Chapter-2

Maulana Hussain Ahmed Madani a Prolific personality (1879 A.D. -1957 A.D.)

Maulana Hussain Ahmed Madani known as sheikh-ul-Islam was one of the pioneering freedom fighter the Indian subcontinent has known. He was towering freedom fighter, reformist and educator, staunch proponent of Hindu Muslim unity and strong advocate of composite nationhood. He was a product of Darul-ul-uloom Deoband.

2.1-The Family Background:

Maulana Madani gave detailed description of his family background and information about his family genealogy in his autobiography Naqsh-e- Hayat, he began by tracing his family genealogy a conventional beginning it may have been, but Maulana Madani deeply valued his rootedness in family relationship, his ties to his home area and his appreciation of the family heritage of Sufism. His ancestors, he wrote, had first settled in the area of Eastern united provinces in the early sixteenth century in the same place that he has spent his childhood, the country town of Tanda and its adjoining villages, in what had become in the eighteenth century the Mughal successors state of Awadh.
Maulana Hussain Ahmed was born on Oct. 16, 1879 at Bangar Mau, a small town in Unnao district of Uttar Pradesh (Now Uttar Pradesh but during British rule that state was known as united provinces of Agra and Awadh). His father Syed Habibullah was the head master of a school at Bangarmau. He was the third of his five sons. His ancestors were given a big jageer (endowment) by the Mughal rulers that was confiscated by the British for their involvement in the 1857 A.D. uprising. He was first given Chirag Mohammed as his name. The family of Madani belong to the 19th generation of Chishtiya sect. Syed Habibullah, Hussain Ahmed’s father was one of the grand sons of late Syed Akbar Ali. He was born a few years before the turbulent events of 1857 and had vague memories of the period. His father’s name was Peer Ali, he was the eldest of the three brothers, other two being Tegh Ali and Nawazish Ali. The younger two had no children. Tegh Ali and his wife were keen to have a child. They therefore adopted peer Ali’s son Najeebullah but he died in infancy. Therefore, Peer Ali, in order to console and boost the spirits of his younger brother, gave his younger son Habibullah to him for adoption. His foster parents gave him all the love and affection a child may want. When he was 18, his mother arranged his marriage to Noorunnisa, one of his cousins. In order to improve his income
Habibullah got teaching Diploma from normal school in Lucknow that got him job as head master of a middle school at Safi Poor from where he was later transferred to BangarMau, the birth place of Hussain Ahmed.

Hussain Ahmed’s mother despite being burdened by the obligations of a large family and the demands of straitened circumstances, in Madina in particular, she was apparently unwavering in her Sufi devotion. Within the household, Hussain Ahmed’s mother was central to her children’s informal education. It was another woman Hussain Ahmed’s paternal grandaunt, who had identified his mother as a bride precisely because she had been nurtured in Urdu and Hindi by her own competent mother. Her family claimed Sayyid descent with a lineage that joined his father’s six generations back.

Hussain Ahmed’s lifelong assumptions that Hindus and Muslims live together were surely in part based on his own childhood experiences of a society where both Hindus and Muslims interacted in many ways. Madani spent his childhood in Tanda (Faizabad) where there were many religious places of Hindu and Muslims community and it was a mixed population.

2.2 Genealogy:


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8 Ibid.
Raju, son of Shah Abdul waheed, son of Shah Mohammed Zahedi, son of Shah Noor ul Haque⁹.

Shah Noor ul Haque had come to India in sometime around 1500 AD. And set up a khanqah near Tanda which became a center of solace and attraction for the people of the area. Hussain Ahmed Madani also wrote in Naqshe Hayat that Shah Noor ul Haque was the first person from our distant ancestors to come and settle in Tanda. Currently our family does not have any form of written evidence about the genealogical chain. Before shah Noor ul Haque our information which could explain when shah Noor ul Haq in Tanda and where he migrated from. However the Shijra-e-Tareeqat,( spiritual chain ) which remains preserved highlights that he was the Khalifa of Shah Daud Chishti, who was the Khalifa of shah Qutubuddin Chishti, who was the khalifa of shah Najmuddin Chishti, who was the khalifa of shah Rumi Chishti, who was the khalifa of Hazrat khwaja Qutubuddin Bukhtiarkaki. This Shijra-e-tareeqat has been preserved on ancient paper and the author of it was the son or murreed (seeker of the path) of my father’s great grandfather Shah Noor Ashraf.¹⁰

Hussain Ahmed Madani did not come from the family of Ulama , his was family of landlords in the Eastern united province who fell on hard times during the anti-British uprising of 1857. His orphaned father learn no Arabic and , instead of a religious education followed and English track to become school teacher and then Head master of a small school. Given his family history, not , surprisingly loathed the English. He cultivated the inner life of Sufism and was a serious poet in the local regional languages in which he wrote songs of the sorts so central to the devotional

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⁹ Madani Hussain Ahmed ,op.cit.(p.18)

¹⁰ Ibid.(p.19).
religious style common to both Hindu Medieval past, even as they do not fit easily into contemporary definitions of liberal democracy.

2.3-Birth:

Maulana Hussain Ahmed was born in 1879 A.D. at Bangarmau small town in Unnau district of UP. Hussain Ahmed Madani wrote about his birth.

“I was born on Tuesday night on the 19 th of Shwwal 1296 A.H. at 11.00 pm. in the town of Bangarmau situated in the Unnau district. at birth, I was named Chirag Mohammed, this was the only name my late father had written for me in his common place book and no corresponding English date was recorded, it equates to 1879 A.D.” In those late days my late father was the head teacher at the Urdu middle school in Bangarmau, where he lived for many years with his dependents.11.

Maulana Madani’s early learning took place in Bangarmau and he was quiet young when his father left Bangarmau and settled in his ancestral town of Tanda. Maulana Madani stayed in Tanda from age of three years to twelve years and he started his early education in Tanda.

He also from birth had the name, “Chiragh Mohammed,” the light of Mohammed. This was his “Date name.” devised so that the Arabic letters, each the equivalent the number, added up to the date of his birth. At one point, he was signing his letters from prison with this name, and it was sometimes used by his followers because of the honor it conveyed. Once Hussain Ahmed studied at Deoband and began teaching, he was accorded the title of “Maulana”, recognition that he was a scholar of Islam. Many people also added to his name the title “Saiyyid”, indicating putative

11 Ibid. (p.19).
genealogical descent from the Prophet Mohammed. In Madina, where he lived for roughly a decade and a half as a young man, he was known as “Maulana Hindi”, the scholar from India; reciprocally in India, he was accorded the locative “Madani” to indicate his ties to Madina, the Prophet’s city. Beginning in the 1920s, he was also called the “Shaikh-ul-Islam”. This title was used by the Mughals to honor religious personalities; the ottomans formalized it as bureaucratic designation for a person in charge of the states religious affairs. In the 20th century Indian context, it was an honorary title popularly accorded a scholar who was recognized as a leading authority in Islamic guidance.  

The titles of some the biographies of Maulana Madani listed in the biography provide some of the other honorary designations that he was given as a mark of high regard. In contrast to these titles, Maulana Madani himself typically signed his letters as Nanang-i-Aslaf, (The disgrace of the preceders.)  

Maulana Hussain Ahmed Madani made clear that his was a land owing, elite family, patronized in due course by the Mughals. As far whether or not the family was Sayyid, in later to some enquirers, concerned that others were denying him that status, he wrote:

“I myself don’t write Sayyid 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 descent, and he is a devote Muslim, his state of comfort is like that of Bilal and Sohaib. (Former slaves close to


13 Ibid.

14 Ibid.(p.10)
the Prophet). Having redefined “Sayyid”, as dependent on behavior, not just lineage, he 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, no matter how poor, ignorant or lowly.

By the time of Maulana Hussain Ahmed Madani’s birth the family’s status, both worldly and spiritual, had fallen. Their land holdings had been severely reduced both by bad management and by usurpation. Only two decades earlier, their district, Faizabad, had been an area of extensive civil unrest during the mutiny of 1857. Hussain Ahmed’s family, by contrast, emerged from these years impoverished. The accidental death of his maternal grandfather, coupled with rumors that the family had sided with the rebels, seems to have given a local Raja, an old enemy, a chance to usurp most of the family lands. In the disturbances of the civil unrest, all the family goods, including valuable documents were plundered.\footnote{Madani Hussain Ahmed ,op.cit.(pp.24-25)}

\section*{2.4-Education:}

Hussain Ahmed was put to studies when he attained the age of four.\footnote{Ibid.(p.59)} In the morning, he learnt Arabic and Qur’an from his mother. At 9.30 a.m., he had to accompany his father to school which was more than a mile from their home in Allahadpur. From school he returned home along with his father but was not allowed to go out and play with children in the village. Any deviation from the strict discipline invited a thrashing. At school also corporal punishments was a common
feature in those days. And young Hussain Ahmed had a fair share of it. Fareedul waheedi writes;

In spite of his indignation to playfulness, he got no opportunity to indulge in games. Child like pranks or listening to stories. He was able to play with marbles that too rarely and only up to the age of four. No surprise therefore if he got the practice and habit of self control and discipline of the senses. ”17

There is no doubt of his playful disposition so that despite all severity of parental discipline he would escape to the house of a cousin and play with him. This caused anxiety to the father and Hussain Ahmed was dispatched to Darul ul Uloom Deoband, where already two of his elder brothers were admitted as students. His age at that time was Twelve but he had by then studied the whole of Qur’an and Persian course up to Sa’a dis , Gulistan besides attaining sufficient proficiency, extraordinary for his age , in subjects like Urdu, Geography, History , Mathematics , Essay and Letter writing.

Hussain Ahmed was just Twelve when he entered Darul uloom Deoban.18 But because of weak constitution and short stature he did not look more than 11. At that time, there were no teenagers there. Therefore, he received special care and affection of all. He was good at Arithmetic and had a good handwriting and therefore was found handy to help the housewives with their correspondence and household accounts. As a teenager, there was no difficulty about entry into the women’s quarters on account of parda. He became a favorite of the wife of Maulana Maulana

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Mahmood-ul-Hassan and got the nickname as “Masturati Munshi”\textsuperscript{19} (Women’s clerk). Indeed he tried to be of service in every way required and treated all such opportunity as a benediction.

Once it was found that the sweeper had not come to clean the gutter and while everybody was trying to find an alternative it was found that Hussain Ahmed had done the job.\textsuperscript{20} This is one example of the self-effacing devotion of Hussain Ahmed that Syed Mohammed Miyan has been able to find from Maulana Mohammed Jameel, the personal attendant of Maulana Mahmood-ul-Hassan. There must have been several such instants but Hussain Ahmed has refrained from mentioning any such service that he personally rendered because he was severely averse to personal projection. Even at that tender age, he had developed a commitment to selfless service that was a part of his character and lifelong conduct.

Maulana Madani writes in Naqsh-e- Hayat about the starting of his education in Deoband, he writes:

\textit{I took up residence with my brothers in a room near the home of Maulana Mahmood-ul-Hassan --------My elder brother asked him (To initiate my studies) as a blessing-------- and he directed Maulana Khaleel Ahmed sahib to do so.---------- although I was then in my twelfth year. I was very small --------- and because of a boy so small, from such a distance, was unusual, I was treated with great kindness----- I would go to my teacher’s house to help with writings and accounts--------and}

\textsuperscript{19} Madani Hussain Ahmed, op.cit.(p.62)

\textsuperscript{20} Miyan Syed Mohammed,op.cit.(p.11)
received great kindness from the wife of Maulana Mahmood-ul-Hassan in particular\textsuperscript{21}.

