" with my name since salvation depends on acts, not relationship. If a person has high rank but bad deeds, then, like the son of Noah, he is expelled from the lord's house. If someone is of low (chamar or bhangi) descent, and is a devout Muslim, his state of comfort is like that of [former slaves close to the Prophet] Bilal and Sohaib."<sup>5</sup>

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<sup>1</sup> Husain Ahmad Madni: Naqsh-i-Hayat: vol. 1, p. 10-16.

<sup>2</sup> Aziz Ahmad Qasmi: Zurriyat Tayyaba, p. 237 (Al-Jamiat)

<sup>3</sup> B.D. Metcalf: Husain Ahmad Madni, p. 52-53.

<sup>4</sup> Husain Ahmad Madni: Naqsh-i-Hayat: vol. 1, p. 24-25.

<sup>5</sup> Maktubat: 1,8.



Barbara D. Metcalf astutely said that “having redefined “Sayyid” as dependent on behaviour, not just lineage, he (Maulana Madni) then concluded “My deeds do not give me permission to make such claims I am ashamed to say.” He made explicit that the requisite deeds were service to the community and respect for all Muslims, no matter how poor, ignorant, or lowly (choti zat).<sup>1</sup>

### **Education**

In the freshness of childhood, his mother has inspired him with her informal teaching and lesson giving tales. His father was always central to his education and was worried about his Islamic education and culture. He created an Islamic atmosphere inside the walls of his house to avoid the impact of colonial culture. Once he summoned his sons and declared that “I have nurtured you for only one reason: that you sacrifice everything (Jihad) in the path of Allah and attain martyrdom in that cause.”<sup>2</sup>

After having secured elementary education in his home town, he visited Darul Uloom at Deoband in 1309/1891. He stayed there till 1316/1898 in order to gain expertise in all available branches of knowledge at the time on the hands of legends such as Shikhul Hind Maulana Mahmoodul Hasan, Maulana Habeeburrahman, Mufti Azeezurrahman and Maulana Zulfiqar Ali etc. B. D. Metcalf writes that “The high standard of Islamic scholarship in India during this period is evident in the fact that Maulana Madni, trained at Deoband, was able to establish himself in his early years as a distinguished teacher to an international audience in the holy city of Medina itself.”<sup>3</sup>

He went to Maulana Rasheed Ahmad Gangohi (d. 1323 A. H) and took the bia't on his hand. In 1316/1899 he reached

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<sup>1</sup> B. D. Metcalf: Husain Ahmad Madni, p. 52.

<sup>2</sup> Naqsh-i-Hayat, vol 1, p. 34.

<sup>3</sup> B. D. Metcalf: Husain Ahmad Madni, p. 6.

Mecca and stayed for a while in the pious company of Haji Imdadullah Thanwi(d. 1317 A.H.) and then left for Medina.<sup>1</sup>

### **In Prophet's city**

Maulana Madni having reached Medina the Radiant in Muharram 1317/ May 1899, started teaching in the Prophet's mosque on the advice of Shaikhul Hind who asked him at the time of former's departure, not to give up teaching at any cost. In 1318 he came back India and stayed for a while. In 1820 he returned to Medina and started teaching on a larger scale. He used to teach in a Madarsa and after prayers of Fajr, Asr, Maghrib and Isha he continued teaching the books of deferent topics in the Prophet's mosque.<sup>2</sup>

Maulana Husain Ahmad Madni is only figure among Indian Ulama that had the privilege to deliver lectures in the Prophet's mosque for seventeen long years; i. e. 1317-1335/1899-1916 excepting his three visits to India "to meet his spiritual guide and teachers, to get married, and to attend to other family business. He had even taught at the Deoband seminary for a year. But his real base was in Holy Places".<sup>3</sup>

He emerged as a great scholar of the tradition of the Prophet, who attracted a great number of audiences from every corner of the world. Maulana Madni himself says that I was engaged in educational activities at the Prophet's mosque to the extent that I had been teaching 14 books on deferent topics every day. Therefore, I could spare only 3 to 3 ½ hours to sleep during day and night. The rest of the time would be spent in studying or teaching or human needs.<sup>4</sup>

### **Malta and Maulana Husain Ahmad**

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<sup>1</sup> Al Jamiat; Shaikhu Isam Number, p. 5.

<sup>2</sup> Al Jamiat. P. 5.

<sup>3</sup> Metcalf: Husain Ahmad Madni, p. 12.

<sup>4</sup> Husain Ahmad Madni: Naqsh-i-Hayat, vol. 1, p. 112-123.

Maulana Husain Ahmad Madni was arrested with Maulana Mahmoodul Hasan in 1335. They were first sent to Egypt in Rabiul Awwal 1335/ January 1917 and then to Malta on 29 Rabiussani 1335 corresponding to 22 February 1917. Maulana Madni himself told that he had little interest in politics until Shaikhul Hind; his revered teacher and luminous scholar met him in Medina. Though he had observed some bitter exploits of colonial rule in Hejaz and India but in fact it is the company of Shaikhul Hind that developed the political thought in him.

It is fact that Maulana Madni's ties with Shaikhul Hind in the prison of Malta where he learnt the political nuances, consolidated to the extent that Shaikhul Hind's powerful presence was felt more explicitly at later stages. Maulana Madni described him as "a heart more expansive than the width of the seven seas; the seven climes could not locate themselves in even a corner..."<sup>1</sup>

Though, they were arrested on Indian government's order but they were interned on the Mediterranean island of Malta in order to avoid the agitations of Indian public as the report reads that "it is desired that his presence should not become known to the public. To ensure this, such precautions as are possible should be taken"<sup>2</sup>. In addition to that it was intended as a destination for the most dangerous prisoners, the ones most opposed to the British and their allies.<sup>3</sup>

They were questioned individually and as a group but their smart statements had avoided their execution and provided their release although after three years of imprisonment. In this regard Maulana Mahmoodul Hasan's answers as recorded by Husain Ahmad reflect the nuanced

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<sup>1</sup> Husain Ahmad Madni: *Asir-i-Malta*, p. 7.

<sup>2</sup> Metcalf: *Husain Ahmad Madni*, p. 27.

<sup>3</sup> Husain Ahmad Madni: *Asir-i-Malta*, p. 112.

subtlety of a learned, traditionalist scholar exploring the possibilities of different interpretations.<sup>1</sup>

In Malta, coupled with all difficulties and problems as a prison used to be in that era, they had to suffer many untold atrocities but soon this very place has become a platform where fellow prisoners used to come to learn Islamic education. Their cell was converted into a place where prayers were arranged on their prescribed times and discussions were held on a range of topics apart from their endless effort to cultivate inner flame and to achieve higher stages of inner progress. In this very period Shaikhul Hind completed his commentary of the Holy Qur'an and Maulana Madni memorized Qur'an and gained considerable knowledge of Turkish language as well.<sup>2</sup>

The prison of Malta offered an unparalleled opportunity to share their political opinions quite openly in a walled campus where no fear of CID or any Government was existed. Husain Ahmad Madni says that every last person was an enemy of the British government and the English state. If there was news of an English defeat or of some of trouble befalling them or their clients, we rejoiced and raised flags and cheered. And if, God forbid, some bad news happened to Germany, Turkey, Austria, or Bulgaria, every last person looked sorrowful.<sup>3</sup>

Malta had accommodated at the time some three thousand people from different religions, countries, colours, societies and cultures. "But trouble joined all in such a bond" Maulana Madni says "that each was ready to sacrifice his life, and in his heart everyone breathed well-being for the other. This was an extraordinary vision, as if the differences of religion, nation and homeland had completely disappeared from the human world. As if each was the other's real brother.

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<sup>1</sup> Metcalf: Husain Ahmad Madni, p. 38.

<sup>2</sup> See Naqsh-e-Hayat and Husain Ahmad Madni by Metcalf.

<sup>3</sup> Metcalf: p. 46-47. Asir-i-Malta, p. 132.

Everyone viewed the English officers and soldiers with real anger, but looked at each prisoner with an eye of dignity and respect.”<sup>1</sup>

Three years are more than enough for a person of matured age and knowledge such as Maulana Husain Ahmad Madni in the company of three thousand people; who had rebellious views and anti colonial and anti imperialism thoughts, in addition to an astute leadership of Shaikhul Hind, to cultivate real political thoughts. It is likely to understand that he learned the nuances of politics and useful rules to run a secret movement as well as to guide the national freedom struggle through success quite successfully. He discussed these matters with Shaikhul Hind and other fellow prisoners and benefitted from their opinions and thoughts.

Though they were to be released earlier for want of proof but “the delay in granting the release was owed to considerable debate among a range of officials in India and London, with the former, interestingly, urging release much sooner.” The officials in London thought that the release might cause disturbance and inflame the public but they were released after being informed by officials in India that their detention was far more harmful than release.<sup>2</sup>

### **Maulana Madni in India**

Though they secured the order of release on 22 Jumad Thani 1338/ 13 March 1920 but their detention in Malta could finally come to an end on March 20, 1920 when their long trip home began. The journey was so slow and boring that kept Indian peoples waiting for more than two and half months to see the glowing faces of their popular heroes. It was the blessed day of Tuesday of 20<sup>th</sup> Ramadhan 1338/ 8<sup>th</sup> June 1920, when

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<sup>1</sup> Maulana Husain Ahmad Madni: *Asir-i-Malta*, p. 132. Metcalf, p. 47-48.

<sup>2</sup> B. D. Metcalf: *Husain Ahmad Madni*, p. 48.

they stepped Bombay harbor. A beautiful galaxy of Indian fans; comprising M. K. Gandhi, leading figures of the Khilafat Movement and Freedom Movement as well as a good number of Ulama along with huge masses, was impatiently waiting on the docks to honour their sacrifices for the motherland by showering the flowers of love and devotion on them.<sup>1</sup>

Maulana Madni finally had taken the tough decision of staying in India after all that happened with his family during the internment in Malta. Having lost many members of his family including his beloved father, he was expected to return to his shattered family in Medina to be a kind of solace for his two survived brothers. "What is most beloved" he said "has to be whatever is good for Muslims. And so I have preferred to live far away although my heart is distraught at thinking about Medina the Radiant, the Prophet, the residents of Medina, and my dear brothers."<sup>2</sup>

### **India in the 2<sup>nd</sup> decade of 20<sup>th</sup> Century**

At the turn of 20<sup>th</sup> Century, the political conditions of India were changing swiftly. Shaikhul Hind had been running his movement though secretly but steadily since 1877. At the start of 2<sup>nd</sup> decade he jumped into the dangerous circle of leading the movement quite openly. He migrated to Hijaz where he was arrested and sent for internment in Malta. But the waves formed by his action in the ocean of freedom struggle in India were getting stronger, larger and maximized.

The British declaration of war against Turkey intensified the hatred among Indian Muslims, which in turn provided them not only to assume but rather believe that the British is the enemy of Islam and Muslims. The Muslim leaders in India started gathering their power and openly speaking against their atrocities and trying to unite Indians on different names. At the very time Indian people were

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<sup>1</sup> Maulana Husain Ahmad Madni: *Asir-i-Malta*, p. 203-205.

