

CHAPTER - 3

In Political Arena

KHILAFAT MOVEMENT & ALLAMA SHABBIR AHMED UTHMANI

Allama Shabbir Ahmed Uthmani was not only a great Muhaddith but also a famous politician. He served in Deoband, Dabhil, worked for Khilafat Movement, took an active part in the formation of Jamiyat-e-Ulema-e-Hind, associated with the Muslim League, formed Jamiyat-e-Ulama-e-Islam and became the Shaikhul Islam of Pakistan.

During the first few years of the second decade of the 20th century, Turkey had to fight wars against Itali first, and later with the Balkan powers. The Balkan war deeply moved the Indian Muslims. "In 1911-12 A.D the Balkan war ensued and as a result of which the tides of hatred to British among Muslims rose the newer heights." ¹. The Ulamas of Deoband were in the forefront.

BACKGROUND OF THE KHILAFAT MOVEMENT

Till 1857, the Indian Muslim has recognised the Mughal Emperor

¹ Muslims and Freedom Struggle by the Prof. Shah Mohammad, Published By All India Milli Council P.18

as Imam i.e. both political and religious head. After the deposition of the Mughal Emperor and the growing pressure of Russia upon the Uthmani Empire, the British decided to support Turkey and emerged as the champions of the Muslims. They therefore, encouraged the growth of Pan-Islamic Movement which implied accepting the Sultan of Turkey as the Caliph of all the Muslims.

When the safety and welfare of the Turkey were threatened by the British during the First World War, Indian Muslims reacted sharply. Anti-British and Anti-imperialist sentiments grew rapidly among the Muslims. The Muslims of India decided to force Britain to change her Turkish Policy.

Beginning of Khilafat Movement:-

A Khilafat committee was formed under the leadership of Maulana Abul Kalam Azad, Hakim Ajmal Khan, Maulana Muhammad Ali and Maulana Sawkat Ali, Allama Shabbir Ahmed Uthmani and others. At this juncture, Mohandas Karamchand Gandhi, a young Barrister, who has just landed Indian subcontinent with his experience of a period of incessant struggle in South Africa against Imperialism. The Khilafat leaders saw in

the personality of M.K.Gandhi, the potentiality of Hindu-Muslim unity in near future and expressed their desires to utilize his personality as an emblem of Hindu Muslim Unity. M.K.Gandhi gladly accepted the opportunity and promised to help the Muslims over the Khilafat issue. The Khilafat agitation was to him an opportunity of uniting Hindus and Muslims as would not arise in a hundred years.

Hilal-E-Ahmar & Allama Shabbir Ahmed Uthmani:-

Hilal-E-Ahmar (Red crescent) is the name of Turks Society. The main object of the society was to help the ill as well as injured person in the war like the Red Cross society. The Muslim of India became very sentimental. With a view to helping the Turks, in November 1912 A.D (Zilhajj 1330 A.H) the classes of Darul Uloom, Deoband were suspended. All the teachers and students toured the country for the collection of money to helps the Turks. Allama Shabbir Ahmed Uthmani visited various part of the country. In the words of professor Anawarul Hasan Shairkuty:-

» علامہ عثمانی بھی بھر حال اسی دارالعلوم کے ہونہارا اور قابل فرزند تھے وہ کیسے خاموش رہ سکتے تھے۔ چنانچہ آپ نے بھی اس سلسلہ میں کوششیں کیں ہیں اور آپ نے جس علاقے میں دو مہو کیا وہ کا ندرہلم اور مظفرنگر کے دوسرے حصے معلوم ہوتے ہیں۔ محرم ۱۳۳۱ھ کے ضمیمہ القاسم میں ہلال احمر کے نام سے چند کے کی فہرستیں شائع ہوئی ہیں۔

(Allama Uthmani is also an able personality of Darul Uloom, how could he keep himself silent? He tried his best in this matter and toured Kandla & Muzaffarnagar. In the month of Muharram 1331 A.H. a list of doners & and the amount of donation is printed in the additional chapter of Al-Quasim in favour of Hilal-E-Ahmar.)¹

» اسی القاسم کے ضمیمہ سے معلوم ہوتا ہے کہ علامہ کی معرفت کا ندرہلم سے ایک رقم تین سو پندرہ روپیہ کی موصول ہوئی ہے۔ جو ذی الحجہ ۱۳۳۵ھ مطابق ۱۸ نومبر ۱۹۱۲ء کو آپ کے نام سے اس فنڈ میں داخل ہوئی۔ دوسری رقم ۱۴ ذی الحجہ ۱۳۳۵ھ مطابق ۲۹ نومبر ۱۹۱۲ء کو مبلغ دو سو آٹھ روپیہ کی آپ کی نام سے درج ہے۔ تیسری رقم ۲۹ نومبر ۱۹۱۲ء کو درج ہے جو آپ کی معرفت جمع ہوئی جو دوسو کی رقم ہے۔

¹ Al-quasim (Urdu) May, 1913 A D

In the printed list, we find that Allama Shabbir Ahmed Uthmani collected a big amount. Then he visited Buland town for collection. According to an another list of Hilal-E-Ahmar Allama Shabbir Ahmed Uthmani collected Rs 2558.00. Moreover, a meeting was held in Darul Uloom, Allama Uthmani addressed in the meeting and collected a big amount for Hilal-E-Ahmar.