Maulana Maulana Mahmood-ul-Hassan seems to have sensed the potential in the youngsters and took personal interest in his education and training. Though immediately on arrival he was taught by his elder brother Siddique Ahmed he was soon taken over by the senior. Maulana as recorded in Naqshe-e-Hayat:

“Hazrat Shaikhul Hind was the head of institution and undertook instructions in advanced courses for senior students. Elementary books were not his responsibility nor could it be, yet he bestowed special favor and taught me even elementary books, mostly after the regular teaching time. The reason was that his nephew Munshi Habib Hassan was my classmate and his mother having died. Hazrat was especially concerned about him. Another reason was the affection of Hazrat towards my elder brothers who dutifully attended upon him and rendered all services.”\textsuperscript{22}

Hussain Ahmed was seem to have prodigious memory and quick grasp of the subjects taught. He remembered whatever was taught in the classroom without going through the books himself or discussing them with the teachers. This however did not help him in early examination because the system of examination at Dar-ul-Uloom Deoband uloom was very exacting; students were required to have thorough mastery of all the texts that were taught and the examination papers offered no choice. Every question had to be answered precisely. Hussain Ahmed did not take long to realize the lapse on his part and corrected himself by diligently pouring over the text even if he had to forego sleep. He writes:

\textsuperscript{21} Madani Hussain Ahmed, op.cit.(p.44)

\textsuperscript{22} Ibid.(pp.64-65)
“During examination days I used to read a book carefully from end to end and slept no more than one hour in the night. To evade sleep I used salted tea. When sleep seemed to over power, I took that tea so that it was off for an hour or two………this method helped me overcome my deficiency in written examination. And I began to score distinction marks.”

Hussain Ahmed was a poor man and often suffered economic hardships, sometimes to the extent of starvation but he had full faith in Allah. Life at Dar-ul-Uloom Deoband uloom was very hard and Spartan. There being no cash stipend, there was no scope for fancy eating in the market. Even for visits home Hussain Ahmed, as also his brothers, had to depend upon the monthly pocket expenses of one rupee that they received from home.

He spent about seven years at the Deoband seminary and in that period passed all the courses and received the degree. In the fifth year of schooling when he attended the age of sixteen he was married to niece of Shaikh Kifayat ullah, the Diwan of the princely state of Balrampur. The Shaikh wished the husband of his niece to pursue a lucrative profession and express a desire to get him training in Unani medicine under the prominent Hakeen of Lucknow, Hakeen Abdul Aziz. Maulvi Habibullah (Father of Hussain Ahmed) rejected the proposal with disdain saying:

“Do you want that after making Hussain Ahmed a horse man I should put him on to a donkey? He has been educated at the feet of the highest authorities on Islamic sciences and no education can be treated superior to that.”

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23 Ibid. (pp. 65-66)
24 Goyal, op. cit. (p. 31)
25 Ibid. (p. 32)
Besides getting academic education, Hussain Ahmed and his brother sought to be trained in Sufi spiritual practices that were part of family heritage. Moulvi Habibullah himself had learnt them from his mentor Ganj Muradabadi. They wanted Maulana to be their mentor but the later for some reasons, directed them to Maulana Rasheed Ahmed Gangohi. The father Moulvi Habibullah wished them to become disciples of his own mentor Faizurrahman Ganj Muradabadi but the sons preferred to follow the advice of their teacher and went to Maulana Gangohi who accepted them as his disciples against his normal practice of not accepting academic scholars. Soon after initiation into spiritual practices in Sufi ways a development in the life of Maulvi Habibullah led him to a decision to migrate to Madina along with his family. Shaikh Kifayatullah, the foster father of Hussain Ahmed’s wife was averse to sending his daughter far away and suggested that the young couple be allowed to stay back. Hussain Ahmed had a desire to complete his training with Maulana Gangohi before joining his father at Madina. Maulvi Habibullah rejected both the suggestions. Hussain Ahmed was told that whatever education or training he wanted to pursue would be possible at Madina. Maulana Gangohi and Maulana Mahmood-ul-Hassan both advised obedience to the father against personal desire or ambition. Thus, the decision to leave for Hijaz was finalized.26

The affection and regard that Maulana Mahmood-ul-Hassan had for him once again became manifest. At the time of departure for Madina. Maulana himself came to see him off at the station and advised;

“Never give up study and teaching even if you get just two pupils.”27

26 Miyan Syed Mohammed, op.cit.(p.111)

27 Madani Hussain Ahmed, op.cit.(p.79)
That means he had seen the potential of his young student to grow into an excellent teacher and preacher of Islam.

Maulana Hussain Ahmed Madani and his elder brother grew up with the dual experience of residence of Madina, a cosmopolitan setting, crossed by Muslims from all areas, in the small country town of Deoband in India where both educated in the new style, formally organized madarsa that had been founded in 1867. Deoband trained young men in the traditional Islamic disciplines with an emphasis on Hadith scholarship as a guide to deliberate reform of customary practice.

His relationship with Maulana Rasheed Ahmed Gangohi, whom he only knew shortly before the latter's death, continued through dreams to shape his entire life. At Deoband he also became attached to the principal at that time, Maulana Mahmood-ul-Hassan whom his followers later honored with the title, Shaikh-ul-Hind. Maulana Madani spent many years in Madina, himself acting as a teacher to students from many countries once his own education was complete.

2.5-Maulana Hussain Ahmed as a Teacher:

Teaching was the medium that Maulana Hussain Ahmed adopted to carry out his obligations as one dedicated to the cause of Islam. When Maulana Hussain Ahmed came to Madina upon the instruction of his mentor, he started teaching initially he had difficulty in the Arabic language. This was due to him not being an Arab, but with a short period of time, he got a grip of Arabic language and slowly his class began expanding. Ulama from different places such as Madina, Syria, Yemen28 etc.

started sitting in his discourses. Maulana Hussain Ahmed Madani conducted lessons in Hadith for approximately 18 years in Masjid-e-Nabvi.\textsuperscript{29}

Two years after arrival in Madina he got a call from his spiritual guide to visit him. He took advantage of that trip to India to polish his pedagogic skill under the tutelage of Maulana Mehmood ul Hasan. On his return to Madina, he resumed his teaching at the Masjid and his reputation spread around so that the member of students obligated him to take 14 to 15 classes in a day. Within a short time, he was offered a job at Madarssa Shamsia on a salary of Rs. 25. Per month. Several of the students who had been receiving instruction from him, however could not get admission in the said Madarasa but he continued to teach them at Masjid-e- Nabvi in afternoons. He had become a great attraction for students from Madina as well as outsiders.\textsuperscript{30}

Najmuddin Islahi has mentioned names of some of his prominent students, which indicate his caliber as a teacher. Those mentioned are Maulana Abdul Hafeez Kurdi, member mahakama kubra (High command) of Madina. Naib Quazi Maulana Ahmed Bisati and chairman of Madina Municipality Mahmud ul Jawad from among the local from among the foreigners Shaikh Basheer Ibrahimi.

Shaikh Ibrahim was from Algeria, which was then a French colony. He had left his country with the intention of taking permanent residence at Madina because his home country has been rendered unsuitable for any worthwhile religious pursuits. The Maulana however advised him that the best way to perform his duty as a

\textsuperscript{29} Ibid.

committed Muslim is to fight for the freedom of his country. Following the advice, he went back to Algeria and emerged as one of the foremost leader of the successful struggle Algerian people. His son later became the foreign minister of Algeria and become one of the secretaries of the United Nations in which capacity he played a significant role in resolving the crises in Afghanistan.\textsuperscript{31}

This shows that in the Maulana’s mind there was no contradiction between service to Islam and homeland. In other words, he held patriotism as integral to Islam, the idea that finds manifestation in his contribution to India’s freedom struggle.

Najmuddin Islahi has also dwelt on secret of Maulana’s popularity. According to him, it rests on the following norms that the Maulana strictly observed:

1- He never sought personal fame, respect or material benefit from his learning. His only objectives were the blessings of God, spreading the message of Islam, expanding the area of knowledge.

2- He never charged any fee material compensation from those he taught.

3- He always advised students to observe purity of character and conduct and refrain from evil ways.

4- While imparting instruction he trimmed his lessons in accordance with the caliber and disposition of individual students.

5- Carefully observed the dictum, “Practice what you preach.”

Numerous incidents show how he himself adhered to these norms. Just as he advised, Shaikh Ibrahimi to participate in the freedom struggle of their country Algeria he himself dedicated his energies to the struggle of India made huge sacrifices in cause of its freedom.

\textsuperscript{31} Goyal op.cit. (p.39)
During his stay in Madina for nearly ten years, trusting in Allah, despite penury and strained circumstances he rendered the service of teaching Hadith in prophet’s Mosque. Generally, he used to be occupied in teaching for 12 hours on an end. Different batches would come one after another and benefit from his academic benefaction. His teaching on Hadith was much more popular and appreciated than that of other professors of Hadith in Madina, and its fame had attracted around him a very large number of students from different Islamic countries. The reason for such powerful attraction toward and general popularity of an Indian religious divine in the Holy land of Hijaz specially in the Prophet’s mosque should be attributed to that peculiarity of the method of teaching that he had imbibed and inherited from teachers of Dar-ul-Uloom Deoband. During the period of his stay in the illuminated Madina he came to India several times and obtained the robe of khilafat from Hazrat Gangohi.\(^{32}\)

After this Maulana Madani came to India in 1910, for attending the function of convocation at Dar-ul-uloom Deoband. His participation in the Dastarbandi\(^{33}\) (convocation of all religious schools) program of Dar-ul-uloom Deoband for which he undertook a tedious journey from Mecca to India, throws light on his love for the motherland and his affection of his mentor.

In 1915 A.D., for nearly one year he stayed in Deoband and rendered teaching service. in 1915,\(^{34}\) when Shaikhul Hind went to Hijaz he preferred to stay with him

\(^{32}\) Miyan Syed Mohammed,op.cit.(p.117)


\(^{34}\) Miyan Syed Mohammed,op.cit.(p.56)
only, and met Anwar Pasha, the Turkish minister of war and Jamal Pasha and presented before them his revolutionary scheme. When the Arabs revolted against the Turks and Sharif Hussain arrested Shaikhul Hind and made him over to the English, Hussain Ahmed Madani was also among the Shaikhul Hind’s companions as such, he too had to live as a war prisoner at Malta for three and a quarter years.

When in 1920 A.D., they were from detention at Malta; Hussain Ahmed Madani also came to India along with the Shaikhul 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. His crusader like temerarious sacrifices in this period had filled the Muslim hearts with his glory and love. On the Shaikhul Hind’s demise, he was unanimously acknowledged to be his successor. Due to participation and engrossment in political affairs he had to live several times and for long periods in jail, where he had to bear reason, ravishing tribulations and agonies for the freedom of the country.

In 1927 A.D. 35, when Maulana Syed Anwar shah Kashmir resigned from Dar-ul-Uloom Deoband there was no such personality among the group of Dar-ul-Uloom Deoband except Hussain Ahmed Madani, who could fill that momentous vacancy be seemingly. Hence, the elders choice fell on him, and during his principal ship the strength of students increased more than two fold, exceeding even three fold in the Hadith course. From A.H.1346 to A.H. 1377 in the course of 32 years his principal ship, 4483 students graduated in the Hadith course. Whereas prior to Maulana Madani’s principal ship the number of these noble graduates was only 2751.

