Chapter- 06

Conclusion

The role of Ulama in the freedom movement is rarely searched in the Indian History. One of the common perceptions has been that Madarsas are the bastions of fundamentalism, Ulama are the inciters of fanaticism. Muslims have largely been dubbed in the history, as supporters of separatism, and roots of their isolationist penchant are trace to the emergence of the Muslim League and its consequent victory in the birth of Pakistan. It may be noticed that the above perception is of the mark. In the proceeding chapters, I have made an honest attempt to study the role of Jamiat-Ulama-i-Hind under Maulana Hussain Ahmed Madani in Indian politics between 1919 A.D. and 1947 A.D., and drawn the following conclusions.

Jamiat, though, formally setup in 1919 A.D., is inheritor of a rich legacy dating back to early eighteenth century when Shah Waliullah of Delhi lead a revolution to change the whole system by drawing attention of people to the depredations of European imperialism, degeneration and corruption among oriental rulers. In 1731 A.D. during his pilgrimage to Mecca, he was inspired by a vision to replace the imperialistic and corrupt administration by establishing a government based on principle of equality and justice. True to the tradition, the Jamiat has steadfastly opposed imperialism and injustice.

Shah waliullah had seen the decline of Mughal rule in India and observed similar degeneration in other Countries of Asia and Africa. He came to the conclusion that monarchist and imperialist tendencies were responsible for that state of affairs and
formulated basics principles for regeneration and reconstruction of life. Shah waliullah in his Hujjat-ul lahil Baligha threw light on those socio-economic factors which brought about the downfall of the Mughal empire and advocated implementation of the true teachings of Islam which aimed at establishment of a just and egalitarian society.

In his writings he laid down that, “Labor is the real source of wealth.” And only those people deserve to possess wealth who put in labor physical and mental for the sake of the country and society. All people, he believed, are equal and the position of the ruler of a state is no more that of a trustee. Right to freedom, security, property was equal for all irrespective of religion, race or color. It is to be noted that he propagated these ideas long before the French, American and Soviet revolutions.

The orthodox Ulama who were deeply influenced by Shah Waliullah’s socio-economic analysis of the decline of the Mughal empire rightly held the British rule responsible for the bad days the Indians had fallen in. The Ulama were anti-Britishers both on account of their religious prejudice against the foreign rulers as well as their close touch with lower class Muslims like poor artisans who were further impoverished with the introduction of British manufactured goods. These Ulama inspired the people to fight back the British rulers and declared India as Darul-Harab. With this declaration, it became a religious obligation for the Muslims to wage war against the Britishers. They therefore, vowed to expel the Britishers from India. They joined the main stream of the nationalist movement shoulder to shoulder with other communities. It was in this defiant mood that they fought shoulder to shoulder with the rebel during the mutiny of 1857. Later on Maulana Rashid Ahmed Gangohi, the chief spokesman of the Dar-ul- uloom Deoband issued a Fatwa asking the Muslims to associate with the Congress.
Muslim Ulama had played a pro-active role in the liberation to the country. Their efforts might have not have always yielded positive results, but their commitment had been exemplary, Maulana Qasim Nanotavi, Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani to name a few, may specially be mentioned in this respect.

It is today widely accepted that the ulama of the period were actively involved in the struggle against the British. The author of the biography of Maulana Husain Ahmed Madani, one of the most politically active of the Deobandi ulama, says in his preface:

“The ulama were the first to give warning against the threat to India’s Political power and cultural life from the British who came seeking Trade facilities and, through cunning manipulation of contradictions among local rules and chieftains, became the rulers over this rich country. It was their inspiration in the main that resulted in the first great uprising in 1857 A.D. which the British called the Mutiny and patriotic Indians termed as the First War of Independence."

One group from among the heirs to the ulama of Deoband claim that the founders of the school were actively involved in the uprising, even organizing a counter-government and engaging in military revolt during September 1857 in the town of Thanah Bhawan.²

On the official website of the institution, under the heading “Dar-ul-ulum in the fight for freedom” it is stated:

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² Barbara D. Metcalf.(2002).Islamic Rivival in British India,Deoband.1860-1900.(ed. II).(p.82).New Delhi:
Always been not only in the foremost rank of those who have struggled frequently been in the lead of this movement for the independence of India. But they have also frequently been in the lead of this movement for independence and if it is seen more thoughtfully and justly, they were the first persons, the pioneers, who initiated this idea. The war math, vigor and catholicity which created in this movement in fact indebted to them. Most of these gentlemen raised the banner of revolt against the English government, fought face to face with the English army and many of the independence movement of India are so mixed up with the history of the ulama and religious personalities that it now difficult to separate one from the other.”