<sup>2</sup> *Maktubat*, vol. 1, p. 20-21., Metcalf, p. 72-73

experiencing acute economic distress coupled with heavy loss of lives and wealth apart from increased revenues due to the World War. On April 13 1919, General Dyer fired on a peaceful gathering in Amritsar, leaving hundreds dead and over a thousand wounded.<sup>1</sup>

In such situations, it seemed very practical to unite Indians on the name of safeguarding Khilafat. Therefore, All India Khilafat Committee was formed in 1919 by a wide range of Muslim leaders such as Muhammad Ali, Zafar Ali, Abul Kalam Azad, Maulana Abdul Bari, Dr. M. A. Ansari and Hakim Ajmal Khan. Later in the same year Jamiat Ulama-e-Hind was established in order to give voice to specifically religious concerns of Indian Muslims. Gandhi Ji who has just returned from South Africa after twenty years, also joined the Khilafat Movement to unite Indians. The first Khilafat Conference, held in Delhi, in November 1919, was attended by Gandhi Ji, Swami Shradhanand, Madan Mohan Malaviya and Jawaharlal Nehru. In the very conference it was decided to boycott European goods, especially cloth in favor of Indian Khadi, as well as to withhold cooperation from government institutions.<sup>2</sup>

### **Shaikhul Hind supported Khilafat Movement**

Shaikhul Hind and Maulana Madni had addressed many meetings organized by the Khilafat leaders. They declared their full support to the Khilafat activities including the programme of non-cooperation.<sup>3</sup> By the time Maulana Mahmoodul Hasan was conferred the title of “Shaikhul Hind” the Leader of India by Khilafat Committee. Meanwhile Shaikhul Hind “issued a Fatwa advising Muslims to withdraw from all government

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<sup>1</sup> B. D. Metcalf: Husain Ahmad Madni, p. 76.

Abul Kalam Azad: Khutbat-e-Azad, p. 361.

<sup>2</sup> B. D. Metcalf: Husain Ahmad Madni, p. 76-77.

<sup>3</sup> Maulana Husain Ahmad Madni: Naqsh-e-Hayat, vol. 2, p. 247.

supported schools, resign all government jobs, return all government titles... and use only Indian goods of which khadi was the most visible symbol.” Though in that he was following Gandhi’s programme but he thought it would be to serve the cause of Islam.<sup>1</sup>

In a short period i.e. from 8 June to 30 November 1920 when Shaikhul Hind departed for his heavenly abode, he toured and spoke constantly for the nationalist cause. He went to Aligarh Muslim University and appreciated the activities of the students for the sake of national freedom. He supported solemnly the establishment of the University of Jamia Millia Islamia.<sup>2</sup> He asked Ulama to know that their real enemy was the British and advised them to insure good relations with their Hindu brethren in order to expel the English from India, at the second annual conference of Jamiat-e-Ulama. In this short and final time in India, he set the path that Maulana Husain Ahmad would follow.<sup>3</sup>

### **Maulana Madni as successor of Shaikhul Hind**

Maulana Husain Ahmad Madni was sent to Kolkata to teach at the educational center established by Maulana Abul Kalam Azad but as soon as Shaikhul Hind passed away, he had to attend all political gathering as a true successor to Shaikhul Hind although he in his humility did not claim that. His authoritative Islamic voice came handy to make Shaikhul Hind’s Fatwa in favour of non-cooperation. He visited U. P. and chaired a joint meeting organized by the Jamiat Ulama and the Khilafat Committee as well as he addressed a joint meeting organized by the Congress and the Khilafat Committee in

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<sup>1</sup> B. D. Metcalf, p. 78.

<sup>2</sup> JMI is now a central university and the authorities at the JMI has erected a grand gate with the name of ‘Babe Mahmood’ to commemorate Shaikhul Hind Maulana Mahmoodul Hasan Deobandi(RAH). (Fakhar)

<sup>3</sup> B. D. Metcalf, p. 78-79.



Seohara. Maulana Madni used to attend the meetings of Bengal province organized by the Congress and Khilafat and Jamiat during his stay in Kolkata.<sup>1</sup> Maulana Madni usually point out the imperial exploitations by presenting a comparison between the glory of India's past and agony of the present. In addition to that he strongly request Indian people to get united for freedom.<sup>2</sup>

### **Karachi Conference and Maulana Madni**

At Karachi conference in July 1921, Maulana Madni articulated on the basis of Quranic verses that Muslims were part of a larger Muslim world. Hence Muslims should stand with one another on the same friendly terms as exist between two brothers. Maulana Madni said I met a Turkish general in Malta who expressed his shock at Indian soldiers fought with the Allied Forces. He said "we (the Turks) had not attacked India. We never in any way injured either the Hindus or the Muslims of India. We were bound up with them by ties of heart and religion."<sup>3</sup>

Maulana Madni indicating to the rights of Indians to religious freedom forcefully said that "the command of Islam is that a Muslim can obey a king who operates within the parameters of Islamic law. If we are arrested for serving Islam, then the responsibility will rest with the government and not with us. If the government's desire is to deny religious freedom, then it should openly announce it. In that case seven crore Muslims would have to make their decision either to live as Muslims or as British subjects. Likewise the twenty two crore Hindus should also decide about their fate. Because when religious freedom is denied, it will be denied to everyone. If

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<sup>1</sup> Maulana Madni: Naqsh-e-Hayat, vol. 2, p. 272-273.

<sup>2</sup> B. D. Metcalf: Husain Ahmad Madni, p. 79-80.

<sup>3</sup> Rafique Akhtar: Historic Trial: Maulana Muhammad Ali and Others Karachi, p. 112-113., 107. Pub. In 1971 by East and West Publishing Company.

Lord Reading [the Viceroy] “a strong orator as Maulana Madni was, declared” has been sent to burn the Qur’an, to efface the hadith, and destroy the books of fiqh, then I will be the first one to sacrifice [my life].<sup>1</sup>

In this very conference Maulana Madni’s proposal unanimously passed as the resolution of Khilafat Committee. It was supported by some 2000 people of different religion.<sup>2</sup> It reads as below:

“...this meeting clearly proclaims that it is in every way religiously unlawful for a Mussalman at the present moment to continue in the British army, or to enter the army, or to induce others to join the army. And it is the duty of Mussalmans in general and the Ulemas in particular to see that these religious commandments are brought home to every Mussalmans in the army. Furthermore, this meeting also announces that if the British Government were to take any military measures against the Angora Government... Musalmans of India will be compelled to commence civil disobedience.”<sup>3</sup>

The above mentioned speech and resolution disturbed the peace of the English officers. They tried to check the resolution and confiscate its copies but it could not work. So, they arrested Maulana Madni and Ali brothers etc in September 1921 on the charge of conspiracy. These arrests infuriated the masses because they considered them as interference in religion. Jamiat-e- Ulama consistently asserting that the confiscation of the Fatwa was against religious freedom. Protests burst out at every corners of the country especially at Jallianwala Bagh and Rangoon.<sup>4</sup>

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<sup>1</sup> Sayyad Mahboob Rizwi: History of the Darul Uloom Deoband, vol. 1, P. 100-101. pub. Idara-e-Ihtemam, Darul Uloom Deoband in 1980.

<sup>2</sup> Metcalf: Husain Ahmad Madni, p. 80.

<sup>3</sup> Rafique Akhtar: Historic Trial: Maulana Muhammad Ali and Others Karachi, p. 105-106.

<sup>4</sup> For details see: Husain Ahmad Madni by B. D. Metcalf, p. 82-83.

### **The Trial of Karachi**

On the first hearing of Karachi which continued from 26 to 29 September 1921, all accused i.e. Maulana Madni, Muhammad Ali, Shaukat Ali, Dr. Saifuddin, Maulana Nisar Ahmad, Pir Ghulam Mujaddid and Sri Shankarachary, being “non-cooperators” refused to answer questions at the proceeding rather they offered their statements in different languages in order to outrage them. They mainly raised the point of unjust interference of the government in matters of religion but to no avail.<sup>1</sup>

Justifying his doing on Islamic grounds with the citation of Holy Qur’an and Prophet’s traditions Maulana Madni insisted on religious freedom referring to the Queen’s Proclamation of 1858; the founding document for the principle of non-interference on the part of the Government of India in the religious lives of her subjects. Maulana Madni unmasked their vocabulary of “tolerance”, “non-interference” and “religious freedom” during his arguments from Holy Scriptures owing to mock them. In this very session impressed by Maulana Madni’s intellectual articulations Muhammad Ali; the founder member of Khilafat Committee passionately kissed his feet.<sup>2</sup> Their statements could not attract but the fury of the City Magistrate who accused them “of being parties to a criminal conspiracy to seduce Mohamedan officers and soldiers in the army of His Majesty”. Therefore, they had to face the trial in the Sessions Court.

In November, at the Court of Sessions they refused to plead, to stand in respect of the judge and even they sat on the ground when they were threatened to be removed from their chairs in order to show their determination to non-cooperation resolution. Muhammad Ali out of passion burst out when he

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<sup>1</sup> For details see: Rafique Akhtar: Historic Trial: Maulana Muhammad Ali and Others Karachi.

<sup>2</sup> Al- Jamiat, p. 6.

said “the world was God’s and not King George’s and that for the sake of God he would slaughter even my own dear brother, my dear aged mother, wife and children...”<sup>1</sup>

### **Maulana Madni in the prison of Sabarmati**

Once again their statements went to no avail. They all except Shankaracharia, the lone Hindu, were “convicted of abetting the commission of an offence by the public and of making statements conducive to public mischief”. They were sentenced to two years of vigorous imprisonment. But the trial proved to be phenomena of “a blow to the prestige of the Government” and “respectful homage” to the Indian accused.<sup>2</sup>

The verdict of this historical trial was announced on 1<sup>st</sup> November 1921 and they were sent to the prison where they had to work and were kept under tight supervision coupled with many restrictions. Maulana Madni protested against many draconian laws of the jail provided the rights of prisoners. The jail officials started targeting Maulana Madni by reducing his meal to mere soup. Even they handcuffed him during night hours and put a chain of irons into his leg for one month when he continued his protests against maltreatment with them. On not being allowed to call Azan, he sat on hunger strike. A good number of Muslims also participated in his protest. Maulana Madni forcefully said that the jailors were violating the religious rights that were insured to be given to every prisoner. Having compelled the Jail officials permitted them to call Azan.<sup>3</sup> During the days of imprisonment at Karachi Maulana Muhammad Ali Jauhar studied on the hand of Maulana Madni the translation of the Holy Qur’an.<sup>4</sup>

### **Maulana Madni’s open speech**

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<sup>1</sup> Rafique Akhtar: p. 270-271.

<sup>2</sup> B. D. Metcalf: Husain Ahmad Madni, p. 84-85.

<sup>3</sup> Maktubat, vo.l. 1, p. 105-107.

<sup>4</sup> Al Jamiat, p. 6.

