**Abstract**

This research work deals with study of Jamiat-Ulama-i-Hind and role of Maulana Hussain Ahmed Madani in freedom movement of India. I have selected the topic for my research work, the intention of selecting this, that a lot of work has been done on our nationalist movement from 1885 till date of independence i.e. 15th August 1947, but unfortunately the work of Jamiat-Ulama-i-Hind under Maulana Hussain Ahmad Madani is in the darkness. He was the president of jamiat during the main freedom struggle.

Introduction covers the historical background of original freedom struggle initiated by Ulama. In the eighteenth century Shah Waliullah of Delhi (1703-1762) had initiated a powerful movement for the revival of Muslim religious learning in India. Shah Abdul Aziz, son of Shah Waliullah, continued the reformatory work started by the Shah Waliullah, but directed his political endeavors against the British rulers who had, by his time, became the greatest danger to the sovereignty and independence of the country.

The Shah Abdul Aziz was the first scholar, so far as we are aware to declare India under an alien rule as the Dar ul Harab (Abode of the war). Shah Abdul Aziz had thus far sight to perceive the impending danger to the freedom of the country and its consequences for Indian Muslims. The most powerful movement for the reform of Muslims social and religious life initiated during this period was the movement of Syed Ahmed Shahid of Rae Barelli. The wahabi movement was the most remorselessly anti-British and this sequence was maintained in all their activities. The establishment of Dar-ul- uloom Deoband in 1867 was a reflection of the uncertain social, political, religious and economic situation.
prevailed in the post mutiny period. The Deoband school produced philosopher, Mujahids, Imams, anti-English militants and warriors and above all the most patriotic freedom fighters. Their dream came true when revolutionary Ulama like Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani, to name a few emerged on scene. Of these Ulama Maulana Mahmood-ul-Hassan played pivotal role in the freedom struggle.

Second chapter deals with the detail life of Maulana Hussain Ahmed Madani and reveals the innumerable works and deeds done by him. When in 1920, they were released from detention at Malta, Hussain Ahmed Madani also came to India along with the Shaikul Hind. This time of returning from Malta synchronized with the period of the beginning of the Khilafat movement reaching India, he under the Shaikhul Hind’s leadership joined politics. On the Shaikhul Hind’s demise he was unanimously acknowledged to be his successor. In the Khilafat conference Madani supported the idea of non cooperation with the British. Madani issued fatwa against the British from time to time. Maulana Hussain Ahmed Madani adopted Jamiat as his main platform for creating political awakening among Muslims. Maulana Hussain Ahmed Madani was a staunch advocate of Hindu-Muslim unity. He wanted to involve the Muslims in the national movement and in the political main stream by offering justification for the same.

Chapter three, throws light on the circumstances under which jamiat was formed. And discusses the aims & objectives of its formation. Jamiat-Ulama-i-Hind one of the leading Islamic organization in India. It was founded in 1919. It was inheritor of a rich legacy dating back to early 18th century when Shah Waliullah of Delhi led a revolution to change the whole system by drawing attention of people to the depredations of European imperialism, degeneration and corruption. The establishment of a separate political-cum
religious party of the Ulama, known as Jamiat Ulama-I-Hind had rendered glorious service to the country for its independence, had synchronized with the same Khilafat movement. The majority of its members consisted of the Ulama of Deoband only. Attainment of the Indian independence was the only purpose of Jamiat-Ulama-i-Hind’s participation in the politics. Hence its working committee meeting in 1947, declared that in future Jamiat would confined itself to the religious, cultural and educational spheres and, now onwards, this is the final resolve of the Jamiat-Ulama-i-Hind.

Chapter four covers the relationship between Jamiat & Congress & the role of Jamiat in Nationalist movement. Since the establishment of Dar-ul-uloom Deoband, the Ulama of Deoband maintained the policy against the British power. In pursuit of their respective policies, therefore, when the Indian National Congress was founded in 1885 and began to canvas support among the Muslims. Gangohi issued a Fatwa in Oct.1888, justifying Muslims participation in the congress. Maulana Mahmood-ul-Hassan also declared that Hindu-Muslim cooperation was not only vital for both communities but essential for the attainment of the common national objectives. Under his leadership the Jamiat worked in collaboration with the Congress. Maulana Hussain Ahmed Madani was a supporter of the congress largely because he felt it was the only nationalist party.

Fifth chapter lays emphasis upon the thoughts of Madani on Composite Nationalism. Maulana Madani elaborated his theory of “Composite Nationalism & Islam” in a book penned in the early 1940s as a reply to Sir Mohammed Iqbal’s critic of his own political position. Maulana Madani’s central argument is that Islam is not opposed to a united nationalism based on a common motherland, language, ethnicity or color, which brings together Muslims & Non Muslims sharing one or more of these attributes in common.
Maulana Madani was against the Two Nation Theory & partition of the country. Azad was opposed to the partition of the country not only on political and cultural but also on religious grounds. Although Azad’s opposition to the creation of Pakistan is well known. But the opposition by the other Ulama is not so well publicized.

In the conclusion evaluation is made about the role played by Ulama, and the Jamiat under the leadership of Maulana Hussain Ahmed Madani and his secular views. Muslim Ulama had played a pro-active role in the liberation to the country. Their efforts might have not have always yielded positive results, but their commitment had been exemplary, Maulana Qasim Nanotavi, Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani to name a few, may specially be mentioned in this respect. Unfortunately, these personalities could not secure a place for themselves in the history, because the historians had more or less chosen to neglect them.

Thus it can be concluded that the Jamiat-Ulama-i-Hind, is not only a Socio-religious political party but as a forum to speak for Muslims and support the movement for independence. Maulana Hussain Ahmed Madani would play a significant part in the organization over most of its four decades. He responded to the changing circumstances of the day with hard headed pragmatism. His Composite Nationalism was thus composed of religious communities – Hindu, Muslim, Sikh and Christians- who would participate in a fundamentally secular political life to deal with law and order, economic life, and so forth, with communities themselves sustaining distinctive customs and personal law as they long had done. It will be helpful to understand from this study that Maulana Hussain Ahmed Madani was a visionary who tried his best to promote Hindu-Muslim unity and presented an ideal formula of Composite Nationalism. And very strongly opposed Two
nation theory when he was criticized by Muslim leaders but he justified his views and ideas of Composite Nationalism. Thus it is proved that he was a great secular leader with a clear vision that Hindu-Muslim unity is very essential for the progress and prosperity of this country. And now in the current age it is our prime duty to spread views of our secular leaders among the new young generations and make them aware of the sacrifices and contributions in the freedom struggle who have been forgotten or little remembered in the history of India.