CHAPTER-4

AHLE HADEETH MOVEMENT IN INDIA

AHLE-HADEETH: A group emerged in 19th century in India during the time of Shah Ismail Shahid who rejected the *taqlid* of all the schools of *fiqh* and upheld the cause of literal and consistent reference to and rigid and faithful conformity with the Prophetic (S.A.W.) tradition, known as Ahle-Hadeeth. With the influence of Shah Waliullah, Nawab Siddiq Hasan khan Bopali, Maulana Anayet Ali, Maulana Belayet Ali, and Syed Nazir Husain, this becomes an original school. The inspiration of this rather literalist school in hadeeth and fiqh comes after Imam Ahmad ibn Hanabal from Shaikh ibn Taymiyyah who is known in Islamic history for their uncompromising adherence to hadeeth.

The movement for unity: Different Mazhab (group) within Islam has respected wilingly or unwilingly many correct decisions of other Mazhab though supported by authentic documents of Kitab (Quran) and Sunnah, just out of their Taqleedi bigorty. Thereafter, to suppress this narrowness, they have denied those saheeh Hadeethes accepted by other Muzhabs claiming those as Mansookh (abrogated). Or they have tried to give its indirect or wrong explanations or sometimes they have nicely avoided itb saying both are correct. They hold the function of Khatm-i-Bukhari (the ending ceremony of Saheeh Bukhari) with spendour, but do not obey to the Saheeh of Bukhari. They feel proud of being a translator of saheeh Bukhari, they take attempt to slaughter the saheeh Hadeeth against their own Mazhabs with the knife of illogical notes on refferences. By those people, attacked with the cancer of Taqleedi bigotry has beeb broken in to the pieces the unity of Islam in the name Islam itself and that has taken a permanent character now socially. Now if anybody really wants unity and if desires peace in this world and salvation in thwe life hereafter by properly following Islamic rules and regulations, then frist of all, he will have to break the ties of Taqleed and to refrain from Mazhabi and secttarian narrownes. Thereafter with quite open mind, will have to be the followers of the holy Quran and Saheeh Hadeeth devotedly. This might go against his own Mazhab, own family and sociaty and even if against the conventional law of the country. By taking such a hard risk if one can accept the Haq (truth), only them he can hope for getiing the Jannat (heaven).

In the early part of the decade of eighty a new formula called 'Unity with differnce of opinions' was heard. But striving for long two decades (1978-98) begot no result.* because, religious disunity puts deeper impression in the mind of the peiple than meterialistic disunity. For this reason, the differences in Salat, the best of prayer,

whether hands to be set on the chest or beloow the navel, whether to make Raful yadayin (raising hands) in ruku and rising from it. Whether six or twelve Takbeers be given in the Salat of Eidyen (two Eids), whether Sura Fatiha is to be in the Salat of Janazah, whether the Imam and Muqtadis will pray unitedly after salat raising their hands, whether the Azan of Jum'ah is one or two and all such religious questions, have not yet been solved. While the easiest formula of unity in these matters is to accecpt all those which are proved by saheeh Hadeeth and give up the rest. If both are in Saheeh Hadeeth, then the most Saheeh one will be practised or both will be practiesd due to scope and situation. There should not be any rigidity on a particular one. Needless to say, these sorts of defferences are apparen in all most all matters in Fiqh.

Many people say, we have no difference in respect of Aqeedah (faith). All the deferences are lying in branches and sub-branches only. This claim is totally baseless. Rather, along with the amal (practice), there is a gulf of defferences in Aqeedah as well. For example, it is widely spoken that Allah is an incorporeal being. He is Omniporesent. Whereas the holy Quran says that Allah has got His own form (swad 38/75, Maidah 5/64 etc.). But there is none to be compared with Him (shura 42/11etc.). He is placed on the 'Arsh' on the Heaven (Taaha 20/5etc.). But his Ilm (knowledge) and Qudrat (power of doing) are spred everywhere (Talaq 65/12, Baqarah 2/148 etc.). Some are saying, 'As many heads, as many Allah'. We are all patr and percel of the Being of Allah (Naoozubillah). Whereas the Quran gives testimony that Allah is the creator of everything and all trhe rest are3 His creation. The creator and creation are never never the same (Ra'd 13/16; Nahl 16/17 etc.). Virtually these are the philosophies of the doctrine of non-dual and pantheism of the Iranians and Hindus, which has crept into Muslim society as Sufistic philosophy in the name of Ma'rifat. Some say that, Prophet, Rasool, Peers and Saints do not die, but they would only be transferred from the surface of the earth to its inside i.e. to the grave. They remain alive in the graves and possess the power of doing good or bad to their devotees. Whereas, except Allah none can do any good or harm to anybody (Maidah 5/76). Even some of them have been regarded as Zinda Peer (Living Saint). Whereas Allah says, all people including the Prophets and Rasools will die (Muminoon 23/15, Zumar 39/30). They will remain in Alam-i-Barzakh (the world the curtain) till the day of Resurrection (Muminoon 23/ 100). A group of strong fatalist

says, ‘nothing happens by its own, everyhing that happens by Allah, we are nothing but like the dolls. We play as we are played, so what is the fault with dolls? Another group against it says that there is nothing as fate. Man himself is the creator of his fate. Whereas the straight and simple formula in the matter of Aqeeda is that, the verses of the Quran and the Saheeh Hadeeth on the name and qualities of Allah should be accepted in their explicit meaning and to decide everithing according to the Maslak (route) of the honoured Sahabis, Tabe’iis and Muhadditheen.

Beside, in the name of Haqeeqat, Tareeqat and Marifat there remain four groups of Sufism and Chistia, Qaderia, Mujaddedia and Naqshbandia with their sub-groups of sufistic orders in the country. There no unity of Aqeedah (faith) and Amal (practice) among themselves.There are thousands of Mureeds (devotees) of those peers. There are great difference of Aqeeda and Amal of one peer with another and with their devotees. So, the condition of 13 crores of Tawheedi Muslims is now like bamboo eaten up by insects. In which thre is no strength at all. The only reason for it is: the various type of shirki Aqeedah and Bidati Amal i.e. the polytheistic faitth and practces of innovation.

The introducer of these are: firstly, a group of evil minded Ulama (religious scholars), who have introduced and fostered these for their wordly interests. Secondly, a group of social leaders who helped and guided these. Thirdly, by a class of rich people who for their false hope of getting Jannat, spend easily lost of money and resources behind these. Fourtly, Govt. of the country who, in the name of religion, give security to these. O spaek the truth, most of the peers and Islamic leaders do not know the true meaning of Tawheed (unity of Allah) or do not know the defference between Sannat and Bid’at. For that reason, so many shirki Aqeedah in the society have been favoured in the name of Tawheed, similarly, the innovation in the society have been favoured in the name of Bi’at-i-Hasanah(good innovation). As a result, as if there is no shirk and Bia’at at all in Bangladesh at present and so, all of those are Tawheed and all are Sannats and all are in Islam. The Ahle Hadeeth who protests against these false practices is virtually Bedeen (sacrilegious) and La Mazhabi (having no Mazhab). Ha-sha wa Kalla (Oh Allah! It is never so).

So, unlike the fundamental unity regarding Shirk and Bad'at, the temporary superficial unity for the sake of collecting vote will never be durable. Rather, like sliced bread the thin ties of selfish unity will be broken into pieces.

It is necessary to make it clear, that the enmies of Islam always prefer ideological or cultural aggression to territorial aggression, Many learned Muslim scholar of the country have in the mean time been victims of their aggression and they took the stand against Islam, who are by infiltration into the press media, educational centers, economic sourses, defferent political parties and the very fabric of state administration perpetuating their deceitful objectives. Therefore, we invite the Muslim Leaders desirous of unity to pay more attention to the basic maters of Aqeedah (faith).

Ahle Hadeeth Movement wants to make a united great nation of the Muslim on a single point of submitting all the diverse factions of Muslims to the highest authority of the holy Quran and Saheeh Sunnah unconditionaly. Ibrahim (A) the father of Muslim nation has been declared alone as an Ummah (community) in the holy Quran (Nahl 16/120). Though in fact, in his age, he was alone and all men including his father and his tribe had disoned him.

So, even today we should graps the truth at all risk and invite everyone with open mind to the path of truth. Whatever great or small in number those people on the right path would be relly a united Jama'at before Allah. Ahle Hadeeth movement invites people of the whole world to the straight path and wants to stablish that Jama'at pursuing the truth. Allah says, 'Oh believers! Fear Allah and always remain with the truthfuls. (Tawbah 9/19).

4.1. THE AHLE HADEETH AND THE WAHABI MOVEMENT IN INDIA

Abdul Wahab: Muhammad ibn Abdul Wahab (1703-1791) was the founder of the puritanical reorientation movement of Islam in Arabia. He was born at Uyaynah, a desert settlement of Najd. He completed his education at Madina about 1724 A.D, and then gathered experience in the academic centers of Baghdad, Basra, Hamadan and Damascus for eleven years. Therefore, he is said to have revisited Hijaj (1735) and stayed at Mecca for a considerable time before he return to his desert abode of Najd. He was a man with new mission. Since the movement aimed at large to revive the

faith on the true monotheistic origin of Islam the reformers claimed themselves "Al-Muwahhidun" or Unitarians to establish the supremacy or sovereignty of Almighty Allah on, earth. They called the community as 'al-Ikhwan', i.e., Brethren; with regard to realize the equality and social justice word 'Salafe' was also used in Arabia to denote the Wahhabi fraternity; the term *Salaf* means ancestry, automatically stands for Wahhabism since it calls for revival of purely religious traditions, cultural heritage and political hegemony of Islam as professed and practiced by the Prophet and the pious Companions. At the dawn of the eighteenth century, there arose the Wahhabi Movement in Arabia (Najd) with a motto to free the body-creed of Islam from superstitions and foreign elements that it assimilated in its long race ever since its inception in 610 AD. Imam Ahmad bin Hanbal and Ibn Taimiyya actually paved the way for Muhammad ibn Abdul Wahhab to establish a puritanic order. The time was high enough for a change; the faith wanted a restatement and the practice a reform. The timely epoch –making call of Muhammad ibn Abdul Wahhab for reform coincided with the spirit of the age and hence was soon universally responded to by rank and file in Arabia.The author of the Wahhabi Movement aimed at the restoration of Islam to its original standard. In its initial stage, the movement was suspected to be an attempt to introduce a new religion. The school was based on the Sunnah. A Western scholar remarks; "It was the natural reaction against those adaptations of Islam to complicated and skin civilizations which had sapped the strength of its founders thought and resulted in the too much secularization of religion." This reaction was natural inasmuch as religion should not be based on the idea of human well-being in this world only. Wahhabism was thus a reaction against the tendency to recast Islam in the light of modern thought.The worship of tombs and relics of saints is a great sin according to Wahhabism. Erection of minarets or dargahs on graves and use of rosary are also condemned. They contented that prayer which is meant to purify and ennoble the heart may be said in the spoken language of the people. The meaning of prayer must be understood without which it degenerates in to a mere physical movement accompanied with the meaningless utterance of Quranic verses. They refuse to accept as binding the decisions of the four orthodox schools. Qiyas (inference) as a source of religious code they also reject. The entire group of men can err and have erred. Only the arguments of Sahabas are binding upon them. It is the duty and right of every Muslim to draw his own conclusion from the Quran and the Hadeeth. They also reject the possibility of intercession by pirs and saints before God.

He proclaimed that all man are equal before God; that even the most virtuous and devout can not intercede with Him; and that, consequently, it is a sin to invoke the saints and to adore their relics" (Dozy). In the same puritan spirit they forbade the smoking of tobacco, the wearing of gaudy robes, and praying over the rosary.

Muhammad ibn Abdul Wahhab revolutionized Islamic thought in Arabia and preached a truer observance of the spirit of the Quran and Sunnah. His teaching won over the chief of Dira'iyya in Najd, Muhammad ibn Saud. The house of Saudi also grew in importance with the movement. It was not long before the Saudis came into conflict with the sheriffs of Mecca, the hereditary governors of Hijaz. The Wahhabi tribesmen, influenced by this puritan creed, extended the domain of the Saudi rulers, and at the beginning of the nineteenth century occupied and purified Mecca and Medina. In 1801 the Wahhabis captured Karbala and pulled down the dome on the tomb of Imam Hussain. Prince Abdul Aziz, the Saudi ruler being killed by a Shiite fanatic at this time was succeeded by his son Saud ibn Abdul Aziz.

Wahhabi movement in India:

At the time when Reily was investigating the Wahhabi activities in Bengal, he had learnt that money was often sent from India to Mecca through Bombay, the main port of embarkation for the Hajis. It was then redirected from there to the frontier. He asked the inspector general of police to move the government of Bengal to contact the government of Madras and Bombay Presidencies and get enquiries made there about the Wahhabi activities in those areas and also to ascertain whether any connection existed between them and the Wahhabis of Bihar and Bengal. The following brief account of the movement in south-west Indian is based on the two reports of respective Governments. Although these reports from a part of the records relating to the general Wahabi enquiries of 1869-70 they constitute a separate group. Reily was primarily interested to know whether a possible connection existed between the Wahhabis on the Frontier and those in the south-west. To that question the answer in most cases was that no ostensible evidence to that effect existed. Hence Reily did not personally visit those areas as he did the northern and western areas. He took no further interest and the matter rested there.

However, the Wahhabis had also been fairly active in south-western India. The two main tasks which the Wahabis inside British India were desired to perform, viz.,

collection of funds and dissemination of anti-English literature were being zealously performed. The work of infiltration in army units, began in 1839, was still being continued. News papers pamphlets were also being circulated and widely contributed.

The Inspector-General of Police, Madras, reported that the Wahabis Movement in Madras had been watched for some time past. In 1866 a man named Mumammad Ismail, formerly a sepoy in the 37th N.I. and 'a zealous Wahabi missionary', had been confined in Madras under Reg. II of 1819(the equivalent of Reg. III of 1818 in Bengal). He had been earlier turned out of the lines in 1852 for preaching in Guntur. After that he went over to Burma where he continued to preach Wahabi doctrines to 'Native' Troops. He was deported on that account from Thyetmeo (Burma) to Calcutta and was again suspected of seditious activities in Vizianagram in 1863. He was finally imprisoned in 1866 for similar in the Northern Circars.

Another noted Wahabi preacher who had done much work in Madras, particularly in the unit of the regiment of the 'Native' Infantry station in Madras, was a man from Bengal, name Ahmadullah. His activities, especially those in the army units, had alarmed some of the top military authorities. The Adjutant-General, Madras Army, circulated an order to all officers commanding stations and Regiment in Madras to be watchful of a 'bigoted Wahabi , a native of Bengal (Ahmadullah) whose chief object is to stir up the sepoys to Sedition is engaged in traveling from place to place where Madras troops are and carrying on seditious communications'.