Maulana Madni and his fellow prisoners were released in November 1923 after completing the duration of their imprisonment. Now, Maulana Madni started more vehemently attacking the English government. Just one month after his release he was honoured as president at the fifth annual conference of Jamiat Ulama held at Kakinada, Andhra. He spoke there very openly. Maulana Madni highlighted colonial exploitation and barbarism providing examples of other countries such as Turkey and Egypt that they were prosperous countries of the world but the British drained their wealth in such manner that left them in perpetual poverty. He blamed Britain having targeted Islam and Muslims in particular and inflicted them big damage in recent years. He argued the differences between Muslims and Hindus was not but an output of their dividing policy. In the end he insisted on the need of fearless opposition to the British government in the quest for complete independence or swaraj. Maulana Madni concluded that Hindu Muslim unity and education especially among Muslims are two key components to achieve the desired goal.<sup>1</sup>

After his release he was appointed as the head teacher of Hadith at Madarsa Islamia in Sylhet where he had been till 1927. In this period he was central to imparting education in Muslim community but he kept attending meetings and delivering speeches in public gathering. In 1920s there were many Hindu Muslim clashes due to Government's effort to get Hindu Muslim fighting.<sup>2</sup> These clashes had made Gandhi to retreat from public life. But Maulana Madni as Metcalf said "had taken up a public role different from either the putative Jihad on the frontier or the Congress -Khilafat- Jamiat Ulama engagement with nation politics. His focus now was on the

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<sup>1</sup> B. D. Metcalf, p. 86-87.

<sup>2</sup> Abul Kalam Azad: Khutbat-e-Azad, p. 47-50.

internal strengthening-moral, material, and physical- of the Muslim population.”<sup>1</sup>

In this period Maulana tried to reach Muslims in order to preach good things. He had influenced some two dozen madarsas in Sylhet by his deep knowledge of Islam and attractive personality. He even advised students to learn how to use sticks as well as some martial arts.<sup>2</sup>

### **Maulana Madni’s Plans for the Muslims**

In 1926, when the Caliphate of Istanbul was already abolished in 1924 in the wake of Turk’s inclination to the prevailing modernizing trends, Maulana Madni who was the main figure of Khilafat Committee of Sylhet, wrote a letter to Maulana Khalil Ahmad; his teacher, telling him his vision that Muslims should be observant and well equipped with correct practices. In order to enlarge and modify the action plans of Khilafat Committee, he emphasized to organize Muslims, given their weakness. He even desired to make a census of Muslims with all related details while uniting them. He recommended making a group of volunteers who should be given martial skills as well as they should be taken an oath to serve Islam and Muslims in hours of need. They would be entitled to take part in national activities and resolve peacefully any disputes that might emerge. These groups would be united at village level and city level under the direction of the head of the Khilafat Committee.

In addition, owing to the indebtedness of Muslims he emphasized the community should cultivate the good habit of cutting the extra and wasteful expenditure. Taking a good step to reform the Muslim society, he wrote about the appropriate practices of marriage in detail. He even mentioned simple marriages of Deoband as well as he urged that the new couple

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<sup>1</sup> Mdtcalf, p. 89.

<sup>2</sup> Najmuddin Islahi: Maktubat, p. 49.

be set up in property or trade with the money that otherwise would have been wasted. He recommended Muslims not to display pomp, show and pride by engaging in excess expenditures in order to solve the problem of deteriorating economy of the community.

Maulana Madni was right in believing that Muslims were weak because they were poor, ignorant, jobless, and of course in minority. Apart from that, other communities would like to see “the voice of Muslims gone from the country”. Therefore, he urged his community to be organized to check “their ignorance, disunity, wastefulness, and absorption in court cases”. He advised Muslims to get awake if they did not want a dark future. Maulana Madni asked Muslims to do business only with other Muslims to better their own economy.<sup>1</sup>

Maulana Madni wrote to someone in Karachi that “we are weak. We are not united. We do not possess enough arm and wealth and that our enemy is powerful. He has every kind of equipments and we have to correct him and take revenge from him but always the battle is fought with sense and power. This is the way that the Qur’an, the Hadith and the Prophet told us. Therefore, we should not rest nor let them rest until we would achieve our goals; the liberty of the Caliphate, the freedom of Arabs, the independence of India and the compensation of the Punjab. You would ask “what we can do”. I would say that it is obligatory on behalf of the Shari’at that if you can bite like a dead ant, then you must bite. It does not mean to talk anti-peace or to indulge into bloodshed, no not, inflict harm as far as possible with peace and consultation. Try to weaken enemy power, their business and economy, and instill courage in the hearts of people by making British loyalty and fear away from them. Don’t hesitate to speak truth, make people understand, don’t use violent means, try to join the

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<sup>1</sup> Maktubat: vol. 4, p. 283-294, Metcalf, p. 89-91.

broken hearts, do not break the united, pass day in day out in this very cause. Spread martial arts among the people which was the custom of our elders and which, the noble families feel proud to learn.”<sup>1</sup>

### **Shaikhul Islam as Principal of Deoband**

At some time in 1920s he was called the “Shaikhul Islam” by Indian people and later in the decade of thirties the title became so popular and widely used that it is now an inseparable part of his name. Earlier, he was being remembered by the successor of Shaikhul Hind though in his humility he always refused to be called so, rather he wrote Nang-e-Aslaf (the Disgrace of the Predecessors) to his name throughout his life. This title in the twentieth century Indian context as B. D. Metcalf said “was an honorary title popularly accorded a scholar who was recognized as a leading authority in Islamic guidance.”<sup>2</sup>

In 1927, Maulana Madni was invited to take the charge of principal as well as the headship of hadith at the Deoband seminary in the wake of the resignations of Anwar Shah Kashmiri and others from Darul Uloom. He placed some twenty nine terms before the authorities in case to join the seminary. In contrast to the seminary that always stays apart from any political activity, Maulana Madni said as mentioned below in the words of B. D. Metcalf:

“He would regularly spend one week a month as well as the annual vacation on the national movement; and he would have nothing whatsoever to do with the colonial government. There would be no requirement that he resign from any organization. He wanted no obstacle placed in his way to

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<sup>1</sup> Hakeem Maulana Mukhtar Ahmad: Tadabeer-e-Sihhat aur Maulana Madni, p. 180. (Al-Jamiat)

<sup>2</sup> B. D. Metcalf: Husain Ahmad Madni, p. 9.



organizing the students for practice in debate, speeches, essay writing, and studying current events.”

She added to say that “he made it clear that he might not attend meetings, nor would he be responsible for routine administration, although he expected his opinions to be honoured. He would not engage in fund-raising...any time he failed to meet his classes should be deducted from his salary. He gave the school a week to reply and they responded with the astute answer that he should simply serve the school as had the Shaikhul Hind.”<sup>1</sup>

Though, Maulana Madni determined on teaching at Deoband, but he kept attending political meetings of the Congress and the Jamiat Ulema through which he continued his attack on the British. Once he said that “the British in contrast to exploitative kings of old, had secured an unprecedented depth of control in every dimension of life. Yet they posed as “goddesses of justice” whose angels sing a “raga” of the history of “progress and humanity”.<sup>2</sup>

A staunch follower of congress as he was, he supported the activities of Congress as far as they did not contrast to Islamic teachings or Muslim interests. For instance, he as the president of Jamiat Ulama kept aloof from the campaign of the Congress against the British government that was intending to declare the child marriage as a crime. He argued that the campaign has nothing to do to Muslims “since among Muslims the girl’s consent was in principal required for a marriage.” Likewise, he opposed forcefully the “Report of Motilal Nehru” arguing that only complete independence as well as reservation for minorities at least for a while could safeguard Muslim interests. Nehru Report as Metcalf concluded, “differed from the demands of the Jamiat Ulama in two significant ways; first in its goal of dominion status, not complete independence, and

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<sup>1</sup> B. D. Metcalf: Husain Ahmad Madni, p. 93.

<sup>2</sup> Asir-e-Malta, p. 99-102, Metcalf, p. 94.

second by its proposal to end both separate electorates and reservation of seats as well as its preference for a stronger center”<sup>1</sup> while Maulana Madni advocated for much power be given to the state in order to ensure Muslim autonomy in Muslim majority provinces.

In the period of 1920s Maulana Madni shone as one of the key figures of the nationalist movement. He spoke against the British, highlighted their exploitative nature, unmasked their “humanity”, “freedom” and “justice”, and even defied the Authority. He whole heartedly accepted the imprisoned life rather he underwent on hunger strikes. He devoted himself as well, to the education and moral reform in order to make changes on the grassroots.

### **The Challenges of the 1930s**

The decade of 1930s was very difficult period of the history of Indian freedom movement due to many reasons; first, it was the period when the political future of India had to be decided. Therefore, everyone was expressing his own views regarding India’s future programme. Second, with the coming of Muhammad Ali Jinnah (1876-1948), the leader of the Muslim League, the political strategies and ideals for Muslims were being debated more extensively on one hand and on the other; the supremacy of the Congress was being tested. From the perspective of Maulana Madni, it was very critical point when he had to engage in many debates with the well-known Islamist Maulana Maududi (1903-1979) and the great poet of Islam Allama Iqbal (1877-1938) and the prolific scholar Maulana Ashraf Ali Thanwi in order to defend his Islamic and political positions.

As for as Islamic leadership was concerned Maulana Madni always insisted that it properly belonged to Ulama who

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<sup>1</sup> B. D. Metcalf: Husain Ahmad, p. 95.

had been educated in Islamic Madarsa, not of the secularly educated. Though, the Islamists who had scant respect for the Ulama, criticized Maulana Madni and other Ulama that they lacked the worldly experience and modern thoughts. Despite of that Maulana Madni's strong character distinguished by Islamic practices coupled with his high position as the Principal and the head of the Hadith at the famous seminary of Deoband attracted a huge audience.

In such a time when some great Deobandi scholars opted to support the Muslim League such as Shabbir Ahmad Usmani, the vice-chancellor of Darul Uloom Deoband and the Islamic stalwart and patron of Darul Uloom Maulana Ashraf Ali Thanwi, Maulana Madni was advocating forcefully in favour of the Congress.

### **New Phase of Non-Cooperation**

Jamiat Ulama-e-Hind in its Kolkata Conference in 1926 declared its determination to the complete independence of India from the British rule. In this conference many graduates of Darul Uloom Deoband participated. On this declaration of Jamiat under the supervision of Shaikhul Islam Maulana Husain Ahmad Madni coupled with Maulana Madni and Maulana Azad's persuasions of the Congress to declare the same, Indian National Congress announced its goal of complete independence three years later in its session at Lahore<sup>1</sup> which officially promulgated on January 26, 1930.

The above declaration followed by a fresh campaign of non-cooperation; kick started by Gandhi's march to the sea in order to disobey the authority by having salty water. By this act, a wave of disobedience crept in the body of the country. A number of people were arrested and Gandhi was indeed the first and uppermost.<sup>2</sup>

In contrast to Muslim League and Muhammad Ali Jauhar that stand apart, Maulana Madni "argued that this

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<sup>1</sup> Wikipedia, Darul Uloom Deoband.