35 Ibid.(p.167)
Maulana Hussain Madani was the Shaikhul Hadith of Dar-ul-Uloom Deoband for approximately 28 years.\textsuperscript{36} One can imagine the level of his discourses specially after having taught in Masjid-e-Nabvi 18 years before that. There different types of students would come to him from the different parts of the world and after that, he taught at Dar-ul-Uloom Deoband. He was accustomed to a hectic way of life.

As a politician he would travel the length and breadth of India and when he would reach Deoband, no matter what time of the day or night, be it the middle of night when the bell would ring then the students of Daur-e-Hadith would have to come to attend their classes. After his long arduous journeys as a politician, without any sleep, he would come to the classroom and conduct his lessons on Bukhari sharif. Considering all this, it is mentioned that his lessons were a detailed lecture. Even after, lessons he would conduct a question and answer session for the students in case they had any question to ask. Then too, very passionately he would listen to students and answer them in complete detail. Once the students were completely satisfied and contended only then would he terminate the lesson and go.

His dedication as teacher has been described by Abdul Malik in the following words:

\textit{After taking over as head of the department he undertook to teach Bukhari Sharif and Tirmizi Sharif (two most authentic collections of the sayings and traditions of the prophet that set the ideal standard for conduct in life for a true Muslim.) and, indeed, he justified his knowledge of scripture by his conduct. The discipline that he observed about giving lessons, that too in that old age, is something that can be believed only if you have seen him. He might have come after a long travel and}

\textsuperscript{36} Desai Mufti Ibrahim, op.cit. (p.03)
whatever discomfort he might, be feeling but he would come straight to the department and start the lessons. In sever heat of noontime sun when searing hot wind blows, fire raining from high heavens and the earth cracking under heat, he would come straight to Hadith department. The same love and passion for teaching would be seen in rainy season when neither muddy pathway nor drizzle could deter him.

One day as he was coming from home toward the department he felt so tired that he sat on the chair of the gatekeeper to resume the walk. When offer was made that he could use a conveyance, he refused. He invariably walked to teach. Teaching thus was a kind of prayer and service to God.37

Same author further states that his lectures inspired spiritual inclination in his listeners. While teaching he became very informal and occasionally interspersed the lesson with light comments so that the students may not stand on ceremony and may ask questions or express doubts without hesitations.

Maulana Hussain Ahmed Madani had distinguishing characteristics of an ideal teacher, all those qualities were reflected in his conduct at Darul Uloom. Here are some of the qualities that are recorded by one of his old students Maulana Mohammed Qasim Ali Bijnouri:

1- He was very particular about using appropriate terms of reverence whenever he was to mention some of the revered figures of Islamic history.

2- While teaching he behave like an affectionate father and occasionally seasoned his lecture with humorous comments.

3- All the students were very attentive during his lecture.

4- He would furnish answers to all the questions and problems raised by students even when the questions happened to be irrelevant to the subject under discussion. While responding to such questions he never lost temper.

5- He always started teaching with clean body and used perfume.

6- While teaching he would refer to his personal experiences in support of some traditions.

7- Whenever there was, need to quote some Arab writings he would cite numerous examples so that it would appear that he was reading from some books on Arab literature.

8- When some art came in for discussion it appeared that, he was master of that art.

Besides there were several other features that showed his spiritual accomplishment for which he communicated inspiration to the listeners.

With such quality of the teacher and teaching there would be no doubt about Maulana’s suitability for restoring the prestige of the institution launched by patriotic Islamic scholars like Maulana Qasim Nanotvi, Maulana Ganghohi and Maulana Mahmood-ul-Hassan.

2.6-Sources of Inspiration of Maulana Hussain Ahemed Madani:

The sources that directed his personality to pursue course that he did throughout his life cheerfully enduring whatever personal inconvenience or sacrifice it demanded.

Professor Khaliq Ahmed Nizami, the well-known teacher of political science has
pointed out that he was motivated to enter the political field not by any transitory or ephemeral feelings or sentiments but by historical events.

The eminent historian Dr. Tara Chand also holds that his politics was not based on sentiments but strict intellectual analysis. In the words of Dr. Tarachand:

“Hussain Ahmed had entered the field of politics at the instance of his revered teacher and leader Maulana Mahmood-ul-Hassan. But his politics were not emotional. His was an intellectual approach to the problems of society and state. This is amply proved by his writings on India’s politics and economics and on international affairs.”

Professor Nizami has analyzed the source of his views and inspiration that worked behind his politics. According to him, the first of these influences was that of his father. Second influence was the study of history and Geography, which were his favorite subjects as schoolboy. From readings in the translations of English historians and writers like William Digby and Alexander Hamilton, he had made a clear assessment of how the country had lost its prosperity and how people had fallen into a pit of misery and penury. He gave high importance to such studies that while teaching at Darul Uloom he had fixed a weekly lecture on History, Economics and Politics so that students may not suffer ignorance about their environment. According to professor Nizami study of History brought him into politics and religious sentiments imparted steadfastness to his character.

38 Tara Chand op.cit.vol.III.(pp.257-258)
39 Madani Hussain Ahmed,(n.d.). Safar nama Asire Malta(pp.17-18), Lahor:Tabib Publisher.
The movement of Syed Ahmed Shaheed is another factor. He had called upon the countryman to liberate the country from the clutches of the cunning traders and alliance coming from a distant land. The founders of Darul Uloom, that had molded the personality of the Maulana, where all inspired by the movement of Syed Ahmed. under his inspiration had Haji Imdadullah , Maulana Rasheed Ahmed Gangohi and Mohammed Qasim Nanotvi participated in the 1857 A.D. uprising. The tradition established by such people had become a part of his personality.

The analysis of conditions in the Islamic countries also awakened in him the spirit for political struggle. He has himself written:

*I saw how Europeans, Asiatic and African nations sang songs of their freedom and were prepared for any sacrifice in its defense. Observations of this phenomenon inevitably stirred in me sentiments of love for India and motivated me not to spare any effort in the struggle for its independence.*\(^{40}\)

A month in the Egyptian prison before being taken to Malta brought him contact with the freedom fighters of Egypt who were undergoing imprisonment. That contact further sharpened the patriotic fervor.

The approximately three and half years (16\(^{th}\) Feb.1917 A.D. -08\(^{th}\) June 1920 A.D.) in Malta detention camp were spent in the company of leading political and military personalities of Europe and Asia who were undergoing punishment for leading national liberation struggles in their respective countries. Conversations with them matured his political ideas.

Above all was the deep impact of the personality of his mentor Maulana Mahmood-ul-Hassan ,who was for him a father figure; he had guided him in academic ,

\(^{40}\) Goyal op.cit.(p.143)
spiritual as well as political affairs. In his last days, the Shaikh had made him his confident so that after his death Maulana deemed it his duty to carry on his political mission.

2.7-Maulana Hussain Ahmed Madani as a Freedom Fighter:

Madani’s political carrier started with an extremist party and he proved to be a devoted disciple of Mahmood ul Hasan. Both had burning desire to liberate the country from the British might. Both did not hesitate in taking to the extremist path for achieving their objectives. The Asiran-e-Malta (Prisoners of Malta) was an important episode in this regard.

About his transformation from a prominent teacher to a teacher cum political activist, he writes in his autobiography:

“World war (1914 A.D. -1918 A.D.) added a new chapter in my life story i.e. my entry into politics and resolve to bring about a revolution against British imperialism. Even as Shaikhul Hind was the well spring of my intellectual life, the source of my political activity was also the corpus of his sentiments and ideas that had always smoldered in his mind. But which fired up with the advent of war.”

Elsewhere in one his letter, he wrote I have been participating in the movements for India’s independence since 1914 A.D. and consider it the religious obligation of Muslims. First, I was a member of the revolutionary party that believed in violence and the late Shaikhul Hind was our leader. Malta incarceration was a part of that.

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As far Maulana Hussain Ahmed himself, he describes himself as setting out three goals for himself during this period: to learn Turkish, to memorize the Qur’an and to cultivate his inner flame. Memorizing the Qur’an had been a dream since his school days, periodically started and then stopped. Now, at last, he succeeded. He also made progress with Turkish. As hard on himself as he was on others, he wrote, however, that despite the presence of a perfect Shaikh and plenty of time, he made little progress in the third project.42

In Malta, as Maulana Hussain Ahmed Madani wrote,

“Every last person------ was an enemy of British government and the English state.”
And, he might have added, if they were not so before arriving, they would have been after. “If there was news of an English defeat or of some trouble be falling them or their clients, we rejoice and raised flags and cheered. And if, God forbid, some bad news happened to Germany, Turkey, Australia or Bulgaria, every last person looked sorrowful43.”

The prisoners were allowed to receive newspapers, including the Times of London, Le-Matin from Paris, an Italian paper, and both Al-Ahram and Al-Maqam from Egypt. These were translated into different languages, with reasonability for the translation given to someone chosen by each group. The camp offered an unparalleled opportunity for discussing political matters, national histories, and specially, politics of the present, Maulana Hussain Ahmed Madani noted, with no

42 Miyan Mohammed, op.cit. (pp.191-193)

43 Ibid.(p.132)
fear of C.I.D., nor any concern for government displeasure, so that people talked openly about their opinions\textsuperscript{44}.

From the experience of Malta, Maulana Hussain Ahmed Madani took many lessons. He was exposed to the nationalist vision of the other countries, specially heightened in a period of war. He experienced, as he had in Arabia, others view of himself as Indian and experienced he shared with Gandhi and other nationalist whose national identity crystallized abroad, where the sub national identities so emphasized in India where insignificant. Indeed, the comparison with Gandhi, Maulana Hussain Ahmed Madani’s senior by a decade, is striking. Each lived outside India for roughly two decade before returning to India in their forties. Both Gandhi and Madani in their time abroad gained experience in working with people of all religious background in a common cause.

About Malta, Maulana Hussain Ahmed Madani wrote:

\begin{quote}
"Among these three thousands, some were Muslims, some were Christians, some Jews, some Catholics; some were black, some white; some Eastern, some Western, some civilians and some military, some Asian, some Africans, some Europeans, some Turkish but trouble joined all in such a bond that each was ready to sacrifice his life, and in his heart every one breathed well-being for the other. This was an extra-ordinary vision, as if the differences of religions, nations and homeland had completely disappeared from the human world------- as if each was the others real brother------every one viewed the English officers and soldiers with real anger, but looked at each prisoner with an eye of dignity and respect.\textsuperscript{45}\"
\end{quote}

\textsuperscript{44} Ibid.(pp.128-132)  
\textsuperscript{45} Ibid.
Madani himself wrote of his first prison experiences in the guise of a biography of the Shaikh-ul-Hind with the title, *Asir-e-Malta (Prisoner of Malta)*. As Madani describes life of Malta from 1916 A.D. -1920 A.D., he mixed with Germans, Austrians, Turks, and other Indians, including one Bengali Brahmin accused of manufacturing bombs. Madani, like so many others in such circumstances, saw internment as an occasion to study and talk with the prisoners, free moreover of colonial surveillance. This prison experience marked a watershed in his life. Instead of growing old in Madina, as he might have, Madani subsequently moved permanently to Deoband where he would become principal of the school; helped organize Muslims to firmly support the Congress party; and periodically to jail.

After the end of the detention in Malta, Maulana Hussain Ahmed Madani intended to accompany Maulana Mahmood-ul-Hassan back to India. However, it was not at all clear whether he would stay in India or return to his shattered family in Madina. This indecision may seem astonishing given the role that Maulana Hussain Ahmed Madani was to play in the nationalist movement virtually from the moment he stepped ashore. His political education in Malta had intensified his anti-colonialism, that was a cause he could pursue in Madina or elsewhere, and whatever he did politically, in any case, was always understood by him to be above all in the service of Islamic learning and Islamic practice.