After the defeat of the Indians in the revolt of 1857 A.D., a tiny Madarsa was founded at Deoband by Maulana Qasim Nanotavi in 1866 to prepare his students and instill in them an anti British spirit to oust them from India. Maulana Qasim Nanotavi himself fought against the British and wanted the same from his students.

In addition to this, a study of the brief history of Dar-ul-Uloom, Deoband, which was established to impart teachings of Islam, is indispensable for a proper understanding of how madrasas molded the outlook of the Ulema on national issues. The Deoband School basically aimed at preserving the Islamic values from the corrupting influence of the West, particularly British. Its anti-British stand was obvious in many respects; its support to the Indian National Congress is one such example. In fact, Maulana Qasim Nanawtawi founded the Deoband School to counter the British design on isolating Muslims after the Sepoy Mutiny of 1857. The Muslim society, which was in tatters following the British crackdown after the Mutiny, needed leadership to tide over its social and political crises. Maulana Qasim

thought that an institution like the Deoband School could fulfill the social and political aspirations of the community and the best way to do so would be to revert to Islam and castigate the British. It may be pointed out that the Deoband School remained antithetical to the ideas of Sir Sayyed Ahmed Khan and consequently to the Aligarh School. One of the reasons for this was Sir Sayyed’s proximity to the British and his predilection to western scientific education.

While it is true that the anti-British bend of Deobandis significantly contributed to creating Muslim revolutionaries like Maulana Mehmood-ul-Hassan, Maulana Sindhi and others, the Deoband School itself was far from revolutionary as such. Its nationalism was more of a negativist response than a positivist program of action. It supported the Indian National Congress at a time when the Congress itself was hardly anti-British. It could not reconcile itself to the modernism of Sir Sayyed because it chose to brand Sir Sayyed as a stooge of the British without caring to assess the relevance of Sir Sayyed’s thought. Most importantly, it did not hit out at the so-called evils of the western civilization beyond criticizing the political role of British in India. It was, in fact, Mahmud-ul-Hasan who infused a political and intellectual content to the religious ideal of the Deoband School.

In the early history of Deoband school, one such student was Maulana Mahmood-ul-Hassan who imbibed the spirit of his teacher and stubbornly fought against the British. His scholarship in the Holy Qur’an and Hadith won him great reputation and he became the principal of Deoband school in 1890 A.D. National and international developments in which Muslims were the target of the British tyranny forced Maulana Mahmood-ul-Hassan to launch an anti British campaign. He realized that Indians would never succeed unless the bordering countries like Iran, and Afghanistan etc. had helped them in their mission. Besides, military support from
Turkey was also be sought in attacking India from frontier. By this time, the reputation of Deoband school had spread far and wide and hundreds of students from frontier provinces had joined Dar-ul- uloom Deoband and when they had left it, they carried with them the spirit which was to rouse them against the British.

The British government had some inking of the plan of Maulana Mahmood-ul-Hassan and wanted to arrest him, but it kept everything secret. Shaikh-ul-Hind continued his revolutionary activities founded an organization and did his best to plan an anti-British movement. In 1915 A.D. 4, he sent Maulana Ubaidullah Sindhi, his most trusted student to Kabul while he himself moved to Arabia to avoid his arrest. He met there the higher Turkish authorities who assured him all sorts of help in his struggle. Letters between Shaikh-ul-Hind and Maulana Ubaidullah Sindhi about a military intervention from Khyber pass were exchange on pieces of cloth. This is known as  Silk- Letter conspiracy in British records.

Maulana Ubaidullah Sindhi carried the legacy of Maulana Mahmood-ul-Hassan forward and can be compared with Subhash Chandrabose 5 especially in his valiant efforts ie.challenging the British by armed means. Maulana Sindhi threw a tough challenge before the British .however, the failure of Silken letter conspiracy left the movement of Sindhi attenuated. However, the way he planned to overthrow the British rule goes on to show the extent to which the Ulama had gone to challenge the British authority.

