Chapter -1

Introduction

The history of India’s struggle for freedom makes an inspiring and thrilling saga. Here is a story of indomitable and sacrifice of an ancient people ceaselessly fighting for their freedom. The great men of history have contributed to the development of the human spirit by conscious starving to establish our freedom. Freedom is not mere expression of individual caprice, but is possible only through discipline. The ethical importance of a freedom movement depends upon the form and level of spirituality, which has been possible to achieve. In the case of a social group based on religion, its culture and religion play an important role in crystallizing its concept of freedom.

Muslims of this subcontinent had their own distinctive culture, for the understanding of which no element is more significant than the understanding of their religion. According to Hegel, religion is “The sphere in which a nation gives itself the definition of that which it regards as the true.”

The history of our freedom movement has been a developing process, led by reformers, rebels and revolutionaries. Reformers preached a way of life, which according to them would regenerate the nation, and make it realize its ultimate destiny. The rebels took up the sword against the British to wrest power from their hands and to force them to leave the shores of India. The revolutionaries propounded political theories and suggested revolutionary alternatives, when the British would be compelled by the force of circumstances to hand over power to the peoples of
India. The methods and fields of activity of the leaders in these three distinct categories may have been different, but their goal was common, namely the freedom of the country.

The freedom that our nation enjoys today is the product of a great historical process, which found its fulfillment in the first half of twentieth century. Through the lives of our heroes of history, can show retrospectively how the present grew out of the past as its inevitable outcome. The consciousness of our destiny as an independent nation is a recurring phenomenon in our long sustained struggle for freedom, and out of this grew the consciousness of our right of self-determination. It was not an isolated event, but merely an outcome of a historical world force. The American and French revolutions had thundered from the rooftop of the world for the right of national self-determination.

The struggle for freedom actually began in the second half of the 19th century in an organized manner. Though isolated attempts were made in the various parts of the country to bring the British rule in India to an end about a century ago. The heroes of our freedom movement came from every corner of the country. They did not speak one language; they did not belong to one religion or caste. They dissolved all narrow considerations the people of different regions and religions were united for the single cause of independence of their motherland. One of the important aspects of the history of Indian nationalist movement is the role played by the Ulama in the liberation of the country. The Ulama not only participated in the freedom movement, but also led it from the front and made numerous sacrifices for the motherland.
1.1-Ulama:

Since the introduction of Islam to the subcontinent, the Ulama had played a major role both in society and in the exercise of authority. The Ulama in the Indian subcontinent have usually been content with an excelled position in the power structure as consultants on religious matters. The Ulama in India were often subservient to Muslim rulers but remained influential in issues related to Sharia (Islamic Law). The Muslim divines, called the Ulama were the authoritative interpreters of Islamic law. They were highly influential body and their fatwa was sought on all religious questions in dispute. The sultans consulted them not only on points of Muslim Law but also all matters of state policy. Being the recognized interpreters of sharia they exercised two very important functions. First, they were the crowns advisers in matter of policy affecting religious issues, secondly they held a virtual monopoly of the judicial office in the state. With the rise of British power and decline of the Mughal courts, the Ulama lost their influence on the establishment both in their formal and informal capacities and the new rulers excluded them from their traditional role in the interpretation and administration of law. The Ulama thus have a great importance in the Muslim community.

Fearing that being governed by a legal code not rooted firmly in the Sharia and administered by non-Muslim would result in misguidance of the Muslims, the Ulama restored to issuing more profusely than ever before religious edicts called fatwas. To disseminate instruction in the Sharia. These were received readily, indeed demanded, by ordinary Muslims who turned to the Ulama and Sufis for guidance in these confusing times. The fatwas also served as the major instrument in the reform efforts of the Ulama, they used fatwas to correct the beliefs and practices
of the masses. As we will see in the chapters to come, fatwas were also used to guide the political views and actions of the Muslims, and become the primary means through which the Ulama exerted political influence.

1.2-Muslim Rule in Indian Subcontinent:

The historic year 712 A.D. is well known to all when Mohammed –Bin-Qasim appeared and established Muslim rule in Sindh up to Multan.\(^1\) As soon as Qasim was on the throne, he guaranteed freedom of worship for all, which was particularly welcomed by the oppressed Buddhist of Sindh and entrusted both Brahmins and Buddhist with responsible posts in his administration. Thus, following three centuries of Arab rule, the Turkish Ghaznavids appeared in the subcontinent and their rule over the Peshawar region, Punjab and Multan were lasted for two hundred years. Until the middle of the twelfth century.

It was only after Mohammed Ghori’s conquest of Delhi and Ajmer in 1192 A.D. that Muslim rule began to be established over the whole of the North of the subcontinent. This phase of the early Muslim rule in the Northern plains of the subcontinent generally referred to as Sultanate period.

Witnessed the rise and fall of five dynasties in about three hundred years, between 1206 A.D. and 1526. A.D. Thus, the brief history of Muslim rule in India proves that the Muslims had a glorious past in India and there are full facts on their part to regard India as their domicile\(^2\).

\(^1\) Padmasha,(1980). Indian National Congress and the Muslims (pp.5-6)New Delhi:Rajesh publications, Ansari road, Darya Ganj.

\(^2\) Ibid.
In 1526 A.D., Babar invaded India and, winning decisive victory at Panipat, became the first of the Mughal Emperors. When he died at Agra in 1530 A.D. His Empire extended from the river Amu in central Asia to the Gangetic delta in lower Bengal. The Mughals completely identified themselves with the interests of their conquered subjects and ushered in a glorious chapter of history during their rule. They have made a lasting contribution to the cultural heritage of this subcontinent. The Mughal emperor Akbar, in his desire to placate Hindus, tried to bring about a synthesis between Islam and Hinduism, thus establishing an era of unprecedented religious tolerance. Moreover, the generosity, fraternity and religious tolerance of Akbar the great needed emphasis on the fact that there was smooth relations between Hindus and Muslims. Akbar ‘successors proved to be benevolent and farsighted rules. At the time of the death of Aurangzeb the Mughal Empire extended from the Karakoram Mountains and the Oxus river in the North to the Kaveri river in the South and from Persia on the West to Burma in the East. The Mughal Empire was the largest and the most prosperous of any in the world at that time. Its system of government and administration guaranteed peace and order over a vast region and offered unique opportunities of advancement in Arts and letters. Its achievements constitute a brilliant chapter in the history of world civilization.

The power of the Mughals increased with the passage of years until the days of Aurangzeb. It had reached its high-level water mark. The central authority at Delhi was very strong. And all embracing law and order being well kept in its far-flung territories, and a responsible degree of prosperity being shared by people.

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1.3- Socio-Political Condition of India in Eighteenth Century:

For fifty years Aurangzeb held the reins of an empire unequal in size, population and wealth among the policies of the contemporary world. In the discharge of his extremely onerous duty he had shown a devotion, assiduity, courage and calmness which mark him out as a unique ruler of men. In personal life he was the model of a good man. He was free from the vices so common among Asian potentates and princes. He lived simply, nay, austerely. Aurangzeb died in 1707 A.D., and in less than fifteen years the prestige of the Mughal monarchy had reached its nadir. After Aurangzeb’s death the pace of disintegration became precipitate. The years 1716 A.D. to 1719 A.D. saw three puppet kings succeeded one another on the throne, at the pleasure of the Syed brothers. In 1739 A.D. Nadir Shah looted Delhi and massacred its inhabitant. In 1757 A.D. the battle of Plassey was fought and a rich fruitful province came under the sway of the East India company. Seven years later, the Mughal Emperor and the Nawab of the Awadh were defeated at Buxar. By the end of the century, Ranjit Singh had occupied Lahore and Mahade Sindhia was supreme at Delhi. Attempts made by Hyder Ali and Tipu to reverse the trend of events in the South failed in spite of their bravery, ability and resourcefulness.