Maulana Hussain Ahmed Madani’s Indian ties were deep, to be sure, but his ties to Hijaz and his two-serviving brothers were deep as well. But the impact of teachings of his mentor on Maulana was deeply infused in him, therefore he stayed in India. In the course of the trip, he agreed that he would stay in India because his revered elder said he needed him to aid in the completion of the Hadith commentary that he had started during internment this decision underlined the depth of his scholarly
commitment and spiritual bonds at a time when his nationalism had not yet taken practical shape. In the end, he did not pursue the scholarly project at all. But almost immediately turned to the Islamic teaching and political activism within India that would subsequently fill his life.

The desire and spirit for liberating the country from the British yoke had become more intense in him than ever before. He himself wrote:

“The greatest enemy of Islam and of the Muslims on this planet are the British to eliminate the Islam and the Muslims from this planet, they consider any shameless, illegal and barbaric act not only as legal but also necessary. Not Britain alone but all nations of Europe do not consider Asians and Africans as human beings, nor do they consider their rights as human rights. The greatest enemy of India is Britain. No nation has harmed India economically, culturally, morally; scholastically and artistically, more than Britain has, in the past or in the present times. India is the greatest source of strength and power for their colonial dominance. Neither India can prosper till the time it is free from the clutches of the British, nor any country that stands in the wily of India, and Britain, can breathe freely or can have any respite.

To liberate India is the duty not of the Indians alone, rather it is the duty of entire world. It is, in fact, a great service to an oppressed nation that has been put under the shackles of slavery.”

Now Hussain Ahmed would “Reinvent” himself in a new landscape of voluntary national organization on the one hand and popularly oriented Islamic teachings and preaching on the other. He would, moreover, learn a new and effective rhetoric in the Indian political context, one that challenged the British on their own moral
grounds and one that mastered the legitimate, but unrealized, right of religious freedom, democracy and self determination and minority cultural protection that now resonated worldwide. His commitment to Indian nationalism had become central to his commitment to Islam. This transition in his loyalty was shaped by circumstances in India that were far different from when he had last been here.

2.8-Madani and Non-cooperation Movement:

Madani’s release from Malta and arrival in Bombay with his mentor Maulana Mahmood-ul-Hassan, marked a new era in the history freedom struggle.

Maulana Mahmood-ul-Hassan and Maulana Madani came to Deoband, during this period Maulana Mahmood-ul-Hassan became ill. In the state of illness, he inaugurated the conference at the Aligarh Muslims University, thereafter; he presided over the convocation of the Jamiat-Ulama-i-Hind in Delhi. He did not stop his activities and the illness persisted. Maulana Madani always stayed with Mahmood-ul-Hassan, however, only a few days before his death, Maulana Mahmood-ul-Hassan asked Maulana Madani to visit Calcutta on the request of Maulana Abulkalam Azad to teach in the National madarsa. The national madarsa, the institution conceived by Maulana Azad as an alternative to madarsa-e-Alia was inaugurated by Mahatma Gandhi. On this occasion, Mahatma Gandhi said:

“At the moment Islam is under threat. Khilafat has been destroyed. The holy places of Islam have been captured. India’s self-respect has been challenged in Punjab. It is your duty now to undertake these activities and carryout all the obligations that you owe to Islam and India. Teachers should impart religious education that should make the pupils truer musalman and true Hindustani. The objective for which
national seminaries are being launched is to prepare people who would shun slavery and lay down their life for freedom. I know that Islam inspires love for entire human kind.”

That became the starting point of Maulana’s political activism. His reputation as teacher of Hadith had spread all over, even when he was in Madina. The incarceration in Malta along with Shaikhul Hind gave him a halo as political leader. By that time, he also became a regular member of Congress. He began to be invited to the public meetings of Congress, Jamiat-Ulama-i-Hind and Khilafat Committee.

The speeches he made in those meetings and Conferences show that he had already formulated clear political ideas.

In the Khilafat conference held at Allahbad in June, 1920 A.D. Madani supported the idea of non-cooperation with the British. The movement was actually launched in August 1920. Madani issued fatwa against the British from time to time. In July 1920, Maulana Mahmood-ul-Hassan issued a historical fatwa exhorting people to oppose the British. The fatwa was signed by a large group of Ulama. It rejuvenates the national movement. An interesting thing about this fatwa was its scope, which covered not only the Muslims but also the Hindus. It had dramatic effect. It’s each and every spilt fire. And finding it highly inflammatory, the British Government banned it.

The period immediately preceding, the launch of non-cooperation is regarded as the golden period of Hindu Muslim unity in the history of national movement. However,

46 Madani Asjad, Role of Jamiat ulama Hind in Freedom struggle(p.09). New Delhi: Jamiat ulama Hind.

47 Ibid.(p.11)
In 1921 A.D. the progress of non-cooperation movement on violent lines and its consequent suspension by Mahathma Gandhi created a sort of mess in the Indian politics and society. The Hindu Muslim unity built after long struggle and by the efforts of leaders, began to crumble and various parts of India witnessed communal riots.

2.9-Karachi Conference:

In 1921 at Karachi,\(^{48}\) Mohammed Ali Johar organized a conference in which question were invited from public on national issues and answers were given. At the Karachi session of all India Khilafat committee, it was Maulana Madani, introduced by Mohammad Ali as a true devotee of the late Shaikh-ul-Hind, Maulana Mahmood-ul-Hassan at Malta.” who proposed what would be the most notorious resolution of the occasion. This was a Fatwa, passed unanimously, that would elicit a government accusation of conspiracy.

Madani gave answer gave answers to various questions from people. Madani’s answers aroused a national favor. people began to look at him as a leader with a great vision. His nationalism was not restricted to mobilizing Muslims alone. He understood the need for collective efforts of Muslims as well as Hindus for challenging the British rule. His secular credentials were recognized by one at all. Even Hindu religious leaders like Shankaracharya and Jagat Guru publically supported Madani’s stand and exhorted their community to follow him.

This was enough for inviting the wrath of the Britishers. The government initiated action against the fatwa of Madani. A suit filed against him at those who were

\(^{48}\) Asiravardi, op.cit.(p.167)
exhorting the masses against the administration. Madani and several others, except Jagat Guru were arrested and imprisoned for a period of two years in Sabarmati Jail.

According to one of the government, witnesses present at the meeting the fatwa was supported by some two thousand people: “Mohammadans, Hindus, Pathans, Sikhs” the resolution made clear the opposition of the meeting to European actions in the Middle East.

The Ali brothers and five other were arrested for their seditious speech at Karachi. The five others were Dr. Kitchlew, Jagat Guru Shankar Acharya, Nisar Ahmed, Peer Ghulam Mujadid and Hussain Ahmed. All were awarded two years. Mohammed Ali, in justification of his utterances, said after all what is the meaning of this precious prosecution by whose convictions is we to be guided, we the Mussalmans and the Hindus of India. speaking as a Mussalman if I am supposed to err from the right path, the only way to conveyance me of my error is to refer me to the Holy Qur’an.

Imprisonment this time was far more difficult in terms of everyday living and interaction than Malta had been. Prisoners were expected to work and were subjected to severe controls. Maulana Madani, joined by three Hindu brothers protested the body searches conducted after prisoners had worked outside. Some accommodation was made but when Maulana Madani continued to object, he was handcuffed during the night and his food reduced to soup. When his protest continued, he was placed in leg irons for a month. It was only after Gandhi wrote in protest in his journal, young India, that the irons were removed. Maulana Madani


50 Ibid.
also undertook a hunger strike to protest the ban on reciting the call to pray. Several Muslims and, again a handful of Hindus joined him in the protest. As punishment, he was confined to his cell for six days. In the end, the jailers permitted the prisoners to call Azaan quietly. Maulana Madani’s protest had underlined that the jailer were violating prisoners religious rights.
While the court proceedings were on Maulana’s numerous followers and admirers were greatly perturbed and wrote letters making anxious enquiries about his condition as also the prospects of the punishment. A letter he wrote in response reflects very significant dimensions of Maulana’s character like unflinching faith in God and message of Islam, humility approaching utter self-abnegation, his approach to politics as also his understanding of the non-violent non-cooperation.

The letter has been cited by Quazi Mohammad Zahedul Hussaini, in his book Chirag-e- Mohammad. Maulana Madani writes:

“We are weak, disunited and unarmed whereas our enemy is strong and possesses tremendous resource. But we have to set the adversary right and wreak revenge. And, the resistance has to be based on wisdom and strength, for that is the path prescribed by the Prophet. That is why we can’t rest till Khilafat is freed, the Arabian Peninsula is free, India is free and Punjab wrongs have been compensated. If you ask what can be done, my reply would be that it is your sacred duty to bite and cause as much pain as the bite of an ant.

It is followed by a word of caution indicating his understanding of non-violent non-cooperation: I do not at all mean that you should do anything unlawful and indulge in bloodshed. Harm the adversary as much as possible through peaceful means. Persuade others to cooperate in your struggle, weaken the enemy, and hit their trade and industry. Free people from their fear and create courage in them, don’t hesitate to speak the truth. Persuade people gently and never use harsh methods. Bring together the alienated and do not create a breach in unity and busy yourself in
this task. Next is an instruction, which shows that non-violence for him was not a 
creed but a tactics to defeat the enemy in special circumstances:

Spread military spirit among people and direct them to learn the Martial arts like 
bank, Patta, lakdi, swordplay and horse riding, the arts that were the pride of our 
ancestors. If this becomes a daily hour-half one-hour practice, it will bring 
benediction as also prove useful as means of self-defense. Thereafter he asserts the 
gains of the peaceful struggle:

See the gains from this non-violent war. The arrest of seven of us has infused 
tremendous struggle. Fear of government has been reduced. The message that we 
could not carry to people in months has reached them in no time. The fund for 
Angora mujahedeen has been over-contributed, several people have given up the 
prohibited service and several other gains that would not have been possible if the 
movement were violent.

This is followed by expression of confidence:

God willing we shall defeat the government by this non-violent non-cooperation. Let 
the people get ready for this novel method. Create in people confidence and unity. 
Do not however be so strict that they may be frightened away. Make them follow 
Shariat. Daily public meeting would be excessive, two or three meetings per week 
are enough. The entire work will require lot of perseverance because in public 
activity involving large numbers there is always scope for misunderstandings. Our 
greatest need today is unity so the effort has to be moderate, not strict. Always be 
courteous and soft-spoken!

The letter closes with reassurance that he has no personal discomfort and 
confidence that.

We are every day approaching close to the objective of India’s freedom and 
our religious objectives. The people and the country are marching ahead fast:\n\n
Nanang-e- Aslaf 
Hussaini Ahmed Gafarla,Karachi jail)

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Delhi: Aljamiat Bookdepot, Galli Qasimjan.
Maulana Madani in the first decade after his return from Malta had undertaken a life unlike anything that had gone before in his active role in grass roots teaching, on the one hand, and in national political organizations on the other. He now was seen, and saw himself as an “Indian Muslim”, an identity intensified by the very issues like the Khilafat, social reform and constitutional arrangements, that defined the decade. Like other nationalist, he proved his credibility by defense of colonial authorities and imprisonment. Like Gandhi, he also devoted himself to grass roots “Constructive” work of education and moral reform, in his case primarily Sylhet. His was an explicit shoring up of an Islamic identity, which he was not only morally imperative but also foundational for the future state. At the same time, he kept up his Madarsa based activities, honed during his years in Madina and, at the end of the decade, based again in Deoband.