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Maulana Sindhi was instrumental in coordinating the revolutionaries in Kabul where he was stationed at the behest of Maulana Mahmood-ul-Hassan. An interesting aspect of Maulana Mahmood-ul-Hassan’s movement was that, it had international dimensions involving Arabia, Turkey, Russia and Germany. Missions were also successfully sent to Russia and Germany. These countries in turn had accepted his proposal to lend their support to him in this struggle. Maulana Mahmood-ul-Hassan decided to travel to Arabia to muster the support of Turky. However, in Mecca, following the revolt of Sharif Hussain, who was against Khilafat that was based in Turkey, and the consequent failure of Silken letter conspiracy nipped the entire plan of Maulana Mahmood-ul-Hassan in the bud itself. He did receive the support of the people across the border, like the Turkish Governor, Ghalib Pasha, issuing a message specifically to the Indian Muslims asking them to support Maulana Mahmood-ul-Hassan in his revolutionary activities. However, this message did not produce the desired results largely because his appeal remained confined just to the Muslims of India. All and all, it can be said that had the Silken conspiracy succeeded. It would have posed a very serious challenge to the British rule in India. However if we analyze the end of the Silken conspiracy, the British managed to finish it off with ease merely after nabbing one person, Abdul Haque, who confessed everything. It may be mentioned that the Silken letter conspiracy though seemingly strong in the beginning, lacked the very element that is focal to any insurgent movement aimed against an imperial power. It was a conspiracy hatched by the Ulama had religious overtones, and was based on teacher-disciple relationship.

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Ibid. (p.130)
Although Sindhi’s zest for freedom could hardly be doubted and Maulana Mahmood-ul-Hassan’s commitment to the idea of liberation was gospel truth, what was missing in the whole exercise was the back of a mass base.

Political repercussion in Arabia, took an unexpected turn. Sharif Hussain of Mecca revolted against the Turks with the British assistance and Shaikh-ul-Hind was arrested with his most devoted disciple, Maulana Hussain Ahmed Madani, who is commonly known as Shaikh-ul-Islam. They were brought to Malta and kept in strict vigilance with great hardship in prison, but these hardships did not deter them from the cause for which they were struggling.

In 1920 A.D., Shaikh-ul-Hind was brought to Bombay and freed. Political India was watching all these developments. Shaikh-ul-Hind’s arrival to India emboldened them and they resolved to fight more stubbornly for the freedom of the country. Shaikh-ul-Hind was received by Mahatma Gandhi, Dr. Mukhtar Ahmed Ansari and Hakeem Ajmal Khan and henceforth a rigorous fight for independence of India ensured. Shaikh-ul-Hind endorsed the Khilafat Congress program and in spite of his illness, he continued to support every program of the nationalist which was intended to oust the British.

Maulana Mahmood-ul-Hassan was carrying that Endeavour forward and was making tentative attempts to secure cooperation of non-Muslims as well. However, the attempts were mainly a Muslims enterprise and help from Muslims countries like Afghanistan sand Turkey was sought for it. It was discovered that fight against British imperialism was not possible by Muslims alone. From Malta, prison Maulana Mahmood-ul-Hassan had come to India with the resolve to work for communal unity. And steer Indian political class towards adopting complete
independence as their goal. No wonder they were thrilled to find that Mahatma Gandhi had already accomplished the task by incorporating the demands of Khilafat conference with the national demands for ending official terror and restoring human rights to people and making the Civil disobedience movement, the movement of all Communities.

Maulana Mahmood-ul-Hassan, therefore straightaway plunged into the movement and advised his associates to follow the leadership of Gandhiji. His physical condition did not permit any exertion as it was difficult for him to walk, even to change side. Yet he accepted every invitation for addressing a meeting to support non-cooperation movement and to persuade Muslims to join hands with non-Muslims in joint struggle for freedom. The Shaikh-ul-Hind passed away in 1920, after a few months of his arrival in India from Malta and was buried at Deoband besides Maulana Qasim Nanotavi, his revered teacher who had been struggling throughout his life to overthrow the British.