Ahmadullah was arrested at Raipur in October 1869. The Superintendent of Police, reporting his arrest to the Inspector General of Police, Lower Provinces, wrote that the name had come to Raipur in the previous September and had been visited by known Wahabis. The police authorities, already in possession of the circular of the Adjutant-General, referred to above, arrested Ahmadullah. After his arrest he admitted that he had been to Vizianagram in 1860 and met some men of the 11th N.I. The Superintendent of police noted, significantly, that the Regiment was now stationed at Raipur. He added that Ahmadullah was Pir of Ismail khan, a noted Wahabi who was arrested a few years ago at Barhampur for preaching sedition among the sepoys of the 28th Madras N.I. and was imprisoned for life in the Coimbatore jail. Ahmadullah had also visited Ellore (Godabori district) in 1862, and Wahabism had been on the increase every since then.

Ahmadullah stated that he traded in cloth, hides and bones. He purchased cloth from Bombay and sold them at various places. That explained his frequent travels. It is, however, quite clear that he was employing the standard Wahhabi technique of maxing missionary work with genuine business which could be satisfactorily proved if ever the necessity arose.

The Superintendent of Police, Raipur, asked the additional particular about Ahmadullah which might be helpful in preparing the prosecution case against him. Reily replied he had received some information about Ahmadullah from Ali Kureem of Patna. Ali Kureem was one of the famous leaders of Bihar during the Movement of 1857-59. He had escaped from Bihar in June, 1857, and had fought in several engagements in Gorakhpur and Tanda. After the suppression of the Movement, he had gone over to Bhopal. The warrant of arrest pending against him in Bihar was withdrawn on the intercession of the Begum of Bhopal, and he come back and settled in Patna. On return to Patna he had offered his services to Reily to furnish information regarding the Wahhabis. Although Reily recommended that his offer be accepted by Government it was rejected. Reily wrote that no further information about Ahmadullah could be accepted from Ali Kureem now, but added that there was enough evidence to detain Ahmadullah under Reg. III of 1818. Giving his general impression about the Wahhabi activities in Madras the Inspector General reported that it consisted primarily of the propagation of their religious tenets and that although no over acts had been committed by them 'it was likely that their innate feelings under a forced Christian rule would occasionally find expression'. In reply to similar query from the Government of Bengal, the Government of Bombay reported that the different commissioners of police in the presidency had given the following report about their respective areas.The Commissioner of police, Bombay City, reported that there were about 100 Wahabis in the presidency town. There was no evidence to indicate that they were connected with there compatriots in Bengal.The Superintendent of Police, Kaira, reported that about six month ago some Wahabis had set up a mosque in Neriad, but the Bohras had turned them out. In Surat and Broach also the Wahabi influence was no much because 'the tenets of their creed are so opposed to those of the local population'. However, while the railway bridge near Nerabda was being repaired some of the workmen there (non-Bombazines) were said to had been Wahabis. They had left after the completion of the work.

The Commissioner of Police, Southern Division, reported that in Kalladghee district there were some families of Wahabis living at Talikote. They were mostly weavers.

The Superintendent of Police, Panchmahal, reported that some 7 years ago (1862) a considerable number of Wahabis had come to Gondhara from Tonk for the propagation of the creed.

In Poona one, Barkatullah of Farrashkhanan, Delhi had come some time ago and preached Jihad. 'No Moulvie had ever been heard to preach sedition at Poona. So strong a language as this mand did.' He was also warned out of the Lines of native Regiment. He had left on the pretence of going to Mecca, but went, instead to Bombay where he stayed with a wealthy Wahabi Enayatullah. The few Wahabis that lived inter city and the Sader Bazar did not tell much about their avodition.

Reports had also been received from Bijapur that a Wahhabi Moulvie from the direction of Madras had arrived there. Many of the local Wahhabis were recruited from among the weaver's caste.

Simultaneously with the above mentioned enquires investigation at Patna, the main centre, also continued.

Reily learnt from an informant that Khurshid Ali, brother of the Elahi Bux's infant son, was the person through whom Mubarak Ali transmitted money to Delhi and the Frontier (30). Elahi Bux's shoe shop, connected with Delhi (from where he purchased shoes and sent money for it), was a convenient medium. Reily commented on the audacity of Mubarak Ali for selecting the very shop which had earlier been searched by the police, thinking that the authorities would not suspect it. Khurshid's shop was searched and the papers seized. The showed entries of credits of various amounts and transmissions of two amounts of Rs.9,728 and Rs. 11,914 in the years A.H. 1284 and 1285(1866A.D.).No explanation was forthcoming for these transmission nor did the extent of the business justify such profits. Both Khurshid Ali and Mubarak Ali were arrested in December, 1868.

Enquiries in Delhi

During the course of his enquiries at Patna Ishree Prasad learnt that Mubarak Ali had written some letters to one, Umeed Ali, a resident of Bekarganj (Bengal) who lived in Delhi. Ishree Prasad immediately rushed to Delhi and having traced Umeed Ali got his house searched and paper seized. The search yielded fruitful results and furnished important clues about the Wahhabis at various places in the Panjab, N.W. Frontier and Bihar.

Umeed Ali admitted that he had received letters and money from Mubarak Ali, and also forwarded letters to him from the Frontier. He also named some of the Wahhabis Agent who carried money to the Frontier, including Tabarak Ali (also knows as kadir Bux) son of Mubarak Ali of Patna. Tabarak Ali was arrested at Patna.

Umeed Ali gave another significant piece of information. He said one day while he was sitting in the shop of Muhammad Amin, a co-worker, he saw several men coming to see the letter. On being asked about them Amin informed Umeed Ali that they had come from Prince Firoz Shah who lived in the Frontier. They had brought letters from Firoz shah addressed to some Rajas of the Deccan. The Prince had reminded them about promises of help made during the 'Mutiny' of 1857 and asked them to join him at the river Oxus. The letters bore the seal of Firoz Shah which was 'a span in diameter' with the names of all the king of Timur's family in a circle and Firoz's own name in the centre. The letters were to be divided to Prince Izad Bux., brother of Firoz, who lived with his mother in Delhi and had a cloth shop. Izad Bux, on being questioned, stated that the unwilling to receive the letters from his brother's messengers. He had, however, agreed to meet them while on his way to Nazir Hussain who lived near Phatak Habsh Khan in Delhi.

Nazir Husain, the famous authority on exegesis and Islamic jurisprudence, belonged originally to Surajgarha in Monghyr. Subsequently he migrated to Delhi and settled there. His early contact with Syed Ahmad might have had some influence and rendered him a sympathizer of the movement although no definite proof to that effect was found to exist. Umeed Ali's statement, however, clearly involved Nazir Husain who, he said, was presents the messenger of Firoz Shah had come. The search of Nazir Husain's house revealed many letters of a suspicious nature some of which had been written to Nazir Husain by the well-known Wahabis, such as Jafar of Thanesar

and Tabarak Ali of Patna. There was also a letter written by Nazir Husain to Abdulah the Wahabi chief on the Frontier.(35) Reily recommended his arrest under. II. However, he was a very well known and influential Alim, and the Government, in the absence of satisfactory evidence against him, was reluctant to take this 'extreme' step. But they reported the matter to the government of the Panjab (under whose jurisdiction Delhi area lay) with a request to take such steps as they considered desirable. The Government of the Punjab ordered his detention in jail for six months as a prevention measure but released him soon after.

In December, 1869, Reily submitted some additional information against Nazir Husain. He pointed out that according to the statement of Abdullah given in Rawalpindi in October, 1869; Nazir Husain was the chief Wahabi Agent in Delhi. Another witness from Rajmahal also stated that he had been induced by Nazir Husain go to the Frontier. Reily recommended that Nazir Husain's case should be re-examined and he be confronted with the witnesses. The papers were once again referred to the Government of the Panjab, but no action seems to have taken against him, and he once against figured prominently in the subsequent enquiries.

Umeed Ali along with a few others was put under preventive detention. Another accused, Muhammad Ameen or Aminuddin, who was a resident of Bakarganj and had fled to Dacca on the arrest of Umeed Ali was also arrested.

Carr Stephen, the Magistrate of Delhi, who recorded the statements of Umeed Ali and others, reported that the clues given by Umeed Ali regarding the Wahhabi agents in other Provinces should be followed through victed persons. As the same times the prisoners were temted with offers of release and better treatment in the jail for eliciting information from them. Shafi, who had turned approver, was given the choicest food in the presence of other prisoners who were semi-starved following a sever bout of illness. Jafar also narrates the incident of a young boy, aged 14 year, who was tutored by the prosecution to give evidence along a certain line. On coming to the dock the boy forgot lesson and for that he was beaten to death by police. It was given out, later, that he had died of natural illness.

The apparent gesture of mercy by the judicial commissioner, in commuting the death sentences, was also motivated according to Jafar, by a desire for revenge. He wrote that when the authorities learnt that the prisoners welcomed the sentence of death,

thinking that they would become martyrs, by dying for the mission, they denied them this pleasure and commuted the sentences. Hunter, incidentally, corroborates this contention of Jafar when he applauds the 'wise revenge' the authorities took in denying, "Even to the most treasonable among them (Amabala prisoners) the glory of martyrdom." As regards the Patna Trail, Abdul Rahim refers to the transfer of the Session Judge of Patna on the Commencement of Abdullah's trail. The transferred Judge was known for his sense of justice and stern independence of opinion.

Even after allowance has been made for the fact that these statements came from men who were themselves convicted it is fairly obvious that the prosecution used method which were extraordinary, to say the least.

It may be pointed out that Jafar in recording the events connected with his arrest, trail and conviction freely narrates incident about his own weaknesses and faults. He states that during the period when Shafi was being given nice food. While the rest were semi-starving, he once stole some 'polao' from the farmer's food. Similarly he once kept Rs.10/-to himself from out of the money sent to Shafi (He returned the amount to Shafi after he earned some money in the Andaman). These incidents depict human weaknesses which are authenticity of Jafar's account.

The official records also throw some light on the methods and motives of the prosecution. Thus the Magistrate of Patna himself reported to the Commissioner that Elahi Bux was brought from Ambala Secretly and was taken down at Khagual station from where he was brought "disguised as women" in an Ekka and kept in a bungalow in the Magistrate's compound under the strictest vigilance. No one knew of his presence in Patna until he was produced in the witness box. The other prisoners brought from he Punjab were similarly kept confined in the Magistrate's compound. During his period of detention at Patna. Elahi Bux was kept in charge of tree men of the Punjab police force who, too, were specially call down from the Punjab. Latter on, after the conviction of Ahmadullah these three police officers were given a gratuitous reward totaling Rs. 400/- for their having been held up at Patna. When we remembers the fact that it was upon Elahi Bux's evidence alone that Ahmadullah was convicted, the manner in which that authorities kept him confined throughout the trial and later awarded him handsomely becomes highly suspicious. About Ishree Prasad, a local minor official, who showed so much zeal in the investigation of the case, the

Magistrate wrote that he "could not speak to highly of him". He was also given a cash reward besides promotion in service.

Life of the convicts in the Andaman Island

The penal settlement colony of the Andaman Islands, popularly known as Kalapani, comprised a group of islands of various sizes, separated from one another by shallow seas and wide rivers. Most of the islands were jungle-infested and interspersed with mountain ranges, the highest peak of Mt. Harriett being above 11,000ft. high. As a result, the area of cultivable land was not much. The native of the islands lived in jungles where they were developed small patches of cultivable land. Grains for feeding the settlement were brought from Calcutta, which was five days' journey by steamer, and distributed at a uniform rate. Means of communications were almost non-existent and supplies of essential articles scarce. The climate was so poisonous that anyone having a wound usually died soon after as a result of it's getting gangrenous.

In one respect the transportation to this penal settlement was better than confinement in other prisons. Except certain classes of particularly dangerous prisoners the rest were not confined to cells. On reaching the islands the prisoner's chains were cut and they were allowed to live normally after the performance of such manual lab ours as had been imposed on them in accordance with the current rules and regulations of the settlement. Those who were educated were employed in some clerical and technical jobs. For this they received remunerations. They could also have personal servants if their means permitted. After completing 12 years of imprisonment a convict could set up some business with the capital he might have saved. He could also own a house, marry some local woman's or co-convict or have his family brought over.

One inhuman practice, formerly in vogue in the island, was the branding of the words 'transported for life' on the prisoner's forehead. This practice was stopped just a little before the Wahabi prisoners arrived so that they were saved from this torture. However, each one of the prisoners was assigned a number and was referred to by it. When the question to the release of the Wahabi prisoner was taken up (1882) a detailed statement was submitted by the Superintendent of the island on the conduct of the prisoners. It mentions the following prisoners with their Nos'Abdul Rahim (No.11561), Muhammad Jafar (No.11450) and Abdul Gaffar (No. 11451).

Another revolting feature of the life in the islands was the socio-religious discriminations, a rudimentary from of the modern apartheid, enforced by the authorities. European convicts or even Christians of India were given preferential treatment. They were not only allowed first rate bungalows but were also given servants free of charge. Jafar narrates the pathetic story of the Raja of Jagannath Puri who was sent to the island in 1879. Being of black complexion he was put to work with the shoe smiths and give the coarsest meal while an Anglo-Indian of 'low descent', who had arrived simultaneously, was given the most preferential treatment. Unable to bear these indignities and the corporal punishment the unfortunate Raja died soon after.

As remarked earlier, Ahmadullah was the first among the Wahabi prisoners to reach Port Blair. On his arrival there he was met by Akbar Zaman, the kind hearted Head Munshi of the chief Commissioner of the island. Zaman was himself a convict, sentenced to 20 years imprisonment for participating in the Movement of 1857. Later he was employed as a Munshi. He obtained permission for Ahmadullah's staying with him and working as his Naib (assistant). He lived with him for the next five years which was a period of comparative ease for him. When Yahya Ali and Abdul Ghaffar arrived in January, 1866, Ahmadullah, who had received intimation of their arrival, was ready to receive them. Yahya Ali and Abdul Gaffar were also taken in by Akbar Zaman as his assistant. Thus the long last after that fateful 8th February, 1864, when Yahya Ali was suddenly arrested and whisked away to Ambala, the two brothers met together and lived for some time under the same roof. Abdul Rahim who arrived in December, 1867, was also employed as a Ghat Munshi. During this period all the Wahabi prisoners lived in the Ross Island where most of the official lived.

Yahya Ali who was gradually getting old infarm as a result of the protected severities suffered by him fell ill in February, 1868, and was admitted to the Island's hospital. Abdul Rahim who was then employed as a Mohrrir in the Marine Department and lived in a distant island used to come daily to attend on him. This was necessary as Abdullah, his elder brother, was himself too old and weak to go hospital which was situated on a high ground. Finally, after an illness of two weeks, Yahya Ali died on the 20th February, 1868, and was buried in the cemetery at Ross Island. Some 2500 Muslims living in the different islands as well as many Hindus attended the funeral procession.

In February 1872, occurred an event in a secluded island of the Andaman whose reverberation was heard all over the country. This was the murder of Lord Mayo by a frontier Pathan, named Sher Ali. Although the Wahabi was in no way connected with this affair, an attempt was made to involve them to the revenge and ire of the island's officers.