» میظان لوگوں کے مواعظ اور اس جماعت کے مساعی جلیلہ سے
ایک بڑی مقدار جس کا تخمینہ تین لاکھ روپیہ سے کم نہیں کیا جاتا مقامی انجمنوں
اور اخبارات کے ذریعے سے بھیجا گیا ہے۔ اس کے علاوہ راکین دارالعلوم کی
معرفت بھی پچھتر ہزار سے زیادہ جمع ہو چکا ہے اور یہ روپیہ عموماً نیشنل
بینک کے توسط سے پرینٹڈنٹ عدلال احمر قسطنطنیہ کے نام سے پہنچا رہا ہے؟

When the mission of Hilal-E-Ahmar started for Turkey, the Muslim all over the country warmly greeted it at every station. Maulana Shibli Nomani also organized for special greeting. Reaching Istanbul, the mission was received by Basim Omar Pasha and other officials of Hilal-E-Ahmar. The Mission worked day & night at different places of Turkey and

after serving the wounded and injured persons for six months returned to India on 4th July, 1913 A.D.

After the first World War in 1918, the Muslims were more embittered because the peace proposals had falsified the assurance given to them about Turkey and the Khilafat. They were also worried about the Holy places in HiJaz which it seem to them, would go under the control of non-Muslims. Alarmed at this dark situation, they started organising the Khilafat Movement with it's branches throughout India.

Formation of Jamiyat – Ulama- e – Hind

The Khilafat question brought the Ulama of all shades of opinion on a common platform and for the first time they felt the need of organizing themselves in order to give lead to the Muslims in religious and political matters, they formed Jamiyat Ulama-e-Hind. The Congress had full sympathy with the Muslims and after the Jallianwala Bagh Tragedy (1921 A.D), it planned to lunch mass movement, a common people of action was decided upon a non-violent non co-operation became the joint programme. The Jamiyat Ulama-e-Hind issued a Fatwa duly signed by 925 eminent Muslim persons and sanctioned the

programme of non-violent non co-operation. Many of the Ulama as well as common Muslims were lodged in jail. The feeling was so strong that a large number of Muslims took to 'Hizrat (migration) and suffered undesirable miseries.

Maulana Mahmudul Hasan (d. 1920 A.D.) was released from Malta Jail. He was brought to Bombay in the month of June, 1920 and was advised by the Indian British Government not to take part in politics and was persuade to avoid the Khilafatists in Bombay, the H.Q. of Khilafat Movement. But he rejected such official proposal. The Khilafat Committee accorded him a warm reception, presented an address and award the title of "Shaikhul Hind" (*شيخ الهند*) in recognition, appreciation of his services to the cause of Freedom.

M.K.Gandhi came down from Ahmadabad to Bombay, met with Shaikhul Hind and briefed about the political situation of India. Maulana Abdul Bari of Farangi Mahal (Lucknow) was in Bombay to receive him, explained the Joint Khalifat - Congress programme to which he gave support. After a few days he issued his "Fatwa" giving religious sanction to the Non-violent Non Co-operation Movement.

HISTORICAL FATWA OF ALLAMA SHABBIR AHMED UTHMANI

Shaikhul Hind, Maulana Mahmudul Hasan took his step in Darul-Uloom, Deoband in 26th Ramjan, 1338 AH (June, 1920 AD). By his name, a Fatwa was published, supporting the non-violent non co-operation movement when he was asked regarding the validity of the Fatwa from various corners. Saikhul Hind entrusted three of his disciplines namely Maulana Hussain Ahmad Madani, Maulana Kafayat-Ullah and Maulana Shabbir Ahmed Uthmani with the task of preparing the Fatwa with reasons of validity. Three of them submitted their papers and in reply he said:

”چنانچہ تینوں حضرات نے قلمبند فرمایا اور حضرت نے تینوں کے جوابات بلا غلطہ فرمائے حضرت مولانا شبیر احمد صاحب کے جواب کے بارے میں فرمایا جواب تو ماشاء اللہ سب ہی بہتر اور جامع ہیں لیکن بھائی میں اگر لکھتا تو وہ اس کے قریب ہو جاؤ شبیر لکھا ہے“

It is cleared from the above remark that the Fatwa issued by the name of Shaikhul hind was prepared by Maulana Shabbir Ahmed Uthmani. This Fatwa made silent all the Muslim opponets including the critics of Aligarh Muslim University.