After the death of Shaikh-ul-Hind, Maulana Hussain Ahmed Madani continued his mission. He stands as an influential and accomplished Islamic scholar and spiritual guide in twentieth century India. He put knowledge of the great Islamic classical tradition at the centre of his life and work. And he embraced the still new, formally reorganized seminaries as well as more informal grass roots education, as critical to Muslim life in India. He participated in redefinitions, new institutions and new technologies that contributed to the spread of religious teachings of all kinds during colonial rule. As many of the hundreds of published letters he wrote indicate, he was a humane and attentive mentor to the spiritual and personal problems for those who turned to him for guidance.
As a core administrator and teacher at the most important madarsa in India, he was committed, as he saw it, to the production of the only class of leaders who could authentically guide their fellow Muslims in their moral and spiritual lives. As president of Jamiat-Ulama-i-Hind and principal of madarsa at Deoband, Maulana Madani was increasingly referred to as the “Shaikh-Ul-Islam”, a title that recalled Maulana Mahmood-ul-Hassan as “Shaikh-ul-Hind”, but that identified him specifically with “Islam”. This title, typically in a Muslim polity given to the official responsible for observing Quazis, pious endowments, and so forth, pointed to the kind of cultural autonomy the Ulama envisaged for each religious community in the future state.

- Madani was a charismatic figure. He was endowed with spiritual power that comes from power over the self. He was a living model of Prophet in his humility. Indeed his followers believed him to be a descendent of the Prophet Mohammed and affixed “Sayyid” to his name, a claim he himself seems to have neither accepted nor denied.

- Madani was like Gandhi, he wore khadi. He cleaned the latrine. He knew that “public opinion” not the will of viceroy of Sultan, had to be the foundation of political life. Madani was often on a train. He inhabited the geographical space of India. If one were telling his life, one strategy would be simple to map his travels because he represented a new pattern among the Ulama generally of frequent travel.

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7 Barbara D.Metcalf, Re inventing Islamic politics in Inter-war India: The clergy commitment to Composite Nationalism, (p.12)
Madani believed himself to be fully committed to the welfare of all the people of India, that he saw India, as did most political actors of his day, as comprised not of individuals, as liberal political theory would have it, but of a composite nation with communities defined, above all, religion.

It is in the course of that struggle that seeds of India’s secular nationalism were sown. The conceptualization remained confined to assertions of need for communal unity and social harmony among various communities. The word secular does not appear till the thirties when first Gandhi and then Jawahararlal began to stress it as separation of religion from politics. Neither of them however propounded a theory of nationalism, it was left only to Maulana Husain Ahmed Madani to set down the idea of United or Composite Nationalism. In his booklet on the subject his main argument, based on the practice in several countries, was that contemporarily nations are based on territorial not religious unity. He fortified his thesis against criticism from orthodox Muslims by referring to the practice of the Prophet who had created unity of Madina inhabitants by assuring freedom of religious practice and equal rights to all irrespective of their religious faith.

He also does not use the word secular although in all his speeches he refers to unity and harmony of communities in matters of worldly interest and insists that religious matters should be left to the community itself, the state severely refraining from interference. That is the substance of what has come to be termed as secular in Indian political parlance.

In 1919, leading Ulama founded an association, the Jamiat-Ulama-i-Hind, not as a separate political party but as a forum to speak for Muslims and support the movement for independence. Maulana Hussain Ahmed Madani
would play a significant part in the organization over most of its four decades. Maulana Hussain Ahmed Madani responded to the changing circumstances of the day with hardheaded pragmatism. There were two dimensions of his political strategy. One, he recognized that nationalism, democracy and the importance of public, were the political currency of the day. And second, in the context of British India, he like everyone else, not just the clergy imagined the society as consisting of the distinctive “Official” categories of colonial India. Of these, putative religious identity was centrally important. His Composite Nationalism was thus composed of religious communities – Hindu, Muslim, Sikh and Christians- who would participate in a fundamentally secular political life to deal with law and order, economic life, and so forth, with communities themselves sustaining distinctive customs and personal law as they long had done.

- His distinctive contribution to political life was to articulate and disseminate an Islamic justification for forging a common ground with non-Muslims in the struggle against Britain and envisaging a free nation in which all would live as equal citizens.

- One of the important contributions of Maulana Hussain Ahmed Madani was to mobiles the masses against the British by openly supporting the Congress. He understood that it was only the mainstream party, like Congress, which could articulate the national aspirations of people in general. Madani believed that the problem of Hindu-Muslim unity could be resolved later, the first priority being the ouster of British. One of the grave errors of the communal parties was to give precedence to the internal problem of diversions of Hindu-Muslim interests over the liberation of the country. The
British were clever enough to understand this and played one communal party against the other. Consequently, the freedom of the country was delayed.