The officers of the Bengal Provincial service were quite familiar with the whole history of the Wahabi Movement and the nature and the extent of the threat caused by that Movement. The Wahabi prisoners were, therefore, the particular objects of their revenge and brutalities. As soon as the news of Lord Mayo's murder reached Calcutta the old anti-Wahabi class of officer started trying to get the Wahabis involved in the affair. Ishree Prasad of Patna, who had by now achieved renown in the official circles as an expert on the Wahhabis, was rushed to the Andaman Island along with the Commissioner of Police, Calcutta, to find out some clues about the presumed Wahabi complicity. However, general strut, an officer of the Madras provincial Service, who held charge of the island and who, being unfamiliar with the background of the Wahhabis, had an unbiased attitude towards the prisoners, refused to encourage this with-hunting.

But in spite of the impartial attitude of General Stuart the Wahabis come to be looked upon the suspicion. So long most of them had been employed in different offices in the main Island where most of the officers lived. Now, they were transferred to outlying jungle-infested islets. Ahmadullah was sent to the Viper Island where the worst type of hardened criminal was kept. He was appointed as a Mohurrir in the medical department on a monthly salary of Rs. 10 and was given a rent free house. Abdul Rahim was also transferred to another outlying island where he was appointed as a Mohurrir in the hospital.

Ahamadulllah was now getting old and infirm. There was no one to look after him—Yahya Ali being already dead. Abdul Rahim, therefore, used to come daily to attend on him. After completing 12 year of imprisonment Abdul Rahim was permitted, under the obey laws of the penal colony, to start some business out of his savings and he started a shop in Abeerdeen, situated near the principal station of the island. His son, Abdul Fattah, was permitted to visit him on the island. He stayed with his father for over a year, but had to leave finally on account of the inclement climate of the place.

A similar request by Ahamdullah to let his son, Muhammad yaqin, then living in Calcutta, visit him was refused.

With the starting of his business Abdul Rahim was in a better financial position. Ahmadullah, on the other hand, was suffering from rapid determination in health. The former, therefore, requested the authorities to permit him to keep his ageing uncle with him. But this as well as many subsequent attempts in this connection failed because of persistent official refusals. Abdul Rahim used to go to Abdullah's place frequently to look after him but he was not permitted to stay there. Therefore, during the next two weeks, he went daily to see Abdullah. For this he had to leave his house in the early morning, walk over two miles to reach the ghat, across a shallow sea, over island and then once again walk to Abdullah's house. His son, Abdul Fattah, looked after the shop in his absence. One day (22 November, 1881) when Abdul Rahim was on his daily trek to the viper Island, he learnt that his old uncle had died, alone and unattended, the previous night. Abdul Rahim, although shocked and distressed by this sudden blow, hurried back to his home to make necessary arrangements for his burial. One last request was made on behalf of the deceased for permission to bury him by the side of his younger brother, Yahya Ali. The local authorities did not have the grace to allow even this harmless request. Even in the wilderness of the Andamans it was not destined for the two brothers to be buried at one palace. Ahmadullah was buried at Dundas point on the Viper Island.

Confiscation of the properties of the Wahhabis

Although some accounts, however brief, of the corporal punishment suffered by the Wahhabis of Patna are extant no information is available about the material losses suffered by them following their arrests and convictions. Even the Wahhabi source themselves are silent on this point.

The Sadiqupur family, which was the torchbearer of the Movement after Syed Ahmad's death, was not only noted for its academic eminence but enjoyed a very high position in the city by virtue of the high social status and rank enjoyed its members. The family was divided in three main branches, the members of which inter-related with one-another. These three branches were headed by (1) Muhammad Husain, (2) Elahi Bux, and (3) Fatah Ali, Muhammad Husain had six daughters, four of whom

were married with the sons of Elahi Bux and thus the two units merged in one. Fatah Ali and Elahi Bux were also inter-related by marriage.

Elahi Bux had served in a very high position under the Nawab of Murshidabad and had been granted, for his services, the Mauzas of Bhuyee (area Bighas, income Rs. 4, ooo) in Patna district. These were inherited by inherited by his sons Abdullah, Yahay Ali and other, and were part of the properties confiscated by Government. Ahmadullah himself was one of the most important social figures of Patna in his own time and held various honorary and salaried posts.

Fatah Ali was son- in- low of Rafiuddin Husain who was the son of Ruhuddin Husain Khan. The last name person was appointed as Naib Nazim of Bihar by shah Alam-II. He continued to hold that post even under the Diwani regime. He was given the title of Muin-ul-Mulk, Aminuddaula, Nasir Jung, by the East India Company for having saved the life of Ellis, the English Chief at Patna, during the disturbances of 1763. His son, Rafiuddin, succeeded to his father's post as well as his extensive Jagir. A portion of this was inherited by Fatah Ali, his son-in-law. Even this portion must have been highly valuable for we find that the share of one of Fatah Ali's son (Enayat Ali), who sold it at the time of his final migration from India (1850), was Lon worth above Rs. 20, 000.

The above mentioned facts would help us appreciate the extent and value of the landed properties of the Sadiqpur family.

After the pronouncement of the judgement on the Ambala Trial a list of the convicts from Patna was forwarded to the Government of Bengal with a request that their movable properties be confiscated. An inventory was accordingly prepared.

The Lieutenant-Government also directed the Commissioner under Section 7 of regulation XIX of 1810 to report how the immovable properties were to be dealt with. At the same time he recommended to the Government of India that the "land and house properties escheated, within the City, by made over the Municipal Commissioner for the use of the city." In reply to this recommendation the Government of India directed that the premises at Sadiqpur, where the conspiracy was carried on, be made over to the Municipality "with a view to their being razed to the

ground and an open market built on this site and to devote a portion of the sale proceeds of the escheated property of the traitors of the Municipality."

A legal hitch developed (94) subsequently in giving effect to this order of the Government of India. It was found that the Sadiqpur premises belonged, jointly, to three units of the family. The largest share belonged to the three brothers Abdullah, Yahya Ali and Fayyaz Ali all of whom were 'proclaimed' and their shares escheated. The smaller block belonged to Wilayat Ali and his brothers, Enayat Ali and Farfat Husain. The first named had four sons out whom two, Abdullah and Abdul Kadir, were on the Frontier and were proclaimed. The other two Muhammad Husain and Hadayetullah were living at Patna and Brash, respectively. Their shares could not be attached. Enayat Ali had only one son. Abdul Majid, who was 'proclaimed' and his share, was, therefore, escheat. Farhat Husain had two sons of whom Abdul Rahim had been convicted at Ambala; the other Abdul Rauf, lived in Patna and his share could not be taken.

In view of this complication the Lieutenant-Government recommended that the remaining portions, not escheated, should be taken over "for public purpose under Act VI of 1857." Compensation for those portions was to be paid out of the proceeds of the escheated property and the whole was to be made over to the Municipality.

A part from the ancestral house the Patna leaders had extensive landed property both in the districts of Patna and outside. Yahya Ali and Ahmadullah, together, had landed properties with an estimated gross annual income of Rs. 7,971-7-10. Abdul Rahim's property had a gross annual income of Rs.1, 395-7-1. All this valuable property was taken away with one stroke of pen and sold at throw away prices.(96) The women and the children were thus literally thrown out on the streets (as a result of the seizure of the house) and rendered penniless.

The inmates with only the house were forced to leave the premises with only the clothes they had on their bodies. They were prohibited from taking away even a small needle with them. They were also made to hand over every single item which had been found in the house and entered in the inventory, prepared earlier. If any item was found missing they were made to pay for it at rates ten times higher than the estimated prices.

The eldest son of Ahmadullah, Abdul Hamid, who had to bear the brunt of the eviction proceeding as the eldest member of the family succinctly sums up the mute protest of those innocent women and minors in a beautiful verse of his Persian Masnwi describing the humiliation and spoliation of the family:

"Ahmadullah bud mujrim-i-shah

Tiflak-i-begunah r ache gunah."

(Ahmadullah was the culprit of the Government (but) what the crime of the innocent children?)

By a cruel turn of fortune this blow fell on the unfortunate inmates of the family on the day of Eid, the well-known festival of jubilations. Ahmadullah rightly wailed out.

"Chun Shab-i-Aisha Saze-e-Matam Shaud.

Eid-i-ma ghurra-i-Muharram Shud."

(As the day of Wid dawned, all were turned out of the house; the Symphony of Gaiety was transformed into a Dirge, (verily) our Eid into the first day of Muharram.)(100)

The Lieutenant Governor recommended that it was desirable that the sale proceeds of the properties should not be absorbed in the general revenue, and it would be "more becoming to spend the money for local purposes."

The Government of India accepted all the recommendations of the Lieutenant Governor. In regard to the manner of the utilizing the sale proceeds of the landed properties, it was observed that while the Government of India did not agree with the proposition that such proceeds should not be incorporated in general revenues, in this particular case it had no objection to the Lieutenant Governor's suggestion. The orders were accordingly given effect to.

The subsequent history of the large sums of money realized by the Government from the sale of landed properties of the Wahabis, the Wahabi Fund as it was called, is also very interesting.

The total amount realized out of the sale was Rs. 1, 21,948-4-1, out of which Ahmadullah's share was worth Rs. 42,119-10-3. The latter amount was held in

reserve by the Government because of filed by his wife claiming that those properties had been given to her in dowry. Out of the remaining Rs. 79, 828-9-10, a grant of Rs. 33,407-7-6 was given to the Patna Municipality in 1869 for the construction of a Municipal market on the site where the ancestral house of the Wahabis stood. It was in response to a proposal by the Municipal Commissioner to construct "single storied masonry shop rooms" on the three sides of a square area. The fourth side, on the North, facing the road was to be left open for passage. The shops were estimated to yield an annual rent of Rs. 3,000. Another Rs.3, 000 were spent on the construction of a road from the Patna City railway station to Patna Ghat Station. A further sum of Rs. 30,000 was spent on the construction of a road from the Patna City railway station to Patna ghat station. A further sum of Rs.30, 000 was spent for certain works of expansion and renovation in the Patna college buildings. These included the the construction of a lecture room (in the eastern wing of the old Block) a laboratory, Staircase, Museum and Asphalting of the road. The total estimated cost for this work was Rs. 1, 27,017 out of which the above mentioned amount was paid from the Wahabi Fund and the rest from the College Fund and other heads.

While carrying out the orders of the Government for pulling down the Wahabi premises at Sadiqur the local authorities did not spare even the family graveyard which was leveled and the graves were uprooted. Even Abdul Rahim who throughout of his work studiously avoids any harsh comment on the Government's action in regard to the Wahabis was unable to control his suppressed anger and protest over this act of vandalism. Writing about his reaction on finding the graves of his ancestors uprooted and rendered traceless he observes, "It is difficult to describe in words the sense of shock which I felt on finding this treatment meted out to our head ones. Even now it makes my hairs stand on edge to recall it (this treatment) I can't understand why our "just Government" acted in this manner."

The broken fabrics of the family's fortune were pieced together again, slowly and gradually. While some members of the family, notably Abdullah, continued to live on the Frontier to form small nucleus which is still present there some of others, showing a remarkable recuperating capacity and will power, set froth on a new track of life and carved new careers for themselves. The returned from the frontier, changed their names and took to the learning of English and achieved equal eminence in this new field of their activity. Ashraf Ali, son of Abdullah, become a professor of

Mathematics in Aligarh College and also held high appointment in various States, such as Bahawalpur, Junagadh, etc. Amjad Ali, son of Yahya Ali, also achieved high academic eminence and was also given the title of Shamsul Ulema. He did his M.A.from the Hindu University, Benaras, and was appointed Professor of philosophy in Aligarh College. Abdul Hamid, another (eldest) son of Abdullah, achieved unrivalled acclaim and fame in another field of learning –medicine. He was one of the most famous physicians of his time and earned a princely fortune. Muhammad Hassan, youngest son of Wilayat Ali, who was the founder of one of earliest Urdu Newspaper in Patna, The Institute Gazette, and the local M.A.A. School, set up a prosperous business in Calcutta. As a result of the joint efforts of these eminent members, the fortunes of the family revived again. The family residence of Hakim Abdul Khabir, the senior-most member of the family living at present is situated just opposite the Municipal building which stands over the site of the old house. The great-grandsons of Wilayat Ali live in the house next door. Abdul Hamid after the confiscation of the house had moved up a mile to the East and established a dispensary in Khaja Kalan, where he also purchased a new house. The house was renovated and expended by his grandson, Azimuddin Ahmad, whose sons are still living there.

The release of the Wahhabi convicts, although belonging chronologically to a much later period, has been dealt with here to make the account of the state Trials of 1863-65 complete. The release took place in 1883, and was facilitated by the fact that the Government had succeeded to a great extent in suppressing the Wahabi Movement during the period 1863-1880. It could, therefore, afford to take a more lenient view of the question of their release.

By 1883 the Wahhabi Movement had been thoroughly suppressed. It not more represented a political treat to the Government India.

It was in this setting of things that the wife of Abdul Rahim submitted a petition to the governor General, early in 1882, stating that the Session Judge, Ambala, had observed in regard to Abdul Rahim that his sentence might be reconsidered after 15 years, provided his conduct in jail had been ‘satisfactory’. She prayed that it was no 18 years past instead of 15. The Government of Punjab for their opinion. The letter recommended that in view of the long lapse of time since their conviction and the

changed circumstances, not only Abdul Rahim but the other Wahabi convicts 9114, who had since been convicted, should also be released. The Government India informing the Government of Bengal about this recommendation asked for their opinion about it. The letter did not favour the proposed release. They referred to the views of Holliday, the Commissioner of Patna, who had been consulted and who had written that three sons of Abdullah were already living in the city and if Abdul Rahim and Ghaffar returned they 'might attempt to cause mischief opportunity arose."

The superintended of the Andaman Penal Settlement was asked to report on the conduct of prisoners. This was one point on which the Government could not find fault with the prisoners. The conduct of all the Wahabi prisoners on the Island had been scrupulously correct and blameless. Ahmadullh, Yahya Ali and the others after performing their usual office work spent their times in prayers and preaching.

From the Report submitted by the Superintendent of Andaman colony it appeared that the conduct of the prisoners during the 18 years of imprisonment had been extraordinarily good. Abdul Rahim had not committed even a single local offence during all that period; Ghaffar had been fined only once (1-2-1870) for absence and Jafar had been named and warned once for contravention of some bye-law. Jafar's conduct had, however, been generally good and he was a "remarkably able and intelligent man."

On completion of all these enquiries the Government of India resolved in December, 1882, that all the Wahabi prisoners who were still undergoing imprisonment "shall no be released and permitted to return to their homes conditionally on police surveillance and subject to such restriction as to residence as the local Government may see fit to prescribe."

Of the eleven prisoners convicted at Ambala, only Abdul Rahim, Jafar and Abdul Ghaffar were still under imprisonment, and were duly released. Amiruddin of Malda and Tabarak Ali belonged to Patna, who had been convicted subsequently and sentenced to transportation to Andaman, were also released at the time. Masud Gul of Bogra, about whose arrest and conviction no particulars are available, was also released.