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7 Ibid.
The same process of disintegration was visible in the life of the community. This was worst period in the Shiah Sunni relationship. Sectarian antagonism had created a gulf between various sects of Islam in India. This antagonism had enabled open hostility to creep in, and the Muslims of India were a house divided against itself, and the foundation and fabric of Muslim rule stood badly shaken.

Politically the eighteenth century remained a period of defeat and disintegration but in the cultural and religious spheres, it was a time of reconstruction. This century in India was characterized by brisk activities for social reforms, moral uplift and spiritual regeneration of the Muslims. The decline of the Muslim political power and the consequent establishment of British hegemony in Northern India created a stir in sensitive minds. Many social vices like parasitism, extravagance and indolence – which had developed during the period of political decline, and had now assumed threatening proportions called for immediate steps to check the pace of moral spiritual degeneration of the Muslim people. The Christian Missionary propaganda further provoked wide spread religious activity to check the infiltration of Christian ideas in the ranks of the Muslims.

1.4- Shah Waliullah As a Reformist:

In the eighteenth century Shah Waliullah of Delhi (1703 A.D. -1762 A.D.) had initiated a powerful movement for the revival of Muslim religious learning in India. Shah Waliullah, son of distinguished scholar (Shah Abdur Rahim) who had participated in the completion of the famous Fatwa-i-Alamgiri, he was born four

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9 Ibid.(pp.748-749).
years before the death of Aurangzeb. He was educated by his father, and later completed his studies in Hijaz. When he was still abroad, he was receiving reports of chaotic conditions from home and was advised to stay on in Arabia. He spurned this advice and returned home to take up the task of spiritual regeneration and consolidation. In the course of a well regulated life, he collected the books from library on various branches of Islamic thoughts, beliefs and learning which were well studied to religious needs of the subcontinent and marked the beginning of a new era.

He translated the Holy Qur’an into Persian and wrote learned works on Hadith\textsuperscript{10}. Waliullah’s life covered a period of continuous internal strife, political changes and foreign invasions. The Muslims weakened by parochial political ambitions, as also by dissensions over dogmas and social abuses, were in capable of preserving the old political cum social order.

This was the pitiable state of the central authority at Delhi, and such was the miserable lot of the Muslims of Delhi. Shah Waliullah had developed a sentimental attachment to that city, and his mind was aggrieved at the sufferings of the Muslims of his day and, while other minds were stricken with despondency and terror, Shah Waliullah faced them boldly. His analytical mind began to analyze the causes that had brought about this sad state of affairs, and he was already formulating bold policies which he planned to place before the Muslims to follow, if they wanted to bring about their spiritual and material regeneration.

He began to write open letters to the Mughal rulers bitterly criticizing them for their inefficiency, indolence and corruption, calling upon them to give up their life of selfishness and to manfully shoulder the burden of their responsibility in a spirit of righteousness. Shah Waliullah also addressed the Muslims soldiers ridiculing them for living a life of ease and in forgetting to inculcate within themselves the spirit of jihad. He criticized them for their un-Islamic practices, such as drinking wine and oppressing the people in order to extort monies from them. To the artisan and worker and peasants, Shah Waliullah gave a message of awakening, saying that they must realize that on their efforts depended the economic prosperity of the nation, and therefore they must devote their attention to their work in a spirit of dedication, to the utter exclusion of immoral pleasures.

Shah Waliullah’s concept of socio-political development has a refreshing novelty. Instead of proceeding on the traditional basis of the Muslim world under a Caliph exercising authority derived from the Prophet, he formulates the theory of progress from smaller to bigger units.

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G. Alana (1983), op. cit. (pp. 41-42)
Hazrat Shah Waliullah’s personality can be called not only in India but throughout the world the very first leader of the world wide national freedom and revolution of the nations. Because Hazrat presented before the world the real sample of Islamic Jihad and modern revolution, whereas the French revolution (1789) took place after fifty years. Which is known as a very first worldwide national revolution. Shah waliullah has presented principles of politics and economics on the lands of India which are referred world wide as guidance for all the nations. These ideas were proposed hundred years before the birth of Karl Max and Engel.

One interesting aspect of Waliullah’s thought is the stress which he lays on the maintenance of an economic balance between the ruling classes and the people. The whole philosophy and political movement of Shah Waliullah was based upon two fundamental principles, i.e. the Quranic way of life and economic balance in the lives of people. Shah Waliullah was a prolific writer, having written twenty six and twenty five major works in Persian and Arabic respectively, besides many minor treaties. His teachings have catholicity in their approach to theological problems, as he was eager to work for Muslim unity and Muslim solidarity. Besides his translation of the Holy Qur’an in Persian, his Hujatullah- ul-balighah in Arabic is in a sense veritable encyclopedia of religious science. His works also dealt with Hadith Sunna and jurisprudence.

Iqbal describes Shah Waliullah as the last great theologian of Islam; he was at any rate the last great theologian of Mughal Empire.

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1.5 Shah Abdul Aziz:

Shah Waliullah died in 1763 A.D. Shah Waliullah’s mission was carried on by his four gifted sons and a host of disciple and peoples. The most influential of Shah Waliullah’s sons was Shah Abdul Aziz, who refused an offer of appointment at Calcutta madarsa and devoted fifty years of a dedicated life to give solace and spiritual guidance to Muslim India.

Shah Abdul Aziz, 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. Shah Abdul Aziz was one of the most erudite scholars of his time hailed by some of his contemporaries as the Siraj-al- Hind (Light of India).

Shaikh Mohsin bin Yahya Turhati writes in the Al-Yan’e-al jani,

“He, (Shah Abdul Aziz) occupied such a place of distinction and fame that the people all over India deemed it a privilege to be taught by him or even his disciples---- non could be compared to him in any branch of learning. It was through his ready wit that he silenced his adversaries by clever and amusing remarks. His gift of the gab, cogent arguments and excellent mode of expression had gained for him a place of eminence amongst his contemporary scholars.”

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17 Ibid.(p.254)
Shah Abdul Aziz carried on the spiritual mission on the lines and pattern set by his father, i.e. on the one hand he thought and preached to reform the people and on the other hand he established a centre to implement his revolutionary program. The important persons of this movement were, Syed Ahmed Shahid, Ismail Shaheed and Maulana Abdul Hai and Shah Ishaque was the representative of Shah Abdul Aziz. After the completion of this preliminary work, Shah Aziz issued a fatwa to the effect that the whole of subcontinent had become Dar-ul-Harab. Shah Aziz was busy in carrying on his educational, religious, philosophical and political movement and in the meantime, the revolutionary party which he had established for the purpose of jihad, also started its activities under the leadership of Syed Ahmed Shaheed.

1.6 Opposition to the British Rule by Shah Abdul Aziz:

In so far as the challenge posed by the growing British political influence in India and the resulting loss of power by the Muslim was concerned, the Shah made a realistic assessment of the then obtaining situation. His pronouncements on this issue speak of his acumen and farsightedness befitting a scholar and reformer. The political condition in India, however, changed dramatically soon after the death of Shah Waliullah. Within three years of his death the East India company grabbed the Diwani rights over Bengal, Bihar and Orissa, the company was awarded the districts of Banaras and Ghazipoor as its jageer and the Mughal emperor Shah Alam-II was left only with the province of Allahbad and the pension allowed to him by the company.