- Madani stressed that the issue of liberation from the foreign yoke was more important than the communal issue. He pleaded with Muslims to support the Congress and relied upon the Holy Qur’an for explaining to them the supreme importance that Islam accorded them the idea of rendering loyalty to the nation. Madani thought that the Muslims had been in India for centuries and they could continue living with their brethren so long as their rights were protected in this country. He was also opposed to the separatist demands of the Muslim League, which he found to be posing a greater danger to the Muslims.

- Despite stringent opposition from the fellow Ulama, Madani continued to expound the cause of Hindu-Muslim unity, support for the Congress and manage to influence a large chunk of the Muslims population. It is, however, an unfortunate that while Madani failed in forging the unity of action, the League succeeded in its divisive designs.

- Madani was a vociferous proponent of the Hindu-Muslim unity. His efforts at forging communal unity were important because it was a period when the communal parties were having a field day. However, Madani’s efforts did not fructify and this is a tragedy for a man who had devoted his life to instilling the nationalist spirit among the Muslims.

- At a time when the Muslim League and the Hindu –Mahasabha raised demands for separate state, 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. Maulana Madani opposed Two Nation theory and expounded with great intellectual, vigor and moral force on the need for a united nationalism in India before the partition. He wrote a book in reply to his ideological opponents, specially Dr.Iqbal, Muttahida Qaumiyyat Aur Islam (Composite Nationalism and Islam). In the book he expatiated support for nationalism. He argued that Islam is not opposed to a United Nationalism based on a common motherland, language, ethnicity or color, which brings together Muslims and non-Muslims sharing one or more of these attributes in common.

As the Qur’an is expounded in Arabic language and contains the commandments of the Creator in the most concise form, common man cannot comprehend them easily. One needs to have a thorough knowledge of Arabic language, Hadith, Islamic jurisprudence and Islamic history to interpret and explain its verses accurately. Sometimes, even the most learned and the Ulema commit mistakes in this respect. Different interpretations of a single word ‘Qaum’ by Allama Iqbal and Maulana Hussain Ahmed Madani can be cited as an instance in this context.

Iqbal inferred the meaning of the word ‘Qaum’ as a nationality based on one religion. According to him, a nationality founded upon race, language or territory is unacceptable and causes great misfortune and trouble. He considered that territorial nationality is against the concept of Islam.
On the contrary, Maulana Hussain Ahmed Madani proved that the word ‘Qaum’ denotes, among other things, any group of men and women bound together in the pursuit of a common purpose, which may not necessarily be religion. He gave examples of the common nationalities of the prophets and their unbelieving people e.g., Prophet and the Quraish to prove his point. He also gave another example in support of his contention that the Prophet once united the Jewish tribes of Madina with his Muslim followers by a solemn covenant to fight against the pagan Arabs, who were preparing to attack Madina. The terms of the agreement were that each party would be free to follow its own religion, but in all other matters, the Muslims and the Jews would be regarded as one community.

Maulana Hussain Ahmed Madani also rejected Maulana Abdul Ala Maudoodi’s contention that the Muslims can live only in an exclusive society and cannot share political authority with non-Muslims.  

Maulana Hussain Ahmed Madani had very clear and definite views on the formation of the free and undivided India. They can be enumerated as follows:

1. The Indian State shall be a republic and its President shall be chosen by election. He will exercise the supreme executive authority.

2. In the Central Government, the Muslims will be in a minority, but their religious, political and economic rights will be protected. The Centre will deal with a limited number of subjects, namely defense, foreign affairs, communications, transport and finance. The remaining subjects will be provincial. The provincial governments will deal with the religious affairs.

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3. Education will be a provincial subject.

4. Muslim canonical law (Shariat) or Muslim criminal law will not be enforced.

5. The organization of government will be on the basis of partnership of various communities.

The above example of Iqbal and Maududi proves beyond doubt that there is a possibility of wrong interpretation of Qur’anic verses. It also proves how important the role of ‘Ulema’ is in the interpretation of Qur’an. As mentioned earlier, the ‘Ulema’ are the last heirs of the Prophet entrusted with the responsibility of guiding the people right from the cradle to the grave. A slightest error can spell disaster. As such, no one can deny the necessity of good Ulema as well as religious schools (Madrasas).

However, it will be a travesty of truth if we do not recall Allama Iqba’s views on the Partition. He unequivocally said that his views on nationality did not mean that they were in support of the country’s division.