All the six prisoners were released on the 5th February, 1883. Among them Abdul Rahim, Ghaffar and Tabarak Ali belonged to Patna and desired to be allowed to live there. The Magistrate of Patna was opposed to the proposal of letting them return to the city. He pointed out that although the "Wahabi issue was dormant the fanaticism of the sect still exists, the released Wahabi would undoubtedly be rejects of sympathy….and reference to their supposed wrongs, their conviction and transportation, would inflame feelings." The Magistrate, however, added that if the Government favoured the idea of their release it would be better if the ex-convicts were asked to live in Bhagalpur rather than Patna. Police surveillance in a crowded city like Patna would be more difficult to exercise. The contiguous cities of Dinapur and Phulwari were full of Wahabis and it would be difficult to prevent communications.

The Government, however, did not agree with this view, and the Wahabis of Patna were allowed to return to their homes on condition of reporting their movement regularly to the Police.

Abdul Rahim and four out of the six released Wahabis sailed from Port Blair early in March, 1983, and reached Patna in the following month. They were asked to executive bonds agreeing to report personally to the local Superintendent of Police on the 1st of every month and not to move out without prior permission. This order was strictly enforced to the next seven years after which it was partly relaxed.

On the other two, Masud, at first, applied for permission to stay for six months more in order to wind up his affairs and was allowed to do so. Subsequently he got this order modified and sailed by the S.S. 'Maharani' on the 28th April, 1883.

Jafar's release was help up for some time owing to the fact that his convict-wife (who was life prisoner) had not been released. She was, however, released in May, 1883, in response to a prayer from Jafar and the latter started preparation for his returning home. At the time of his departure Jafar wanted to convert his house into a mosque and put it under Waqf (trust) for the local Muslims. But the deputy Commissioner, Birch, refused permission for this lest the mosque became a centre for further Wahabi

intrigues. Finally Jafar sailed in November, reaching his home towards the end of the year.[104]

4.2. THE AHLE HADEETH MOVEMENT IN NORTH-WEST INDIA

The Hadeeth study was deemy in North West India along with Sindh, Punjab and attested areas from the first part of the fifth century hijri to tenth century hijri the period till Makhdoom Abdul Aziz Abhari"s (D.928/1521 H) reign, a period near about 450 years, except the reign of Sultan Mahmood (392—421/1000-1030 A-D.). In this period there was not any relation in between Sindh`s hadeeth study and Hijaj`s hadeeth study. Yet in this period, some Ahle Hadeeth scholars served the hadeeth study and called the human being to consrtuct their life in the light of Holy Quran and Hadeeth in various times. Some famous Muhaddith of this period has been mentioned bellow—

Ismail lahori (D448/1056 A-D.): This famous scholar of Quran and Hadeeth came to Lahur in 398/1006 A-D from Bukhara and begun study of the hadeeth. He was very tallented orator and the effect of his sermons were so effect for that the verious persons of Lahure converted to Islam and the newly converted muslims were inspired to construct their life according to Quran and Hadeeth. The effect of Muhaddith Ismail is to be regarded as a cause behind the hadeeth addicted Sultan Mahmood`s selection of hadeeth effected Lahore as the capital of North-West India excluding Shi,a effected other areas winning Lahore in 412/1021 A-D.

Ali bin amr binul hakam lahori (d.529/1134 A.D.**):** He was a famous Muhaddith, poet and laurate. His fame reached to Baghdad as a Hadeeth expert.

Abdus samad lahori: He was a disciple of Ali bin Amr Lahori. He learned Hadeeth from the Samani at Samarkand.[1]

Hassan bin Muhammad bin Hassan Sagani Lahuri: (577-650/1181-1252 A.D.) He was related with famous Caliph Omar Binul Khattab(R). He learned hadeeth under the famous Muhaddith of Baghdad, Yamen, Hijaz etc. and stablished himself as a

[104] Dr.Qiyamuddin Ahmad, the article WAHABI ACTIVITIES IN THE MADRAS AND BOMBAY PRESIDENCIES published in research journal 'The Simple Truth', edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.2.Issue no.7, october.2008. P.85--97.

distinguished Muhaddith. He aquired profound knowledge in the field of hadeeth from the generous scholars of Baghdad, Yamen and Hizaz. He become famous in all over world for his distinguished work "Masharikul Anower"(A kauli hadeeth collection from sahi Bukhari and Muslim). He did it so that the people may get sahi hadeeth and followed them as becouse they may led their lives in straight path. He also wrote a book about al-Mauzu Hadeeth named 'Al-Mauzu-at', the main object of this book was that the people can read and aquired actual knowledge.[105]

Consequence of Taqleed (blind following):

It makes our body trembled with fear when we think about the consequence of blind Taqleed and the costom-worshiping. One side there remain those of followed Imams or Peer (Spiritual Master) having possibility of mistakes with them and the other side there remains the infallible Imam of the both world, Imam of Muttaqeen and Imamul Mursaleen the last prophet Muhammad (PBUH), the messenger of Allah. One their remain the traditional customs and rituals in the name of religion and on the other side remain the holy regulations of the last prophet. Allah may save us, if this is the practical situation, then which sky will gave him shade, which earth will give him shelter and the shafa'at of which prophet he will desire?

Being entangled with the illusive ties of Taqleed, people have turned their faces from impartial following of Saheeh Hadeeth. Now it has been the main concern that how much great his Imam is! And how much big the party he belongs to!! As a result of excessiveness of Mazhavi Taqleed and for the conflict between Hanafis and Shafe'iisand for the conspiracy of shi'ate Minister, the Abbasid caliphate of Baghdad had been destroyed in 656 A.H/ 1258 A.D. by the attack of Halaku Khan. Later on, during the reign of Bahri Mamlook Sultan, Ruknuddin Baybaras (658-676A.H./1260-1277 A.D.) of Egypt, there were appointed for the first time separate Qazi's for Mazhabs at the Egyptian capital, which become a common practicefor the whole Muslim world since 665 A.H.and any statement or decision, though it was proved by the Quran and Saheeh Hadeeth would be forbidden if it is not in accordance with the rules of four Mazhabs. During the period of Burji Mamlook Sultan, Farj bin Barqooq (791-815 A.H.) in 801 A.H. in order to please the Maqalid Ulama and the people of them, four Mazhabs were built separately at the four side of the house of the

[105] Dr.M.A Al-Galib, his Ph.D. thesis 'Ahle Hadeeth Movement: Its Origin and Development; with special reference to the south Asian region.' Of Rajshahi University, Bangladesh in 1992.P.224-225.

holyKa'ba, the heart of the Muslim Unity. In this way, due to bad effect of Taqleed, the division of the Muslim community took a permanent shape. In 1343 A.H. king Abdul Aziz Ale Saood the founder of present Saudi rulling family demolished those four Mussallas. As a result, all the Muslims at present have blessed with good fortune to say their prayers unitedly according to the rule of Quran and Saheeh Hadeeth at the Musalla of Ibraheem (A) behind one Imam.

As a wordly consequence of this religious Taqleed, in name of various Mazhabs and Tareeqas, we have been divided into groups within our brotheren. On the other hand, due to heterogeneous Taqleed we have, in the name of progress, been the blind followers of the Kufri (anti Islamic) doctrines introduced by the Jews, Christians and of the unIslamic coalitions as the secularism, Nationalism, Capitalism, Democracy, Socialism etc.

In order to worship of the Nationalism based on language and territory, the Islamic Khilafat has been broken down now into fifty six feeble Muslim states. With the slogan of multiparty democracy, a country has been thrown into disunity disorderliness from within and through this there has been manipulated the anti-Islamic conspiracy of remaining a country in a permanently weakness. Due to divided invironment of the Government and opposion politics, the fire of unpeace and disorder has been burning from high authority down to the huts and slums. Our national unity has been smashed. The united Islamic Khilafat of the Muslim world i.e. the political and economic strength of the Muslims has been destroyed.

4.3. AHLE HADEETH MOVEMENT IN SOUTH INDIA

South Indian Ahle hadeeth movement can be divided in to two period namely Bahmani period in southern India and Mujjaffar shahi period in Gujrat.

Bahmani period (780—886 H/ 1378—1472 A.D): Many scholars consider this period as the re-birth period of Ilm-e-Hadeeth in India. Bahmani king Muhammad Shah II (780-799/1378-13-97 A.D) had great patronised the Ilm-e-Hadeeth. A number less scholars Muhaddith arrived in Southern India from Hijaj and Egypt. As a result the cities like Gulborga, Bedar, Daulatabad, Ilispur, Chol, Jabil etc. converted in to the centre of Ilm-e-Hadeeth. After the period of Muhammad Shah II Muhmud Gawan

(813-886/1410- 1482), owner of the deep skill of Ilm-e-Hadeeth and after words a famous minister and prime minister for 35 years of Bahmani rule came from Iran, from the proper ancestors of Muhammad Shah II and especially in the period of Ala uddin II (838-862/ 1434-58). Many famous Muhaddith of the Arabs world arrive in South India by his effort. He was the pupil of Hafiz Ibn Hazar Askalani (773-852/ 1372-1448 AD). Before the demise, he established a vast Islamic University in the capital Bidr and donated three thousand books from his own library along with 35 thousand books from other sourses to above mentioned University's library. At last he was sentence to death by Muhammad shah III (867-886/ 1463-82AD). The expantion of Ilm-e-Hadeeth and the motion of Ahle-Hadeeth movement become slow in Southern India and Started the destruction of Bahmani states along with his death. A period comes to an end. After words, the Shi'as occupied South India and started the repeatation of Sindhis history there.

Ahle hadeeth, it is not the name of a particular Mazhab (party) as usual, not also a doctrine or Ism adopted by the person. Rather it is the name of a path (way). That path is the path of last Wahi (revelation) sent down by Allah i.e. the path of the holy Quran and saheeh hadeeth.

No one can be a Muslim by denying or disobeying totally the Quran and Saheeh hadeeth. So in a sense all Muslims of the world are Ahle hadeeth. But if carefully observed, then it will be noticed that the groups, mazhabs and tareeqahs among the Muslims have been created so far and are going on till today, all have been structured according to the personal thoughts of any person. In this way, for each Mazhab there have been written separate books of Fiqh. The followers of each Mazhab collect Fatwas from their own books of Fiqh and follow them, considering them as infallible rules of shariah. They do not have any time to verify whether there is any guidance for and against it in the Quran and sahee hadeeth. Rather in most cases, the blind faith works in their mind that there can be no instructions at all in the Quran and hadeeth, which are against their respective Fiqh or their Mazhab and Tareeqah.

This was also better than never, if the condition did not go down so much. For whatever reason it may have been, some ulema and peer at present in south India, give such unprecedented Fatwas, which have even no relation with the books of Fiqh of their own Mazhab, let alone the Quran and hadeeth. As the peer woshiping, grave-

worshiping, Meelad, Qiyam, Kulkhani, Chehlam, Haiyatun Nabi (ever living of the prophet), Allah has no physical shape, he omnipresent etc. which are in faith & practice in our society, had neither been approved by Imam Abu Hanifa (Rh) nor by the best book of his Mazhab. But the simple minded people out of blind faith and to obey there Ulema consider these innovated rituals as the real function of Islam. In this way, they become victims of Shirk and Bid'at at the different occasion. The consequence of which is nothing but the Hell. Rather when any righteous fair-minded Alim presents before him a sahee hadeeth of the Prophet (PBUH) for his ractification, he becomes enraged with him and as the last weapon he brings any references of their ancestors or the past Imams and Peer-Aulias saying that, 'did they not know that? Though, he had no clear idea of those persons about their Taqwa (Allah- fearing), religiosity and their adherence to the Quran and Hadeeth. Nevertheless, that person does not think for a while, that the religion is totally dependent on Wahi ofIlah (revelations of Allah). There is no scopeof a person of his personal opinion here.

Needless to say, that the abive excuses were the main arguments of the superstitious bigots of all ages, which have been told to all the Prophets in the different ages. For opposing this blind superstition, the established self-interested powers of the society had tortured the prophets unutterable, had thrown them alive into the blazing fire and compelled them to migrate from the country in penniless condition. Still today they are continuing their tortures on the devoted followers of the last Prophet (PBUH).

Some pioneer of south Indian Ahle Hadeeth Movement as follows:

(a) **Sheikh Yakub bin Abdur Rahman Hashemi** (749-843/ 1387-1439 A.D.) was born in Macca, who was a student of Ibn Hazar Ashkalani (773-852/1372-1448 A.D.), he came to Gujrat in 830 Hijra.

(b) **Mahmod gaoyan** (813-886/1410-1482 A.D.) : He was born in Iran. Who was a student of Ibn Hazar Ashkalani (773-852/1372-1448 A.D.),

(c) **Abdul Aziz bin Mahmod Tushi** (836-910/1432-1514 A.D.): He was an inhabitant of Iran. Tushi was a famous student of Hafeez Abdur Rahman Shakhari (d. 902 H/1496 A.D.).

(d) **Omar bin Muhammad Dameshki** (829-900/1425-94 A.D.): He was a famous student of Hafeez Abdur Rahman Shakhari (d. 902 H/1496 A.D.). He resided at Gujrat permanently.

(e) **Azihuddin Mohammad Maleki Mishri** (856-919/1452-1513 A.D.).

(f) **Zamaluddin Mohammad bin omar hazmari** (869-930/1464-1524 A.D.).

(g) **Hussain bin Abdullah kirmani** (d. 932/1525 A.D.),

(h) **Rafiuddin shiraji shafabi** (d.954/1547 A.D.).

(i) **Abdul muti bin Hassan hazrami** (905-89/1499-1581 A.D.).

(j) **Shihabuddin Ahmad abbasi mishari** (903-92/1497-1684 A.D.).

(k) **Abdulla idrushi** (919-90/1513-82 A.D.).

(l) **Sayed bin Abu sayed habashi** (d.991/1583 A.D).

(m) **Muhammad bin Abdullahfaqih hambali** (d. 992-1584 A.D.).

The above mentioned Muhaddith are foreigners, now here is mentioned some prominent Muhaddith of south Indian origin as follows-

(a) **Razee Bin Daud Gujrati** (d. 904/ 1496 A.D.).

(b) **Kutubuddin Abbasi Gujrati**.

(c) **Abdul Malik Abbasi Gurati** (d. 970/1563 A.D.).

(d) **Abdul Awwal Hussain Junpuri** (d. 968/1561 A.D.).

(e) **Shaikh Tayub Shindi** (d. 999/ 1590 A.D.).

(f) **Tahir Bin Esuf Sindih** (d. 1004/1595 A.D.).

(g) **Azihuddin Alubi Gujrati** (910-998/1504-1590 A.D.).

(h) **Abu Bakr Bin Muhammad Brusi Gujrati** (d. 915/1509A.D.).

(i) **Uthman Bin Isha Sindih** (d.1008/1600 A.D.).

(j) **Ali Muttaki Jonpuri** (885-975/1481-1568 A.D).

(k) **Tahir Pattani Gujrati** (914-986/1508-1578 A.D.).

(l) **Kazi Abdullah Bin Idris Sindih** (d.955/1548 A.D.).

(m) **Ramatullah Bin Abdullah Sindih** (d.993-1585 A.D.).