REACTION OF FATWA:

After the circulation of the historic Fatwa, all the students of Calcutta Alia Madrasah came out in support of Non Co-operation Movement. A decision was made to form another independent prestigious Madrasah. As a result, a Madrasah was opened in the Na-Khuda Mosque of Calcutta¹. Besides, there was a country wide turmoil to break all ties with the Britishers and the fever of liberty mounted its peak. In this regard Allama Shabbir Ahmed Uthmani said in his comments :-

"The Khilafat Movement created such an upheaval that it is difficult to find its peer in history, The slogan of Khilafat and Non-Cooperation was echoed from every nook and corner of the country. It may be said that such chiverty and excitement was not witnessed by the Sky of this land after 1857 revolution."

1. Risalah Darul Uloom, May 1956, p.8.

The Khilafat conference asked Muslims not to join public celebrations of Allied victory and held out threats of boycott and Non co-operation if the British did not do justice towards Turkey. Maulana Abul Kalam Azad, Maulana Akram Khan and Fazlul Hoque, prime minister of Bengal toured Bengal supporting the cause of Khilafat as well as Hindu-Muslim unity.

The Ulamas of Darul Uloom, Deoband nad Nadwatul Ulama Lucknow travelled supporting the cause of Khilafat in northern India. Shaikhul Hind visited almost all the famous cities of India in the last few months of his life with his broken health.

Allama Shabbir Ahmed Uthmani remained with him as his right hand in all the meetings. He addressed too and interpreted the lectures of Shaikhul Hind.

Maulana Sayed Ahmed Akborabadi (Principal, Calcutta Alia and Proffesor as well as Dean of Theology Department, Aligarh Muslim University) wrote his view in "Burhan" january, 1950 as follows:

” حضرت شیخ الہند رحمۃ اللہ علیہ کے مالٹا سے آنے کے بعد آپ (مولانا عثمانی) نے ۱۹۱۹ء کے آخر اور ۱۹۲۰ء کے شروع میں سہارنپور، غازی پور، لکھنؤ، بنارس، کانپور، علیگڑھ اور دہلی کے بڑے بڑے اجتماعات میں حضرت شیخ الہند کے ترجمان کی حیثیت سے جو بلند پایہ تقریریں کیں انہوں نے ملک کے گوشے گوشے میں مولانا عثمانی کی عظمت و برتری کا سکھ بٹھا دیا۔“^۱

(After his (Shaikhul Hind Maulana Mahmudul Husan) return from Malta, he (Maulana Uthmani) addressed in the large gathering of Sharanpur, Gazipur, Lucknow, Banarash, Kanpur, Aligarh and Delhi. From the last part of 1919 to the first of 1920 AD. an interpreter of Shaikhul Hind which elevated the excellency and greatness of Maulana Uthmani throughout the every nook and corner of the country.)

Shaikhul Hind appealed the Muslim to follow the lead of the Khalifat Congress leaders and work for the success of the Non –

Co-operation Movement. He did it inspite of his serious illness and against the wishes of his well wishers. He died in 1920 in Delhi and was burried in Deoband by the side of Maulana Qasim Nanwatawi.

"Early in 1920 a joint Hindu-Muslim deputation met the viceroy, who frankly asked it (deputation) to give up hope. Another deputation to England followed. But the Prime Minister, Liyod George Curtly told it that Turkey would not be treated differently from the defeated Cristian powers. The terms of the treaty of severes were known in the middle of May 1920. Turkey retained constantinople but was severely reduced in size and population. Very soon there after the Khalifat question also became unimportant. Mustafa Kamal Pasha had come to power in Turkey and in November 1922 the Sultan was stripped off all political power. Kamal Pasha set about modernizing Turkey and setting it up as a secular state. The Khilafat was thus abolished"¹.

1. Freedom struggle by, Bipin Chandra p-14.

FREEDOM MOVEMENT & JAMIYAT ULAMA-E-ISLAM

BIRTH OF FREEDOM MOVEMENT:- The British came in India for business purpose with due permission from Mughal Emperor. Afterwards they fought with Siraj-Ud-Daula (1733-1757), the Nawab of Bangal at Plassey in 1757 and the battle of Buxure, 1764 made the British masters of Bengal, Bihar & Orissa. These two battles laid the foundation of British Epmire in India. Gradually they snatched away the mastery of the whole of India.