After the creation of Pakistan, Iqbal was hailed as its mentor because in his presidential address to the League in 1930 A.D. he had advocated the formation of a consolidated Muslim north-west state. But, this according to Iqbal was to be within India and not out of it. A year later, in his speech at the Round Table Conference in 1931, Iqbal pleaded for an All-India Federation. He pointed out:

“Muslims will get majority rights in five out of eleven Indian provinces with full residuary powers and one-third share of seats in the total in the house of the Federal Assembly.”

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Again, in his letter to ‘The Times, ‘London, dated October 12, 1931 A.D., Iqbal refuted the charge made by the British Journalist, Edward Thompson, that he was endangering the defense of the country by asking for the division of India. Iqbal explained: “I am all for a redistribution of India into provinces with effective majorities of one community or another on lines as advocated both by the Nehru and Simon Reports.”

According to Islam, a true Muslim can and should never be disloyal to his country. It is quite another issue that a few Muslim leaders and the Ulema, basing their viewpoint on the misinterpretation of the Qur’an, came up with a two-nation theory and managed to mislead the gullible masses. According to them, believers cannot co-exist with non-believers to form a united society or state. Apart from such proponents of separatism, the British policy of divide and rule played a decisive role in the partition of the country.

Maulana Hussain Ahmed Madani’s articulation of the principle ethos of Indian nationalism is a pioneering theory and will serve as milestone for all future generations too. He envisaged a free India without the emotional baggage of cast, creed and religion, uniting under the rubric of nationalism. It was this ethos that provided vital support to Gandhi ji’s movement for building “National unity on the principle of non-discrimination and social justice for all.” Maulana Madani is still a beacon for national unity and integrity for the world.

Madani believed himself to be fully committed to the welfare of all the people of India. He was a participant in modern life, he was cognizant of social and political issues, he was concerned with the real problems of poverty and Civil liberties, and

10 Ibid.
he was committed to democracy. It is observed that, Maulana Madani’s name has been little known in Indian history while in Pakistan he is still remembered as strong opponent to the birth of their country.

It would thus not be wrong to say that the concept of secular nationalism is the combined legacy of Gandhi, Azad, Nehru and Hussain Ahmed Madani. Of these the last mentioned has been almost totally out of focus though at least the political role and stand of Abdul Kalam Azad has been appreciated, Madani’s political role also has not found due appreciation though the theoretical assumptions of both have been neglected. Only Dr. Tara Chand has made a brief reference to him and Pandit Bishamber Nath Pandey has repeated the views of Tara Chand while writing the history of the Congress Party. One reason for the general neglect is that their views of nationalism are firmly rooted in their concepts of religion and currently the association with religion, what to speak of commitment to it, is looked down upon by loud mouth claimants to secularism. Both Maulana Azad and Maulana Madani were devout Muslims and were not prepared to part with any part of their Islamic heritage. They were active supporters of Congress and supported Gandhi both on communal question as well as the strategy of non-violent struggle. The only difference was that they did not adopt non-violence as a creed like Gandhi did.

In regard to relationship between religion and politics, also there was an important difference from Gandhi’s approach; while Gandhi talked of religion as personal affairs of every individual, the Maulana Madani dealt with religion as a community issue.

Maulana Madani has suffered neglect of academia for another reason also; most of the books about him describe him as Sheikhul Islam. The reverential appellation as
such cannot be objected to because his stature as Islamic scholar is universally acknowledged but it turns away those who would like to study him as a nationalist activist and theoretician. It is all the more ironical because his autobiography, *Naqsh-e-Hayat*, is two-thirds purely sociopolitical rather than religious discourse.

The Maulana have been ignored not only in post-independence studies; they got sidelined in the last stages of negotiations with the British on the question of transfer of power.

This study of his life is intended to bring into focus in social discourse that Indian Muslims should not be seen through the Jinnah prism. Once we recognize the role played by the ulama the entire perspective on the communal question undergoes a change that helps overcome prejudices.

A central argument of this study has been that Madani’s position need to be understood as an assessment of British rule and, in many respects, a vision of the independent state that were shared with non Muslim colleagues. Many contemporary critics often deplore the lack of specialized cultural knowledge on the part of the today’s government leaders in relation to international affairs. There may well be a lesson to the contrary in Hussain Ahmed’s positions given that the grievances and goals that shaped his public life were issues of nationalism, economic exploitation and justice, issues that anyone ought to understand.