Shah Abdul Aziz was engaged in teaching and preaching at Delhi but he had kept himself informed of the happenings in far-flung parts of the country. He viewed these developments pragmatically and reached the conclusion that Britishers were the real enemies of whatever influence and prestige Indian Muslim still enjoyed in the country. One of his Arabic couplets points to the danger the British power was likely to pose even beyond the frontiers of Indian subcontinent. The Shah had written:

*I see these Britons, well-heeled,
Provoking sedition between Delhi and Kabul.*

The Shah 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). His elucidation of the reasons for holding this view is indicative of his insight into Islamic jurisprudence as well as his courage and realism in forming an estimate the then political situation in the country.

Shah Abdul Aziz had thus far sight to perceive the impending danger to the freedom of the country and its consequences for Indian Muslims. He also whatever was possible from him in the circumstances he was placed: it was his uncompromising antagonism towards the British which had initiated the jihad movement headed by Syed Ahmed Shahid, his spiritual disciple, and Shah Ismail Shahid, his nephew. It was the spirit of the Shah which also inspired Wilayat Ali, Ahmedullah and Abdullah to continue the armed struggle against the British power in the North West of India in most adverse circumstances. This great movement of reform and regeneration of Islam, the like of which had never been witnessed earlier in this

19 Nadvi,op.cit.(p.266).
A number of leaders like Liyaqat Ali of Allahbad, Ahmed ullah shah of Madras, Haji Imdadullah Thanvi and Hafiz Zamin Shahid in the uprising of 1857 and continued to inspire the religious scholars who actively participated in the struggle for freedom of country up to 1947. 

1.7-Movement of Syed Ahmed Shaheed:

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 (1831 A.D.) since some of the features of this movement were similar to those of the Wahabi movement of Arabia. The followers of Syed Ahmed came to be regarded as Wahabis.

However, the first organized attempt to drive out the British and restore the Muslim rule was made by the Wahabis. Under Syed Ahmed of Rai Barelli. This movement spread throughout the country particularly in Bengal, Bihar, Uttar pardesh, Panjab and North–West frontiers provinces. It continued for about half a century.

When the Syed Ahmed Shaheed analyzed and examined the causes of the failure of Muslims rule and the collapse of Muslims as a nation, he came to the conclusion that the basis was the absence of spirit of jihad or the spirit of sacrificing oneself for higher cause of Islam. Now the restoration of Muslim political prestige and the revival of the spirit of Islam was impossible without the awakening of the spirit of jihad. The subcontinent was already declared as Darul Harab by Shah Aziz.

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20 Ibid.(p.269)

therefore, it was religiously incumbent upon every Muslims to do away with atheism and apostasy.

The Syed Ahmed wanted to wage jihad against all atheistic elements. Syed Ahmed dislike the English for the obvious reasons that they had derived Muslims of their sovereignty in the subcontinent.

Maulana Hussain Ahmed Madani a renowned scholar of Islamic ideology and theology, while summing up the Syed’s mission, remarked that, the Syed regarded India as his motherland and wanted to fight against the English who were a foreign nation and had established their rule here by force. By waging the Holy war, he did not mean to establish his personal rule but he wanted to establish the kingdom of God in India. by Jihad he wanted to liberate, even the Hindus from the tyranny of company’s rule. The Syed Ahmed had no definite future plan to be implemented after his victory but he made the Hindus realize that they should regards his efforts as a source of strength for their country. The invitation of Syed Ahmed to Hindu-Muslim to help him and participate in the war against the Sikhs, and the appointment of Raja Ram a rajput as artillery officer is an indication of the fact that he had no intention to enslave the Hindus but to make them a partner in government to be established after the victory.

This attitude of the Syed Ahmed towards the Hindus proves that his was not only a communal movement but he invited even non-Muslims to cooperate with him to oust the foreign rulers. He waged the war against the Sikhs because they did not only persecute Muslims, in the Punjab but they were also a friend of the English. ---

Lastly the Syed Ahmed movement was democratic in nature and not personal or
dictatorial$^{22}$. The movement of Syed Ahmad was not confined only to frontier but his followers and disciples were trying to carry his message as far as they could. People were helping them, morally, financially, physically and by other means too.

It was one of the earliest most consistent and protected and “The most remarkably anti British movement which dominated the Indian history of the nineteenth century.” (William Hunter, Indian Musalman)

**1.8-Faraizi Movement:**

Two movements in Bengal proper, having close resemblance with the Wahabi movement, assumed a political cum economic complexion. The first was the Faraizi movement founded by Shariatullah born in 1781 A.D. $^{23}$ in the village in the district of Faridpur. (now in Bangladesh), he went to Mecca in early age and spent about 20 years in Arabia on theological studies. Anticipating some of the ideas of the later Wahabi movement he denounced what he considered un-Islamic practices followed by his contemporaries insisted upon Puritanism in belief and conduct, and declared Bengal under British rule as a Dar ul Harab $^{24}$. His tremendous popularity amongst rural people both Hindus and Muslims very soon earned him the wrath of rich Muslim zamindars for his religious and social reforms. The more he was

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persecuted the more did he become the symbol of a new awakening amongst the peasantry.

After his death in 1840 A.D. his son Mohammed Mohsin (1819 A.D. -1862 A.D.) better known as Dudu Mian followed the footsteps of his great father and earned for him a distinctive place in the struggle for India’s freedom.25

1.9 -Movement of Titu Mir:

During the life time of Shariatullah, Mohammed Nasir Ali (Titu Mir)26 developed similar movement amongst the poorer section of the peasantry in an round 24 parganas and Nadia. Initiating the religious reform like his great contemporary, he very soon gave political complexion of the current socio-religious revolt like his younger contemporary Dudu mian. Titu mir preached non-cooperation with the British government because he found a clearly hostile climate in administrative services and judicial tribunals. From the official point of view his movement was a threat not only to the lawful interest of the planters and the zamindars but also to peace in extensive rural areas. His career had a tragic end: he fell fighting in an armed encounter with British contingent in 1831 A.D.27 Titu Mir’s movement collapse after his death. Before his death, Titu had said that, “India will be free one day but after innumerable sacrifices. The sun of freedom should now rise and will rise one day.”

Titu’s activities are linked in the long chain of Syed Ahmad’s program. The Bengal of Titu’s time was not different from other regions of India political bondage,

25 Ibid.
26 Ray Sanfimoy,(1983).op.cit.(p.07)
27 Banerji A.C.op.cit.(p.67).
economic slavery, social degradation and educational backwardness had dealt a death blow on Muslims on Bengal as well as in the whole of India.

Titu Meer’s slogan for freedom was not new but he, being one of the common folks rose to oppose the tyrant forces. His was, off course, the first popular Muslims movement in Bengal, against the English imperialism and treachery.

### 1.10 The Wahabi Movement:

The second phase of the Wahabi movement was definitely anti-British. The leadership was assumed by Wilayat Ali and Enayat Ali of Patna. After 1847 A.D. when the whole of Panjab went to the direct occupation of British Raj, the Wahabi movement assumed its anti-British imperialist color. Wahabi’s started full preparation for a total war against the British rule in India from their base camp at Sitana.28

The result of direct military confrontation between the Wahabis and the British was the surrender of Wilayat Ali and Enayat Ali in 1847 A.D., sent to Patna, they were bound down on bail. Returning to the frontier in 1851 A.D.30 Wilayat Ali died in 1852 and Enayat Ali functioned as leader from Sitana till his death in 1858. A.D.31

The Wahabi movement had far greater importance. It produced capable leaders, it developed a highly effective organizational machinery. It was an all India; it covered provinces in North India and extended to South India. It was successful in enlisting


29 Banerji A.C.op.cit.(p.65).

30 Ibid.

31 Ibid.
Hindu cooperation to some extent. The British government found it necessary to detain a few Hindus for pro-Wahabi activities.