<sup>2</sup> Metcalf: Husain Ahmad Madni. p. 101.

decision was not only pragmatic, if Muslims wanted to be a part of the new nation, but also morally incumbent on them in light of the Prophet's example of cooperation with non-Muslims in shared polity. Maulana Madni subsequently traveled the country widely to encourage support for this stance in the face of substantial attacks that he and his colleagues were no more than slaves of the Hindus."<sup>1</sup>

Two other Muslim organizations also participated in this non-cooperation campaign of the Congress along with the Jamiat Ulama. One was the Majlis-i-Ahrar led by Deoband's scholars and brilliant orator Maulana Ataullah Shah Bukhari (1892-1961). Khuda'I Khidmatgar of Khan Abdul Ghaffar Khan (1890-1988) was the second to cooperate in this campaign. They might favour this campaign given their close ties with Darul Uloom Deoband and Maulana Madni. Ataullah Shah was a graduate of Deoband and Maulana Madni has been in close touch with frontier peoples by extending his financial and moral support to them in addition to Khan Abdul Ghaffar's intimate relation with Darul Uloom Deoband since the time of Shaikhul Hind Maulana Mahmoodul Hasan.<sup>2</sup>

In March 1931, Gandhi accepted to send a delegation to discuss the constitutional reforms at "Round Table Conference" in London. Seeing the importance of this meeting, the Jamiat Ulama formulated fourteen points as early as August 1931 in order to secure Muslim interests in independent India. Though, the Round Table Conference accomplished little in order to secure the independence with the fact that it only did accept the Congress as the legitimate representative of an emerging India, but it is fresh in Indian's memory thanks to the bold statement of Muhammad Ali Jauhar who spoke out that

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<sup>1</sup> Rashid Hasan Usmani: Tazkira-i-Shaikh Madani, p. 155. Pub. Kutubkhana Rashidia, Deoband in 1957. Metcalf, p. 102.

<sup>2</sup> See, the website of Darul Uloom Deoband

“either you grant me the complete independence or a piece of land to my burial since I pledged not to die in a slave India”.

In 1932, nationalists organizations decided to undertake the deliberate courting of arrest on a large scale as a part of non-cooperation. During this campaign, some 40,000 Indians were arrested within three months. The British Government was deliberately trying to avoid arrests of Muslims to show that Muslims were not supporting the Congress campaign.<sup>1</sup> Maulana Madni keeping the intention to play out his arrests for visibility, he intended to preach at Jama Masjid Delhi in support of the non-cooperation campaign to make his arrest public but the official arrested him at Muzaffarnagar railway station. Maulana Madni prudently had written his proposed speech in advance and sent a copy to Jamiat. Having known the arrest of Maulana Madni, his disciple Rasheed Hasan Usmani managed to deliver those written messages and went off. When Maulana Madni was released two weeks later, Rasheed Hasan on his Shikh's direction spoke publicly and got arrested.<sup>2</sup>

### **The Election of 1936 and Jamiat-League Pact**

The British Government in a move to give the control of provinces to Indians while retaining its autonomy at the Center, announced a general election in all provinces. Both, the Jamiat and the Congress, continued their opposition to the separate electorate for Muslims. At that point, the Congress, Jamiat and other Muslim parties forged a deal with Muslim League on the ground that it also shared their nationalist cause. Mr. Jinnah; the leader of the League formed a Muslim League Parliamentary Board by including Maulana Madni and other 16 Ulama in it. In this election, Maulana Madni took the leave from Deoband for two months to campaign for the Muslim candidates. Though, the Congress won some 758 seats out of

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<sup>1</sup> Muhammad Mian: the prisoner of Malta, p. 149.

<sup>2</sup> Rasheed Hasan: Tazkira-i-Shaikh Madni, p. 157.

1500, Muslim League did well in U. P. and secured 5 percent of the total Muslim vote.<sup>1</sup>

After the election got over, Mr. Jinnah started ignoring the religious leaders, even he did not care them in a religious matter like Muslim Personal Law, to which Maulana Madni and the Jamiat were so concerned. When Jinnah was remembered about his promise, he simply said it was politics. Thus, the Jamiat and the League parted their ways.

### **Composite Nationalism and Maulana Madni**

In the wake of the aforesaid split, Maulana Madni and Mr. Jinnah stood apart as the League demanded geographic autonomy for Muslims while Maulana Madni insisted to work jointly under the aegis of the Congress. He even justified the secular government for a society that has different religious backgrounds on the basis of Islamic polity in Medina.<sup>2</sup>

In 1937 Maulana Madni while delivering his speech at a political meeting in Delhi, declared that “nowadays, nations are based on territorial homelands not religion”. The next morning the Urdu newspapers such as al-Aman and Ehsan had reported the above statement in a perverted form that read “nowadays, the Millat is based on territorial homelands not religion”. This news outraged the great poet Allama Iqbal to the extent that he immediately mocked Maulana Madni by some Persian couplets.

In fact Allama Iqbal had set these couplets on the basis of the above news. Therefore, when he came to know about the actual statement of Maulana Madni, he gave his statement that was published in the Urdu newspaper Ehsan on March 28, 1938 that “I have no right to oppose Maulana Madni after his clarification” as well as he said that “I am not behind any of his

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<sup>1</sup> B. D. Metcalf: Husain Ahmad Madni, p. 110.

<sup>2</sup> Al-Jamiat, p. 163.

devotee in the religious support of Maulana.”<sup>1</sup> Since the *Armughan-e-Hejaz* was a posthumously publication, it had these couplets. “If it was published in his life” Khawaja Abdulwaheed said “this poem would not have been included in it”.<sup>2</sup>

Apart from that, soon the debate among the Muslims got intensified on the very topic that led Maulana Madni to produce his most scholarly book “composite nationalism and Islam”. Maulana Madni apprehended the changing trend of the world and he strongly advocated the view of the composite nationalism on Islamic basis, although it was a new idea among the Muslims since the prevailing ideology has no such place of nationalism in it. “Iqbal, unrealistically,” Metcalf judged “struggled to imagine a world in the twentieth century with no nationalism at all.”<sup>3</sup>

Maulana Madni professed the view of composite nationalism on the below mentioned facts:

- 1) He masterly scrutinized the Arabic words *Qaum* and *Millat* and clarified the difference between the two concluding that “in the prophet’s usage a *Qaum* could consist of believers and unbelievers who both act together for a common purpose”. He said it would be the model for the *Qaum* of India.
- 2) He insisted that Islam was intended for all humankind. He said “all people within the Indian *Qaum* may not, to be sure, accept this Islamic message, but in the larger context of undivided India, it would be available to all.” In this regard the position of undivided India will better serve Islam.<sup>4</sup>

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<sup>1</sup> Professor Yusuf Saleem Chishti: *Iqbal Aur Maulana Husain Ahmad Madni*, 380-381.

<sup>2</sup> Khawaja Abdulwaheed: *Iqbal Review*, p. 67, published in January 1969.

<sup>3</sup> B. D. Metcalf: *Husain Ahmad Madni*, p. 114.

<sup>4</sup> Husain Ahmad Madni: *Muttahida Qaumiyat aur Islam*, p. 22-23. Pub. By Ekta Trust, Delhi in 1937.

- 3) Maulana Madni argued that “Muslims and non-Muslims already worked together, needed to continue to work together and in the spirit of the Constitution of Medina”. For the unity of the Hindu and the Muslim he sought the good example of the Constitution of Medina in the time of the Prophet.
- 4) Emphasizing the dividing policy of the colonial rulers he feared they might divide India on the basis of religion as they divided the Ottoman lands on the basis of race and homeland. In that case Muslims would have to suffer.<sup>1</sup>
- 5) Favouring Undivided India, he even argued that a big number of Islamic seminaries, Sufi shrines, and other religious and spiritual places as well as Muslim graveyards were occurring in these parts of India. Dividing the nation means to be deprived of these virtues.
- 6) He also emphasized that the British is the common enemy of the Muslims and the division of the country would serve its interest in order to let the British continue their control in some form over the country.

In the war of 1939 the British government without any consultation of Indian national leaders, proclaimed that India will support the Allies in the war. Maulana Madni and Jamiat Ulama opposed this move with all their force. Jamiat Ulama declared that there is no reason to support a war that served the British aims. The Congress provincial ministries were resigned in protest to this decision.

### **Maulana Madni in the prisons of Muradabad**

Seeing the popularity and great impact of his speeches, the British government was planning to arrest Maulana Madni, His presidential address in Jamiat’s programme at Muradabad

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<sup>1</sup> Metcalf, p. 116-117.



in 1942 provided it an opportunity to close him into the dark cellular of the prison. He was arrested in June 1942 on the charge of anti-government speech and sentenced for six months of vigorous imprisonment along with a penalty of five hundred rupees. After six months, he was transferred to Naini Jail of Allahabad for uncertain period and he finally released on August 26, 1944 after two years and two months of imprisonment.<sup>1</sup> It was the Naini Jail, where Maulana Madni wrote the two volume Naqsh-i-Hayat; an autobiography with the British colonial history of India.<sup>2</sup>

Maulana Madni expressed in his speech at the court of Muradabad in 1942 that the bitter experience at Malta led him join the Khilafat Committee, Jamiat Ulama and the Congress since my arrival in India in 1919. I have chosen the non-cooperation movement as my practical programme after having accepted the non violence as a political faith. It is my strong political belief that as every English, every French and every German is not ready to see his country to be slave, likewise, every Indian irrespective to their religion, should have ready to sacrifice everything to guide their nation through complete independence. He further said that it was need of the time to forget all kind of sectarian sentiments, old rivalries, political and religious differences and all should get united in order to make the country free and independent.<sup>3</sup> In this very speech, he said that it is human nature that he loves his country more than any other piece of the land. Where, he was born and brought up, the thorn; how much troublesome it would be, seems to him more beautiful than the flowers of other places.<sup>4</sup>

In August 1942 the Congress launched the powerful campaign of “Quit India”<sup>5</sup> that resulted into the arrests of the

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<sup>1</sup> Al Jamiat, p. 7.

<sup>2</sup> Metcalf, p. 127.

<sup>3</sup> Al- Jamiat, Shaikhul Islam Number, p. 20.

<sup>4</sup> Ibid, p. 19.

<sup>5</sup> Ibid, p. 19.

Congress leadership with Maulana Madni already in the prison, which allowed the League to further establish its base.

In May 1945 when the Second World War was about to end, Maulana Madni fearlessly pointed out all offences that were allowed against humanity during wartime owing to utterly selfish nature of the British government. He said that the British had left India “half dead” and he spoke out passionately that “what do I have to do with enmity or friendship, war or peace with anyone? I am neither Germany’s enemy nor friend, nor am I America’s. I long for one thing, and one thing only, and that is freedom”<sup>1</sup> He was delivering his presidential speech of the Jamiat Meeting at Saharanpur.

Maulana Madni was so concerned to the freedom struggle that he hired a trainer in the seminary for students to teach them martial arts.<sup>2</sup> He allocated one hour weekly to get the students aware of general knowledge and other necessary information about the country and the Islamic world. He once wrote in his letter that he had not any power to capture the hearts of others. If he had, he said, there would not be any supportive to the League or any loyal to the British India. He would rather turn their hearts toward the Jamiat-e-Ulama and the Congress.<sup>3</sup> To his dedication to the Congress policies, that a devout Muslim as he, used to wear the Kurta and trouser and cap made by Indian cotton as the Congress leadership used to wear.<sup>4</sup>

### **The Partition and Maulana Madni**

The Congress ministries established in 1937, particularly in U. P. has showed a pro-Hindu bias as well as anti-Muslim scheme in basic education which led the Muslim

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<sup>1</sup> Shujaat Ali Sandelvi: Intekhab Khutbat Jamiat Ulama-e-Hind, p. 154, pub. By Urdu Academy Lucknow in 1988.

<sup>2</sup> Al-Jamiat; Shikhul Islam Number, p. 180.

<sup>3</sup> Ibid, p. 156.