In his analysis of Maulana Madani’s thought, Peter Hardy\(^\text{11}\) has underlined what an extraordinary change from medieval precedents it was to justify from within the

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Islamic tradition the support of equal citizenship and participation in the state with Non Muslims, moreover in the goals of Ulama, Hardy points out, the language of the Jamiat-Ulama-i-Hind, including Madani’s addresses quoted above, was the language of utility, with reference to Muslims progress and national and community well being. The drift of such an argument was, like the demand for Pakistan, as Hardy puts it, “Substituting the cultural Muslim nation for the community of believers under God.” Moreover the trend to training the Sharia, he notes, as only an internal moral imperative was, again, a break with the historical tradition. This understanding that the proper role of the state is to operate without preference to any religion became a pillar of independent India’s constitution.

No one else in twentieth century Asia had Maulana Madani’s influence in laying out in uncompromising terms the Islamic sanction for Muslims to work and live with non Muslims in a shared polity, and specifically, to embrace the secular democracy of a state like India.

Attainment of Indian independence was the only purpose of Maulana Madani’s participation in political life. For him it was both his patriotic duty as well as a preacher of the message of Islam because the imperialist power had usurped not only India’s freedom but also the opportunities free growth of Islam by taking control of the Holy places of Islam. His conduct in free India is evidence of his sincere and undemanding love of the country plus his unshaken faith in Islam as the best way to ensure human welfare and progress. Just as his love of Islam does not make him a sectarian and narrow-minded, his patriotism is free from chauvinism.
However, being a devoted Muslim and a highly patriotic person, he could not prevent the partition of the country and by the declaration of August 1947; India was partitioned on a religious basis into India and Pakistan bringing immense sufferings to the people of this subcontinent.

Thus, the partition took place with the independence of India. It is still difficult to analyze and judge the responsible factors of this episode. It should always be noted that “The patience and humility of Gandhi, the sedate realism of Maulana Azad and gentleness of Rajendra Prasad, Composite Nationalism of Madani”, All failed to bring Jinnah for the reconciliation. Therefore, after viewing all the factors the partition seemed to be the only remedy of the disease- the communal problem.

Partition remains an agonizing episode in the political and social life of India. However, after independence, it is the sacred duty of every Indian to forget the past and look forward to the future. It will be a travesty of the truth, if the credit of freedom is attributed to a particular class or a community. All Indians, irrespective of caste, creed or religion participated in the country’s freedom struggle. The national Movement was a collective effort.

Thus while in the rise of the Muslim League and its ultimate triumph is being recognized as a dominant negative feature, the positive contribution of the Muslim community in India went unrecognized among many knowledgeable people. The British rulers times without numbers declared in their policy statements about their divide and rule policy. Yet many historians of celebrity ignored this aspect and thus stigmatized the completely Muslim community for their betrayal. This is a basic
malady of the Indian social situation, which needs to be ruthlessly rooted out. If India wants to survive and prosper as a civilized community in the world.

India, however, remains a home to more number of Muslims than the entire population of Pakistan. It is also peaceful home, not withstanding minor incidents, thank to prevalence of a vibrant democracy that guarantees the fundamental rights to all citizens of country, irrespective of their religion, cast, creed or culture.

The time demands from us the necessity and will to overlook the errors of leadership in the history of the nation and live recalling positive attempts of people like Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani, Maulana Abul kalam Azad and others for the unity, integrity and bright future of our motherland.

Life of Hussain Ahmed Madani is beckon for those who wish to serve their nation. His patriotism, his steadfast determination to the maintain and strengthen the integrity of India and his great love with Jamiat-Ulama-i-Hind have placed him as a farsighted man and devote Muslim.

Attainment of the Indian independence was the only purpose of Jamiat-Ulama-i-Hind’s participation in the politics. On August 15, 1947 A.D. when India become free to determine its fate, the Jamiat-Ulama-i-Hind were naturally absolved of the responsibility that it had perforce assumed. Hence its working committee meeting in 1947 A.D. , declared that in future Jamiat would confined itself to the religious, cultural and educational spheres and, now onwards, this is the final resolve of the Jamiat-Ulama-i-Hind.