Syed Ahmed’s letter to Hindu Rao of Gawaliar seems to disclose a plan to enlist the support of Hindu ruling princess for Wahabi cause.

According to Dr. Q. Ahmed:

“It is evident that such a wide spread movement could not have been sustained for long without the active support of wider non-Wahabi masses. The participation of Hindu bankers and Brahmin pandits to this question to transmit funds to North-West frontier. The letter addressed to Hindu Rao, the brother in law of Daulat Rao of Sindhia, by Syed Ahmed seeking his support against the common jihad to end British rule also proves beyond doubt that the pioneers had to common cause under the stress of political and military necessity.” 32

According to professor Amalendu Dey:

“Wahabi movement entered upon new phase of directly anti British struggle after 1847. Since the Hindus showed sympathy to this movement. There may not be general involvement of Hindu masses. But their sympathies are unmistakably clear. British government felt very concerned and arrested few Hindus as well. 33

The Wahabi movement was the most remorselessly anti-British and this sequence was maintained in all their activities. It left behind an inspiring tradition of a heroic and sustained struggle against the British and also a model for the formation of a


33 Ibid.(p.20)
well knit. All India political organization to conduct the struggle. After this expedition, nothing important happened till 1857 A.D. In the great upheaval of 1857 A.D., which shook the foundation of the British rule, the Wahabis can not be set to have played a very prominent role, yet they did not sit un active.

1.11-The Revolt of 1857 A.D.:

The great uprising 1857, which began sepoy mutiny on 10th May in Meerut, was an event of great historical importance. Though the subject need a separate treatment so far as Indian Muslims are concerned, it needs mention that this so called mutiny very soon turned into a mighty revolt of the Indian people under the inspiring leadership of the few dispossessed Indian native rulers of the time and, in many places.

The culmination of the traditional opposition to British rule came with the revolt of 1857 A.D. in which millions of peasants, artisans and soldiers participated. The revolt of 1857 A.D. was to strike British rule to its roots. It was therefore a nearly national revolt against slavery as could happened in the circumstances. Traditional historians refer the names of Nana Saheb, Tatiya Tope, Kunwar Singh, Rani Laxmi Bai of Jhansi as the valiant heroes. Off course, they cannot be forgotten. Mangle Pandey who raised the banner of revolt is also remembered, but few remember Maulvi Ahmedullah sharif of Faizabad who played a prominent part in organizing the rebellion against the British rule in 1857 A.D. The revolutionary forces under him inflicted such heavy losses on the British that they declared an award of Rs. 50,000/- for his capture, dead or alive. He was betrayed by the Raja of Powain for

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34 Ibid.
35 Ibid.(p.21)
the vast some of money. He was shot dead. His head cutoff and sent to his British master.\(^{36}\)

Another outstanding figure was the great politician Azimullah khan who acted as a Vakeel (lawyer) of Nana sahib in Kanpur in 1834 A.D. \(^{37}\) He propagated anti-British feelings among Indians and took prominent part in the great Revolt of 1857 A.D.

So, in the 1857 A.D. revolt by Indian troops against the British government; the disciples and followers of Shah Abdul Aziz took an active part. Most prominent among them were Haji Imdadullah, Maulana Qasim Nanotvi and Maulana Rasheed Ahmed Gangohi.\(^{38}\)

In 1856 A.D., a meeting of all senior Ulama of India was called up in Delhi, in this meeting Maulana Qasim Nanotvi is reported to have said:\(^{39}\)

\["Aren't you aware that the British are sitting right on our heads. They have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be cut to pieces or fight against them right up to the end. We will not allow the British to live in this country."\]

one the words of Maulana Nanotvi a firm decision was made to free India from the clutches of the British.\(^{40}\)

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\(^{36}\) Ibid.

\(^{37}\) Ibid.(p.22)


\(^{40}\) Ibid.
These Ulama inspired the people to fight back the British rulers and declared India as Darul-Harab. With this declaration it became a religious obligation for the Muslims to wage war against the Britishers. It was in this defiant mood that they fought shoulder to shoulder with the rebels during the mutiny of 1857 A.D.

1857 A.D. in the history of India was full of incidents of bloodshed. When one describes the happening of this period, one's hair stand on end. The revolt having been unsuccessful led the English to take revenge. Tyranny and murder all around was rampant. The Muslims particularly, were the target of the English anger. Their industry was destroyed. They were tortured and punished in many ways. Even their religious faith was at stake.

According to Sir Alfred Lyall, after the revolt of 1857,

"The English turned fiercely on the Mahomedans as upon their real enemies and most dangerous rivals; so that the failure of the revolt was much more disastrous to them (Muslims) than to the Hindus."41

Describing the cruel revenge of the Britishers, Khaliq Ahmed Nizami writes:

"Thousands of Muslims were put to death merely on suspicion. Thousands of Muslims householders were deprived of food and hundreds of nobility rendered helpless due to poverty."42

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Field Marshall Ld. Robert in his book, ‘Forty one years in India’ has thus describing the heartrending incidents of 1857:

"The mutiny resulted into hanging of 27000 rebellions Muslims. Other who were slaughtered in the general carnage have no count.""^{43}

In short no distinction was made among men, women, aged and children. When a census was taken of the Muslim population after the mutiny it amounted to just one fourth of the original population.

With the events of 1857 A.D. came the climax of this age of calamity and crisis. The Mughal Emperor came to an irrevocable end; the light finally left the lamp that had flickered for a century and a half. The British were now the supreme rulers of the country, the arbiters of the nation’s destiny. There was a general massacre of Muslims. The Ulama were ruthlessly put to the sword. Along with the destruction of Delhi came also the end, one after another, of its seminaries and educational institution. The Ulama and religious leaders who escaped martyrdom were taken to the Andaman islands (kala pani) where they ended their utter helplessness after having suffered all kinds of tortures and ignominies.

Now the light of knowledge had completely been extinguished in the country, nor was there the least vestige of power and sovereignty left in the hands of the Muslims. The last of Mughal emperor, Bahadur Shah Zafar^{44} had been arrested and deported from the country. The red fort was a picture of desolation and the great

^{43} Ibid.(p.19).

Jama Masjid of Delhi in utter ruin. The educational institutions that had been imparting instructions to the Muslim youth had all closed down after the establishment of the British rule.

One of the effect of the revolt was that the Muslims renaissance, which has been growing in Delhi before the revolt, suffered from an irreparable setback. The culture blossoms were blighted.

The post mutiny period contributed towards the consolidation of British rule, the total collapse of Indians particularly that of the Muslims and the political awakening and increasing consciousness of the people of India.

Muslims, being downgraded from a ruling nation to an oppressed national minority, roused to the occasion to accept and respond to the challenge to time and fate. Jamaluddin Afghani, Sir Syed Ahmed Khan, Syed Ameer Ali and scholars of Deoband and other institutions did as much as they could, in their own way to lead Muslims to a right path.