Lord Dalhousie (1848-57) annexed the Indian states by the application of the "Doctrine of lapse". He deprived many royal families of their titles and pensions. As a result a large number of princes and land owners who felt aggrieved joined the 'Sepoy Mutiny' of 1857. The mutiny of 1857 was regarded as the 'first war of independence'.

The British plundered the rule of India from the hands of Muslims, so the latter tried their level best to regain the power with this intention, the far sighted Ulamas of India established religious-political institutions in

Deoband, Sharanpur, Muradabad, Naginah (Bijnore) in 1867 after the ten years of unsuccessful uprising of 1857. The guiding spirit of these venture Maulana Mohammed Qasim Natnatawy who has been seen already in the better field of Shamati in 1857.

The aims and objectives of Darul `Uloom, Deoband:-

We came to know about the aims and objectives of Darul `Uloom, Deoband from the valuable reply of Saikhul Hind, Maulan Mahmudul Hasan, when he was asked by the administrative authority of Darul `Uloom, Deoband to keep himself away from politics. He ignored the suggestions and said "Did our revered teacher (Qasim Nanatawy) found this Madrasah only for educational purposes? It was founded in my presence and as far as I know, one of its main objectives was to compensate the losses in 1857. Those interested only in education are free to do so as they like. I do not want to be an obstacle in their way, but I stand for these objectives which the founder of the Darul `Uloom had in view for whose achievement he worked hard ¹."

1 The Deoband School and the demand of Pakistan by Ziya- Ul- Hasan Faruqi, p-59.

The role played by Darul 'Uloom, Deoband in religious, social and political life of the Indian Muslims can be interpreted in terms of the Aims and Objectives that lay behind the actions of its founders during the days of the rebellion's. Shamli and Deoband are as a matter of fact the two sites of one and the same picture. The difference lies only in the weapons. Now the sword and spear were replaced by the pen and the tongue. There at Shamli in order to secure political independence and freedom for religion and culture, resort was made to violence, here at Deoband a start was made to achieve the same goal through peaceful means.

CONTRIBUTION OF DARUL ULOOM TO THE FREEDOM STRUGGLE

Hundreds of students who came to Deoband and studied under the care of Maulana Qasim Natnatwy (مولانا قاسم نانوتوی), Maulana Mahmudul Hasan, Maulan Habibur Rahman Uthmani, Maulana Shabbir Ahmed Uthmani and others. After finishing the courses they carried with them a new spirit of struggle and sacrifice.

Saikhul Hind was fully aware of the strategic position of the tribal frontier and knew that the North West Frontier could be roused up easily against the British provided the sturdy people of the area were organised for a common cause. The success of his programme also demanded a well-knit organisation of the Muslims in India. It was a dangerous game and as the Government of India kept a watchful eye in Deoband, the activity was to be carried with caution and in secret.

Saikhul Hind was also convinced of the necessity of bridging the Gulf that existed between and Deoband and had a desire to see 'Ulama' and the western educated Muslim intelligentsia on the same platform. By recognizing the ability of Maulana Abul Kalam Azad and Maulana Muhammad Ali, he showed the willingness of the Deobandi group to accept the lead of non-Deobandi peoples. And, as he was not working only for the freedom of the Muslims but also of the country, he went forward and made a liaison with the Hindu revolutionaries ¹

JAMIYATUL ANSAR AND ALLAMA SHABBIR AHMED UTHMANI:

In 1909 AD Shaikhul Hind, Maulana Mahmudul Hasan organised the 'Jamiyat-ul-Ansar', an association of the old boys of Deoband and

¹ Syaid Muhamad Miya, OP Cit. P 130

deputed Maulana 'Ubaidullah Sindhi' (1872-1944) ¹ one of his most trusted and old students, to carry on its organisational functions. Allama Shabbir Ahmed Uthmani was an active member of Jamiyat-ul-Ansar.