(n) **Shaikh Hamid Bin Abdullah Sindih**.

(o) **Shaikh Abdul Wahhab Bin waliullah Burhanpuri** (943-1001/1536-92 A.D.).

(p) **Shah Mohammad Bin Fazlullah Gujrati** (d. 1005/ 1596 A.D.) etc.

The south Indian Ahle Hadeeth Movement was run by the above mentioned Muhaddith near about 200 years (780-980/1378-1572 A.D.). [106]

4.4. AHLE HADEETH MOVEMENT IN NORTH-EAST INDIA.

Muslim traders and merchants came here long before the Muslim conquest and settled in coastal areas of Delhi. In India, Sindh was conquered in 712 A.D. by Mahmod Ghaznabi who came here in 1001 A.D. But the ruler of Ghazana Muizuddin Muhammad bin Sham known as Sultan Muhammad Ghauri (d.602/1206 A.D.) was the first Muslim ruler of Northern India (Delhi to Bangladesh with all North east states), he builed his capital in Delhi. Who also promoted a favourable atmosphere for educationin in this region. He was found of the company of the learned men and scholars. He founded madrasas at Ajmer for the spread of Islamic learning. His famous successor Qutb ud- Din Aibak (1206-1210), the founder of slave dynasty in India, was himself a scholar of Arabic and Persian learning and sciences. He founded many madrasas and mosques where both regious and modern learning were taught. N.N.Lawwrites that there were hundreds of mosques which like the Churches of Medieval Europe were centre of both religion and learning. Among his successors, Sultan Iltutmish (1211-36) spared no pains to spread education and his court was a

106 2. Dr.M.A Al-Galib, his Ph.D. thesis 'Ahle Hadeeth Movement: Its Origin and Development; with special reference to the south Asian region.' Of Rajshahi University, Bangladesh in 1992.P.225-229.

meeting place of scholars and intellectuals. Amir Khusrau and Fakhar ul-Mulk Uthmani were attached to his court. Iltutmish founded a madrasa at Delhi.

The five Centre for Ahle Hadeeth Movement as –(A) **Multan**: under the leader ship of Bahauddin Zakaria (578-666/ 1183-1268 A.D.),(B) **Delhi**: under the leader ship of Nizamuddin Awlia (634-725/ 1236-1325 A.D.),(C) **Bangladesh Sonargaon:** under the leader ship of sharfuddin Abu Tauyama (d. 700/1300 A.D.),(D) **Bihar**: under the leader ship of Sharfuddin Ahmmad bin Yahyah Moniri (661-782/1265-1380 A.D.),(E) **Kashmir:** under the leader ship of Ameer Kabir Ali bin Shihab Hamdani (714-786/1314-84 A.D.), other centre for Ahle hadeeth movement as **Malbar**: the capital Mandu at the time of Sultan Mahmod Khilzi (840-874/1436-69 A.D.), **Sindh**: under the Iranian Muhaddith Makhdom Abdul Aziz Abhari (d. 928/1522 A.D.), **Jhansy:** under the Bagdadian muhaddith Sayed Muhammad Ibrahim, **Agra:** In Agra there are three centre viz. Madrassa Rafiuddin Safari, Madrassa Hazi Ibrahim Muhaddith Akbarabadi, Madrassa Sayed Shah Mir, **Lakhnaw**: Madanian Muhaddith Shaikh Riauddin, etc.

The north east Indian Ahle hadeeth, the followers of purest Sunnah, would never make any compromise with Bid'at (innovation) in any circumstances. They do never give any indulgence to Bid'at in the name of formalities or customs of the country or Bid'at-i-Hasanah (good innovation) or on the pretext of Hikmah (Trick). The most respected person to them is he, who plays an uncompromising rile against all kinds of shirk and Bid'at. Direcly or indirectly and continues to serve for Tawheed and Sunnah even if at the cost of their lives. As a revolutionary ideal and as a complete code of life, the Indian Ahle hadeeth consider Islam as the solution of everything for all ages. They also consider Taqleed-i-Shakhsi as must to be shunned. They like say this, that Taqleed-i-shakshi is the greatest obstracle for religious and social progress of the Muslim. Because through it we follow blindly the thoughts of a particular man only, the possibility of making errors in it is very certain. We lose the self confidence that a better thought on that matter might have been in the thoughts of others or even within my self. As a direct effect of Taqleed one may follow a wrong ruling issued by a person throughout his life. Though it was most essential to leave that for a Muslim to seek salvation and to follow the Quran and Saheeh Hadeeth impartially for his personal interest of this life and the life hereafter. It is necessary to say that this is the basic demand of Ahle hadeeth movement through all ages.

In the above short account, the identity of Indian Ahle hadeeth and the characteristic features of this movement have been discussed in brief. Through this it has been clearly proved that all Muslims of the world are not Ahle Hadeeth. As because the others follow only those hadeeth, which are in favour of the Mazhabs of their Imams or Ulama they followed. But the Ahle Hadeeth follows only the saheeh hadeeth impartially. From the above discussion it is also proved that the basic difference between Ahle Hadeeth movement and other Islamic movement is Taqleed-i-shakshi i.e. following a person blindly, May this Taqleed be of a Mazhab in religious perspective or be of a non-Islamic ismin wordly perspective in the name of progress. Except the submission to the role of Wahi in all the religious or worldly metters. Taqleed of any sort is to be rejected. Therefore, only the person who submits to the decision of the Quran and saheeh hadeeth with unbiased mind leaving aside all kind of Mazhabi narrowness and Taqleedi bigotry is named Ahle hadeeth. But it is sorrowful to say that many people today hasitate to do acquainted themselves by this honoured title used by the venerable Sahabis and Muhaddithin.

Many people consider Ahle hadeeth movement as a competitive group against Taqleedi Mazhabs like Hanafi, shafe'ii and others or as a group in general like them. But actually those are only the followers of a particular scholar or a particular school accepted by a particular scholar. On the other hand, those who impartially follow the Quran and saheeh hadeeth breaking all the bondage of Mazhab and Taqleed, can only be Ahle hadeeth. Because the term of Ahle hadeeth, that is the follower of the hadeeth, does not mean the follower of a person. Therefore, as the Prophet (PBUH) is the Prophet of the whole world, as the Wahi (revelation) sent down to Him is for the welfare of whole of the mankind, so also Ahle hadeeth movement, based on the last Wahi is also devoted to the welfare of all the human being irrespective of race and religion.

At last we wish to put our humble submission that,have any oneever seen the likeness in Ahle hadeeth which they have seen among others being divided with separate names after making separate Imam, Mazhab, Fiqh and Tareeqah? Therefore, as the honoured Sahabis, Imams and Muhadditheen can never be identified within a group following blindly a person, similarly the Ahle hadeeth, named by their name accordingly and their followers devoutly cannot be identified as a particular group in the usual sense of them. Though as a possessor of unique characteristics and open

heartedness, the Ahle hadeeth is certainly a separate entity of a Jama'at. For the like characteristics the Jama'at of the honoured sahabis has also been called as Ahle hadeeth.

Some prominent hadeeth narrators:

Darr al-Sahabah fi Bayan Mwadi ' wafayat al Sahaba, compossed by Hassan Sighani, whom he has known as author of the Mashriq al-Anwar. It is a small treatise and deals with the places in which about eight hundred companions of the Prophet died. The names are arranged alphabetically.

Kitab Asma Rijal Mishkat al- Masbih, by Abdul Haqq Haqqi of Delhi. It deals with all the guarentors of the hadeeth contained in the Mishkat. The author begins with comparatively long accounts of the four rightly directed Caliphs and then, after the accounts of the members of the Prophets family,

4.5. BIOGRAPHICAL SKETCHES OF SOME PROMINENT LEADER OF SADIQPUR FAMILY TO THE MOVEMENT

The contribution of the members of the Sadiqpur family to the growth and development of the Wahabi or the Ahle Hadeeth Movement are substantial and of considerable significance. The names of Wilayat Ali, Enayat Ali, Ahmadullah, to mention only the most prominent ones, are well known in the connection. At the same time many other member of the family also rendered services to the Movement which, even if less known and less spectacular, was none the less motivated by the same selfless zeal and sincerity. Their periods of time varied as also the extent and nature of their contribution. Brief biographical sketches of some of these persons, based on the Tazkria-i-Sadqa, are given below.

Elahi Bux was the son of Shaikh Hedayat Ali of village Mehadawan (near Maner). He was born in A.H.1201 (1786A.D.). He was married to Bibi Latifan, the daughter of Shah Muiz of Nanmohia, Patna City. Through the efforts of his maternal uncle, Abdul Ali, he got a high post in the employment of the Nawab of Murshidabad, but later resigned his job and return to his home. For his services he was granted two very

large Mauzas (villages), viz...Bhuye and Bijay Gopalpur. He invited Syed Ahmad to his house and got his sons 'intiated', but did not take Bai'at himself for some reasons.

Subsequently, he took Bai'at on Wilayat Ali's hands. He also got his widowed daughter (wife of Qamruddin, who died on the frontier) Jamilat-un-Nisa, remarried to Wilayat Ali. He sent three of his sons, Fayyaz Ali, Yahya Ali and Akbar Ali with Syed Ahmad at the time of his departure. The other two, Ahmadullah and Waliullah, stayed back at Patna. Elahi Bux was described by Tayler, the Commissioner of Patna in 1857, as the leader of the Wahabis in Patna. He died at the ripe age of 74 in A.H. 1275 (1859 A.D.) and was buried in the cemetery attached to the Nonmohia mosque.

He was an important personality of the town and was a noted philanthropist and patron of books. He inherited a valuable collection of books in which he himself made important additions. The library was inherited by his eldest son, Ahmadullah, but was partly confiscated and partly got dispersed at the time of his arrest. Elahi Bux was a famous physician but did not practice as a professional; rather he distributed free medicine. He was also well versed in military training.

Ahmadullah was the eldest son of Elahi Bux and was born in A.H.1223 (1808 A.D.). He had his early education from Wilayat Ali and other members of the family. He was married to one of the daughter of Muhammad Hasain. He had six sons and two daughters from the first marriage. Later, he married against and had a son from the second wife. His eldest son, Hakim Abdul Hamid, was on the most famous physicians of India of his time. Like his father, Abdullah too, was an important luminary of the social and official circle of the city. In reply to a query from the a government of India, relating to the list of Oriental works printed in Patna and the literary taste of the populace, the collector, A. Little dale wrote that he had met Mualvi Ahmadullah 'one of the most learned native gentlemen in the city' whom he considered a good authority on the subject and according to his opinion the Collector understood that the "taste of literature had rather decreased than otherwise". He was on term of friendship with local government officials as well as the prominent men of the city. He served in various public bodies and acted for some time as a Deputy Collector and member of the board of Assessors for Income Tax. He was also appointed a member of the Patna Committee of public instruction. In 1857 he was arrested by Tayler along with Shah Muhammad Husain, and Waizul haq of Gurhatta, Patna City, on suspicion of being

one of the leaders of the Wahhabi and plotting against the Government. He was subsequently released after an internment of three months. This episode along with his eventual arrest and trial in 1865 has already been described.

Fayyaz Ali was the second son of Elahi Bux and was born in A.H. 1233(1818 A.D.). He too, married one of the daughters of Shah Muhammad Husain. He had his early education from Wilayat Ali and took Bai'at from him and also accompanied him on the first journey to the Frontier and participated in the various engagements there. He returned with him in 1847 and against accompanied him on the second journey. After Wilayat Ali's death he was recalled to Patna by Farhat Husain. For some time he helped him in the organization work in Bihar. He was temperamentally quiet and retiring. He seldom did public preaching. That was usually done by his younger brother, Yahya Ali. After the death of Farhat Husain he once again went to the N.W. Frontier and stayed there till his death. His death issues less.

Yahiya Ali was the youngest son of Elahi Bux, younger to Fayyaz Ali by 10 years. He was of medium height, fair complexion and fat build. He had a small beard and his face bore a few pox marks. He was married to Hamida, daughter of Shah Muhammad Husain. He took Bai'at from Wilayat Ali and was one of his Khalifas. He accompanied Wilayat Ali to the Frontier on both the journeys and returned to Patna after the former's death in 1852. He was a valiant fighter and many stories of his courage in the face great danger are narrated in the Tazkira-i-Sadiqa.

It was during the twelve years (1852-63) of his stay in Patna that Yahya Ali played the most important role of his life. He took charge of the Central organization at Patna after the death of Shah Muhammad Husain. On each Friday he used to go to Nonmohia,(where Muhammad Husain lived) a short distance away from Sadiqpur, where he led the congregational prayers, met the disciples and discussed various matter, returning late at night to Sadiqpur. On Tuesday he delivered lectures in the house of Wilayat Ali. He also gave lessons in theology and other subjects to new recruits coming from distant place. During the period was the guiding head of the highly secret and complex organization at Patna for supply of men and material to the Frontier. His correspondence during the period was carried on, for obvious security reasons, under the assumed name of Mohiuddin. He had five sons and a daughter from his first wife and one son from the second.

They copy of the Tazkira-i-Sadqa which I have used contains a copy of a letter, dated Sunday 21, Jamadil 1866, which Yahiya Ali write to his wife on hearing the news of the demolition of the Sadiqpur hoses. The letter, the only one of its kind now left, if of considerable human value and importance. After the usual salutations and reference to previous letter, Yahiya Ali wrote, an important matter to write about in that I learnt from the letter of Muhammad Husain, (May he live long), about the demolition of both the houses. My heart was grieved and I was deeply shocked (to hear it) because these were our ancestral houses and the more so because recitation of God's name and performances of his commandments were so often done there (as such) true Momins loved them as their kith and kin. The letter then mentions a dream in which Yahiya Ali saw a vision of the Prophet who consoled him that God tests the allegiance and faith of his true believers and those who come out successful in the test are graced with eternal bliss, that just as the mosque of Aqsa was temporarily destroyed by the enemies of God, but was ultimately rebuilt and its destroyers vanquished, so shall the destroyers of their house come to grief and the house shall be rebuilt once again.

Waliullah was the second son of Elahi Bux. He, however, could not render much service to the Movement like his three brothers as he became mentally deranged at an early age. He died at the age of fifty.

Fatah Ali like Elahi Bux, whose contemporary he was, Fatah Ali, too was blessed with a number of sons who achieved high distinction in the history of the Movement. He was the son of waris Ali and a descendent, from the maternal side, of the famous saint of Bihar, Hazarat Ahmad Chirmpohs. He was also connected with the illustrious saintly family of Hazrat Sharfuddin, the well-known 14th Century saint of Bihar. There was considerable vogue of initiation and discipleship in his house, on the usual pattern of the Khanqahs but on the occasion of Syed Ahmad's arrival at Patna he invited him to his house and took Bai'at along with his three sons. This was done largely through the persuasion of his eldest son, Wilayat Ali. He also expressed a desire to accompany Syed Ahmad on the journey to the frontier but was persuaded to stay back on account of his advanced age. He died shortly after the battle of Balakote (1831 A.D)

The first wife, a daughter of Sheikh Hedayat Ali of Mehdawan, died issueless soon after the marriage. He had six sons from his second wife, the daughter of Rafiuddin

Husain Khan, a wealthy nobleman of Moghulpura, Patna City. Of his six sons, two died young. The lives of the first two. Wilayat Ali and Enayat Ali have already been discussed. Talib Ali went to the frontier and died there fighting. Farhat Husain remarried at Patna in charge of the home centre.