The outstanding thinkers who exercised enormous influence on Muslims opinion was Jamaluddin Al Afghani (1837 A.D. -1897 A.D.) a pan Islamist but a modernist reformist. Under his influence, in India Ulama worked for independence in cooperation with Indian National Congress. Afghani gave the clarion call for Muslims resurgence and crystallized the Muslims minds in its anti-Western stands by pointing out that the principal enemy of Islam is Europe in general and Great Britain in particular.\footnote{Tara chand.(1972).History of freedom movement in India, vol.III.(p.232). New Delhi: Ministry of Information and broadcasting, Government of India.}
Jamal uddin Afghani came in India, and preached a pan Islamism for the salvation of Muslims of India. Sir Syed Ahmed Khan sought practical alliance and compromise with English thought Western education introduced at Mohamadan Anglo Oriental College Aligarh. Some the scholars established religious institution such as the famous school of Deoband and Nadwat-Ul-uloom toquip Muslims with real Islamic education so that they may face and tackle new dangers and problems. Sir Syed Ahmed Khan and Ameer Ali were in favor of Western education. But Jamaluddin Afghani and Deobandis were against the all cooperation with the English. Sir Syed Ahmed Khan and Ameer Ali wanted to explore the new world through Western education and philosophy. The Ulama, on the other hand wanted to revive past glory of Islam.

In 1858,\textsuperscript{46} when the British government had put down the revolt a reign of terror was established over the country together and reviewed the situation. Ulama decided to change the field of their activity and to transfer their mission from battlefield to school. One group went into exile to Mecca with Haji Imdadullah, and the other led by Maulana Mohammed Qasim Nanotvi established a religious seminary at Deoband.\textsuperscript{( Saharanpure District )} to replace the Delhi school of Shah Abdul Aziz.

\textsuperscript{( which had to close down during the holocaust of 1857 )} and to be used as a centre of propagating their religious and political ideas. Thus the Deoband seminary,\textsuperscript{47} which had drawn its inspiration from Shah Waliullah’s idea of a social revolution and to some extent from his concept of religious reform, became a strong hold of

\textsuperscript{46} S.Abid Hussain (1965),op.cit.(p.42)

\textsuperscript{47} Ibid.(p.43)
opposition to the British government as well as to modern Western civilization. An opposition that had taken roots in the minds of the Ulama and masses. A number of similar schools were established in the neighboring districts.

1.12- Foundation of Dar-ul-ulum Deoband:

Most important of these was the seminary at Deoband which according to the foreign observer is “Next to the Azhar of Cairo, the most important and respected theological academy of the Muslim world.”

The establishment of Dar-ul-ulum Deoband in 1867 A.D. was a reflection of the uncertain social, political, religious and economic situation prevailed in the post-tiny period. Muslim intellectuals and theologists had been feeling the need for a revolutionary institution since the unsuccessful mutiny of 1857 A.D. in order to liberate the country from the foreign yoke and secure political independence through peaceful means.

A group of Ulama who had actively participated in the revolt and had organized a mass movement against British rule with its centre at Shamli in the Muzaffar Nagar, district of Uttar Pradesh, invaded the wrath of the government and established a school at Deoband at Saharanpur district to train religious leaders for the

community. Prominent among them were Mohammed Qasim Nanotvi (1837 A.D. - 1880 A.D.) and Rasheed Ahmed Gangohi (1828-1905), both followers of Haji Imdadullah who migrated to Mecca in 1857.50

Maulana Qasim Nanotvi laid the foundation of a madarsa in Deoband under a pomegranate tree. This madarsa is called Dar-ul-ulum (House of knowledge) Deoband and its students are regarded to as the Ulama of Deoband. Its first student was Maulana Mahmood ul Hasan and Mulla Mahmood was its first teacher.51

The founder of Deoband seminary Maulana Mohd.Qasim Nanotvi and Sir Syed Ahmed Khan the founder of the Aligarh University were pupils of the same master but there was a world of differences in the character and disposition of the two leaders.52 Sir Syed was the inheritor of the best traditions of the Muslim aristocracy, and Maulana M.Qasim represented all the characteristics of the man of religious learning and piety. During the revolt of 1857 A.D., his profound patriotism and religious zeal compelled him to take active part in the fight against the British. He was made the commander of the forces, which served the tiny independent government setup in Thana Bhavan under Haji Imdadullah. This little army invaded the town Shamli and took it from the retreating British troops. But soon after this, news came of the conquest of Delhi by the British and could now be seen that the


tide had turned in their favor. To save themselves from the vengeance of the British, Haji Imdadullah, and a little later Mohammed Qasim Nanotvi evaded the warrants issued to arrest them and secretly proceeded to Karachi and sailed to Mecca for Haj. When Queen Victoria issued her famous proclamation general amnesty to all who had taken part in the revolt of 1857, Maulana Qasim Nanotvi returned to India.

After a few years when the seminary of Deoband was started, Maulana Qasim Nanotvi agreed to act as its director. In addition, during his visit to Deoband also lectured to the students of the higher classes. The life of extreme austerity and the severe ascetic discipline which the Maulana had been going through since childhood caused his health to breakdown, as he was entering middle age. The strain of the last Haj pilgrimage to Mecca was too much for him and died on 15\textsuperscript{th} April 1880 A.D. at early age of 48 years.\footnote{Ibid.} The obituary notice written by Sir Syed who had always differed from him in religious, cultural and social outlook shows that he had the highest respect for the great personal qualities of the Maulana.

“People had thought that after Maulvi Mohammed Ishaqe there would be no body who could equal him in all those qualities for which he was known, but the late Maulana Mohammed Qasim proved by his great goodness and godliness, his piety and humility, that among those who passed through the Delhi school. God had made another person like Moulvi Mohammed Ishaq------ in this age of ours he (Maulana Qasim) may perhaps have been a little less than Shah Abdul Aziz in learning but he excelled him in all other things. He was really a man angelic
qualities----- the seminary of Deoband is a worthy memorial to his greatness. It is the duty of all of us to endeavor that school may be placed on stable foundation.\textsuperscript{54}

The Deoband school continued to develop as a centre of religious Puritanism and of love for political freedom and attracted students not only from all parts of India but also from some foreign countries, specially Afghanistan.\textsuperscript{55} The school kept aloof from practical politics but strove to spread through its education among the religious class of Muslims the spirit of freedom which its founder had infused into it. Later on its branches were opened at various places such as Saharanpur, Moradabad, Thatta, Bareli and Thana Bhavan\textsuperscript{56} etc.

The manifesto of the movement was worship of one God, justice and spiritual training and discipline. Three basic principles worked in its operation: namely to make India a great country of Asia from all points of view, to make India a federal state by uniting all local states and to introduce a uniform law over here with the purpose of doing away with socio-economic exploitation of the peasants, farmers laborers or in other words to ensure socio-economic justice to all. The political manifesto of Deoband was prepared by Imdadullah, Maulana Qasim Nanotavi, Maulana Raheed Ahmed and Maulana Mohammed Yaqub. The basic principle was that any one joining the academy and movement should accept the program and manifesto. One of the articles of the manifesto was that the organization would try to win the confidence of Kabul government. The organization also decided to follow strictly the instructions coming from Mecca where Maulana Mohammed Ishaque

\textsuperscript{54} Ibid.
\textsuperscript{55} Ibid.
had established the headquarter of the movement for the purpose of keeping relations for all Muslims states, in order to get their help for the freedom of India.

In their outlook, politics and religions are inter-twined. They never accepted the British sovereignty over India and in order to oust them from here, they established contact with Muslim states. They started many movements inside and outside the subcontinent to oust the British from here. In this connection, they joined the all Indian National Congress in 1885 A.D. and when in 1906 A.D., the all India Muslim League was founded they did not join it but rather oppose it vehemently. They suspected Muslim League as a British sponsored organization.