1. Ubaidullah Sindhi was born of a Sikh parentage in a village of Punjab. Whilst yet a boy, he rebelled against his family religion and accepted Islam. According to his own accounts two books, 'Tunfat-ul-Hind', of another Muslim convert, 'Uba-dullah, after whom Sindhi named himself 'Taqwiyat-ul-Iman' of Shah Ismail Sahid, had a revolutionizing influence upon his young mind and encouraged him to renounce Sikhism. He left his home at the age of fifteen, reached Bharchondi (Sindh), got access to a circle of a Sufi, Hafiz Muhammad Siddiq, and became his Murid'. After a short stay with his 'Pir' he proceeded to Bahawalpur where he studied few elementary Arabic books. It was here that he was informed of the Darul Ulloom, Deoband. He at once left Bahawalpur and came to Deoband (1889). At Deoband he remain very close to Shaikhul Hind who acquainted him with the writings of Shah Waliulla and Qasim Nanawtawi. He was also initiated in the politico-religious spirit underlying the Darul-Uloom. After his graduation he went back to Sindh and started his career as a teacher. In 1908 AD he was called back to Deoband and was entrusted with the programmeme of Jam'iyat-Ul-Ansar. He left India in 1915 on a special mission and was forced to lead a life of exile for more than twenty years. During the years of his banishment he lived in Afganistan, U.S.S.R, Geneva, Turkey and Hijaz and studied the situation abroad with an open eye. In the U.S.S.R, he saw a new world emerging from the ruins of Tsardom and in Turkey he found the old order giving place to the new. The Arab revolt of 1916 and the Arab nationalist aspirations afterwards gave a rude shock to his Islamism and when he returned to India in 1939, his approach to Indian politics was nationalist-secularist rather than Islamist. He had left India as firebrand agitator and an organizer of revolutionary activities; he came back as a thinker. During the last phase of his life he attempted to philosophize his nationalism in terms of "a special Muslim social theory derived from Shah Waliullah of Delhi." He was a supporter of the Indian National Congress in so far as it represented the Indian Nationalism but he was very critical of "Gandhism" and lamented the misfortune of India that Gandhiji, besides being a political leader was a religious leader also.

It is strange that the actual programme of the Jamiyat-ul-Ansar is still unknown. Maulana Ubaidullah Sindhi and Maulana Hussain Ahmed Madani (d.1957) who are considered the most authentic reporters about the movement led by Shaikhul Hind, make only casual references to it and do not throw any light on the aims and objectives of this organisation. It seems however, that the idea was to lay the foundation of an organisation composed of the graduates of the Darul Uloom who could be mobilized in the time of need. When Jamiyat-ul-Ansar was formed, at that time Allama Shabbir Ahmed Uthmani was serving at Fathehpur Madrasah of Delhi. In spite of this he was included as an executive member. Sometimes he visited Deoband to attend the meeting of Jamiyat-ul-Ansar. Jamiyat-ul-Ansar played an important role against the British Government of India with the co-operation of the students of Darul

Uloom, Deoband. After the death of Shaikhul Hind, Allama Shabbir

Ahmed Uthmani became the disciple of Hakimul Ummat Maulana Asraf

Ali Thanwai¹. In the political affairs now he followed the footprint of his spiritual leader.

The Role of Jamiyat-ul-Ulama in Freedom Movement: -

The Jamiyat-ul-Ulama-e Hind was founded in the wake of Khilafat Movement in 1919 A.D. This movement was unique in many respects; but it was more unique in that, for the first time, it brought the Ulama of all shades of opinion on common platform and induced them to organise themselves into religious political body to guide the Muslims of India in their religious and political matters. It also made bridge between the Ulama and the Western educated Muslim intelligentsia i.e. Deoband & Aligarh.

1. Born at Thana Bhavan (district Muzaffar Nagar, U.P.), Ashraf Ali was a Faruqi from the side of his father Hajj Abdul Haque and Alavi from that of his mother. He lost his mother at the age of 5 and was brought up by his father who was a man of intelligence and substance, Ashraf Ali was chosen by his father for religious education and was sent him to Madrasah at Merrut to study Persian, Arabic and became Hafiz. Subsequently he was admitted to Darul Uloom, Deoband for theological studies. At the age of 20, he acquired prominence for his intelligence, application, knowledge and eloquence. Ashraf Ali then accompanied his father for Hajj, he performed his second Hajj in 1892. He became disciple of Imdadullah Muhajir Makki of the Naqshbandia order. Ashraf Ali settled at Kanpur and began teaching Madrasah Faiz-e-Aam. His sermons became very popular and brought him wide renown. He spent 14 years in Kanpur. In 1315 A.H, Ashraf Ali returned his place of birth and resided there. He died on July 1343 A.D.

According to Maulana Ashraf Ali Thanwai, the freedom struggle was going on right way under the leadership of Maulana Mahmudul Hasan. Under his leadership, the struggle was in favour of the Muslim and Islam. After his death, (1920), the leadership of the freedom movement went away in the hands of non-Muslims. He thought that the movement under the non-Muslims would never be in favour of Muslim & Islam. So he advised his colleagues and followers not to join in such movement under the leadership of Congress. He opined that, under the British rule minorities (Muslims) were exploited and oppressed. After their departure, it would increase. So he felt the necessity of separate abode for Muslim where they would rule the country according to Qur'an & Sunnah maintaining the religions works freely. So he supported the Muslim League and advised his followers to help Muslim League.

PARTITION OF INDIA

India: - India is multinational, multiracial, multilingual & multi religious sub-continent. The present independent countries like Pakistan and Bangladesh were associated with India before independence (1947).