Talib Ali was the younger brother of Wilayat Ali. He took Bai'at on Syed Ahmad's hands and accompanied him to the Frontier where, after participating in some of the earlier engagement, he died of pleurisy in Chinglai.

Farhat Husain was born in A.H. 1226(1811A.D.). He was a man of small height, fair complexion and thin build. He had a small beard, close-knitted eyebrows and a red mole on his forehead between the two eyebrows. He was married to the daughter of Shah Muhammad Husain. His son, Abdul Rahim, the author of Tazkira-i-Sadqa, was born out of his first marriage. Later, he married twice. He died in 1274 A.H. (1857-58) at the age of 48.

He held charge of the organization at home and acted as the Khalifa of Wilayat Ali during his various absence of from Patna. Daily meeting were held in his house where lectures were delivered on different subjects of a religious and social nature. Women also attended such meetings. They were lectured separately by him and sometime by his wife. The house also served as a Madrasa where a large number of students took their courses in different subjects. Many of the classes were taken by Yahiya Ali also. The boarding and loading expenses of thee students were met out of the common fund.

On the eve of the Patna Rising, Pir Ali and other leaders of the Rising approached Farhat Husain, the leader of the Wahabis, to join hands with them. The reasons why he did not do so as also the general attitude of the Wahabis to the Movement of 1857-58 have already been examined.

Abdullah was the son of Wilayat Ali, born from his second wife, Muradun Nesa. He was born in Hyderabad in A.H.1246 (1830-31A.D.). He accompanied his father during his various journeys to the Frontier and took part in the different engagements there. After his return to Patna in 1847, he devoted himself to his studies. During that time he was married to the daughter of Farhat Husain.

After the death of his father he did not pull on well with his uncle, Enayat Ali, and returned to Patna. He stayed with Farhat Husain for the next five years and assisted him in the organizational work. On the death of Farhat Husain he set out on a journey for pilgrimage along with his two sons and two brothers. From Hejaz he returned to Afghanistan and then proceeded to swat to meet Syed Akbar shah, the old patron and host of the Wahabis on the Frontier. He was elected as the leader of the Wahabi colony there. The Ambeyla Campaign was fought under his leadership. He died in A.H. 1320(1902 A.D.) and was succeeded by his brother, Abdul Karim. He was noted for his expert knowledge of fort construction, gunmanship and riding.

Abdul Rahim was the son of Farhat Husain and was born on the 14 shabaan, A.H. 1252 (1836A.D.). He had his early education from the various elders of the family, such as Fayyaz Ali, Abdul Hamid, etc. after the death of his father and departure of Abdullah to Frontier the weight of the organizational work at home fell, jointly, on yahya Ali's and his shoulders. Along with the former he was tried in the Ambala Case and was imprisoned for life. After serving 18 years of his term his sentence was reprieved in 1883 and he returned to Patna only to find the ancestral house demolished beyond recognition and the members of the family scattered and dispersed. Even the family graveyard which had been in use for the past fourteen generation was not spared. Political surveillance over his activities continued even after his release and he had to report fortnightly to the Police.

He found the life, both among his own relations as well as in the city, changed beyond recognition and the members of the family scattered and dispersed. Even the family graveyard which had been in use for the past fourteen generations was not spared. Political surveillance over his activities continued even after his release and he had to report fortnightly to the police.

He found the life, both among his own relations as well as in the city, changed beyond recognition during the past 20 years of his internment. He felt himself alone and unhappy in this new world which had become, to him, if anything a little mover irreligious and immoral. He felt lonely and unhappy in the changed environment. He therefore, sought Government's permission to go to Hajj which was granted to him after considerable difficulties. Police surveillance on him continued right up to

Bombay and Hedjaz, where he was asked to report to the British Consul. He performed another Hajj subsequently in A.H.1310.

After his return from the Andaman's he resumed the broken thread of his domestic life. He had several issues during this time and performed the marriages of several of his children. It was also during this period that he prepared the biographical account of the members of his family which is better known as Tazkira-i-Sadqa and which is the most important printed sources on the history of the Movement. He died at the ripe old age of 92 in 1923.

Baqar Ali was the first cousin of Wilayat Ali, being the son of Basharat Ali, the brother of Fatah Ali. His father died when he was young and he was brought up by his uncle. During the early years of Syed Ahmad's stay in the Frontier, Baqar Ali was in charge of the work of the distribution of rations. He assisted Muhammad Wali Phulti in the general work of procurement, storage and distribution of provision. He had the distinction of being the first to lay down his life in the cause which he had taken up. He fell fighting in the battle of Akora on the 30th December, 1826. He was only 19 years of age at the time.

Qamruddin Husain was the son of Ruknuddin Husain and the grandson of Rafiuddin Husain Khan of Mughalpura, of Pana City. He was married to the sister of Ahmadullah. Having accompanied Syed Ahmad to the Frontier he was deputed with Mazhar Ali when the latter was appointed Qazi of Peshawar. He too fell a victim with Mazhar Ali to the coup of Sultan Muhammad. His widow was remarried to Wilayat Ali.

Abdul Ali was the son of Iradutuallah of Sadiqpur. He held the post of a judge in Patna during the administration of Nawab Mujaffar jang of Bengal. He was the man of saintly habits and charitable disposition. He was given many rewards and the robe of honour by the Nawab but he distributed them all the poor and needy. He met his own expenses by copying and selling copies of the Quran. He also took Bai'at on the hands of Syed Ahmad when he visited Patna. He is mentioned as one of the addresses in Syed Ahmad's letter to the Sadiqpur leaders. He died at an advanced age of nearly 100 years in A.H. 1245(1829-30 A.D.).

Mazhar Ali, although not belonging to the Sadiqpur family, was one of the local leaders of the Movement and a brief account of his early life will not be out of place here. He had taken Bai'at on Syed Ahmad hands, probably, before the latter's arrival in Patna. During his stay in Patna Syed Ahmad is said to have stayed for some time with Mazhar Ali.

MazharAli was a zealous and intrepid follower of the Movement. He was once prosecuted for having destroyed a Tazia being taken out in procession. On being released on bail he fled to Gorakhpur. Latter when he met Syed Ahmad, the latter reprimanded him for having put his security holder in a wrong position by fleeing away and directed him to go back. He obeyed the instruction, but the case was dropped soon after he arrived.

He accompanied Syed Ahmad to the Frontier when he taken part in the various engagements. He was especially cited by Shah Ismail for his bravery in the battle of Mardan. When Peshawar was occupied in 1830 and restored to its defeated chief, sultan Muhammad, Syed Ahmad left Mazhar Ali as his representative there. He was also appointed as Qazi and Censor of Public Morals. Both these post were of key importance under the roughly improvised system of Government established by the Wahabis and his appointment bears testimony to his piety and learning as well as the trust and confidence reposed in him by Syed Ahmad. During his stay in Peshawar he sensed the perfidious design of Sultan Muhammad and the impending treacherous coup. He wrote a full account of the state of affairs to Shah Ismail. The latter in the course of a long letter replied to the Muhammad which was conveyed to him by Mazhar Ali. He could have come out of Pashawar well in time to save his life but he stayed on to get a fuller idea of the ominous development and report them to his chief until it was too late. He was murdered in cold blood during the treacherous coup Sultan Muhammad.[107]

[107] Dr.Qiyamuddin Ahmad, the article BIOGRAPHICAL SKETCHES OF SOME IMPORTANT MEMBERS OF THE SADIQPUR FAMILY published in research journal 'The Simple Truth', edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.2.Issue no.7, october.2008. P.80--84.

4.6. TOWERING FIGURE OF THE MOVEMENT: MAULANA ABUL KALAM AZAD

"In the galaxy of the patriots of India's freedom struggle, Maulana Abul Kalam Azad occupies a distinctive position. He was a savant statesman and the tallest among the nationalist Muslim who fought for a united India. Along with Jawaharlal Nehru and Sardar Patel, Maulana Azad comprised the famous trio that carried out the negotiation to usher in freedom and laid the foundation of a secular society in India.

Maulana Azad was born on 11 November, 1888 in an orthodox family of Maulana Khairuddin and to his Arab wife, Aliyah, as one their five children, Ghulam Muhiyuddin Ahmad, who came to be known later as Abul Kalam Azad, had combined in him scholarly pursuits, study independence of character and a distinct mental bent towards unwieldiness.

Maulana Azad took pride in tracing his birth from an ancestor who earned a name for himself during the reign of Emperor Akbar. One of his ancestors, Maulana Jamaluddin was a contemporary of Akbar the great." I am the ninth of tenth in paternal descent from Sheikh Jamaluddin, Azad said to Mahadeo Desai, one of his earlier biographers,….I can say that there wasn't one of my ancestors, but was noted for his learning and Sufism.

Maulana Manawaruddin, father of Azad's grandmother, got frustrated at the conditions prevailing in the country during 1855. He decided to migrate to Hedjaz. On his way to Bombay, he passed through Bhopal, Sikander Begum, the roller of Bhopal, was so impressed by his sermons that she prevailed upon him to stay on there. During the revolt of 1857 he made his way into Bombay and died there during 1858-59. Azad's father Maulana Khairuddin, who had accompanied Maulana Manawaruddin to Bombay, however, continued his education in India and hence was able to derive the maximum benefit from the teachings of the scholars at Makkah and Madinah.

Azad's parents exercised considerable influence in the formation of his character and personality. Maulana Khairuddin was a learned scholar and master of theology. He was the only Indian Muslim scholar of the time to have been selected to teach the tenets of Islam in the holiest Muslim seminary of the world. His mother too belonged to a family of scholars of Makkah.

Azad was only thirteen when his father got him married to Zulaikha Begum, the daughter of Aftabuddin Ahmad, an admirer of Maulana Khairuddin. According to his sister Fatima Begum, Azad kept crying at the time of his marriage, why am I being to the women's apartment. Zulaikha Begum also had a good schooling in Urdu and Persian and knew elementary Arabic. She was an accomplished lady, well versed in household affairs and was of a very hospitable nature. She took good care of Maulana Azad evinced keen interest in his books and writing.

Maulana Khairuddin remained in Hedjaz for about 20 years before he paid his first returned visit to India in 1887. After that he continued traveling between India and Hedjaz till 1897 when he was persuaded by his disciples and followers to come back to India and accept to be the Imam of Calcutta, the then capital of British India Empire. In Makkah, Azad and his brother, Abu Nasr, studied together and before they left in 1897, they had completed their study of the Quran and had learnt the fundamentals of Arabic, Urdu and Persian from the prominent scholars of the day.

On his return to Calcutta, Azad's education was continued with help of the local teachers. He was given rigorous training in all fields of Islamic knowledge by tutors chosen and closely supervised by his father- thus enabling him to complete Darsi-Nazamiah when he was only fifteen years old, taking only one—third of the normal time for completing this course. By 1905, when he was only seventeen years old, he had proficiency in Islamic learning that he was recognized as a trained theologian among the Muslim scholastic circles.

Immense in the closed world of learning, Abad longed for an escape from the unusually rigorous scholastic and to become a free man. He could not get peace by just reading Islamic history and theology and preaching it to faithful. During this period he also got an exposure to the writings of Sir Side Ahmad Khan, who patronized the Oligarch school which was known for its pro—colonial modernism which Abad later sought to contest from a nationalist angle.

Maulana Khairuddin, scholar as he was and known for his learning and piety had great aspiration for his son. Young Azad was provided classical education in theology, jurisprudence and philosophy within the confines of the orthodox Muslim faith. Azad also had opportunity to visit the famous Al-Azhar University in Cairo during this period. However, Azad was determined to charter out his own course in

learning. He realized that his traditional education needed to be backed up by modern learning which in turn, necessitated the knowledge of English. He acquired it by way of extensive reading. Maulana Azad adopted the Maslak of AHLE-HADEETH and was a stout preacher of the same.

Azad started writing poems and literary and political article for Urdu Newspapers and journals at a very early age. At the age of twelve, he become a publisher and issued in 1900, a poetic journal called Nairange-Alam which continued for eight months. At sixteen he started editing his own paper, Lisan al sidq which aimed at promoting social reform, development of Urdu and Cultivation of literary taste. His association with Maulana Shibli, a renowned scholar, in 1904, widened his social and literary inters. He cultivated his natural talent for writing at home itself. The influence of Shibli and Syed Ahmad Khan's writings acted as a further stimulant which found its concrete expression in the unending flow of literary output that India was to see in the years to come.

He was not a conformist writer; Azad refused to be tied to inherited beliefs and declined to succeed his father as a religious preceptor. He becomes a questioner of things taken as established by others. All these things made him so popular at a very early age that people meeting him for the first time were shocked at his tender age and had to be reassured that they were meeting the real Maulana Azad. This was mainly due to the fact that Azad had acquired fame through his journalistic writings and had impressed people as much by his lofty and inspiring message as by his interpretation of Islam.

The first major turning point for Azad come after the partition of Bengal, when he rejected the mainstream of the Muslim middle class, which wanted partition and considered the colonial government as its benefactor, Repudiating it, he associated himself with the anti British Movement.

In 1908, after his father's death, his visits to France and some Islamic countries, Iraq, Syria, Egypt, and Turkey had a profound and decisive influence on Azad's political thinking. While abroad, he met a number of groups, the young Turks, the Arab Nationalist, and the prominent leaders of the pan-Islamic Movement who wanted to throw away the yoke of imperialism to free the Arab countries.

He was influenced by the writing of jamaluddin Afgani (1837-97) a pan- Islamist modern reformer who regarded European countries as enemies of Islam. He also met the Iranian revolutionaries fighting against the Qajar autocracy and the followers of Sheikh Muhammad Abduhu and Sayed Pasha and supporters of Mustafa Kamal Pasha. He was apprised of the programmers of the young Turks. These Indian, Arab, Turkish, Irani and Afghani revolutionaries vividly demonstrated their anti-imperial attitude, to Azad. They lamented over Indian indifference to their struggle for freedom. All these experiences also motivated him in plunging into the political arena. He found a new world astir with ideas of liberty, progress and revolutionary Islam. He notices that the Muslim world was facing various kinds of threats. Italy had conquered the provision of Tripoli in 1911. The Balkan states were determined to dismember Turkey. Morocco had yielded to French yoke and Russia, threatened Iran. Turkey was encircled by Russia, England and France. These sevenths deeply affected Azad.

In India too, the Muslim community was going through a serious ideological crisis at the turn of the century. Earlier, during the last quarter of the 19th century. Sir Syed Ahmad Khan tried to persuade the Muslim elite that its political future laid in adopting a liberal outlook at the same time as it adopted a cooperative attitude toward British Imperialism in the subcontinent. However, this call for an alliance with imperialism was totally unacceptable to large sections of Muslim Community in India, Particularly among the elite and the popular classes. Young Maulana Azad, in common with leaders like Muhammad Ali, Shaukat Ali, Wazir Hasan and others, represented those, within the Muslim Community who challenged this concept of Islamic modernism in alliance with Imperialism, propounded by Sir Syed. These leaders looked upon Great Britain as an alien power bent upon humiliating Islam in Asia at the same time as it sought to undermine the spiritual and secular status of Islam within the Indian sub-continent.