When Maulana Madani and other detune came out of the Karachi prison in the year 1923, they found the political climate in the country changed. Chauri Chawra is a village in district Gorakhpur where after being repeatedly humiliated villagers torched the police station and burned alive six or seven police officers. Most of the political stalwarts were in jail. The leader of the movement was Gandhiji; he believed in the principle of non-violence and wanted to run the whole movement on this basis. He realized that the masses were not yet capable of following this principle and gain freedom. Thus, he withdraws the movement.

Indian leaders in general were not happy with this move of Gandhi ji. Even being the greatest follower of Gandhi ji, Pandit Jawaharlal Nehru wrote these words in jail:

“The incident of Chori Chawra and the outcome of it has given us a chance to think over the ups and downs of the principle of nonviolence. I felt that if the arguments of
Gandhji in withdrawing the movement were correct, our opponent would always have the opportunity that whenever they wished they would create such a situation when we would have to stop our fight.”

The arrest of Muslims stalwarts like Maulana Mohammed Ali Jauhar and Maulana Abul Kalam Azad had infused life in the movement. People were restless and wanted that the Indian National Congress in its session at Ahmadabad adopted a resolution demanding total independence. Withdrawal of the non-cooperation movement diminished their enthusiasm. As the disenchantment grew among the people, the government’s strategists considered it a blessing in disguise.

For a great freedom fighter like Maulana Hussain Ahmed Madani such, a political climate was highly disheartening. He knew that the British purpose behind these acts was nothing but to divide and rule and to crush the freedom movement. However, a courageous thinker does not allow despondency to overcome him. He too always looks for a way out that would turn the great despondency into hope.

During the Khilafat movement, the zeal to boycott the British had reached its peak. The people showed this zeal not because of the economic exploitation by the British and hatred for slavery. It was because of the crime committed abroad by the British government against the Turks. When the Turkish situation changed the people’s enthusiasm and zeal weakened too. The need of the hour was to generate a strong feeling against the economic exploitation and the worsening plight of the masses so that strong and durable strategic steps would be taken till the misery was removed.
2.10-Cocanada Conference:

After the Karachi incarceration, Maulana Madani has all the greater attraction for conferences. Soon after his release in 1924 A.D., he was elected to preside over the 5th annual session of the Jamiat to be held at Cocanada. Significantly, the session was being held simultaneously with the Congress session that was to be presided over by Maulana Mohammed Ali. The Maulana calls upon the Muslim and the leaders of the community all their might against the British and refuse to give them any kind of cooperation.

No wonder Maulana Hussain Ahmed Madani adopted Jamiat as his main platform for creating political awakening among Muslims. His speeches therefore begin with description of the injustice inflicted on the Islamic world by the European powers spearheaded by Britain. His presidential address at Cocanada session is typical of his approach. It started with recounting the event showing the hostile attitude of the British. Then follows the exhortation for non-cooperation with the British and cause them as much damage as possible. His address was important for its stress on the two important duties of a Muslim:

1-Struggle against foreign government.

2-Freedom of India.

An extract of his address brings out this viewpoint of his:

“Hindu Muslim unity is a pre-requisite for freedom of India. It is the religious and political duty of the Muslims that they should work for freedom of India and

52 Asiravardi, op.cit. (p.181)

53 Ibid. (p.184)
continue this struggle until the government accedes to their demand. It is their duty, which they must with or without companions, it is the order of the Almighty if non Muslims extended to you the hand of friendship, you too must extend yours, for compromising for the right cause will establish as true believers in Allah. And, if they (non Muslims) turned their back on you and leave you alone you should not complain about it because Allah is your biggest supporter.”

Maulana showed serious concern over the impact of the Shuddhi Movement, as it tended to disrupt the process of unity. In this respect his attitude is not extremist or communal but quite rational for a committed believer who regarded the truth of Islam as the only truth.

He recognizes the fact that since the time of Dayanand Saraswati thousands of Sanatanist, Muslims and Christians were being converted to Arya faith but as contemporarily, even the atheists are being accorded equal rights there can be no objection if propagation of a faith is undertaken with a clear conscience and without any sinister ulterior motive. He left it to the leaders of the Shuddhi movement to decide for themselves whether they are acting in good faith and not proving an instrument in the hands of the usurpers of India’s independence.

Regarding the responsibility of the Muslims in this context he says they must propagate their faith and save their co-religionists from falling victim to falsehood but, while doing that care must be taken “not to use derogatory words about the founder or leader of another faith, not to use force or material all element, not to

resort to uncultured behavior.” For this, they must start seminaries in every village to disseminate elementary education and foster the Islamic conduct in children.

He also points out the dangerous trend of the so called sang than which ostensibly aims at organizing and reforming Hindu society. The Maulana does not oppose the effort as such because every religious community needs internal unity and reform but what he feels concerned about is the kind of propaganda indulged in by leaders of the movement for it has resulted ‘in spreading the contagion of hatred, especially in Punjab and U.P.

2.11-Maulana Hussain Ahmed Madani in Sylhet:
(1924-1927)

Maulana Hussain Ahmed Madani got a call from Sylhet, district of Assam that he should start a school of Hadith there. He had visited the place while teaching at Madarsa in Calcutta and participated in conferences of Congress and Jamiat. On account of that, activity there had grown a large section of his admirers and followers. The offer was to his taste and suited his temperament being in line with his broad mission.

Choice of Sylhet was not compulsion because there were several other offers. In one of his letters, he has mentioned that there were pressing demands from Delhi as well as Deoband that he should start teaching there. There was no particular attraction in remuneration also because the Maulana accepted whatever then offered because he was averse to doing anything for material benefit.

The reason he has given in another letter:
People of Sylhet were pressing me for a year and a half to start giving lessons in Hadith or find another suitable person for the job because thirty millions Muslims population of the area is very backward in respect of education, particularly poor.

I was very busy after coming out of Ahmedabad goal because the movement was showing signs of weakness. Therefore, I delayed and tried to find another proper person. The need however had to fulfill because, in the absence of proper knowledge those people could be vulnerable to anti Islam propaganda. The graduates of the area had secured degrees from Universities of Calcutta and Dhaka or from Calcutta’s Madarsa Alia but did not have the benefit of systematic study of hadith.

The Maulana took stock of the situation during a visit to the area and decided to accept their offer. His teaching there continued from Dec. 1924 till 1927 when he was called to take over guidance of his alma mater Darul uloon Deoband.

Syed Mohammed Miyan had described this decision of the Maulana as a divine blessing because, besides teaching, he undertook preaching and guiding people, not only in cities and towns of the regions but also in far-flung villages. Describing his stay the Syed has recorded:

The villages of Bengal and Assam are surrounded by rivers, but Maulana crossed all those hazards and he reached a particular place after negotiating all the difficulties there would be no more than seven or eight persons to listen to his lectures. The size of audience never disappointed him and he delivered his lectures

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55 Miyan Syed Mohammed, op. cit. (pp. 165-166)
56 Asiravardi, op. cit. (p. 186)
57 Ibid. (p. 188)
to the tiny group with the same zeal and earnestness, with which he used to address gatherings of thousands. He travelled mostly on foot quite often returned to the residence late at night.\textsuperscript{58}

At a time when his popularity in that area at its Zenith, he was called upon to leave Sylhet and join Dar-ul- uloom Deoband. The decision to respond to call was not easy. In Sylhet, he had all that the Maulana with his religious political bent of mind could demand. He had a satisfaction that he was carrying the torch of Islam to areas that needed it most. There was restriction on his travels and political activities.\textsuperscript{59} Plus he had been provided spacious and furnished residential accommodation in addition to Rs. 150.0 PM. as salary. As compared to this, the prospect at Deoband was nothing in terms of facilities or comforts. His acceptance of the offer to take up the job of the head of teaching section of the Madarsa can therefore well be taken as another evidence of his willingness to make whatever sacrifice required by the call of duty.

According to Mohammed Miyan, 1927 A.D. was the first year in the history of Dar-ul- uloom when it faced maelstrom of mutual differences. The students started the trend of going on strike and the teachers were divided into two hostile groups. Old students and associates also divided. The institution was in a deep crisis and salvaging its prestige was no child’s play because veterans like Allma Anwar Shah Kashmiri and Mufti Azizur Rahman could not remain unaffected. The situation saved by the wise choice of Hussain Ahmed to take the place of Allama Anwar Shah.

\textsuperscript{58} Ibid.
\textsuperscript{59} Miyan Syed Mohammed ,op.cit.(p.169)
Maulana Hussain Ahmed received a letter in Sylhet from his old teacher Maulana Habibur Rahman Usmani asking him to visit Deoband.60

2.12-Maulana Hussain Ahmed Madani as a principal of Dar-ul- uloom Deoband:

As the Maulana Madani arrived in Deoband both the Manager and Asst.Manager explained to him the critical situation the institution was facing and ask him to take over the responsibility of teaching department. His immediate response was negative. He knew that rules of Darul uloom did not permit its employees to dabble in politics while servicing there and for Hussain Ahmed it was impossible to accept that condition. For him politics was not a hobby or spare time activity; it was veritable service to God in his opinion. He had taken to politics not for name or fame or to get any material benefit; he had learned the lesson at the feet of his teacher and mentor Mehmoodul Hasan that liberating India and clearing the path for securing the release of Islamic world from iron grip of European imperialist

On seeing, that he was adamant on refusing to join the manager Hafiz Ahmed spoke to him in a tone of frustration:

This Darul uloom is the legacy of our forebears. Service to it is as much your duty as it is ours. If you are not prepared to join it, we will also resign and leave. After that, whether it survives or not you will be accountable before God along with us.61

What happened after this passionate appeal has been described by Maulana Rasheed Hasan Osmani who was present at the scene. The description reads:

60 Asiravardi, op.cit. (p.202)
61 Miyan Syed Mohammed, op.cit. (p.167)
Shaikhul Islam who had deep regarded for Hafiz Ahmed respectfully submitted. I am ready to obey your orders, but you tell me how to resolve my dilemma. I am engaged in carrying forward the program of Shaikhul Hind to throw the British out and propose to continue this opposition till my last breath. On the other hand the policy of Darul Uloom is that none of its employee can take part it any agitation. At this Hafiz Ahmed and Maulana Habib ur Rahman said:  

You will remain exempted from all the rules of Darul Uloom. Consequently, Maulana Hussain Ahmed agreed to accept the offer.

Life and work of Maulana Madani leads to the inescapable conclusion that there existed no dividing line between his political struggle and his passionate spiritual pursuits. While he was a dedicated communicator of message of Islam, he was equally devoted to the cause of communal harmony within the country and nation’s liberation from British imperialism.

Thus, Maulana Madani became the administrator of Dar-ul- uloom and also continued his political activities. In 1928 A.D. , Simon Commission came to India. Maulana Madani, who was the president of Jamiat-Ulama-i-Hind, decided to oppose the Simon commission and announce its decision at its Peshawar conference. Madani made fervent speeches against the Britisher’s intention of sending the Simon commission and asked the people not to extend any cooperation to it. Interestingly, the Congress followed Jamiat in opposing the Simon commission. Thereafter Jamiat and the Congress jointly organized strikes the commission when it actually arrived

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62 Goyal, op.cit.(p.133)

63 Ibid.

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in 1928 A.D. in India. Finally, the commission went back without achieving its purpose, largely due to the combine efforts of Jamiat and the Congress.

The Britishers were so confident of the disunity in the Indian political parties that they thought they could never agree on a common program, if given a chance to govern themselves. Hence, when the Indian rejected the Simon commission, the British government asked the Indians to draft their own constitution. It was like a challenge thrown to the Indian leadership, which it decided to accept and prove itself.