The resolution indicates that the organization that the Maulana Madani had been serving and guiding for the last more than a quartered century had taken to politics
not its normal vocation but as a compulsion of circumstances and with the change of those compelling circumstances it had resolved to keep away from politics. Regarding Maulana Hussain Ahmed Madani’s approach to politics the resolution shows his aversion to power politics and his total faith in eradicating evil from society by a process of religious reforms and persuasion of people in general and Muslims in particular to the tenets of Islam as enunciated by the Prophet.

In the post independence period, the Jamiat made notable contribution towards making India secular state and forming a secular constitution. Before independence, its main goal was to struggle for freedom of India. After realization of that goal, it concentrated upon the religo-socio-economic as well as educational uplift of Indian Muslims.

Jamiat is known for its golden past. Great role and sacrifice in freedom struggle, its opposition to Two-nation theory and as flag bearer of brotherhood and world peace. It is also recognized for balanced and moderate political view and commitment to non-violence.

In independent India, Jamiat fought tooth and nail against communal forces. In this direction, Maulana Asad Madani (Son of Maulana Hussain Ahmed Madani) since early 70s until 2006 played an important role. He struggled hard for protection and acquisition of rights of Muslims. He always stood for justice and human values. During his leadership, Jamiat-Ulama-i-Hind emerged as the most vocal and constructive organization of Indian Muslims. It earned laurels and appreciation for its constructive role in communal riots, relief works, human rights issues, economic and educational development of weaker sections. One of the greatest achievements of Maulana Asad Madani has been his unflinching advocacy of Composite
Nationalism that he inherited from his illustrious father, Maulana Hussain Ahmed Madani. The Jamiat-Ulama-i-Hind championed the cause of Composite Nationalism during the period when the communal politics of the Muslim League was giving rise to divisive tendencies among the Muslims. The Jamiat-Ulama-i-Hind’s leaders vehemently opposed the Two-nation theory and ardently believe in a cosmopolitan society and viewed it as being vital for prosperity of the country. Unlike the Muslim League, Jamiat-Ulama-i-Hind never believed in the idea that Hindus and Muslims were two distinct nations and that on this basis, a separate state for the Muslims should be created. This was the stand taken by Jamiat, under the presidentship of Maulana Hussain Ahmed Madani, who always stood for the Hindu-Muslim unity and national integration. Therefore even after nearly half a century of his death, A commemorative postal stamp\(^\text{12}\) for Shaikhul Islam Maulana Husain Ahmad Madani, a pioneer of the freedom struggle and a strong opponent of India’s partition, was released by the Union HRD, communications and information technology minister Kapil Sibal at India Habitat Centre on 29 August 2012 A.D. Maulana Husain Ahmad Madani’s grandson and Jamiatul Ulama leader Maulana Mahmood Madani, K. Rahman Khan, former deputy chairman of Rajya Sabha, film director Mahesh Bhat, Pandit N. K. Sharma, founder of Universal Association of Spiritual Awareness and many political and religious leaders were present in the occasion.

Kapil Sibal\(^\text{13}\), while paying rich tributes to Maulana Madani for his important role and sacrifices in the national and freedom movement, admitted that,


\(^{13}\) Ibid.
“Forgetting this great freedom fighter and not issuing even a postal stamp in his memory earlier was a lapse on the part of the government but now, with the release of this stamp in his memory, this lapse has been removed.”

He hinted, while speaking on this occasion that a study on the life and services of Maulana Husain Ahmad Madani will be made part of Indian schools syllabus so that young generations of students could learn about the important services rendered and great sacrifices made by him and other religious leaders of the Muslim community for India’s freedom.

It will be helpful to understand from this study, and can be concluded, that Maulana Hussain Ahmed Madani was a visionary who tried his best to promote Hindu-Muslim unity and presented an ideal formula of Composite Nationalism. And very strongly opposed Two-nation theory when he was criticized by Muslim leaders but he justified his views and ideas of Composite Nationalism.

Thus, it is proved that he was a great secular leader with a clear vision that Hindu-Muslim unity is very essential for the progress and prosperity of this country. And now in the current age it is our prime duty to spread views of our secular leaders among the new young generations and make them aware of the sacrifices and contributions in the freedom struggle who have been forgotten or little remembered in the history of India.

In order to reach the stars and traverse, the heights of progress, the pages of history have proven to be the best capital for any nation on the earth. The arduous achievements and theoretical models of their forebearers are source of exaltation, respect and honor for them. From the sincere enthusiasm and hopes of their ancestors, they learn a lesson of courage and dauntlessness.
Postal stamp-Maulana Hussain Ahmed Madani