<sup>4</sup> Ibid, p. 40.

leadership to doubt in the Congress, which in turn resulted the Lahore Resolution of 1940, in which the League demanded separate nation given the cultural, historical and religious distinctions of the two communities. It forwarded that these issues could only be solved by the division of India into autonomous states. The noted writer Aesha Jalal concluded that “historians have debated whether the Lahore Resolution was a considered decision to opt for separate states or rather a strategic ploy, aimed above all at shoring up League authority in a “Muslim community” that was in fact deeply divided politically and regionally.”<sup>1</sup>

Maulana Madni was not ready in any condition to approve the division. So, he tirelessly worked for a united India. He rejected the idea terming null and void and fought with every weapon at his command; tours, letters, publications, negotiations, statements and persuasions, for what was, in the end, the unsuccessful cause of a united India.<sup>2</sup> In those years, Maulana Madni got a number of statements published against the League with titles like “an open letter to the Muslim League”, “What is the Muslim League” and “what is Pakistan”. He spoke out that “League promises meant nothing” and it is dominated by aristocratic class that had no worry about the poor and helpless. He also insisted that the League had no clear vision of the kind of state it planned to form.<sup>3</sup>

In contrary to the prevailing fear that a united India would marginalize Muslims, Maulana Madni urged that “they had to trust in a future shared with non-Muslims fellow citizens instead of falling prey to a colonialist scheme that would weaken the country, and Muslims, as a whole”.<sup>4</sup> He was

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<sup>1</sup> See details in “The Sole Spokesman: Jinnah, the Muslim League, and the Demand for Pakistan, pub. By Cambridge University Press in 1995.

<sup>2</sup> Metcalf, p. 125.

<sup>3</sup> Maktubat, p. vol. 1, p. 136, vol.2, p. 158.

<sup>4</sup> Metcalf, p. 156-157.

advocating Islam as a flexible religion. So, he never saw any problem in living with a Hindu-majority country as far as it was concerned to the appliance of the religion. He openly refused the view saying that Islam is an inflexible religion is beyond my comprehension.<sup>1</sup>

Madni denounced the partition due to his deep attachment to Indian land. He argued that this land is the original Pakistan in real meaning, given the reasons that it was the land of the first prophet Adam and it was the first east; from where the prophet hood rises and it was the region where the Gabriel landed for the very first time. He passionately said that Non-Muslim Indians easily may leave the country and migrate to other country but it is next to difficult for Indian Muslims to migrate from here. They cannot leave their mosques, graves, lands and homes and they do not have such power.<sup>2</sup>

Though his voice was not heard but he continued to fortify Indian Muslim identity. Despite the fact that Maulana Madni neither had any greed nor any misconception about the Congress leadership, he wholeheartedly sacrificed his everything to the cause; he thought more beneficial to Islam and Muslims. He wrote in a letter that the system in a free India would not change much; the only difference would be that Congress members would take the place of the British and be elected to all boards and councils.<sup>3</sup>

In that period as Shaikh Zakaria; the head of the Hadith at Mazahirul Uloom; the sister seminary of Deoband in Saharanpur said that “the present political situation causes temporary disagreement. One person’s view is that joining the Muslim League is beneficial for the Muslim Ummat and that to

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<sup>1</sup> Muhammad Qasim Zaman: *The Ulama in Contemporary Islam: Custodians of Change*, p. 34, published by Princeton University Press in 2002.

<sup>2</sup> *Al-Jamiat*, p. 166.

<sup>3</sup> *Maktubat*, vol. 2, p. 115-118.

join the Indian National Congress is to their disadvantage, the other person on the other hand believes sincerely that the opposite is true.”<sup>1</sup>

The above statement was as true in Indian context as it was in Deboni Ulama because they differed in their political stances. They were no more one powerful voice as Ashraf Ali Thanwi (d. 1943); the prolific writer and great Deobandi scholar and Maulana Shabbir Usmani; the patron of Darul Uloom Deoband were favouring the formation of Pakistan and the Muslim League in interest of Islam and Muslims, while Maulana Madni; the Principal and the head of the Hadith at Deoband and Jamiat Ulama were in support to the Congress and a united India with a view to Muslim interests. In 1942 Maulana Shabbir Usmani and Mufti Shafi Usmani and some others resigned from Deoband to extend their support to this cause.<sup>2</sup>

“Nonetheless, Metcalf concluded “many of the themes that Maulana Madni propagated in the final years of colonialism continued to be important for India’s Muslims after 1947. He demonstrated an informed judgment of the negative impact of colonialism. He accepted religious pluralism among Muslims and Indians generally; he anticipated people working together in all dimensions of life; he approved of Muslims and non-Muslims studying together in secular schools.”<sup>3</sup>

### **The Election of 1945-46**

Maulana Madni was released in August 1944 and the Congress leadership in June 1945 and soon after, election was declared to be held in the winter months of 1945-46, with Muslim voters on the demand of the League have to cast their vote either for a united India or for Partition.

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<sup>1</sup> Maulana Muhammad Zakaria: *Al-Eti’daal Fi Maratibir-Rejal* , p. 3. Pub. By Idara-e-Isha’at-e-Deniyat, Delhi in 1994.

<sup>2</sup> Sayyid Mustafa Rizwi: , p. 240.

<sup>3</sup> *Maktubat*, vol. 2, p. 118. Metcalf, p. 129.

Maulana Madni as president of the Jamiat Ulama called a meeting of different Muslim parties in September 1945, to make an alliance owing to contest the election in opposition to the Muslim League. They formed the alliance with the name of Muslim Parliamentary Board and Maulana Madni was chosen its president. The above alliance comprised the All India Momin Conference, the Khuda-e-Khidmatgar, the Gandhian Party, the All India Muslim Majlis, the Ahrar, the Independent Party and the Krishak Praja Party.<sup>1</sup>

Apprehending the importance of the Muslim Parliamentary Board in the guidance of the great leader Maulana Madni, the Muslim League devised a scheme of making a separate body of Ulama in order to fight for the cause of the League. Therefore, in November 1945, they formed the Jamiat Ulama-e-Islam under the leadership of Maulana Shabbir Usmani who was the patron of the Deoband seminary until 1942 when he resigned from the seminary. With coming of great Ulama and the popular slogan of the League that “Islam is in danger” coupled with the visible favour of the Congress leaders to the majority led Muslims in general to support the League. In this storm of the League Maulana Madni’s sincere efforts proved to be a voice crying in the wilderness. The Muslim League won all thirty reserved Muslim seats in the central Assembly and 442 out of the 500 reserved for Muslims in the provinces. On the other hand Congress won all the Muslim-minority provinces as well as the Frontier<sup>2</sup> thanks to Khan Abdul Gaffar Khan and Maulana Madni’s efforts.

During the election campaign, Maulana Madni said that the League contesting the election on the issue of separate Pakistan, has been a tool of the British politics. On the contrary, the Jamiat is, as always, claiming to be supportive to the united nation and it is ready to suffer every kind of

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<sup>1</sup> Metcalf: Husain Ahmad Madni p, 141.

<sup>2</sup> Ibid, p. 142.

problems; whether it comes from others or our own people. He spoke out that “the separate electorate created the sense of the minority and majority by highlighting the distinction between Hindu and Muslim. The separate election created the sense of supremacy among Hindus as well as it divided the inhabitants of one country, one city and one village into two opposite groups. And to further enlarge this gulf created by separate election, the theory of two nations was enacted.”<sup>1</sup>

In April 1946, a “Cabinet Mission” arrived in India to settle the matter of Indian government in the wake of whelming victories of the League and the Congress, in the Muslim majority and the Hindu majority provinces respectively. After the League’s unsurpassed victory, its demand for the separate nation seemed to be justified and in turn, it made the idea of united India which was now being raised only by Maulana Madni and other Muslim nationalist leaders after the Congress leadership were cowed down. But Maulana Madni as chairman of the Muslim Parliamentary Board and other Muslim representatives attended and insisted that “the election results were misleading since most of the population, of course, had no vote and many of those who did vote had been misled by their religious prejudices.”<sup>2</sup>

In the above meeting Maulana Madni presented his formula, demanding autonomous provinces with Muslim parity at the center in order to get India united and Muslims secured. But the Congress leadership such as Nehru, Patel and others strongly opposed this very idea given the reason that a strong central government only could pursue policies to further economic development of the country and that a separate nation would better serve this purpose than a united India with autonomous provinces.<sup>3</sup> With this, it was almost clear that

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<sup>1</sup> Al-Jamiat, . 168.

<sup>2</sup> Metcalf: Husain Ahmad Madni, p. 143.

<sup>3</sup> Ibid, p. 145.

India would be pierced into two parts. The English officials hastened to make the master plan of the partition and final boundary setting owing to the fact that partition would serve their purpose as Maulana Madni anticipated.<sup>1</sup>

Mr. A.G. Noorani rightly observes: The Partition of India ranks, beyond a doubt, as one of the 10 greatest tragedies in human history. It was not inevitable. India's independence was inevitable; but preservation of its unity was a prize that, in our plural society, required high statesmanship. That was in short supply. A mix of other reasons deprived us of that prize - personal hubris, miscalculation, and narrowness of outlook.

While Mohammed Ali Jinnah and the Muslim League bear heavy responsibility - since they demanded and pressed for Pakistan - the Congress (Sardar Vallabhbhai Patel and Jawaharlal Nehru) cannot escape blame. Least of all is the hypocritical Sangh Parivar. Its chief mentor V.D. Savarkar formulated the two-nation theory in his essay *Hindutva*, published in 1923, 16 years before Jinnah came up with it. The Hindu Mahasabha leader Lala Lajpat Rai wrote in *The Tribune* of December 14, 1924: "Under my scheme the Muslims will have four Muslim States: (1) The Pathan Province or the North-West Frontier; (2) Western Punjab (3) Sindh and (4) Eastern Bengal. If there are compact Muslim communities in any other part of India, sufficiently large to form a province, they should be similarly constituted. But it should be distinctly understood that this is not a united India. It means a clear partition of India into a Muslim India and a non-Muslim India."<sup>2</sup>

Maulana Madni with his unfailing courage and clarity of opinions marched on the path to secure the freedom for the country. He readily faced all kind of difficulties rather the abuses and stones of their own people. People were blaming

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<sup>1</sup> *Al-Jamiat*, p. 196.

<sup>2</sup> *Frontline*: Dec. 22, 2001 - Jan. 04, 2002



him to be sold out by Hindus and sided with the infidel groups of the Congress but he continued his work. He was so clear in his view that the time came when the Congress itself accepted the partition but Maulana Madni refused openly to accept a theory which was not justified by his own Islamic knowledge.<sup>1</sup>

Maulana Madni who has been domicile of three great reformers i.e. Maulana Rasheed Ahmad Gangohi, Haji Imdadullah Muhajir Makki and Shaikhul Hind Maulana Mahmoodul Hasan Deobandi<sup>2</sup>, was in touch both with the frontier people and Maulana Obaidullah Sindhi. Maulana Asad Madni once said that an aged person used to come. He was expert in making beautiful flowerpots out of paper. These flowerpots contained letters of guidance issued from Deoband and then they were sold in Peshawar. The price was told so high that no one could buy them except those who were the part of this movement and they would carry them to Kabul to Maulana Ubaidullah Sindhi (d. 1944).”<sup>3</sup> Maulana Madni was reported to say when Maulana Ahmad Husain Lahirpuri; his domicile enquired about the frontier Mujahedeen, that some particular person comes and carry the money as per their need. The movement of Yaghistan was completely ended with Indian freedom in 1947.<sup>4</sup>

### **The Joy of Freedom and Sorrow of the Partition**

15 August 1947, the day of independence for India, fell on the auspicious day of Friday 27<sup>th</sup> of the Ramdhan 1366 A.H. It was indeed a day of joy given India secured the freedom but it coupled with such a mass level slaying, barbarism, looting and migration that left millions of people murdered, devastated and separated from their loved ones. Maulana Zakaria; the head of the Hadith at Saharanpur seminary, was passing the blessing

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<sup>1</sup> Al-Jamiat, p. 165

<sup>2</sup> Aziz Ahmad Qasmi: Al-Jamiat, p. 237.