The post mutiny period divided Muslims intellectually into two distinct group, one that wanted to compromise with the English headed by Sir Syed Ahmed Khan and the other did not like even to pay lip –deep loyalty to the British. The second group further split into two groups, one that joined the Congress like the Deobandis and the other did not join regarding it as a purely Anglo-Hindu organization. some of the Muslims remain passive spectators of all happenings.

In spite of this intellectual chasm, created among Muslims, Islam remained the basis of all their outlooks, mentalities and views. They interpreted Islam in different ways but none of them drifted away from its fundamentals. They drifted only in their means and approach to solve the political problems confronting them from, religious point of view.

The intellectual variety in political approach diversity in social outlook and differences in educational policies and philosophies was based on different interpretation of Islam, which reflects their religio-political awakening as well as it widened the sphere of intellectual culture.
The Deoband school produced philosopher, Mujahids , Imams, anti -English militants and warriors and above all the most patriotic freedom fighters. The founders of Dar-ul- uloom Deoband, namely Maulana Qasim Nanotavi, Haji Imdadullah and Rasheed Ahmed Gangohi, dreamed of imparting pure Islamic education to youths for countering western education and culture besides preparing them for the struggle against the British rulers. Their dream came true when revolutionary Ulama like Maulana Mahmood-ul- Hassan , U바idullah Sindhi , 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.\textsuperscript{57}

All the revolutionary activities of the Ulama revolved around him. The credit for infusing the revolutionary spirit in the Deoband goes to Maulana Mahmood-ul- Hassan and his disciples like Maulana Sindhi and Maulana Hussain Ahmed Madani. The most important revolutionary movement that originated from this organization was the Silken letter conspiracy.

\textbf{1.13-Tahreek-e-Shaikhul Hind:}

Shaikhul Hind Maulana Mahmood-ul-Hassan (1891-1920) was a towering personality of Dar-ul-uloom Deoband, who fulfilled the dream of Maulana Qasim Nanotavi. Maulana Mahmood-ul- Hassan served Dar-ul-uloom Deoband as a teacher. His life is full of revolutionary activities. Maulana Mahmood-ul- Hassan’s presence at helm of the Deoband gave the school a revolutionary character which it never had before. Besides, Maulana Mahmood-ul- Hassan’s audacious mission in

\textsuperscript{57} Farhat Tabassum,(2006). Deoband ulama’s movement for the freedom of India.(p.98).New Delhi: Manak publication Pvt. Ltd.
Afghanistan and his subsequent journey to Mecca are clearly a high watermark in the nationalist efforts of the Muslims.\textsuperscript{58}

The founding of Samrat-ul-Tarbiat\textsuperscript{59} in the year 1878 A.D. \textsuperscript{60}by Maulana Mahmood-ul-Hassan marked the beginning of a new chapter in the history of Muslim nationalism. This organization, which was meant to train the revolutionaries against the British force, was to become a forerunner to various other revolutionary organizations that were to spring up on the national scenario later.

Samrat-ul-Tarbiat soon became an umbrella organization that the leaders like Dr.M.A. Ansari, Hakeem Ajmal khan and Maulana Mohammed Ali regularly frequented. Samrat-ul-Tarbiat was an organization of the donors of Dar-ul- uloom Deoband. Because of the British intelligence, its work was conducted in a very confidential manner. Samrat-ul-Tarbiat proved very successful for Maulana Mahmood-ul-Hassan’s ultimate aim of taking revenge of the mutiny.

According to Maulana Mohammed Miyan, the work of this organization started with the first batch of Deoband. He said:

\textit{“This batch consisted of students who were in this work in their respective areas.”}

\textit{This statement indicates that the revolutionary movement was in operation since fifty years.}\textsuperscript{61}

Jamiat ul- Ansar emerged on the scene in 1909 A.D. \textsuperscript{62} Actually, it was the same old Samrat-ul-tarbiat, which was in operation for thirty years to be precise since 1878.

\textsuperscript{58} Ibid.(p.109).

\textsuperscript{59} Miyan Syed Mohammed, op.cit.(p.79)

\textsuperscript{60} Ibid.

Maulana Mahmood-ul- Hassan formed an academy for learning Qur’an known as Nazarat-ul-Marof.\textsuperscript{63} No doubt, the Britishers had come to India with the sole purpose of trade and commerce, but they gradually indulged in spreading Christianity. In order to fulfill their aim, a number of missionaries were set up. As a result, the Indian slowly drifted away from their own culture. It was not possible for them to remain mute spectators to the change.

About the aim of Nizarat-ul-Maarif, Maulana Hussain Ahmed Madani says:

\textit{“Its main objective was to instruct the western educated Muslim youths to shape and mould their lives in accordance with the teachings of the Qur’an and sunnat and abolish all forms of ill practices and evil deeds in their day today doing.”}

Although the Nizarit-ul-Maarif had been established for achieving the above aim, it had also worked as a revolutionary organization. This Nazrat-ul-marof achieved national fame. It was receiving the aid of Rs.200/- from the Begum of Bhopal. Apart from imparting religious education, it had also succeeded in seeking the cooperation of the ruling class. Some national and international events which played significant role in the development of nationalism were that of Balqhaan problem and the demolition of masjid –e- Kanpur, etc. The above had worked like adding fuel in the fire.\textsuperscript{64}

In Delhi, Abul KalamAzad and Maulana Mohammed Ali frequently paid visits to Nazrat-ul-marof with Ubaidullah Sindhi acting as their coordinator. In short,

\begin{itemize}
  \item \textsuperscript{63} Ibid.(p.93)
  \item \textsuperscript{64} Ibid.(p.94)
\end{itemize}
Nazrat-ul-maroof became an important political centre for the Muslim nationalists and consequently it proved the far sightedness of Maulana Mahmood-ul- Hassan.\textsuperscript{65}

From the above discussion, it is clear that Maulana Mahmood-ul- Hassan had established an organization Samrat-ul-tarbiat, which was later known as Nizarit-ul-Maarif. The aim of Nizarit-ul-Maarif was to carry on the revolutionary program and it was housed in a rented building that Maulana Mahmood-ul- Hassan had arranged. The revolutionaries activities of Maulana Mahmood-ul- Hassan started when neither the Muslim league nor the Hindu Mahasabha were in existence.

Maulana Mahmood-ul- Hassan’s freedom movement had two vital aspects. The first aspect was to organize mercenaries and freedom fighters. And to build a strong military base in Muslim tribal areas, while the second aspect was to attack Britishers with the help of other countries. The freedom fighters and the mercenaries were assigned to campaign against the Britishers and disturb their government. Up to this time, it became very clear that Maulana Mahmood-ul- Hassan had only one aim i.e. to over through the British rule. This was the dream of Maulana Qasim Nanotavi which was about to be completed by Maulana Mahmood-ul- Hassan.

In 1905, he began to promote his plan actively, and started his work on two fronts—within the country and abroad. The two were to rise simultaneously in armed revolt and drive the British out of India. Within India, the mission had its head quarters at Deoband and branches in Delhi, Dina pur, Amrot, Karanji, Kheda and Chakwal\textsuperscript{66}


\textsuperscript{66} Tara chand op.cit. vol.III.(p.255).
outside India yaghistan, a small independent principality on the North Western frontier was chosen as the centre of activity. The followers of Syed Ahmed Shahid and Maulvi Enayat Ali and Shrafat Ali who still continued to carry on jihad against the British supported the nucleus of armed forces.