Parties like Indian National Congress, Muslim League, Hindu Mahasabha and other held a joint meeting on May 19, 1928. A committee under the chairmanship of Motilal Nehru was formed to prepare the draft of the constitution. The committee after discussing the political and constitutional problems subsequently prepared a report known as the Nehru Report. The report was published on August 16, 1928.

While highlighting the rights of Indians as such, the report did not mention any specific rights of minorities. As a result, Jamiat rejected the report.

2.13-Civil disobedience Movement and Madani:

Mahatma Gandhi’s decision to start the salt Satyagraha (Agitation) infused a new lease of life in the national movement, which was at a low ebb right from the time of suspension of the non-cooperation movement. The Congress started the agitation with the salt satyagraha. Gandhi took up the issue of opposing the “Salt Act” and

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64 Madani Asjad, op. cit. (p. 14)
started his symbolic, “Dandi March” on March 12, 1930 A.D. from Sabarmati, Gujrat. His march received an overwhelming response with a sea of humanity joining him from all parts of the country.\textsuperscript{66} Maulana Mandani indeed were among those who had been insisting on the Congress adopting complete independence as its goal and has been opposed to any compromise less than that.

Therefore, the Amroha\textsuperscript{67} session held under the chairmanship of Maulana Madani passed a resolution asserting that it is the duty of Muslims to joined hands with the Congress while fully conforming to the commandments of Shariat. The resolution was moved by young Maulana Hafizur Rahman and before any other delegate should come forward to second it Maulana Madani seconded it and justified it in terms of shariat and described struggle for independence as the demand of times.

Civil disobedience started. Jamiat also followed suite and appointed dictators. Maulana Madani was the sixth of the dictator\textsuperscript{68} who were arrested immediately after the names were declared. Maulana’s program was to go to Delhi and make speech at Jama Masjid in defiance of the law. The police did not arrest him at Deoband station because there was a huge crowd of admirer come to see him off. On the station next to Deoband, Rohana, the DSP showed him a notice that was written in English. Maulana responded saying he did not know English. The DSP asked him to lend his pen so that he could translate it into Urdu. The Maulana then said, “How funny! You want me to provide weapon to slaughter me!” Hearing this reply, he went away. The train started by the time it reached Muzaffar Nagar station the translation was ready and was presented.

\textsuperscript{66} Miyan Syed Mohammed, op.cit.(p.182)

\textsuperscript{67} Ibid.

\textsuperscript{68} Goyal,op.cit.(p.151)
It was issued by the district Magistrate of Saharanpur. The Maulana thereupon brought to bear his legal knowledge and said. “I am out of the boundary of the District Saharanpur. The notice issued by the DM of Saharanpur cannot be executed outside the limits of that district.”

2.14-Maulana Madani in Nani Jail:

Maulana Madani entered Naini Jail of Allahabad on January 24, 1943,. Maulana Syed Mohammad Shahid Fakhri, who was the spiritual successor of Maulana Fakhir Sahib Allahabadi and the shrine keeper of the circle of Hazrat Shah Ajmal Allahabadi, Maulana Abdul Haee, Abdul Majid, Maulana Abdul Qayyum Luknawi, Maulana Abdul Bari Abbasi Gorakhpuri, were in the Naini Jail. These gentlemen were released one after another, but Maulana Madani was detained there for about 19 months.

On November 1, 1943 A.D., during the evening prayer, the Jail superintendent misbehaved with Maulana merely because he could not present himself quickly for the roll call. All jail inmates were seething with rage at the insolent behavior of the superintendent. When the news trickled out of the jail, the current of restlessness travelled fast from one end of the country to the other. The jail superintendent had realized his mistake, and on the third day of his insolent behavior, he apologized to Maulana. But the agitation that this insolent behavior built up did not subside. Protest meetings and marches were organized all over India on November 26, 1943.

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69 Miyan Syed Mohammed, op.cit. (pp. 186-187)

70 Goyal Op.cit. (pp. 191-193)
On November 27, 1943, a communiqué of the Governor of United Provinces was published in the *Hindustan Times* in which he referred to the incident. He informed the public that the jail superintendent had already apologized and Maulana was now satisfied with the behavior of the jail officers. However, the communiqué was not enough to satisfy the supporters of Maulana. They wanted that the jail superintendent be suspended. Meanwhile, a message came from Maulana, in which he informed his supports, “I have forgiven the superintendent of jail and no action should be taken against him.” This made his supports to postpone their agitation.

Maulana Hussain Ahmed Madani was released unconditionally from the jail on 6\textsuperscript{th} Ramadhan 1363 Hijri, corresponding to August 6, 1944 A.D. Gregorian. The time Maulana served the jail term of two years\textsuperscript{71}, two months and two days from June 24, 1942, to August 6, 1944.

2.15-Maulana Hussain Ahmed Madani and opposition of Two-Nation Theory:

At the time when Muslim league and Hindu Mahasabha raised demands for separate states, based on the so-called ‘Two Nation’ theory the contribution of Maulana Hussain Ahmed Madani is of special note. His was the first effort at articulating the thesis that modern nationhood is determined by territory and not by religious faith. His approach has been a major factor in building awareness among all classes of society about the need for a secular nationalism, which seeks to advance human welfare.

\textsuperscript{71} Ibid.
Maulana Madani’s nationalistic approach was directly opposed to views propounded by the Muslim league. On the contrary, a concept of territorial nationalism is alien to Islam, Proclaimed Maulana Madani. The Two-nation theory meant that Muslims are separate nation because of their distinct faith, culture and history. Maulana Madani opposed it and expounded with great intellectual vigor and moral force on the need for a United Nationalism in India before partition. He wrote a book in reply to his ideological opponents, especially Dr. Iqbal, “Muttahida Qaumiyyat Aur Islam”.

As soon as the Two-nation theory resolution was passed on March 23, 1940 Maulana Hussain Ahmed Madani undertook a whirlwind tour of India appealing to the Muslims not to be mislead by the Muslim league’s propaganda. The Maulana was attacked by the league hooligans who threw garbage on him. Maulana Madani Hafiz ur Rahman and other Ulama fully supported the concept of Muttahida Qaumiyyat. (Composite Nationalism) moreover, they fully justified it on religious ground. Maulana Hussain Ahmed Madani was vehement opponent of formation of Pakistan. In fact as soon the Lahore resolution calling for a separate state for Muslims in the North-West and North –East was passed in 1940 A.D. , the Maulana undertook a tour from Assam to Kanyakumari, pleading with the Muslims not be mislead by Jinnah’s Two nation theory. He was attacked by Muslim league supporter in a number of places. Earlier, in 1938 A.D. he had written a book Muttahida Qaumiyyat Aur Islam (Composite Nationalism and Islam) and justified, theologically, a composite nation. He quoted profusely from the Qur’an to support his contention. This clearly shows that Islam is not inherently separatist.72

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Madani, like other traditional Ulama, deeply concerned about the threat that British imperialism posed to the religious and cultural identity of Indian Muslims, and truly believed that only by working together with other religious communities, most significantly the Hindus, could the Muslims of the subcontinent be successful in their struggle against British rule. He considered an appeal to the bonds of shared “Residents, color, race, and language.” imperative to the achievement of this goal and viewed calls for the creation of Pakistan as a blow to this struggle.

2.16-Champion of Hindu Muslim Unity:

Maulana Hussain Ahmed Madani was an active proponent of Hindu Muslim unity. The history of India shows that it is not possible to imagine a united and healthy India without Hindu-Muslim Unity. Madani devoted himself entirely to the cause of Hindu-Muslim unity. According to the verse, he said unity is essential for Muslims of India because Hindu-Muslim unity is the only deterrent for our enemy; only with this at command can we inspire fear in him and melt his stony heart. As such, this unity is not only legitimate but also necessary. In his famous treatise, Hamara Hindustan aur uske Fazail, Maulana writes; “Our religion tells us that Adam descended in India. He inhabited this land and it was here that his race spread. There is a reference in “Subhat-ul-Marjaan-II that heirs of Adam spread from here (India) and that they have cultivated this land. It is necessary for the Muslim to understand that this country was their old native place.”

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

73 Ibid.
main stream by offering justification for the same. Maulana Hussain Ahmed Madani through his speeches tried to instill a feeling of nationalism. He held that formation of parties like the Hindu Mahasabha and the Muslim League had only served the purpose of the Britisher’s policy, i.e. Divide and rule.

2.17-Maulana Hussain Ahmed Madani after Independence of India:

The partition of the country was accompanied by a massive pogrom, which hurt every soul. Maulana Hussain Ahmed Madani was also shocked by these incidents and tried his best to save the lives of Indian Muslims. He rekindled confidence among them prevented them for migration to Pakistan. They insisted that they live in India as its honorable citizens as it had always been their own country. He addressed them, issued appeals to them through news papers and made announcement to this effect which worked, and a majority of Muslims gave up the idea of leaving the country.

When India was liberated, Maulana Hussain Ahmed Madani left everything aside but he carried on with his teachings, normally what happens after a person takes part in liberation struggle and they achieve their objective is that the issue of position and status plays its role. However, Maulana Madani was not interested in such things. His objective was the liberation of India and since it was liberated, his objective was achieved. If he wanted he could have received the highest position that any person could have received but Maulana Madani left all of that and went to Dar-ul- uloom Deoband and dedicated himself to teaching.
When the time came for the distribution of awards and honors to those who took part in the liberation struggle, then the call was also made for Maulana Hussain Ahmed Madani. This was very prestigious honor where by his name would have become elevated throughout the world. Yet Maulana Hussain Ahmed Madani declined to go forward to accept such an award. He explained his refusal by simply mentioning that this was against the way of our pious predecessors. This is a prime example of sincerity. He took part in the struggle solely for the pleasure of Allah and not because of attaining a position in society.

Maulana Hussain Ahmed Madani was not a part of free India’s power structure but the power that be had such high regard for him that his request was treated as an irrefutable demand because sincerity of his approach and veracity of his information could never be doubted. Maulana did not cherish power but power cherished Maulana. Several instance can be given to support this contention.

Here is sampling: The first president of free India Dr. Rajendra Prasad expressed his desire to visit Maulana at Dar-ul- uloom Deoband. People in charge of his security tried to dissuade him because, in their opinion, the small town would not have readily available the medical aid that an asthma patient like him might require in an emergency. But the president insisted and did pay a visit.

Several of the government came to pay their respect at the Dar-ul- uloom Deoband. Once railway minister Lal Bahadur Shastri came and sat among the audience. Maulana wanted him to occupy a higher seat but Shastri ji replied,

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75 Ibid.
Probably you have forgotten that during the prison days I used to sit like this in the audience. Today also, I would prefer to be seated in the same fashion.

Mahaveer Tyagi, the minister of defense and Rafi Ahmed Qidwai, the communication minister also showed similar reverence. Pandit Govind Valabh Panth, the chief minister of UP. Once on tour to Deoband sent word that he would like to visit but the Maulana expressed inability to receive him because of prior preoccupation. Despite that, Pandit Panth came and joined the afternoon gathering in which anybody could come without prior engagement.

Despite such equation with the powers that be Maulana could proudly claim that he never sought any personal favor from the government. On the other hand, it is the record that for safeguarding legitimate interests of the Muslim community he never hesitates to approach the highest authority in the land and, noted earlier demanded justice in a straight-forward manner, never cringing or begging. He had earned this right on account of unflinching adherence to non communal nationalism and having a record of sacrifice for the cause of national independence to less shining than that of any other leader of the movement.