<sup>3</sup> Al-Jamiat, p. 209-210.

<sup>4</sup> Ibid, p. 75.

month of Ramdhan, as was his custom, in the mosque of Tablighi Jamat in Delhi, has reported the happening of those terrible days that what happened at that time was similar to the accounts mentioned in sacred books for the day of Judgment when humans would abandon their loved ones, all human relations would be severed, and all normal human behaviour would cease. He wrote that people departing for Pakistan were so horrified with the attacks of the majority that they left behind everything they possessed even their children.<sup>1</sup> They were leaving the country with tears rolling on their cheeks after being compelled in the wake of unchecked oppression and bloodshed, only to an uncertain future and unfamiliar people. Commenting on the division, Maulana Madni said that “only the eighth part of the beloved country is parted, but more than fifty percent of the Muslims are parted away and the proportion of Muslims remained one seventh after falling from one fourth.”<sup>2</sup>

Maulana Madni tried his best to stop people migrate the country. Maulana Yusuf; Amir of the piety oriented Tablighi movement told them in the strongest possible terms that they had to have confidence and not to flee. He was reported to say that he would not leave the country, even if they bombarded on Bangle Wali mosque, they could not inflict any harm to it. He with his deep faith in God instilled the courage in many hearts to stay in the country. After all these sincere endeavours, more than three fourth of Muslim population of Delhi migrated the country in the wake of 1947 happening. Gyanendra Pandey wrote that some 70 percent of Delhi’s half-million Muslim population fled their city in 1947.<sup>3</sup>

The partition of the country affected Maulana Madni so deep that he was reported to be burst out into tears when

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<sup>1</sup> For details see Shaikh Zakaria’s Aap beeti.

<sup>2</sup> Azizul Hasan: Azmat-e-Islam ka Alambardar, p. 195. (Al-Jamiat)

<sup>3</sup>Gyanendra Pandey: Remembering Partition: Violence, Nationalism, and History in India, p. 124. Pub. Cambridge University in 2001.

Maulana Qadir Raipuri expressed his desire to migrate given the needs of the migrants in Pakistan. Maulana Madni said “our scheme failed. If it had not, there would have been none of this bloodshed or population exchange...Now I stop no one from leaving. Although my own home is Medina and my brother Mahmood is insisting I come, I am not capable of leaving the Indian Muslims in this wretchedness and mayhem. Whoever is ready to sacrifice his life and goods, honour and respect, religion and the world for Muslims should stay; and anyone who cannot bear all this should just go.”<sup>1</sup> Owing to Maulana Madni’s determination Maulana Raipuri and Maulana Zakaria decided to stay in India.<sup>2</sup>

Despite of the fact that many Ulama and other Muslim Nationalist leaders and parties were trying to stop people and secure peace but Maulana Madni quite fearlessly traveled widely to reach to the Muslims to resolve their problems. He assured the community that things would get better. He even pressurized the government authority to work for the security of the Muslims in India. In Saharanpur he got a new Magistrate appointed in order to check the majority’s attack and to insure the safety of the Muslims. The terrible happenings of those days took a heavy toll on Maulana Madni as he would weep while conversing with others at many times.<sup>3</sup> He was so humble that he was reported to say that “from when I became a Shaikh. I am the dog of this world. I draw five hundred rupees from the seminary as salary”<sup>4</sup>. While his banquet was so vast that some 40-50 guests used to have meals daily.

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<sup>1</sup> Metcalf: p. 148.

<sup>2</sup> Muhammad Zakaria: Aap Biiti number 5, p. 25-26. Pub. Kutubkhana Yahyawi in 1971.

<sup>3</sup> Muhammad Zakaria: Aap Biiti number 5, p. 31-32.

<sup>4</sup> Al-Jamiat, p. 57.

## **FIFTH CHAPTER**

### **DARUL ULOOM'S POLITICAL CONTRIBUTION IN INDEPENDENT INDIA**

In the wake of the independence, the chapter of freedom struggle closed but many other chapters of struggle opened as well. The problems of the Muslim community in new country multiplied due to many reasons; they were minority, they were deprived of every kind of privileges, their creamy layer left for Pakistan, they lost their property, their loved ones, everything they possessed, even the courage and enthusiasm. They were left almost half dead. Therefore, it was necessary with immediate effect to enliven the community, to instill the sense of confidence in the bottom of their heart and to bring back them on the track. In this regard, Deoband's alumni played a second to none role since the day of Independence to the day. Maulana Husain Ahmad Madni along with the Jamiat Ulama played an unforgettable role in the decade following the freedom. Then Maulana Hifzurrahman Seoharwi, Maulana Sayyad Muhammad Mian and others under the aegis of the Jamiat Ulama-e-Hind kept guiding the community and pressurizing the government in religious matter of Muslims. They even fought the election registering the victories in order to reach to the Parliament to raise Muslims' issues in the strongest possible voice. It is a fact that Jamiat's role in political affairs of Muslims in independent India is second to none.

#### **Post-partition and Maulana Husain Madni**

Keen to stop migrating people and their safety, Maulana Madni decided to safeguard the community in such terrible time. Endangering his own life, he saved a lot of people. At a time when the riots erupted everywhere, it was

next to impossible to open mouth, he with his great resolve announced that “Muslims have as equal right as other citizens on this country. Islam and cowardice could not exist together. Muslims should face the difficulties with courage and patience and they should make their morale and character high and lofty”.<sup>1</sup>

He was so dedicated to the community and the religion that he said while answering the query about his view in regard to Pakistan after its formation he replied it is allowed to differ till the mosque was not built, but when it was built, it is a mosque. How serious he was about the community that after all his open opposition to the theory of Pakistan, he accepted it with open heart and he used to pray for its peace and prosperity as well.<sup>2</sup>

Maulana Madni launched a series of programme to address the community in order to enliven them to start their new life as well as to fortify them throughout India. In the wake of the blood immersed partition, Maulana Madni addressed the community in Bombay in 1948, in Lucknow in 1949 and when the brutal police action owing to integrate the Muslim-ruled princely state into India, took place which left the Muslims helpless, Maulana Madni addressed in Hyderabad in 1951 in quest to lessen their grievances and to get them back on their usual life. He addressed in Calcutta in 1955 and his final address indeed was in Surat in 1956 as president of the Jamiat Ulama-e-Hind. Apart from presidential addresses of the Jamiat, Maulana Madni toured throughout the length and breadth of the country on his personal level being the great orator and Shaikhul Hadith of Darul Uloom Deoband. In conclusion, Maulana Madni reached everywhere when the necessity called him.

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<sup>1</sup> Azizul Hasan: Azmat-e-Islam ka alambardar; Husain Ahmad Madni, (Al-Jamiat, p. 196.)

<sup>2</sup> Al-Jamiat. P. 136.

He said in his presidential address of the Jamiat Ulama in Bombay in April 1948 that responsibility of the Partition fell on the British government, provided the evidence of many British officers were supplying weapons to the rioters. He also asked the Muslims to face the future with optimism and to live in peace and harmony. He denounced the murder of M. K. Gandhi saying “most disgraceful and grave event of all this bloodshed”. He emphasized his commitment against communalism terming the only hope for unity.<sup>1</sup> Maulana Madni highlighted the importance of good character at this time saying:

“If Muslims want to see their future bright, then it is their duty by their actions and character to prove their importance and usefulness. To the extent that they are useful for the Indian Union, the more respect they will enjoy. In a democratic system, success does not depend on race, religion or family; rather service and ability is its measure. Cultivate a genuine ardor for service to the country and the community.”

He added to say:

“Muslims today remember only the word “Jihad” but they do not remember that in opposition to rebels against Islam and enemies of the community...patience, forbearance, and high ethics were spoken of as the greater Jihad. In this greater Jihad, there is no need of sword or dagger, but only strength, resolve and action...”<sup>2</sup>

Apprehending the situation, Maulana Madni emphasized that Muslims should participate in the election and in government’s economic developments. He urged them to learn Hindi which became the national language. Not only he desired but he hired a Hindi teacher in Darul Uloom Deoband<sup>3</sup> in order to keep pace with the majority of the country.

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<sup>1</sup> Razi Ahmad Kamal: Jamiat Ulama-e-Hind: Dastawezat markazi ijlasa-e-aam; 1948-2003, p. 19, pub. By Jamiat Ulama-e-Hind, Delhi in 2004.

<sup>2</sup> Metcalf, p. 151. Razi Kamal, p. 30-32.

<sup>3</sup> Al-Jamiat, p. 180.

In 1957, at the death of the one of the most important figures in the history of twentieth century South India as Maulana Madni was, the whole Islamic world mourned. 6630 Ulama were graduated at Deoband since its foundation, among them 3856; more than half were the students of Maulana Madni.<sup>1</sup> Maulana Madni's students at the Prophet's mosque during his almost 17 long years of teaching were additional. Therefore, according to a guess the number touches 50 thousands.<sup>2</sup> Apart from that, he had millions of Mureed and 167 Khulafa who were given the permission to make disciples. His popularity was so high in this regard that six thousand people took an oath of allegiance in Baskandi, Asam in one go.<sup>3</sup> People came to have Bi'at from South India, Bombay, Gujrat, Madhay Pradesh, U. P., Bihar, Bengal, Asam in uncounted numbers.<sup>4</sup> No doubt, he was the teacher of thousands of Ulama, the spiritual guide to thousands of hundreds people, and of course the leader of millions.<sup>5</sup> He was appointed the Head of the Hadith and the Principal at Darul Uloom Deoband in 1927 and the president of the Jamiat Ulama; the largest Muslim nationalist party, in 1940 and has been on these posts to his last breath in 1957.<sup>6</sup> He was serving the humanity to the extent that when Maulana Ilyas Kandhelwi asked him to pray for Muslims, he said "why? Are non-Muslims not the creature of God?"<sup>7</sup>

### **Majlis-e-Ahrar-ul-Islam**

Majlis-e-Ahrarul-Islam was founded in December 29, 1929 in the leadership of great orator Sayyad Ataullah Shah

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<sup>1</sup> Al-Jamiat, p. 109.

<sup>2</sup> Ibid, p. 38.

<sup>3</sup> Ibid, p. 74.

<sup>4</sup> Ibid, p. 72.

<sup>5</sup> Ibid, p. 60.

<sup>6</sup> Ibid, p. 39.

<sup>7</sup> Al-Jamiat, p. 45.