The armed rising was not planned as a purely Muslim affair. From Punjab the Sikhs and from Bengal the revolutionary party members were invited to cooperate. A house was taken on rent to accommodate them near Maulana Mahmood-ul-Hassan’s residence in Deoband. These preparations were carried out in secret. Maulana Mahmood-ul-Hassan was in search of motivated revolutionaries and Ubaidullah Sindhi, a converted from the Sikh community was such revolutionary.\(^{67}\) Apart from Maulana Ubaidullah Sindhi, the prominent members who moved to yaghistan were Maulana Saif-ul-Rahman, Maulana Mohammed Miyan, Maulana Fazal Rabi, Haji Tanagzai and Maulana Sami Maulana Ubaidullah Sindhi was the general of the army. This revolutionaries carried out the revolutionary program. In India this great task was carried out by following revolutionaries, Abdul Rahman Raipuri, Maulana Khaleel Ahmed, Maulana khaled Ahmed, Dr. Mukhtar Ansari and Hakeem Abdul Razak Ansari.\(^{68}\)

Maulana Ubaidullah Sindhi was the most prominent revolutionary of the 19\(^{th}\) century. Who successfully carried out the revolutionary activities beyond the British Empire? Sindhi was a multifaceted personality. He was not only a scholar of high caliber, but also a great revolutionary. After acquiring religious and political

\(^{67}\) Ibid.

knowledge, Sindhi turned a revolutionary. The writings of Maulana Shaheed played a very significant role in moulding Sindhi’s revolutionary character. Sindhi successfully run a school at Amrat and had a lion’s share in the publication of various books, specially his journal Hidayat-ul-Aqwan.

Sindhi’s migration to Kabul was successful due to the efforts of Maulana Mahmood-ul-Hassan. Though Sindhi was not in favor of migration to Kabul but he obeyed his teacher and migrated to Kabul; it was the real beginning of Sindhi’s revolutionary career. Kabul was the most fertile land for revolutionary activities. Maulana Mahmood-ul-Hassan advised Sindhi to utilize the frustration of North-West frontiers against the British empire, with the help of his ardent follower. Sindhi’s meeting with Sardar Nasrullah khan further gave boost to his plan. Nasrullah Khan was very impressed by the plan. This was the first meeting held outside India in series of attempts to liberate the country from the clutches of foreigners. The next important meeting of Sindhi was with the king of Afghanistan, Amir Habibullah Khan who too was impressed by Sindhi’s plan. During these days the German mission was staying in Kabul but it was unhappy with the attitude of the king. Sindhi utilized the situation and gained its confidence by offering cooperation in return.

As the news of deterioration of situation of Yaghistani army in the battle field reached Maulana Mahmood-ul-Hassan, he became anxious to go to Yaghistan, because it was the time when there was a great need for central guidance. But the British forces proved to be a great hurdle in his way. The urgent problem before

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69 Farhat Tabassum, op.cit. (pp.125-126).

70 Ibid. (p.127).

71 Ibid.
Maulana (Maulana Mahmood-ul-Hassan) was to tackle the dangerous situation. On one hand, there was highly alert British forces and on the other hand, there was a persistent demand for arms and ammunition and other supplies in Yoghistan, owing to a cut down in supply of magazines to the revolutionary forces.

The British government had planned to arrest Maulana Mahmood-ul-Hassan. When the news was conveyed to Maulana Mahmood-ul-Hassan by Mukhtar Ahmed, a controversy erupted in the group. Dr. Mukhtar Ahmed Ansari insisted that Maulana should get away from the Indian border as early as possible, whereas Maulana Abul Kalam Azad was of opinion that Maulana Mahmood-ul-Hassan should not go to Arabia. Instead, he was expected to carry on the revolutionary activities in India. But it was the time when there was a great need for Maulana Mahmood-ul-Hassan to go to Yaghistan. Therefore, Maulana undertook the journey for Mecca. He left for Mecca on Sept. 18, 1915 A.D. 72

The British government informed the governor of Aden to arrest Maulana Mahmood-ul-Hassan, but their attempts proved futile as the messengers were the men of Mukhtar Ahmed Ansari, who deliberately delayed the telegram. Then the British government planned to arrest him from the ship, the plan did not materialize, Maulana safely reached to Mecca on Oct-09, 1915 A.D. 73

After the completion of his pilgrimage, Maulana Mahmood-ul-Hassan met the governor of Mecca, Ghalib Pasha with the mediation of Hafiz Abdul Jabbar, who was the native of Delhi. Maulana requested Ghalib Pasha to extend his help. He was assured of the help after preliminary enquiry. Maulana Mahmood-ul-Hassan made a

72 Miyan Syed Mohammed.(1976),op.cit.(p.58).

73 Ibid.
request to Ghalib pasha for sending a special message to the Indian Muslims to involve them in freedom struggle.\textsuperscript{74}

Ghalib Pasha the governor of Mecca, accepted the plea of Maulana Mahmood-ul-Hassan and issued a message to the Indian Muslims. The contents of the letter are as follows.

“Dear Muslims, you are living under the tyranny of the Britishers. The rule of the British is on the verge of doom. I pray to Allah to free you people from the slavery of the Britishers. Organize, maintain unity and gather all resources that needed for the success of your movement. Don’t be afraid but stand firmly and courageously. Break the shackles of slavery through the strength of unity and attain right of freedom. It is your fundamental right. Push your enemy into the valley of death. You must know that Maulana Mahmood-ul- Hassan came to us and assured him of our help. If he comes to you, I ask you to trust him and offer him every kind of help including money and man power.”

Likewise, he also sent letter to the governor of Madina, defense minister of Turkey Anwar Pasha and governor of Shaam ( Jamal Pasha ).

The major error in the message given by Ghalib Pasha was that, it was directed only at the Muslim asking them to get liberate. India being a multi-cultural and multi-religious country, the letter should have been addressed in the name of all Indians. As every person from this country part and parcel of freedom struggle.

After attaining great success in Mecca, Maulana Mahmood-ul- Hassan decided to call on the defense minister of Turkey. The defense minister, Anwar Pasha too was

\textsuperscript{74} Farhat Tabassum, op.cit. (p.111).
in Mecca for Holy pilgrimage. He had delegated his power to Jamal Pasha with whom Maulana Mahmood-ul- Hassan held talks. Maulana Mahmood-ul- Hassan gave in brief information about the tyranny to Jamal pasha and requested him to extend help.

Maulana Mahmood-ul- Hassan thus left no stone unturned to enlist support for India’s freedom struggle. He would have, in fact, led a luxurious life. However, by denouncing all comforts, he put himself up for the great cause of the country’s freedom. Anwar Pasha and Jamal Pasha had supported the Indian freedom movement and expressed full sympathy with the Indians. The people living in Turkey were instructed to trust the words of Maulana Mahmood-ul- Hassan and extended him the necessary cooperation.