The country was divided into two sovereign powers as India & Pakistan in 1947.

Background of the partition of India

It is from Muslim, that the British snatched the reign of Indian political power and as such the later always viewed Muslims with suspicion. The zeal of liberty was intense among Muslims and hence the British wanted to curve the political aspiration of the Muslims by hook or by crook. With this end in view measures and let loose a reign of terror among the Muslims. Lord Mackulayus report is still a vivid record of British pathetic attitude towards Muslims. But all this coercible measure, instead of dampening the Muslims spirit aggravated it. One obstacle in the way of squeezing the Muslims political aspiration was the Holy Qur'an & the Hadith, which is a source of constant inspiration for Muslims and inspire the preachers of the Holy Qur'an and the Hadith mainly the Ulema inspired Muslims towards Jihad which is an often repeated them in the Holy text & the Hadith. Thus in 1803 A.D Shah Abdul Aziz (d. 1823) ¹ son of Shah Waliullah issued the historical Fatwa (declaration) which

¹ Shah Abdul Aziz was the eldest son of the famous scholar Waliullah of Delhi. For about 60 years he lectured in favour of seminary Madrasah-I-Rahimiya where students and scholars came from far and near. He is the author of several works, the most well known being Thubai-Asna-I-Ashiana.

identified India as Dar-ul-Harab¹. The disciples of Shah Abdul Aziz united under the leadership of Syeed Ahmed Roy Barlawi and Shah Ismail Sahid who organised a plan the Jihad programme. In 1831, a battle was fought between the Mujahid in 1310 consisted of 900 soldiers and the British consisted of 20000 soldiers and as a result of which Syed Ahmed Roy Barlawi and Shah Ismail Sahid died in the battle of Balakot. But inspite of the Muslim defeat and death of the Muslim leaders, from Balakot, near Peshawar to Bahadurpur in Bengal agitated religious thought was reeling round the obligation of waging.

The aftermath of 1857 was more severe for the Muslims than for the Hindus. About Muslims writes Jawarlal Nehru, "were considered more aggressive and militant, and therefore, the heavy hands of the British fell more on the Muslims than on the Hindus².

1. Dar-ul-Harab -A country where the dominance of non-Muslim prevailed and where the principles and policies differ in a major way with that of Dar-ul-Islam. There is a great relaxation for Muslims regarding thus private as well as public life This organisation and its movement was not stopped It is said that, in later years the so called Secoy Mutiny (1857) and the other freedom movements which continued to fight against the British up to 1947 are considered to be the successful tree of the seed laid by Syed Ahmed Barlawi.

2 Autography of Jawaharlal Nehuru P 458.

Maulana Abul Kalam Azad had himself joined the league, while yet a boy at its first session in 1906. It should be noted that the Muslims were heavily depressed by the British rule in Northern India. Their pride and self respect was further hurtened when the vernacular was substituted for Persian as the court language.

The technique of British rule in India was to encourage the fissiparous tendencies arising from religion and provincialism. The British Government wanted to divide Hindu and Muslim communities for better ruling of the country.

Hence in 1906, some of the high British officials engineered a Muslim deputation to the Vice-Roy, Lord Minto, to promote the cause of Muslim Separatism. Encouraged by the Success of the Muslim deputation Nawab Salimullah Khan of Dacca founded the Muslim League in 1906 A.D. in course of time, a new generation of educated Muslim came to the front and secured control of the Muslim League. Their attitudes towards the congress was friendly which brought them close to it. In 1916 both the Congress and the Muslim League held their respective sessions at Lucknow and bridged the gulf between the two communities. The rising tide of nationalism which carried the Hindu Muslim leaders into the same camp was viewed with anxiety by the die-

hard bureaucracy. Both the Hindu and Muslim leaders fought against the British in the Khilafat issue.

The Nehru Report was published in 1928 A.D creating a lot of controversy over the alleged representation of Muslim. This report demanded " Dominion status" for India. Despite for the brouhaha, the congress accepted the Motilal Nehru Report, as a result, the feelings of Muslims were tremendously hurt. Muhammad Ali. Showkat Ali, Muhammad Ali Jinnah and others began to think to separate out from the Congress. In this way, the Nehru Report proved to be the detrimental to the Hindu-Muslim unity ¹. The Muslim League askance at this report and Mr. Jinnah parted company with the Congress.

According to the Government of India Act 1935, the provincial election was held in 1937. The Muslim League performed badly even in pre-dominantly Muslim dominated provinces. Congress Ministries were formed in seven out of the eleven provinces and coalition Ministries were formed in Sindh & Assam. It was only in Bengal and the Punjab that the

¹ Muslims and the Freedom Struggle by Prof. Shah Mohammad, P 21,22.