It was at this juncture that Azad launched his Urdu Weekly Al-Hilal on 1st June, 1912 when he was only 24. He believed that only by educating the ‘Ulama’ the learned in Law and in Theology, there would emerge a nucleus of dedicated and idealistic elite which can act as a lever for the moral and intellectual regeneration of the Muslim Community. With the launching of Al-Hilal, Azad shot into the National Movement. He gave fearless and powerful expression to his nationalist ideas through the journal. The basic intent of Al-Hilal was to launch a vigorous attack not only not only on the

colonial distortions of our history but more on the pro-colonial modernism of the Aligarh school, which had poisoned the minds of the modernist Muslim intelligentsia. Al-Hilal held out of the message of nationalism to the Muslim elite as well as the popular classes and urged them to join other communities in the struggle for the liberation of the country.

Al-Hilal becomes immensely popular among the Muslim intelligentsia within a short period. Its circulation had reached 290000 by 1914, when the Government confiscated the Al-Hilal Press after two years of continuous publication. Azad took the view that by their crafty policy of divided and rule, the British had made Hindus and Muslims antagonistic to each other. Azad suggested to his people that the right course for both the communities was to fight the British to prevent them from bringing ruination to their country. Al-Hilal was also critical of the Muslim League, its aristocratic leadership and its style of functioning. The journal inspired the educated Muslim to awaken to a new political sense.

It is significant that all these moves and various political activities of Azad were initiated before the emergence of Gandhiji on the political horizon. Advent of Gandhiji into the National Movement and Azad's meeting with him had crucial bearing on the future course of the movement. Azad met Gandhiji on 18 January, 1920 at the presence of Lokmanya Tilak and Ali brothers.

Before his meeting with Gandhiji, he defined collective identity of the Muslim Community in term of Islam and defined and visualized a safe and legitimate place for the Muslim within the sub-continent. In Gandhiji he found institutional support for his political stand. The khilafat movement. And later the non-cooperation Movement. Was to provide a broader platform and offer more serious challenges to Azad's budding political career.

Yet another turning point in Azad's political career was marked by the Non-Cooperation Movement launched under the leadership of Gandhiji. It was during the Non-cooperation Movement that he began to think of Hindus and Muslims of forming nation. Until this time Azad was a member of both Congress and the session of 1921, denounced the civil Disobedience Movement, Azad along with several other prominent Muslim leaders, left the league for good.

He exhorted the Muslim masses to join the freedom struggle by giving a religious justification for the Movement. For the Hindus working for independence might be a patriotic gesture. But for the Muslims it is a religious duty. In 1920s, Azad was, to a large extent, responsible in sanctifying the Hindu-Muslim partnership and in drawing more and more Muslims to the folds of the Congress, thus enhancing the momentum of the freedom movement.

In 1923, at its Delhi session, he was elected President of the Indian National Congress at the age 35, becoming the youngest Congress President to date. He was an ardent protagonist of Hindu-Muslim unity. On his election, he said:

"If an angel was to descent from the high heavens and proclaim from the heights of the Qutab Minar. Discarded Hindu-Muslim Unity and within 24 hours, Swaraj yours" I will refuse swaraj is delayed it will affect only India. While the end of our unity will be the loss of our entire human world.

At a time when many Indian Muslims led by the Muslim league were crying for partition. Azad stood up in defense of the unity of the sub-continent. When the Congress launched the Stayagraha Movement in 1930. Azad was arrested. He was a party to every direct action launched by the Congress during the course of the freedom struggle and spent 11 years of his life in British jails. He accepted the most challenging assignment of his life when he took over the presidency of the Indian National Congress at its Ramgarh session in 1940.

Shortly before Azad presided over the Ramgarh Session of the Congress in 1940. Nehru said of him:

"…….he is not the type of man who likes the rough and tumble of politics. He is very sensitive and rather avoids crowds and publicity. He lacks a certain vital energy. In a wider world he is rather out of place as he thinks or political lines and hardly at all on social or economics lines…… In the Muslim world of India he is tremendously very advance. Probably he is the ablest among the Muslim divines. Most of them are afraid of him because he can floor them in any argument. His knowledge even of the scriptures and traditions is very great."

Maulana Azad's tenure as Congress president was longest in its pre-independence history. He presided over the Congress during the most crucial phase of the struggle.

It was under his president ship that All India Congress Committee passed the famous quit India Resolution and gave the call of "Do or Die." The Movement was ruthlessly suppressed by the British Government and Maulana Azad, Along with the rest of the Congress leaders, was arrested and put behind the bars.

On his release in 1945, he was entrusted with the most delicate task of negotiating with the British and Muslim league for transfer of power to Indians. He negotiated with Lord Wavell, the victory of India. Later, at shimla. He led the Congress delegation in talk with the Cabinet Mission headed by Sir Pathwick Lawrance, the Secretary of the state for India. He wanted to have a dialogue with Mohammad Ali Jinnah who brushed him away and refused to talk to one he considered as the Congress Show boy."

However, he pulled through these turbulent times. He had to face the might of the apologists of the British Raj as well as the proponents of the vivisection of the sub-continent. He did it with equanimity and stoicism and without losing poise or dignity. Maulana Azad carried the Congress with him through these historic six years with matchless grace and distinction. He also consistently tried to heal the rift-between the Congress and the League.

Maulana was an intellectual par excellence and a political giant. Above all he was an uncompromising patriot. Though he had to suffer incarceration and British Jails, his spirit remained unbowed. He had moved from jail to jail from Alipur in Calcutta to Naini in Allahabad, Meerut, Gonda, Moradabad, Ahmad Nagar and Delhi. But the sensitivity of his intellect remained intact. He did most of his writings during those jail days.

Azad lost his wife Zulekha Begum. When he was detained in the Ahmad Nagar fort in the wake of the Quit India Movement.

When partition came about, Maulana Azad and his nationalist Muslim followers were heartbroken. Azad's dream of a United India was shattered and he was a broken man. But he kept a brave face and in his loyalty to his political colleagues, he never lamented in public. However, he took pride in identifying himself as an Indian as well as a Muslim. For him there was no dichotomy between the two. When the Pakistan Resolution was passed at Lahore under the leadership of Jinnah, Azad said: "Iam part

of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure of Indian is incomplete. I am an essential element which has gone to build India. I can never surrender this claim."

Indeed he was an indispensable part of this noble edifice, namely India. When the Muslims of India were deeply worried about their future within the country after the partition of the sub-continent, Maulana Azad, in his characteristic statesman-like manner, reached out to them and helped in infusing confidence and faith in being India's. Reminding his co-religionists of the disastrous role played by fanatic leaders who propounded the two nation theory and thus betrayed the cause of composite nationalism, he urged them to address themselves anew to the task of creating for the Islamic world a 'place of dignity' in the new order of things. In an inspiring address to the Muslims in 1948 he said:

"I am not asking you to seek certificates of loyalty out of the fear of the ruling power or to live as camp followers, as you did during the days of foreign domination. Let me remind you that some of the bright signs and symbols that you discern today in India, as a heritage of the past, were contributed by our own forefathers. Don't forget them. Don't forsake them. Live like their worthy inheritors. Realize that if you yourself are not willing to run away no power on earth could make you do so."

Maulana Azad held a position unique in several ways. He was emotionally and intellectually close to both—Mahatma Gandhi and Nehru. He was closely associated with crucial decision making since the twenties. With the dawn of freedom in 1947, his was a natural choice to be in the cabinet. He was the Minister of Education during 1947-52 and Minister of Education, and Natural Resources and Scientific Research from 1952-58. His influence on the process of policy making was immense. He was Nehru's comrade-in-arms during the days of the freedom movement and was one of his closest confidante and adviser in the Cabinet.

Maulana Azad was a great educationist too. His standing as an outstanding scholar of Oriental learning was demonstrated in molding the educational system of the country in the immediate post-independence years. It was he who established the University Grant Commission, and launched the Indian council for Cultural Relations (ICCR) which has now come up to play a significant role in the academic growth of the country. The three Akademies-Sahitya Academy, Lalit kala Academy and Sangeet

Natak Academy—to promote art, music and culture were his ideas. He assisted Pandit Nehru in setting up the Indian Council of Scientific and industrial Research (CSIR) and many a chain of Science Laboratories in India.

As the Minister of Education he insisted that both the Union and the states must share responsibility in promotion of education. He appointed the University Education Commission in 1948 and Secondary Education in 1952. Between 1947 and 1958, on his initiative the budgetary allocation for Education was raised fifteen fold.

A leader is defined as a person who knows the way, who shows the way and who goes the way. Azad was one of those who goes the way carrying his people with him, and thus obtained a legendary fame in his lifetime itself—a feat earned by only a few statesmen. At a time when it was in the understanding of most Muslims of India that it is an offence against to be both a nationalist and a Muslim, Maulana Azad showed us how one could be both at one and the same time. His greatest contribution perhaps lies in the fact that he was chief instrumental in converting a passive and sometimes collaborationist section of the Indian society to become a very active and vocal opponent of the British Raj.

Any realist assessment of Maulana Azad's contribution to modern India will not be complete unless we look into the manner in which he reached out to his co-religionist during the freedom movement and after the advent of freedom, and persuaded them to play a constructive role in shaping the destiny of the newly liberated state. It is here that the relevance of his religious philosophy, his standing as an inspiring writer and scholar and the philosophical basis of his nationalist outlook come.

Azad's writings reflect a synthesis of his political nationalist philosophy and his religious philosophy based on secularism. Though they are saturated with a religious fervor it is easy to discern the secular message from between the lines. He wanted discern the secular message from between the lines. He wanted to act as scholar dissemination ideas through the instrumentality of his writings, among the Muslim religious teachers whom he regarded as natural leaders. He thought that it was the educated class that ought to be educated first so that they could influence the behavior of the general public.

Azad took to poetry writing at the age of ten and when he was only sixteen, he started editing his own paper. Azad's mind was intensely imaginative and highly romantic. He was endowed with tremendous intellectual and mental capacities. Josh Malihabadi the noted Urdu poet and writer once told Azad: "You actually belong to our tribe. Your uniform is still lying with us. Why did you put on the livery of politics? Despite the underlying truth of Josh's remark, the contribution of Azad to literature and learning is of no mean significance. It was through his writings that he reached out to the masses.

Among his writings, Tarjuman-ul-Quran published in 1931, occupies the pride of pace. It was essentially a commentary on the sacred text of Islam, which he used to demonstrate the moral legitimacy of India as a homeland for the Muslim community in sub-continent. He desired to co-ordinate the teachings of Islam with the principles of human welfare and for this it was necessary to cleanse the Islamic principle of the myths and superstitions which had crept into them. Tarjuman-ul-Quran turned out to be a highly successful commentary as it reflected Azad's amazingly vast store of knowledge, his clarity of mind, his phenomenal memory and his extra-ordinary power of expression and communication, commenting on the fundamental unity of all religions. Azad wrote in Tarjaman-ul-Quran:

The fundamental concept of all religions is belief in the existence of God. All the religions each the same truth and the worship of God are ingrained in human nature. Thus differences in religion are created (only) by three factors, dispute over the attributes of God, differences in modes of worship, and differences are created by time circumstances, by environment. None doubts the existence of God.

Discussing the unity of religions and oneness of God, he said:

"The tragedy is that the world worships words and not meanings and even though all are seeking and worshipping but they quarrel with one another and differ on mere names. Once the veil of names is lifted and the real meaning being the same is brought out all quarrels would cease."

Next to Tarjuman-ul-Quran, Tazkirah is the most important book written by Azad. It represents the first chapter of his autobiography, though he stopped proceeding further in autobiography lines after writing about his great ancestors. However, it contains

revelations about Azad's life, more about his turbulent youth, presented in romantic style. Tazkira was the first book of Azad to be published. It also discusses religion, philosophy, logic, history, Sheikh Wasti, Imam Ibn Taimiyya-two great Islamic scholars, the life of the Prophets and various other topics. Azad wrote his essay on SARMAD when he was twenty-three. His essay was hailed as a masterpiece. Some scholars have traced in this essay the genesis and growth of Azad's religious thought and political life. With his wide learning and penetrating insights, V.N. Dutta gives altogether a different perspective by arguing that Azad saw in his essay on Sarmad a lucid mirror of his own life and experiences.[1] Ghubar-e-Khatir_is Azad's last book before he wrote his autobiography India Wins Freedom. After writing it, the pre-occupation with politics gave him no time for writing. It is a collection of letters, written as pastime, when he was detained in the Ahmad Nagarh Fort, to Nawab Salar Jung Habibur Rahman Khan Sherwani a renowned theologian with the Nizam Government at Hyderabad, which were never posted. These letters convey, in balanced and dignified manner, the essence of Azad's mature experience. Besides revealing various things about him, implicitly or explicitly, it also describes how prisoners spent their days in Ahmednagar jail. He also attacked religious superstitions and rituals and the conflicts between the creeds. There is no better or more reliable source for any biographer of Azad than Ghubare-Khatir. It carries details Azad's personal bio-data, his family history, his education, his psychological make-ups and the motivations that shaped his character.

Commenting on orthodox religious judges, Azad said. "During the 1300 years after the advent of Islam the pen of the religious judges has been like a naked sword. Thousands of persons have been killed because of their pronouncements. At any given point in the history of Islam, there are countless examples to show that whenever a ruler indulged in blood-shed, both the pen of religious judges and the sword of military commander served him most loyally……."

Azad was essentially a writer whose love for the past of Islam was stamped with a healthy passion and romance. His thoughts transcended the limits of time. He mastered the good of the past and gave a message for the future. He passed through stages of immense intellectual struggle, through stages of intense dogmatism, then skepticism followed by denial and repudiation and then a real rapprochement. He says:

“There is no positive conviction of my heart which was not pricked by all the thorns of doubt and there is no belief of my soul which has not passed through all the test of unbelief and denial.

The search for the essential forms is the basic vision of Azad. According to him the unity of religion is the great truth which forms the primary basic of the Quranic call. Everything else that the Quran present rests on It.” he complains that “no other truth of the Quran has been kept so deliberately out of sight than this.” He believed that the aim of every religion was to gather those who stood divided. In his own words:

“The unity of man is the primary aim of religion. The message that every Prophet delivered was that mankind were in reality one people and the one community, and there was but one God for all of them……..But curiously the followers of each religion disregarded the message, so much so, that every country, every community and every race resolved itself in to separate entity and raised groupies to the position of religion……”

His book and writings are fairly large in number. These include:

1. Elam-e-Hague, 2. Musalman Aurat, 3. Taza Mazamine-Maulana Abul Kalam Azad, 4. Masal-ai-Khalafat Aur Jaziratul Arab, 5. Qaulle-Faisal, 6. Khutbate Azad, 7. Taqreer, 8. Navadire-e-Abul Kalam, 9.Tarjaman-ul-Quran, 10. Tazkira, 11. Azad ki Kahini, 12. India Wins Freedom, 13. Ghubare-Khatir, 14. Karwane-Khayal, 15. Naqshe Azad, 16.Makatibe-e-Abul Kalam, 17. Faisla-e-Maqaddama-e-Jama Masjid, Calcutta, 18. Malir Kotla Ka Niza, 19. Sarmad Shaheed, 20. National Tahrik (MS), 21. Al Beruni Aur Junghrafiae Aalam (MS) and 22. Mutafarriq Khutut (MS).