Bukhari; a graduate from Darul Uloom Deoband. In fact, the people who were the part of Khilafat Committee earlier joined actively other organizations after the Ottoman Caliphate ended in 1924. Thereafter, many people actively sided with the Congress, some joined the League and many more came in Jamiat Ulama and of course some other members who had somewhat different political outlook, got together and made a new platform to continue their struggle for the country as well as for the community. After having differed with the Congress over certain political issues, they announced officially the formation of their party in a meeting at Lahore in 1931. Syed Ata Ullah Shah Bukhari presided the meeting and Maulana Mazhar Ali Azhar delivered the manifesto of All India Majlis-e-Ahrar-e-Islam.

Sayyad Ataullah Shah Bukhari was the founder and first president of the party i. e. from 1929-1930. After him Chaudhri Afzal Haq; the MLA, was appointed the president in 1931 and had been on the higher post until 1934, then Maulana Habeeburrahman Ludhianvi was chosen as president in 1935 to 1939 and after him Shaikh Hisamuddin was selected in 1939 to 1946 and then again Maulana Ataullah Shah Bukhari was elected president from 1946 to 1948. It was a political party led by the scholars graduated in Deoband during the British era. Chaudhry Afzal Haq, Sayyad Ataullah Shah Bukhari and Maulana Habeeburrahman Ludhyanwi etc.<sup>1</sup> were the founders' of the party. This party was established in order to insure justice, humanity as well as to advance the cause of Islam and to establish Hukumat Elahia (Divine Rule). Though the party has enjoyed great popularity in the Punjab region given its head quarter there but it has a loud voice always in the political matter of Muslim community in the British government. They

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<sup>1</sup> Syed N. Ahmad: *Origins of Muslim consciousness in India: a world-system perspective*. p. 175, pub. By Greenwood Press New York in 1991.



declared that their objectives were to guide the Muslims of India on matters of nationalism as well as religion.

Politically the Ahrar leader sided with the nationalist Muslim party. It supported the Jamiat Ulama in the freedom movement. The Ahrar were committed to oppose the partition and demanded a united India as well as they opposed openly the Ahmadiyya community.<sup>1</sup> The Ahrar also opposed the policies of the Muslim League. Ahrar spearheaded movement to declare Qadianis as non-Muslims.

By the early 1930s, the Majlis-e-Ahrar-e-Islam had become an important political party of Muslims in the Punjab. Its agitation in the princely states, and mobilization on socio-religious issues, earned it an important position in the regional politics. Besides these campaigns, the Ahrar<sup>2</sup> also participated in the mainstream political developments of British India from 1931 to 1947. Its political career can be divided into two parts; the Ahrar's response to political and constitutional issues, and its performance in electoral politics. Majlis-e-Ahrar-e-Islam opposed the Partition of India. After the partition in 1947 it became active in Lahore, while in India Majlis Ahrar Islam Hind is based in Ludhiana.

### **Jamiat Ulama-e-Hind**

At the turn of 20<sup>th</sup> Century, Ulama under the guidance of Shaikhul Hind Maulana Mahmoodul Hasan launched an unceasing campaign to get freedom. In this quest, they issued a religious ruling to unite Hindu Muslim for freedom struggle.

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<sup>1</sup> Kalim Bahadur: *Democracy in Pakistan: crises and conflicts*. p. 176, pub. By Har Anand Publications in 1998.

<sup>2</sup> Samina Awan, *Political islam in colonial Punjab Majlis-e-Ahrar 1929-1949* , P.67, *Politics of Islamic symbolism*, The MAI: *Politics of Personalities*, Oxford university Press.

This ruling was supported by 300 Ulama and published repeatedly in the newspaper. Maulana Azad; a staunch advocate of Hindu Muslim Unity, campaigned the above mission through his weekly 'Al-Hilal' in the strongest possible voice. The same Ulama, in March 1919, set up 'Jamiat Ulama-e Hind'. Mufti Kifayatullah was elected the first President.

The British government was celebrating its victory in the First World War in Delhi on November 13, 1919; Mufti Kifayatullah immediately issued a Fatwa signed by 20 Ulama to prevent Muslims to participate in the victory celebration of the British government. The first conference, December 28, 1919, of the Jamiat Ulama was held at Amritsar. Mufti Kifayatullah and Maulana Abdul Bari were the key figures of the Conference. The Conference expressed anxiety and protested over the non-release of Shaikhul Hind and Maulana Azad.<sup>1</sup>

### **Jamiat and non cooperation Movement**

Shaikhul Hind issued a statement on July 19, 1920 in order to support the non-cooperation movement. The movement was formally launched on August 31, 1920.<sup>2</sup> Later, on October 29, 1920, a detailed edict was issued again and the Al-Jamiat, with signatures of 500 Ulama, published it.<sup>3</sup> On September 6, 1920, at Calcutta conference the Jamiat Ulama passed the resolution that any kind of cooperation or association with the government was prohibited. Thus, the Jamiat Ulama preferred non-violence at a time when most of the freedom fighters were arguing in favour of armed struggle.

The second conference of the Jamiat November 28, 1920 was held in Delhi under the presidentship of Shaikhul Hind.<sup>4</sup> It was the last conference Shaikhul Hind addressed because he breathed his last on 30 November 1920. Shaikhul

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<sup>1</sup> Jamiat Ulama Keya Hai 2/5-16

<sup>2</sup> Husain Ahmad Madni: Aseer-e Malta 53.

<sup>3</sup> Sayyad Muhammad Mian: Jamiat Ulama Keya Hai, vol. 2, p. 30.

<sup>4</sup> Abul Kalam Azad: Khutbat-e-Azad, p. 363.

Hind asked Ulama to preserve good relations with Hindus in order to get freedom because the British were their enemy.<sup>1</sup> In the third Jamiat conference in Lahore, 18-20 Nov, 1921, a resolution was passed to 'Boycott Foreign Goods'. On charges of inciting boycott, 30 thousand people were put into the prison— most of them were Ulama and Muslim freedom fighters.<sup>2</sup>

Seeing the unity of Hindu Muslim in non-cooperation and civil disobedience, the British government sowed the seed of division by Shudhi Karan Movement. It lured thousands of poor Muslims that resulted into their acceptance of Hinduism. Apprehending its gravity, the Jamiat took it seriously and brought them back to Islam.

#### **Jamiat demanded complete freedom**

The fourth conference of Jamiat, held in December 1922 under the presidentship of Maulana Habeebur Rahman Usmani, adopted a resolution to 'Boycott the Assemblies'. The fifth conference was held at Cocanada in January 1924. Shaikhul Islam Maulana Hussain Ahmad Madni in his presidential address forcefully demanded the complete independence.<sup>3</sup> But this demand was passed as a resolution for complete freedom of India at the seventh conference of Jamiat in Calcutta held in March 11-14, 1926. It was presided over by Sayyad Sulaiman Nadwi. The resolution to oppose 'Simon Commission' was passed in the 8<sup>th</sup> Conference of Jamiat, December 2-5, 1926, under the presidentship of Anwar Shah Kashmiri.<sup>4</sup> He in his presidential address stressed three key points to the Hindu Muslim unity. They were "the prophetic precedent of alliances with trustworthy non-Muslims, the integrity of Muslims in keeping their pledges, and the long

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<sup>1</sup> Metcalf, p. 79.

<sup>2</sup> Adeel Abbasi: Tahreeke Khilafat 243-244

<sup>3</sup> Faisal Bhatkali: p. 33.

<sup>4</sup> What Jamiat Ulama is? 2/119-121, 145.

historical ties and love of country of the Muslims of India.”<sup>1</sup> The Congress demanded recall of ‘Simon Commission’ on December 26, 1927. Simon returned back to Britain unsuccessful in his mission on March 31, 1928.<sup>2</sup>

The Jamiat Ulama bitterly criticized ‘Nehru Report’ of Moti Lal Nehru at ‘All Party Conference’ held at Lucknow in 1928. Because the report on contrary to the Jamiat, demanded only dominion status, not complete independence and to end both separate electorates and reservation of seats as well as it preferred a strong center.<sup>3</sup> Jamiat had to suspend its support to the Congress as long as it did not abandon the Motilal Nehru Report. In its Lahore Meeting, held on December 31, 1929, the Indian National Congress voted in favour of Jamiat demand for complete freedom of India. In relation to Gandhiji’s Dandi March, in 1929, several leaders of the Jamiat including Maulana Abul Kalam Azad, Maulana Hifzur Rahman Seoharvi, Maulana Fakhruddin, and Maulana Syed Mohammad Mian were arrested.<sup>4</sup>

### **Round Table Conference and Jamiat Ulama**

In March 1931, Gandhi agreed to attend the “Round Table Conference” in London in order to settle the matter of Indian Independence with the authorities in England. The Jamiat Ulama anticipated its importance, and formulated fourteen points for the future state, which became the basis of the Jamiat’s position in the following years. B. D. Metcalf concluded as below:

“At the heart of their plan was the goal of making religious education, endowments, and places of worship the purview of the various religious communities. Separate

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<sup>1</sup> Metcalf, p. 117.

<sup>2</sup> Maulana Azad, A Political Dairy 213-214

<sup>3</sup> See Husain Ahmad Madni by Metcalf.

<sup>4</sup> Tahreek Azadi-e Hind Mey Muslim Ulama aour Awam Ka Kirdaar 99.

religiously defined personal law was to be preserved, with Qazis appointed to adjudicate Muslim issues. A Supreme Court would arbitrate issues related to minority rights. They supported universal suffrage. ..They favoured reservation by population proportion where Muslims were in minority... Residuary powers should be granted to the provinces. Separate electorates should be ended.”<sup>1</sup>

### **Jamiat’s role in Civil Disobedience Movement**

During the ‘Civil Disobedience Movement’ of 1930, the President of Jamiat Mufti Kifayatullah, and the General Secretary Maulana Ahmad Saeed Dehlavi were arrested. At the time of the ‘Second Civil Disobedience Movement’ in 1932, Mufti Kifayatullah Dehlavi was appointed the first arbitrator of Jamiat. He led the procession of more than 100,000 strong men on March 11, 1932 and courted arrest at Azad Park of Delhi. He remained in jail for 18 months.<sup>2</sup> The second arbitrator, Maulana Husain Ahmad Madni was arrested while on his way to Delhi from Deoband. Thereafter, one after the other arbitrators i.e. Maulana Ahmad Saeed Dehlavi, Maulana Hifzur Rahman Seohari, Maulana Syed Mohammad Mian Deobandi, Maulana Habeebur Rahman Ludhianvi and so on were arrested. Most of them were put in jail for 1 to 2 years. Approximately 90 thousand people were arrested, 44.5 thousands among them were Ulama and Muslims.<sup>3</sup>

In the quest to rule over India, the British government devised a vote scheme that resulted into disunity of Hindu Muslim. In this election, Jamiat had to support the League, which has till now no respectability among Muslims but with the support of Jamiat Ulama; a popular Muslim organization at the time, they stole the show. The ministry formed after the

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<sup>1</sup> B. D. Metcalf: Husain Ahmad Madni, p. 103.

<sup>2</sup> Al-Jamiat: Special Issue Mufti-e Azam 44-45.

<sup>3</sup> Karwan-e Ahrar 1/106

election further divided the both communities because the League and the Congress were in all provinces; one is in rule while other is in opposition. Every one is trying to defame other on religious line. These oppositions created the theory of partition. In such deteriorating situations, Jamiat Ulama, an ardent advocate to the unity of Hindu Muslim and the united India, had to suffer the abuses of the people. They appealed Muslims not to be distracted from their demand of united India but it fell on the deaf ears.