Muslim League formed the Government . The Phenomenal success of the congress alarmed Mr. Jinnah. He expected that Congress League coalition Ministries would be formed in all provinces.

But the congress refused to form coalition unless the league merged itself in the Congress party. To this proposal of the Congress, the League refused to agree. Mr. Jinnah openly declared "Muslims can expect neither justice nor fair play under Congress Government". The cunning British ruler was playing various ticks to make disunity between Hindu & Muslim.

There were mass scale resentment on the discriminatory rule of the congress government. It was published in the "Dawn", "Mansur" in the fifty to sixty volumes serially that in the two and half years rule of congress, the Muslims were mercilessly oppressed and humiliated. The anti-Muslim schemes like the Wardha Scheme, Buddha Mandir Scheme, which refused Muslim Interest, religious tenets and glorious Muslim history were vehemently opposed by all Muslim organisations. The organisations had appealed to the Congress Ministries for the withdrawal of such discriminatory schemes, but it proved fruitless.

These developments lead to a feeling among the Muslims about the doubtful intention of the Hindus to control the power and to enjoy the same, which ultimately resulted in grave political crisis. The majority of the Muslims accepted the view and began to rally round the league.

In the central and provincial election of 1945, the Muslim League succeeded greatly. Behind this victory, there is a great contribution of Allama Shabbir Ahmed Uthmani.

Maulana Nasrullah Khan, Editor "The Tasbeeh" claimed about the contribution of Allama Uthmani in the elections as follows: -

اس میں کوئی شبہ نہیں کہ تحریک پاکستان کو مسلمانوں میں مقبول بنانے میں اور بھی کئی عناصر کا فرمائے تھے مگر اس تحریک کو مذہبی تقدس بخشنے والی ذات تنہا مولانا شبیر احمد عثمانی کی تھی۔ اگر وہ بھی ادھر نہ آجاتے تو عام مسلمانوں کو یہ یقین دلانا مشکل تھا کہ یہ تحریک مذہبی درجہ رکھتی ہے۔¹

(Undoubtedly to make the Pakistan Movement acceptable to the common Muslim and to give this movement a religious shape, Allama Shabbir Ahmed Uthmani deserves unparalleled personality. Had he not participated the movement, it would have been very tough to ascertain the belief to the Muslim that the movement was guided by the religious outlook)¹.

THE LAST PHASE OF THE STRUGGLE

In August, 1945 Mr. Churchill fell from power and the Labour Government headed by Mr. Atlee took office. He announced the dispatch of the Cabinet Mission to discuss with Indian leaders as to the best way in which political power could be transferred to the Indian's hand. The Mission held a series of conference with the Congress and the Muslim League delegates. The Cabinet Mission rejected the Muslim claim for a separate constituent Assembly and a separate state, but it tacitly conceded the two nation theory of the by grouping the provinces on communal lines. Apart from maintaining the unity of India the cabinet delegation accepted the principles of the league.

Lord Wavel formed an interim Government with Pandit Nehru as Vice-president (2nd Sept, 1946). Five league nominees entered into the interim Government. The absence of co-operation made the interim Government. bi-partisan rather than a real coalition. Worse still the league refused to join the constituent Assembly and so far as to declare

that it was not a properly constituted body and its proceeding and decisions were invalid and Ultra vires.

The new British Government called at the leaders of three major communities in London to solve the political crisis of India. Pandit Nehru, Mr. Jinnah & Sardar Baldev Singh were the representatives of the communities, who attended the London conference. Mr. Jinnah demanded Pakistan time and again in the discussion and convinced the Government.

In March 1947 Lord Mount Batten, the last Viceroy of India, succeeded Lord Wavell. In his broadcast of 3rd June, 1947, from Delhi Radio Station, he announced Pakistan and declared the British decision to divide India into two parts. In this way Pakistan came into existence.

Meeting of Allama Uthmani and Mr. Jinnah: - The Muslim League High Command met in Delhi on 9th June 1947 and accepted the division of Punjab and Bengal. On the 11th June Allama Shabbir Ahmed Uthmani met Mr. Jinnah and discussed regarding the boundary, basic principles of the constitution. Mr. Jinnah requested him to visit Sylhet and North

Western frontier province and to campaign in favour of Muslim League before the referendum.

Allama Shabbir Ahmed Uthmani visited the frontier province and addressed a series of public meetings in Pashawar, Banu, Khatu, Hajarah etc. The common people were in favour of Congress. But after his tour, the public opinion was changed in favour of Pakistan.

The referendum was continued from 6th July to 17th July 1947. In this referendum 2,89,244 voter casted their votes in favour of Pakistan while 2874 voter casted in favour Congress i.e. India.