Maulana Azad was a patriot, a leader, a philosopher-statesman and a great scholar. By a profound learning and “luminous intelligence” he did a real good job for Islam, by clearing it of the dust of prejudice and bigotry which had gathered up on it during the eleven hundred years of its history in India. He was a rightful inheritor of all the thought movements of the past. In the unfolding of his intellectual life and in the evolution of his thought, we find staged the whole history of Islamic thought. He was one of the very few acquainted with the philosophies of India and had deep insight into the various religions of the world and could isolate the real and essential from the spurious.

Reminding of Azad's unique intellectual achievement, pandit Nehru said…… "He was great in many ways. He combined in himself the greatness of the past with the greatness of the present. He always reminded me of the great men of several hundred years ago about whom I have read in history, the great men of the Renaissance or in a later period the encyclopedias that preceded the French Revolution, men of intellect and men of action. He remembered also of what might be called the great quality of olden days—the graciousness which we sadly seek in the world today…..It was the strange and unique of the good quality of the past, the graciousness, the deep learning and toleration and the urges of today which made Maulana Azad what he was."

C. Rajagopalachari regarded Azad as "one who represents the keen understanding and synthetic ideology of the great Akbar." Rajagopalachari had all praise for Azad's liberal outlook.

The other philosopher'—statesman and a contemporary of Maulana Azad, Dr. Radha Krishnan had these to say about him:

"The Maulana Azad stood for what may be called the emancipation of the mind free from superstitions, obscurantism and fanaticism. This mind should be free from narrow prejudices of race or language, province or dialect, religion or cast. It is only then that it is a civilized mind. He worked for the ideals of national unity, probity in administration and economic progress. In a philosophical vein, the Maulana points out that "To find out the meaning of life and existence in the purpose of the philosophical quest, we may not succeed in finding it out but the pursuit of the quest is its own reward." Those who follow the path never tire because it is both the way and the destination."

His devotion to Indian National Movements was the result of the new religious awakening. It was out of his deep understanding of the fundamentals of Islamic thought that he was able to question Pakistan's religious basis itself. Azad write in India Wins Freedom:

"It is one of the greatest frauds on the people to suggest that religious affinity can unite areas which are geographically, economically, linguistically and culturally different."

The birth of Bangladesh in 1971 perhaps confirmed Azads' reasoning.

On February, 1958 the Nation mourned the death of this distinguished scholar and philosopher statesman who had the courage of conviction to preach unity of mankind, at a time when religion was used by fanatic elements to separate man from man and ideals of nationalism were used to separate nations from nations. Announcing his death in the Parliament, Jawaharlal Nehru said:

"We mourn today the passing of a great man, a man of luminous intelligence and mighty intellect with an amazing capacity to pierce through a problem to its core. The word "luminous" is perhaps the best word I can use about his mind. When we part with such a companion, friend, colleague, comrade, leader and teacher, there is inevitably a tremendous void created in our life and activities."

Perhaps the nation today could look for inspiration to the social ideals which Maulana Abul Kalam Azad propounded as an enduring basis of sanity in relations between classes and Communities which still carry over the prejudices of the past.[108]

4.7. ORGANIZING PERIOD

Indian Ahle Hadeeth:

In India according to 18th --19th century Shah Waliullah (1703-62) and his learned family, Shah Ismail Shahid (1779-1831), Miah Nazir Hussain Dehlavi (1805-1902), and Nawab Siddik Hassan Khan Bhopali (1832-90) were tried hard to established the Prophetic (S.A.W.) tradition, and they had written many famous books on Islamic theology and go back to the Quran and the traditions (Hadeeth), not out of veneration for the past, it is called the Ahle Hadeeth Movement. They fight against Taqlid and so call traditional social custom and protect the Islamic shariah. Especially Miah Nazir Hussain Dehlavi (1805-1902) was a very brilliant scholar.

[108] Mr.Subhash C. kashyab, the article MAULANA ABUL KALAM AZAD (A Great Son of India) published in research journal 'The Simple Truth', edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.2.Issue no.7, october.2008. P.120--129.

Jamiate Ahle Hadeeth, Hind:

In 1970 an annual conference was held, in that conference the name of this organization changed into the name of Markazi Jamiate Ahle Hadeeth, Hind. At present the central office of Jamiat situated in 4116 Urdu Bazar, New Delhi.

SOME IMPORTANT QUESTIONS REGARDING MOVEMENT AND THEIR ANSWERS AS FOLLOWS:

Q.NO.1: ***What are the arguments for calling Ahle Hadeeh movement instead of calling it Islamic Movement?***

Ans. Islamic movement is a term of wide meaning. All Muslims of Shiaites, Sunnites, Partnerists (Mushrik), and innovators (Bidatis) and Muslims of the different opinions and ways can join any group in the name of Islamic movement. But Ahle Hadeeth Movement is a term having a special meaning where only the Muslim who follow the real Tawheed (unity of Allah) leaving aside shirk and Bidat can take part. **Secondly,** there is no scope for any Muslim who is the follower of Rai, (the man made theory), to participate in the Ahle Hadeeth Movement. Only those persons who unconditionally follow the Holy Quran and Saheeh Hadeeth would participate in the Ahle hadeeth Movement. Islam can only be found in the Holy Quran and Saheeh Hadeeth and nowhere else.

Q.NO.2: Unlike the Majority Muslims, isn't the Movement in the name of Ahle Hadeeth an effort to make a crack in greater Muslim Unity?

Ans. There is slogan for unity in the country. But there is nothing such greater Muslim unity in reality. The reason behind it is that, those who advocate the unity could not place any acceptable basis for this greater unity. As a result, in the name of Islamic movement and in the name various Mazhabs and Tareeqas, innumerable Islamic parties have been formed in the country. Besides, there are countless number of parties and groups in the name of politics yet. These are not called cracks by anybody. But these are rather praised in the name of particular and multiparty democracy. Ahle Hadeeth Movement has cordially invited the Muslims of all the groups and factions to be united with only one objective of unconditionally accepting the decision of the Holy Quran and Saheeh Hadeeth. So, Ahle Hadeeth Movement may be called the only platform for greater unity of the Muslims where a formula has been explicitly placed for Muslim unity acceptable to all.

Second thing is that, the number is not a measuring rod of truth. The Holy Quran has forbidden the Muslims to become worshippers of number (Anam 6/116). Rather be it small or great in number, they have remained always uncompromising in following the Truth under all circumstances. The Muslims believe in the Holy Quran and Saheeh Hadeeth as the only measuring rod of infallible truth.

The Ahle Hadeeth Movement wants to materialize only that belief. The majority portion of the people throughout of the ages, have rejected the invitations to the Truth (Haq), and also they will do the same today. So in fear of condemnation of the majority, will be merged in to the processions of the falsehood ones? Therefore, while considering the greater unity for a greater issue, should remember the instruction of the Holy Quran to be united in jam at with the followers of truth. (Surah Tawbah 9/ 119).

Q.NO.3: Is It Possible to Achieve Political Power Through Ahle Hadeeth Movement in India? If not, then how building the life on the basis of the holy Quran and Saheeh Hadeeth, as claimed by the Ahle Hadeeth will be materialized?

Ans. To bestow the political power on any depends entirely on the will of almighty Allah. Before the emergence of different Mazhabs, in the whole Muslim areas of the world and even up to 375 A.H. In the then Islamic capital of India at Mansura in Sind, the Ahle Hadeeth was on the political power. During the 8th and 9th century hijra, the Ahle Hadeeth ruled over Gujarat and the Deccan in India. Who can assure that Allah will not bestow upon them such power once again? This to remember that it is incumbent on us to invite all to the path of Deen (Religion) Islam and to try our best to make it victorious everywhere. In fact, if the Da'wat is accepted. Allah in exchange may place, in any way, His Deen to the power of administration.

Q.NO.4: Implementation of Islam is not possible without the state power. So the Prophet (PBUH) Migrated to Madina and established Islamic state at first. Then He established Islam.

Ans: This talk is not realistic. Islam is a natural religion for mankind. It is not conational with state power ever. Though undoubtedly a helpful agent. In all circumstances Muslim will try their level best for it.

Secondly: How far it is realistic to think that without political power, it is quite impossible to build up life according to the holy Quran and Saheeh Hadeeth? Political power is, of

course, necessary for enforcing certain basic clauses of criminal and economic laws like that of blood for blood, cutting hands of a thief, to punish for unlawful sex, and to stop all kinds of monetary transactions with interest by the order of the Government. Any Muslim ruler is bound to do all these acts. He will be held responsible to Allah for not observing these laws. The general Muslims and Islamic organization will go on with their efforts to rectify the rolling authorities and they themselves will try their level best to lead their lives according to the holy Quran and Sahel Hades. After building opinion of the people in favour of this law, they will try to enforce Islamic laws through stand mechanism. It has to be remembered always that Islam is the universal religion. It Islamic state or not, either majority or minority, Muslims under all circumstances, will have to lead their lives according to the instructions of Islam. For this reason, it is not a compulsory pre-condition to establish Islamic states everywhere and it is not always possible. Allah did never give responsibility to anybody beyond his capabilities (Baqara 2/286). Moreover, Allah does not like anyone who is highly ambitious and creator of indiscipline (qasas 28/83).

Thirdly, in the conventional democratic politics, people are the source of sovereign power. On the other hand Allah is the source of sovereign power in Islamic politics. The decisions of majority at the parliament are final in democratic politics. On the other hand in Islamic politics, the laws of Wahi (revelations) are considered final. This is a matter of regret that those who are engaged in politics even in the name of Islamic movement are also believers of the democratic politics i.e. the decision by the majority is final, which is laid down by the British government. For that reason they declare with loud voice that, it is natural to recognize administration of the country according to the Mazhab in which supporters are large in number. Right or wrong is not a matter, only majority is sufficient. But we observed staring with amazement that in Pakisthan a Sunni majority country created in name of Islam, the first Governor General Muhammad Ali Jinnah and the Prime Minister Liaqat Ali Khan was Shia'aites and the law Minister Zafrullah Khan was non- Muslim qadiani. The will of Allah was materialized in this way.

The workers of Ahle Hadeeth movement consider two things as their responsibility. First, to forward a plea before almighty Allah on the day Resurrection, by observing fundamental responsibility of inviting people to the path Allah. Second, to prepare profits for Allah against impertinent slaves that they may not be able to place before Allah any excuse that they have not been invited to. And two things they totally leave to Allah alone. If He wishes, he will materialize it earlier or if He prefers, may do it later. One of these is to

receive Hidayat (righteous path) of the people. The second one is the establishment of his Deen on the position of authority in the world. To earn those two things, we consider that one should always try to make necessary reforms of Aqidah and Amal (faith and practice) of the people by following the political philosophy of Islam of social revolution. Because, the Prophets have given more importance on the change of society than on the change of Government. We also want o follow the way of the Prophet.

Q.NO.5: According to Ahle Hadeeh what are the basic principles of making law for the country?

Ans: (1) To accept almighty Allah as the source of sovereign power. (2) To accept the laws of almighty Allah as the standard of infallible truth (3) to consider the holy Quran and Saheeh Hadeeth as the basis of makin law. (4) To make Ijtihad on matters which are not apparent according to the holy Quran, Saheeh Hadeeth and Ijma-i-Sahaba. (5) To solve the problems appeared following the Maslak (route) of Muhaddithin.

Q.NO.6: What are the working systems of Ahle Hadeeth Movement?

Ans: The working systems of Ahle Hadeeth movement are two: (1) to give Dawat to the path of Allah. (2) To fight against those who oppose to Allah. This Jihad will be through sacrificing the properties, time, labour, speaking, and writing and organizational efforts i.e. through all out legal methods. In a Dawat and Jihad (invitation and fight).

Q.NO. 7: What type of society desires Ahle hadeeth movement?

Ans. Ahle hadeeth movement desires such as Islamic society where there would not be any foreign Ism in the name of progress nor would be any Mazhabi narrowness in the name of Islam.

My Allah give strength of building lives in the light of holy Quran and Saheeh Hadeeth to all Muslims. Ameen!

Indian ahle hadeeth at a glance:

1. Population about one core
2. Mainly Ahle Hadeeth dominated states as follows:

West Bengal, Bihar, Uttar Pradesh, Orishya, Hariyana, Kashmir, Rajasthan, Kerala, Karnataka, Tamilnadu and Assam etc.

Jamiatul ittehadil islami karela (Established in 1922 A.D.)

Now a day's the coastal area of Malwar in Kerala, (South India), the Ahle Hadeeth Movement is strongly established. Since 1922 A.D there organizing revolution has been going on under the leadership of Sayed Sanaullah Maqda Saqafa (1846-1912 A.D.).

Other famous pioneers of these movements Abdul Qadir Waqqami (1873-1932), Allama Gang Ahmad Jaliati (d. 1919), Shaikh Ganjee Bakar Masliyer, Shaikh Abdur Rahman Hidrus, Shaikh Mohammad Maheen Hamdani (d. 1922), Maulavi Abdul Karim, Maulavi Mohi uddin, Maulavi Abdur Rahman, N.M. Maulavi, Maulavi Abdus Salam, Maulavi A.K Abdul Latif and Maulavi Sayed Abdul Wahhab Bukhari.

By the effort of above mentioned generous person of Ahle Hadeeth Movement in 1922 an organization was established in Kerala at frist. The main aim and object of this organization was mutual benevolence and brotherhood and to solved the various Islamic problems according to the role of Holy Quran and Saheeh Hadeeth.

Jamiyatul ulama (Karela): Established 1931 A.D.

In real sense oppose all kinds of badati activity (anti shariah) and to execute the law of Quran and Hadeeth there formed an organization in the name of Jamiyatul Ulama in Karela in the year 1931 A.D. They published a Bolletin name as al 'Murshid'. Through this bulletin they become able to diminish all kinds of anti shariah practices.

Nadwatul mozahideen (Kerala): Established 1950 A.D.

In the year 1950 A.D under the leadership of Maulana Mohi uddin Al-Katib (d.1971) formed an Ahle Hadeeth organization named as Nadwatul Muzahideen in Kerala. Maulana Mohi uddin as president and Mawlana Abdus Salam was selected as secretary of this organization.

After the establishedment of this organization they wanted to unite the youths, students and women's separately engaged them in their respective field. As a result in the year 1967(A.D) Ittehadul Subbanil Mozahideen, in 1971 Harkatul Talabatil Mujahedeen and in the year of 1987 Harkatun Nesail Muslimat was formed.