Maulana Hussain Ahmed Madani headed the Jamiat-Ulama-i-Hind after partition in 1947 A.D. too and played a positive role in getting Muslims engage themselves in constructive work. The government of India tried to honor him with a Padm Bhushan award in 1952, A.D. which he politely decline saying that whatever he did for the country during the freedom struggle was his duty. He lived and died for

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76 Ibid.
77 Ibid.
78 Ibid.
the cause of Hindu-Muslim unity.

The letter which Madani had written to the government reflects the reason of refusal. Which is as below.

(Respected president of India,

I want to express my sincere views even though I have not received any official news/letter, but from the news published in newspaper, I came to know that His highness encouraged me by awarding Padam Bhushan for the contribution in the freedom struggle of the country. If this news is true, I am very much thankful for giving me such recognition and encouragement. But I feel such type of reward is the obstacle in the way of real guidance for the country. Therefore I feel it very necessary to return this prestigious award and thank you again.

Nanange-e-Aslaf, Hussain Ahmed.)

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2.18-Madani as an Author:

Maulana Hussain Ahmed Madani was not only a great politician but also he was a prolific writer. He wrote number of books on religion, economics and national integration. And described how Britishers exploited the Indian people. In his books, he critically analysed the British policies and mentioned the drain of wealth through britishers from India. various books are written by him are as follows. 80

2. Muttahida Qaumiat Aur Islam (Composite Nationalism and Islam)
3. Safarnama-e-Asire Malta
4. Hamara Hindustan Aur Uske Fazail
5. Durus-e-Madina
6. Hadis-e-Sahia
7. Shahab-us-Saqeb

Naqsh-e-Hayat:

Maulana Hussain Ahmed Madani wrote his autobiography in two volumes under the title, ‘Naqh-e-Hayat’ deals with the daily life of Maulana, his parents, relatives and dear ones. In the remaining pages he had described the tyrannical excess of the English. Maulana Hussain Ahmed Madani writes: 81

“The revolution of 1857 my ancestors had become destitute.

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80 Asiravardi, op. cit. (pp. 494-499)

81 Madani Hussain Ahmed, op. cit. (pp. 36-37)
In Naqsh-e- Hayat he writes about mutiny.\textsuperscript{82}

“The crusaders and their associates or the suspects were tortured, insulted beaten un humanly and in un civilized way which make ones hair stand on end. The British history because of these barbarous activities, has been blackened. The treatment meted out to the political prisoners declared illegal by the civilized governments, did not deter the English from using against the nobility. The nobility was put to cursed and abominal tests which even the best of political prisoners would not tolerate.”

Maulana Hussain Ahmed Madani describes the mental degeneration and moral degradation in the following words:

“The English men became a new man in India. The crimes which he dares not commit in his own country are committed by him in India as if he holds the license for it being an English man still is not afraid on any punishment.”

Maulana also describes the complete history of the entry of the British into India till they were made to quit. He has dealt with the preparation of the nobles of Deoband in the freedom movement, and the factors leading to the arrest of Maulana Fazal Haque khairabadi, Maulana Rasheed Ahmed Gangohi, Hazrat Mahajir Makki.

Naqsh-e- Hayat is sure to stir compassion and pity for the Maulana and it is a testimony to the sacrifice and selfless service of Indian Ulama for the betterment of not only Indians, Indian Muslims and otherwise but for all colonized nations irregardless of religion. History of Muslims patriotism was the major subject of the second volume of the Naqsh-e-Hayat, a work that offers a striking comparison to Jawaharlal Nehru’s simultaneous prison writing the Discovery of India (1944 A.D.).

\textsuperscript{82} Ibid.
Madani’s opposition to British was based concretely on an analysis of what the British did? Madani’s second major prison writings, *Naqsh-e-Hayat* written in Nani prison in 1944 A.D., included a fierce, hard headed attack on colonialism with a focus on exploitation, capitalism, the particularly Anti-Muslims policies of the British, and the ruin of Indias’s economy. Not for Madani, Nehru’s contemporaneous romantic quest in the discovery of India (1944)- written while he was in prison during the war –for an organic Indian civilization as the focus of a historical exploration. the English educated, socialist lawyers wrote poetry; the Islamic mystic wrote an economic critic of colonialism.

**Muttahida Qaumiat Aur Islam (Composite Nationalism):**

In this book he expatiated support for nationalism and argued that Islam is not opposed to united nationalism based on a common motherland, language, ethnicity or colour, which brings together Muslims and non-Muslims sharing one or more of these attributes in common. Maulana Madani came out with strong reasons for his view that the word ‘Qaum’ (Nation) sometimes used to refer to the people of a particular prophet in the Qur’an and the Hadith of the Prophet Muhammad (pbuh.) such as the Qaum of Noah or the Qaum of Abraham, and in these contexts it applies to all the members of these communities, including both the followers as well as the rejecters of these prophets.

In common issues, therefore, Indian Muslims must join hands with non Muslim Indians, on the basis of belonging to the same Qaum, and work together for the unity, freedom and prosperity of the country. This scholarly work mainly deals with two aspects; first, the meaning of the word Qaum and how it is distinct from the word Millat. And secondly, how the holy Qur’an and the Hadith tradition view it.
The book aimed at opposing the divisive policy of Jinha and the Muslim league. By proposing composite nationalism, this important book strongly argues that despite cultural, linguistic and religious differences, the people of India are one nation. According to the author, any effort to divide Indians on the basis of religion, caste, culture ethnicity and language is a ploy of the ruling power.

**Hamara Hindustan Aur Uske Fazail:**

Shortly before independence, Madani wrote an essay, "Hamara Hindustan Aur Uske Fazail," "Our India and its merits" (1941). He used an old genre of Arabic literature "Fazail" in which writers celebrated the merits or virtue of different lands. But he used it to jump into what might be seen as a competition over the historical "Biography" being created for the Indian nation. The Hindus nationalists, the intellectual fathers of today’s virulent Hindus nationalism, insisted that India was a Hindu land, sacred only to Hindus and not to so-called foreign Muslims and Christians. Muslims had no ties to India. Madani did not challenge this argument directly; he simply made an Islamic claim to trump it.

Madani quoting earlier writers in this genre, made the perhaps surprising following points.

- India is fact for the Muslims the second holiest place on earth next to Mecca, because Adam descended on Adam’s peak in Ceylon, after this expulsion from Paradise.  

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Thus, since Adam is understood as the founder of Islamic Prophetic tradition, India was the site of the first revelation, the first Mosque, and the first place from which pilgrimage to Mecca was performed.

In India “The eternal light of Mohammed” was first manifest in Adam.

Since Adam was in India, all human beings, being descendant from him. Are also Indian—Although, to be sure, “Among various communities residing in India, Muslims alone, because of Adam, can legitimately claim they are the original inhabitants of the land.”

The colonial narrative of Indian history, first formulated in the late eighteenth century, had been to position Muslims as foreigners, thus making British rule seem less intrusive and, by verifying Muslims rule, more benign. Key elements of that narrative were appropriated by Indians generally to account for their subjection.

Today, Hindus extremists justify ethnic cleansing on the basis of this same narrative of Muslims as foreigners. Madani made his case on the defensive. Madani made a further perhaps startling, comparative points, namely that Muslims,

“Unlike Hindus and Zoroastrians,” did not burn or expose, but rather buried, their dead, so that “Even after death a Muslim remain attached to soil.” And at the time of judgment will rise from the very spots where buried. According to their own belief, moreover, Madani continues Hindus and some other groups of Indian beliefs that souls after death take on new forms so that “There is no guarantee that a Hindu soil….. will again take birth in India” at all.

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84 Ibid.
85 Ibid.
The grave of a Muslim is a place of resort for living Muslims, and a sanctuary till the day of judgment. For the dead persons,

Madani explains, the grave is like a radio station—where messages are received and transmitted,” particularly as others pray and do good works on behalf of the deceased.

Madani’s final, and for him irrefutable, argument, was that the Prophet Mohammad (pbuh) loved his homeland so that his followers in India could hardly do other. Madani’s scalpel, in short, excised the colonial, Hindu nationalists story, at the same time as it excavated the Islamic tradition in order both to socialize Muslims to the loyalties of a modern nationalism and to encourage other Indians to accept them.

Madani’s celebration of India as an Islamic land resonated with old arguments made by earlier writers, but he was a very much a product of his time in trying that celebration to a commitment to territorial loyalty of modern nation-state.

Madani created, moreover, as earlier writers in this genre did not do, a modern, linear narrative in which Muslims had a major place in the history that defined the emerging nation. The arguments had two parts. One articulated in particular in Fazail tract, was one more susceptible to the historians eye than the association with Adam. This was simply that Muslims had made India their homeland for thousand years and that in fact most of those now Muslims were descended from earlier inhabitants. Companions of the Prophet, moreover, had visited soil; thousands of scholars, Sufis, and Martyrs lied buried here; India boasts millions of mosques, tombs and other Islamic institutions. This was the Muslims ancestral home and he insisted, they had no greater ties to Muslims beyond the sub-continent that did
Hindus to their fellow religionists abroad. This was a response both to Hindus nationalists claim to the contrary, as well as to interpretations made of the Khilafat agitation.

A second theme in Madani’s historical writings focused on recent history and positioned Muslims at the fore front of what he called “Resistance to India’s slavery.” In this regard, Madani contributed to the creation of a genealogy of anti-British Muslims nationalism, which made further exuberant claims for Muslims nationalism’s legitimacy. Madani argued not merely that Muslims were anti-British—but they were the most Anti-British. Madani constructed an anachronistic story that positioned Muslims as the first nationalist. It's landmarks were an 1803, Fatwa on the status of India after the British occupation of Delhi; what he described as the anti-colonial jihad of Syed Ahmed Shaheed and others who attempted to carve out a state on the frontier in the early nineteenth century; Ulama’s participation in the 1857 mutiny; and of course, the conspiracies of world-war first that brought him and others to Malta.

The Indian National Congress, by contrast, was, from his perspective, a laggard, long niggling over minor constitutional adjustments and proclaiming its loyalty. It was Muslims who earliest and most courageously opposed exploitative, tyrannical imperialism.

Madani was not only a great writer but he was also a good orater. His speeches and Khutbaat are very important because in every speech he used to give references of cunning policies of British.
Khutbaat-e-Madani:

Besides teachings, delivering lectures and public speeches became his pre-occupation. He delivered hundreds of speeches in a year. And in every speech he dwelt at length economic problems of the people. His speeches were sincere and touched people’s hearts. They gradually struck the right chord with the people and changed their minds.

Madani often addressed his concerns to the welfare of the Muslims, but on the matter of the colonial presence he addressed Indians as a whole: Muslims were part of the nation, and all Indian faced common problems. In May 1945 A.D., as world war second came to an end. Maulana Madani presided over the annual meeting of the Jamiat-Ulama-i-Hind, held in Saharanpur. His eloquent presidential address or Khutba was tightly focused on what he spoke as “The stain of India’s slavery and the worst of times.”

Economic issues had brought many revolutions in Europe. The end the British Hegemony in America was also made possible through boycott. Through the instrument of boycott, they not only brought an end to the British rule but they threw them out of their countries as well.

In view of the experiences, Maulana Hussain Ahmed Madani tailored his program for struggle in the political field. By instilling the feeling of economic exploitation among the masses, he inspired them and gave practical shape to the boycott of English goods. The definition and explanation of economic exploitation became the important topic of his speeches. From the passage of history books, from journals and newspapers, he collected and memorized a great deal of data.
India was a’ ‘Golden Bird.’ What sort of prosperity was in India before the Europeans arrived? How was the health of the people? What were the rates for grains and cereals? What were prices of essential goods? What were the state of the industry? How popular Indian goods abroad? How much was India earning from its exports? How did the decline start after the European arrived?