1.14-The Silken Letter Conspiracy:

Maulana Ubaidullah Sindhi was on the same mission to Kabul. He too succeeded in getting a positive response from Afghan king Habibullah Khan, who gave permission for attack by Turkey, on certain conditions. It is worthwhile to note here that, some parts of Afghanistan were under the British rule. Thus, the common enemies of the both India and Afghanistan were the Britishers. Afghanistan expressed its readiness to wage a war against the Britishers provided enough arms and ammunition from Turkey were given. Maulana Ubaidullah Sindhi wrote to Maulana Mahmood-ul- Hassan in forming him, among other things about the Afghan king’s conditions for waging a war against the enemies. Unfortunately, the letter didn’t reach the intended destination and instead fell into the hands of British officials. The whole plan was exposed as the letters were on the three silk kerchiefs,
the plan became famous as the Reshmi Rumal (Silken letters) conspiracy.\textsuperscript{75} Owing to the revelation of the secret letters, the plan could not be implemented. Feb. 19, 1917 A.D. was fixed for the rebellion, but before that, the British government arrested all the Indian revolutionaries. And beefed up security arrangements so that nothing against their interest took place. Apart from arrest in India Maulana Mahmood-ul- Hassan was also arrested from Madina. Subsequently the revolutionary leaders, including Maulana Hussain Ahmed Madani, Maulvi Azia Gul, Hakeem Nusrat Hussain were imprisoned in Malta.\textsuperscript{76}

Upon his return to India from Malta, Maulana Mahmood-ul- Hassan realized that his earlier plan of armed insurrection against the British with the help of foreign support had no longer any scope in India. He channeled his continued resentment against British rule towards support for the non-cooperation movement led by Mahatma Gandhi and Indian National Congress, the dramatic change in the strategy reflecting dynamism and pragmatism in his approach to politics.

He endorsed their agenda by issuing a celebrated fatwa that was signed by hundreds of other Ulama\textsuperscript{77} The reads as follows:

“On return from Malta, I have learnt that the leaders of India had adopted a final path to carry out their obligations and to define their sentiments and rights, that is, that they should stick to the tenets of the holy Qur’an and follow the great and good tradition of the prophet. And, accordingly, assess the pros and cons for the nation


\textsuperscript{76} Ibid.

\textsuperscript{77} Farhat Tabassum,op.cit.( p.116).
and there upon fearlessly carryout the program; that path is non other than cooperation with the forces inimical to Islam. The issue before us is not contrary to the Shariah. The honorable course for a true Muslim can only be that

1- He should return the honors and decoration conferred by the government.

2- Refuse to join the councils currently proposed.

3- Use only indigenous products, and

4- Not put his children in government schools and colleges.

Besides, all the resolutions passed from time to time should be strictly followed. Care should however be taken that:

a- In carrying out these resolutions nothing contrary to Shariah should be done,

b- Whatever, threatens violence or likely to disturb peace should be avoided and in every respect moderation be preferred to extremist action. Hazrat Usman says,

When people are doing good work, join them and when they turn to evil, keep away from it.” This saying should ever be kept in mind.”

Maulana Maulana Mahmood-ul- Hassan passed away shortly after his return from Malta, and Maulana Hussain Ahmed Madani was acknowledged as heir to his political struggle. Maulana Hussain Ahmed Madani had initially left Madina, where he had established himself as a teacher of Hadith, and joined Maulana Mahmood-ul-Hassan in Mecca simply to support and serve his former teacher, and not with the intention of getting involved in the Indian struggle, though he was in agreement with its goals and with the strategies. The period of internment in Malta, however, allowed him the opportunity to interact with political prisoners from around the
world, all incarcerated because of their resistance to British colonial rule, his political resolve was strengthen.  

Upon his return to India from Malta he had preferred to accompany his aging teacher over returning to Madina- and the demise of Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani plunged had long into politics. Maulana Hussain Ahmed Madani threw the weight of his support behind the Indian National Congress and the Jamiat-Ulama-I-Hind (Association of the scholars of India) both of which urged unity between Hindus and Muslims in their common struggle against the British. It is from the platform of the Jamiat-Ulama-I-Hind that he carried out on much of his political struggle. On the one hand he not only pushed agenda outlined in his predecessor’s fatwa, which declared that the goals of the Non cooperation Movement were in line with the Sharia. He went as far as to claim that any kind of cooperation with the British was, in fact prohibited for Muslims, and that non cooperation was the religious duty of every believer, remarks that were threatening enough to the establishment to lead to a brief incarceration.

He preached the principles of non cooperation with as much commitment as he preached them. It is reported that if someone offered him a bar of foreign soap to wash his hands he would refuse to touch it, and if he had to lead the prayer and discovered that prayer mate was not indigenous he would remove it and pray on a straw mat instead.


79 Ibid.(p.108)
While advocating non-cooperation with the British on the one hand, on the other Maulana Hussain Ahmed Madani urged Muslims to cooperate with their fellow Indians of different religions in their joint struggle against British imperialism. The only way to overthrow British rule in the subcontinent, a goal which he felt was a primary Islamic obligation of Indian Muslims under the circumstances, was for the Hindus and Muslims to work against it together; the seeds of Muslim nationalism were sowed by the British, he felt as a part of their policy of divide and rule.

He said:

“For this unity we need not merge our religious identities; no man of faith would tolerate it—Hindus as a Hindu and Muslims as a Muslim should come together and make efforts for the liberation of the country. All people should follow the advise of the leaders, it should at same time be borne in mind that the enemy and its lackeys would try to break this unity by rising religion related problems and disturb this unity. They should not be listened to and we should proceed with utmost care and perseverance.”

Earlier, he had participated in the Khilafat movement and was imprisoned with Ali brothers in 1922 A.D. Again, on the political front he viewed with great distress the popularity of the Muslim league and its policies. He was totally opposed to the Two-nation theory propounded by Jinha and his demand for Pakistan. He believed that the policies of the Muslim league served only the interests of British imperialism. He stood for a united Indian nationhood.

According to eminent historian Metcalf D. Barbara:

80 Ibid.(p.147).
“Maulana Hussain Ahmed Madani was a strong believer in Composite Nationalism and confronted the notions that only Muslims could represent Muslims, an answer not only to the British attempts to encourage Hindu-Muslim differences but also to the Muslim league and Jinh’a’s claim to solely represent the Muslim community. In one of his influential writings, Mutthida Qaumiat aur Islam (Composite Nationalism and Islam), Maulana Hussain Ahmed Madani justified a secular government for the society comprised of people of different religious backgrounds.”

Maulana Hussain Ahmed Madani was a great secular minded nationalist leader. His significant move was to be a co-founder of the present prominent Muslim body Jamiat-Ulama-I-Hind.

Jamiat-Ulama-I-Hind is a socio-educational and religious organization profoundly active since pre-independence with issues that concerned the Indian nations and Muslims.

Maulana Hussain Ahmed Madani served for decades as the rector of the Deoband madarsa and as the head of the Deobandi–dominated Jamiat-Ulama-I-Hind. It was founded in 1919 A.D. by Abdul Mohosim Sajjad, kazi Hussain Ahmed, Ahmed Saeed Dehlvi and Abdul Bari Firangi Mahli, Maulana Mahmood-ul- Hassan was the guiding force behind the initiative. The jamiat’s involvement in Khilafat movement brought them close to Mahathma Gandhi and Indian National Congress, a link that is existent to this day. Jamiat Ulama-I-Hind, an organization of the orthodox theologians opposed the Two-nation theory and the Pakistan movement tooth and nail.

Maulana Hussain Ahmed Madani was the president of jamiat during the main freedom struggle. He was committed disciple of Maulana Mahmood-ul-Hassan who
endeavored to complete the unfinished task of his teacher. One of the important contributions of Madani was to mobilize the masses against the British by openly supporting the Congress. Madani collaborated with Congress; he courted arrest in the civil disobedience movement launch by Gandhi ji in 1930 A.D. And he was jailed for participating in the Quit India Movement launched by Gandhi ji in 1942 A.D.

Though trained as a religious saint, Maulana Hussain Ahmed Madani was imbued with political vision and sagacity. He was little known for his tireless efforts in the liberation struggle.