Jamiat Ulama-e Hind declared complete non-cooperation in the British war-efforts during the World War II (1939-45). The book 'Ulama-e Hind ka Shandar Maazi', written by Maulana Mohammad Mian, was banned and the author was arrested. The Jamiat Working Committee, on July 13-14, 1940, termed the ban and arrest as a tyrannous step. The leaders of Jamiat; Maulana Hifzur Rahman Seoharvi, Maulana Ahmad Ali Lahori, Maulana Qasim Shahjahanpuri, Maulana Abul Wafa Shajahanpuri, Maulana Shahid Mian Fakhri Allahabadi, Maulana Mohammad Ismail Sambhali, Maulana Syed Akhtarul Islam with others were arrested for their opposition to conscription and the British war-efforts.<sup>1</sup>

The Jamiat Working Committee on 5th August 1942 adopted a resolution calling upon the British to 'Quit India'. The signatory of the resolution were Mufti Kifayatullah, Maulana Ahmad Saeed, Maulana Hifzur Rahman and Maulana Abdul Haleem Siddiqui. It was after Jamiat that the Bombay Session of the Congress on August 9 passed the famous 'Quit India' resolution that led to the arrest of the Congress and the Jamiat leaders. Jamiat Ulama-e Hind resolutely opposed the idea of Pakistan, and its leaders, especially Maulana Hussain Ahmad Madni and Maulana Azad were victims of Muslim League violence.

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<sup>1</sup> Maulana Sayyad Muhammad Mian: History of Jamiat Ulama 103.

### **Mufti Kifayatullah Dehlavi**

Mufti Kifayatullah Dehlavi (1875-1952) was a prominent Islamic scholar. Apart from his grasp of the Islamic studies, his fearless leadership guided the community through the freedom struggle. He as president of Jamiat Ulama solved many issues with his statesmanship and unmatched acumen. During the Shuddhi Movement, Mufti Kifayatullah toured to the affected areas and succeeded to return Muslims to Islam. He was imprisoned twice, first in 1930 and then in 1932, on account of his outspoken speeches and involvement in civil disobedience and rallies. In support of the oppressed Palestinians, Hazrat Mufti and the Jamiat Ulema-e-Hind established Majlis Tahaffuz-e-Filisteen, which collected funds to support their cause. On August 26, 1938, all of India held a "Palestine Day" of rallies and protests against the Partition of Palestine. During the final years of his life, due to the deterioration of the immoralities of the society, clashes between Hindus and Muslims, and various other reasons, Hazrat Mufti completely withdrew himself from politics.

### **Jamiat's Role after the Independence**

Though, the Jamiat Ulama-e-Hind adopted a non-political role in the independent India, after Shaikhul Islam's declaration at Bombay conference as the president of the Jamiat that from now it would be restricted to non-political activities.<sup>1</sup> But it always played the leading role as far as it is concerned to the pressure group. Since its political wheatage is more than any organization given its huge sacrifice in the freedom struggle, it has pressurized the government to get back at many times. It is the Jamiat Ulama which has been quick to come to rescue in communal riots that erupted time and again in independent India. It is an irony that India failed to check communal riots and it is still happening especially at the time

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<sup>1</sup> See Husain Ahmad Madni by B. D. Metcalf.

of general elections. Apart from those rehabilitating activities, Jamiat Ulama had been fighting the government on passing those bills that affected Muslims in any respect. It is the Jamiat which under the guidance of Maulana Sayyad Asad Madni successfully opposed the government's move to have permission in order to construct a mosque. They organized long rallies and courted arrests and made the government to withdraw from it. It also played a role in Madarsa Bill in quest to safeguard Islamic simaniries from the prevailing corruption of the government. Apart from that Jamiat's many members elected to the parliament and assemblies and some selected for the membership in the Rajya Sabha. Among elected MPs were Maulana Hifzurrahman Seoharwi and Hafiz Siddique of Muradabad.

#### **Maulana Hifzurrahman Seoharwi**

Maulana Hifzurrahman Seoharwi is a prominent name on the religio-political horizon of Indian subcontinent for the last several decades. He was a multifaceted personality who lived mainly during the first half of the last century. He was not only a freedom fighter but an Islamic scholar, a historian, a prolific writer and a religious and political leader of repute. He fought against British rule for a quarter century (1922-1947) and spent eight years in jail. In post-Independent India, Maulana Seoharwi played a crucial role in charting a road map for the Muslims in India. As a member of the Constituent Assembly, he played his part in claiming a rightful place for Muslims in the constitution of India, making the country a secular one, and thus rendering a dignified status to the Muslim community in the country. Sheikh Hifzur Rahman served on several community organizations in different capacities like the Nadwatul Musannifeen as patron, and Jamiatul Ulama as its national secretary.



### **Maulana Sayyad Asad Madni (1928-2006)**

Maulana Sayyad Asad Madni was a great leader who had devoted his life to the welfare activities of Muslim community. He was appointed as General Secretary of Jamiat Ulama in 1963 and in his ten years tenure as General Secretary his exceptional leadership quality came to fore, that in turn resulted to his selection as president of Jamiat Ulama-e-Hind in 1973. He fought against injustice, social evils, government's anti-Muslim resolutions, and terrorism kept spreading love, harmony and peace in the country in such big level that secured his presidentship of Jamiat Ulama until his demise. Mufti Obaidullah Qasmi wrote that "He was also the most prominent member of the executive body (Majlis-e Shoura) of Darul Uloom Deoband. He had a towering personality occupying great respect and honour in the hearts of millions of people around the world... He became Ameerul Hind (leader of the believers in India) succeeding Maulana Habibur Rahamn Azmi in 1992... Under his expert guidance, many became pious, virtuous, true and practicing Muslims."<sup>1</sup>

Maulana Madani, successfully, led Muslim community from Jamiat platform at every testing time. He was selected as Rajya Sabha member in 1968 and remained an M.P. for three terms spreading over 18 years. He fought for the rights and cause of Muslims. During communal riots in the country, he was among the first to raise voice against governments in Parliament and streets. He fought to bring the guilty to justice and provide quick, appropriate relief to the victims. He was brave enough to rush into any place when people were in dire need; Gujarat riot victims are living witnesses to it, never hesitated to express the truth anywhere in the world. He tried his best to create an atmosphere of peace, harmony and love in the country. Dr. A. P. J. Abdul Kalam, President of India wrote

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<sup>1</sup> Mufti Obaidullah Qasmi: Hadhrat Maulana Sayyed Asad Madani: 1928-2006

in his condolence letter that he had lost a great Islamic scholar, patriot and freedom fighter that had devoted his life to welfare activities of people. Mrs. Sonia Gandhi, UPA Chairperson praised his political insight terming him an ideal secular leader for all generations to come.<sup>1</sup>

After the death of Sayyad Asad Madni, Jamiat Ulama split into two groups; one is under the leadership of Sayyad Arshad Madni; the Hadith teacher at Deoband seminary and other is in the guidance of Sayyad Mahmood Madni; a member of Parliament. Nonetheless, both the leaders are doing good job for the welfare of Muslims. Maulana Arshad Madni is committed to fight the cases of Muslim youths, accused in terrorism, while Maulana Mahmood Madni is keeping an eye on every step taken by the government that might inflict harm upon Muslims. He is a strong opponent of government interference in the Madarsa system. In addition, he forcefully condemned terrorisms being linked to Islam and Deoband. To his personality, he was even selected as a Member of Parliament in Rajya Sabha.

**Maulana Badruddin Ajmal Qasmi (b. 1950)**

Maulana Badruddin Ajmal Qasmi is a key figure of Muslim politics of India especially in Assam where he was born and brought up. He is the President of AIUDF as well as president of Jamiat Ulama of Assam and prominent member of advisory board of Darul Uloom Deoband. Basically an industrialist, he has been striving for well being of Muslims and Assam's people. His social and educational works were so well-recognized that he earned the popular names of educationist and philanthropist in the country, particularly in Assam. His sacrifices paved the way to establish All India United Democratic Front in 2005. In 2006 election for Assam

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<sup>1</sup> Mufti Obaidullah Qasmi: Hadhrat Maulana Sayyed Asad Madani: 1928-2006.

Legislative Assembly, he was elected simultaneously from two constituencies; South Salmara and Jamunamukh, by a large margin of votes, and was also elected as the leader of the AUDF Legislative Party which altogether won 10 seats in its maiden electoral fight. The party under Maulana Badruddin Ajmal's leadership expanded its political activities in other states as well. In the general election May 2009, although his party could manage to win only one seat, that is, Ajmal himself won from Dhubri Lok Sabha seat but the AIUDF's vote share is improved and secured the highest number of votes in 25 Assembly segments in Assam. It contested 14 Lok Sabha seats in West Bengal in the 2009 general elections. In 2011 assembly election AIUDF won 18 seats and emerged as the largest opposition party in Assam. Now the senior party functionaries are actively took over the Mission 2013 of general election in renewed spirit. They focus on three basic aspects; policy, implementation and discipline along with a systematic structure at the organizational levels. AIUDF has been giving utmost importance to the development agenda in the state and exposing the 'real' state of affairs in Assam in terms of large scale corruption and mismanagement of the government funds.

As for as Maulana Badruddin Ajmal's social activities are concerned, he is founding President of Markazul Ma'arif; an NGO which runs schools, orphanages, hospitals and other social, educational and economic developmental activities in the country. He has established Markazul Ma'arif to teach English language to Madarsa graduates in order to prepare them to face today's challenges. He is also the Managing Trustee of Haji Abdul Majid Memorial (HAMM) Public Trust, Hojai. This trust is best known for the charitable hospital, Haji Abdul Majid Memorial Hospital and Research Center at Hojai, Assam. In quest to promote education in women, he has established in 2006 Maryam Ajmal Women's College of Science & Technology at Hojai. In addition, he is patronizing many religious, social and educational institutions in India.

### **Maulana Asrarul Haq Qasmi**

Maulana Asrarul Haq is among those few Ulama of Deoband, who was elected as Member of Parliament on Congress ticket from Kishanganj Lok Sabha constituency in Bihar in 2009 general elections. He had been General Secretary at Jamiat Ulama-e-Hind for a long period. He is the founder of All India Milli Council and president of All India Talimi wa Milli Foundation as well as he is a noted column-writer in Urdu newspapers and magazines. As a good speaker, he has been raising his voice against injustice, terrorism and ignorance. His unflinching efforts to create educational awareness among the Muslim community met with immense success. It is said that he has founded some 160 Madrasas across four states and a girl's school in Kishanganj, Bihar. He was reported to say: "Education can empower and help build bridges."

Addressing a gathering in Deoband he said "My years as a student in Deoband seminary were the best training I could get to be an effective MP. Because this Islamic seminary taught me that serving people is the biggest act of devotion to God".

Maulana Asrarul Haq Qasmi is playing an important role in educational and political matters of the Muslims. Though he has reached to an advanced age but he is playing youth role as far as his activities are concerned. Always alert to everyday happenings, he kept writing in newspapers and speaking in the Parliament House on those issues that have any positive or negative impacts on the Muslim community as well as on the beloved country. His simple talks coupled with logical arguments, and moral qualities won him a distinguished place among his fellow MPs. In today's India, thanks to his simple and undisputed personality, he is exercising a considerable popularity among Ulama as well as among Muslims.

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