Instead of prosperity, there began poverty; instead of inexpensive and low price, things became costly; instead of wealth, there was penury; instead of opulence, there was scarcity; in place of knowledge and skill, there was illiteracy; instead of unity, there was disunity, hate and jealousy. and all this went on increasing with passage of time.

Maulana had complete data of progress and decline for every period from the reign of Afghans, that from twelfth and thirteenth century to the British rule. A large portion of these data in his mind he use to present this before the people wherever he addressed meetings. He presided over many all India conferences and a great part of his presidential address was devoted to highlight these facts. The purpose was to generate popular feelings against exploitation among Indians and prepare the base for freedom struggle on economic grounds. It was also to give them a sense of economy and introduction to politics. During his address, the conference turned into a class. At Dar-ul-uloom Deoband he taught Hadith to his students at conference, he taught politics to people. For a great period, almost ten to twelve years, people were not very enthusiastic about his speeches. Sometimes, the movement he started presenting data, people began to leave the meeting saying that Maulana had now started giving out rates of flours and rice.
It was the steadfastness of Maulana that he never lost heart. Without bothering about the thinning audience, he would explain each and every aspect in detail. And the labor was not lost. Slowly and gradually people became attentive. Later, their interests grew so much that Maulana’s style became a trend. People began to like those speeches that had the flavor of economic issues. Speeches that did not have this flavor were soon considered unimpressive.

Besides speeches, Maulana showed this determination in action too. Every thing he personally used was made in India. As earlier mentioned that, in those days best soap cake came from England but when presented to him for use, Maulana would politely decline them. People often pressed him to lead the prayers and he frequently accepted their demands. However, if the prayer carpet was made out of imported cloth he would remove it and pray on the palm tree mat.

2.19-Critical Analysis:

Maulana Hussain Ahmed Madani was a profound theologian, keen intellectual eloquent speaker, powerful writer and a sober politician. He was a rationalist and believe that fate of India depended largely on Hindu Muslim unity. For his rationalist and catholic view he was jeered and criticized by the protagonists of the Two-nation theory, but he did not care for such mean and un worthy attacks. Throughout his life, he remain a true nationalist to core and worked for the freedom of the nation and its well being. His faith in freedom and nationalism wavered.

Dr. Rafeeqe Zakaria, in his book “The Man who divided India” writes about Maulana Madani,
One of the tallest among the religious leaders of the early forties, Maulana Hussain Ahmed Madani had advised Muslims against partition reminding them that Prophet himself preached the virtues of united composite nationhood when he ruled Madina. The harm that division had done to both Hindus and Muslims should be an eye opener for all those who believe that hate can be the substitute for love, and distrust enmity can be potent than trust and friendship.86

Mr. Raisur Rahman, Wake Forest University reviews, book of Barbara Metcalf, Islamic Revival in British India: Deoband writes about Maulana Hussain Ahmed Madani:

Maulana Hussain Ahmed Madani’s life represents a life full of jihad, or struggle. Madani’s Jihad begin with him obtaining Islamic education, since his father himself could never receive one; his Jihad continued through his resistance against the exploitation by the British and his long, yet failed, fight to keep India united. So what was the character of his jihad? Metcalf rightly concludes; “If Maulana Madani was a Mujahid (struggler), his only weapon in his jihad was his words.” Most interestingly, one of his disciples characterized him as Mujahid-e-jalil. (the Glorious warrior). A person who’s spiritual and moral standing was unparalleled. After Madani’s jihad to keep India unified failed, he renewed his commitment to seminary education and Islamic guidance as a great Jihad of moral struggle though personal and community discipline, education, and moral reform. To him, jihad required “Patience, forbearance, education and high ethics.”87


Maulana Madani, despite his active engagement in power politics till the creation of Pakistan was equally persuaded of the status of politics as a means, and not as an end in itself. He was convinced that under foreign rule the ability of Muslims to live their lives in accordance with the will of God was at stake and partition in politics, and his particular choice of strategies was the only way to oust the foreign rulers. After the creation of Pakistan and the departure of British from India, however Maulana Madani decided that continued participation in politics was no longer the best way to achieve the ultimate objective that had all long been guiding his action; that the preservation of the religion and its establishment in the lives of individual believers and the Muslim community as a whole could be better served through educational activities. Jamiat Ulama-I-Hind under Maulana Madani renounced any further involvement in political activity as it had now been “Absolved of the responsibility that it had per force assumed.” And declared that it would now confined itself to work in the religious, cultural, and educational spheres, this being its final resolve.”

Maulana Hussain Ahemed Madani in Shaikh Zakaria’s words:

“Maulana Madani was an exceptional personality and for me to even try and emulate him would be an impossible task and foolishness on my part. How can I possibly emulate him whose life on journey and at home was the same, whose hard work by night was the same by day- a man who felt no need for rest nor even seemed to tire (after his continuous struggle and hard work.) such a man was he that he would return from Hijaz and disembark at Karachi. From there, he would immediately board a train and travel for two days and night arriving at Deoband at
5.00 am. In the morning and then at 6.0 am. He would take his place in front of class to take Bukhari.\(^{88}\)

Maulana Hussain Madani’s very outstanding quality was hospitality. One person had observed that on an average there would be at least 50 people in the house of Maulana Madani. In 1946, one person by the name of Sanaul Haq Siddiqui\(^{89}\) met Maulana while staying at Maulana Madani’s home. He mentioned regarding the first night that while he was trying to sleep, at about midnight the people were waking up and the sounds of Allah, Allah would be heard from Maulana’s house.

The following morning he had mentioned to Maulana, ‘it is a real pleasure for me to stay here. My islah could be made very quickly I could inculcate the good habits and qualities that all those people who stay around you have; waking up for ‘Tahajjud’ in the middle of the night making ‘Zikre’ and so forth but the only thing is that my nature can not tolerate it. I must have my sleep at night. By everyone waking up in the middle of the night. I cannot sleep and cannot keep up to their standards. So Maulana understood and arranged a separate room for him to sleep. Maulana did not impose upon him the trend that was taking place their.

From this incident it can be said the Maulana Madani’s personality was full of etiquettes. And he used to take special care of his guests.

One noteworthy point about Hussain Ahmed is that whenever he would travel around India he would never travel in first class or second class. He would always travel in third class. One can imagine how often he would have to travel as a politician, continuously travelling the different regions of India for years on end. If


\(^{89}\) Ibid.
Maulana wished, he could have booked first or second class tickets at the expenses of the Congress, but he never did that. It is also mentioned that one of his habit were that whenever he was invited for any program, he would make sure that there were no acts of un Islamic activities taking place. If he was invited to any marriage ceremony, he would make sure that no innovated traditions taking place there. It was also special habit that he would only attend such a marriage ceremony where the husband agreed to give the wife Meher-e.Fatimi. This shows that Maulana was, how much specific about the rights of women.

2.20-Death:

During his journey to madarsa in Mohrram (1377 Hij./1957)\textsuperscript{90} he had a heart attack on his coming back to Deoband the doctors diagnosed it to be dilation of heart. Treatment by local and outside doctors continued for sometime but there was no improvement. Then the Unani treatment was started where by some relief was felt. On 10\textsuperscript{th} and 11\textsuperscript{th} Jamadil ula (3\textsuperscript{rd} and 4\textsuperscript{th} Dec.) his disposition was quite calm, and on 12\textsuperscript{th} Jamadil ula (5\textsuperscript{th} Dec.) he became quite cheerful; he took his lunch after several days and laid down for a siesta. At 3.00 pm. when it was wished to waken him up for the Zohar prayer it was found that Maulana Madani had gone to glory in sleep. The bier was brought to the Darul Hadith at 9.00 pm. Hazrat Maulana Mohammed Zakaria Shaikhul Hadith of Mazhar ul Uloom Saharanpur\textsuperscript{91}, laid the funeral service and between the night of 12\textsuperscript{th} Jamadil ula 1377 A.H. (5\textsuperscript{th} -6\textsuperscript{th} Dec. 1957)\textsuperscript{92}, This treasure of knowledge and gnosis that savant who had kept the candle

\textsuperscript{90} Asiravardi,op.cit.(p.342) \\
\textsuperscript{91} Ibid.(p.353) \\
\textsuperscript{92} Ibid.
of prophetic Hadith lighted in Darul uloom for 32 years and gleaning from whose harvest of learning and accomplishment the students of prophetic knowledge had always felt pride was laid to rest in dust, beside his mentor Maulana Mahmood-ul-Hassan, the name of his grave yard there is Maqbar-e-Qasmi.  

2.21- Thoughts of some great personalities of India:

**Pandit Jawaharlal Nehru (First Prime Minister of India):**

“... I am very much shocked to hear the news of demise of Maulana Hussain Ahmed Madani. His death is the death of a great patriot. He took part in the freedom struggle of India as a leading person. At this incident I express my love and affection towards his family members and Dar-ul-uloom Deoband. I remember those days during which Maulana had participated in freedom struggle of India. Late Maulana taught us some valuable lessons in that period, which we should remember and practice in modern age.”

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93 Ibid. (p.352)  
Dr. Rajendra Prasad (First president of India)

“ Iam very much miserable to receive the news , that Hazrat Syed Maulana Hussain Ahmed Madani , principal Dar-ul- uloom Deoband and president of Jamiat-Ulama-i-Hind is passed away. He was a great personality , he was an Islamic scholar and a great leader of freedom struggle of India. the vaccum which is created by his demise would not be filled up . I express my affection for his family members as well as educational institution of Dar-ul- uloom Deoband , which has been suffered from such a loss that can not be compensated”.

Maulana Abul Kalam Azad (First Education Minister of India)

“ Shaikhul Islam , Maulana Hussain Ahmed Madani , rendered valuable services for the country . the services rendered by him are so valuble that we can not forget it. He participated in Congress whole heartedly and suffered hardship and imprisonment. His co-religious fellow had created more trouble for him, than that he received in the prisons.

Bhishambar Nath Pandey: (Governor of Orissa)

He came very close to Maulana during imprisonment of Nani jail in 1943-44, said about Maulana Madani :

“ There were lot of patriotirc feelings in Maulana for the country . he was a great flag bearer of Hindu-Muslim unity. The deep knowledge about Qur'an has given him

95 Ibid.(p.285)
96 Ibid.(p.286)
that vision. That the fundamental teachings of all the religions are based on same concept i.e. unity. This because of such views he had to suffer at many occasions. The lot of criticism from Muslim League, but he never give up his principles for the country. He writes further that, citizens of free India always remember him, and his sacrifices and paintaking efforts. the message spread by Maulana is guidance for the new generation.97

Khalique Ahmed Nizami:

He writes in his article about Maulana,

“On one occasion Maulana Mohammad Ilyas asked Maulana Madani, “Maulana pray for Muslims.” Maulana immediately replied, are non-Muslims not the creator of God?98”

Maulana’s life long concept of united nationalism is based on the above view. He further writes that:

“Maulana’s political struggle based on the thoughts that, we can not prevent human being, benefitting from this earth, the Sun and water, in the same way we can not snatch his freedom as it is a fundamental right of human being. He did not join the politics to draw any fame and popularity and designation but his aim to fulfill the duty as a human being brought him in politics. In the India, there are only two such personalities who sacrificed All of themselves and could not gain benefit out of it. When the dream of India’s freedom came true Mahatma Gandhi himself was fully


98 Ibid.(pp.54-55)
involved and busy to solve the issue of communalism and Maulana had spent his rest of the life in awakening of spiritual and moral values among the nation." 

99 Ibid.