Maulana Jafar Ahmed Uthmani visited Selhet and campaign in favour of Muslim League. The referendum was held on 6th and 7th June 1947 and Muslim League defeated Congress over 50,000 votes.

Maulana Jafar Ahmed Uthmani writes:-

”میرے اس کامیابی پر نوا بزارہ لیاقت علی خان کو مبارک باد دعا۔ اللہ
نے جواب دیا کہ ”اس مبارک باد کے آپ زیادہ مستحق ہیں۔“

Flag hoisting of Independent Pakistan:- The flag hoisting of independent Pakistan is a historical event. Who will hoist the honourable flag? Mr. Jinnah selected Allama Shabbir Ahmed Uthmani for this work. Allama Shabbir Ahmed Uthmani recited the following verse before hoisting the flag and hoisted it by the name of Allah. The verse is as follows:-

”قل اللهم ملك الملك تؤتي الملك من تشاء وتنزع الملك ممن
تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك على
كل شئ قدير“

(Say: O Allah! Lord of power (and rule) thou giveest power. To whom then pleasest. And then strippest off power. From whom pleasest then enduest with honour whom Thou pleasest and Thou bringest low whom thou pleasest; In thy hand is all good.)

At the flag hoisting ceremony in Karachi Mr. Muhammad Ali Jinnah, Prime Minister of Pakistan Liaquat Ali Khan, Union Minister Sradar Abdul Rab and other leaders & officials were present. They received salam, (salutes) from the regiments.

Regarding the flag hoisting, the famous English News Paper 'Pakistan Times' reported as follows:

"The flag of the newly born state of Pakistan was unveiled in Karachi by Maulana Shabbir Ahmed Uthmani and at Dacca by Maulana Zafar Ahmed Uthmani."

**Allama Shabbir Ahmed Uthmani as a Member of constitution
framing committee of Pakistan**

On the eve of Independence, Allama Shabbir Ahmed Uthmani migrated from Deoband to Karachi on 6th August, 1947 (18th Ramjan 1366 A.H.) with a view to take part in the flag hoisting programme as well as meeting of the Constituent Assembly.

A meeting of the Constituent Assembly of Pakistan was held on 10th August 1947 in Karachi by the direction of the Governor of un-divided India, Lord Mount Batten. The constituent assembly of Pakistan comprised those members of the constituent assembly of un-divided India who were elected from areas, which constituted Pakistan. When it was inaugurated on 10th August, the total number of the Assembly was 69.

The meeting of the Constituent Assembly started with the recitation of the Holy Qur'an by Allama Shabbir Ahmed Uthmani which become a tradition later on to recite the Holy Qur'an in the meeting¹.

In the first day of the meeting Mr. Mandal presided over the meeting, but from the second day Mr. Jinnah, the president of the constituent Assembly presided over the meetings.

The Indian Independence Act of 1947 which recognised the independence of India and divided her into two Dominions allowed full liberty to the Constituent Assembly of each Dominion to frame and adopt any constitution without reference to the British Parliament. Lord Mount Batten addressed the Pakistan Legislative Assembly on 14th August, 1947 and thanked the new country on behalf of the British Government. As if it is a formal handing over the power. On the next day, the last Friday of Ramjan 1366 A.H Mr. Jinnah sworn as Governor General of Pakistan with his cabinet members².

Allama Shabbir Ahmed Uthmani was a member of the constituent Assembly of Pakistan as a representative from a constituency of the then

1. Burhan, Delhi, April, 91, p 26.
2. Tankh-e-Azadi by Farque Akhtar, p 304.

East Bengal (Bangladesh). He tried his level best to pass laws that the main principles on which the constitution of Pakistan would be based were Qur'an and Sunnah. To this end, he toured the whole country and created public opinion. He challenged the Independent Pakistan Government in a meeting held in Dacca to take any risk to make Pakistan, an Islamic state¹.

In the meeting of the constituent Assembly, the first and the most difficult task faced by framers of the constitution was to decide the exact role of Islam in the state. "It was generally agreed that Pakistan should become an Islamic state, but there was no agreement as to the precise meaning of the term 'Islamic State'. This caused longstanding controversy between the Western-educated politicians and Ulama. Maulana Shabbir Ahmed Uthmani an outstanding Alim and the president of the Jamiyat-ul-Ulama-e-Islam completely by-passed the inaugural speech of Jinnah to the constituent Assembly. Uthmani reminded the Muslims that Islam had never accepted the view that religion was a private affair between man and God and as such had no bearing upon the social or political relations of human beings"².

1. Presidential address of Allama Shabbir Ahmed Uthmani in Dacca Feb. 1947, p.7.
2. Constituent Assembly of Pakistan Debate (C.A.P.D) vol. V p 44

Allama Uthmani referred to a letter written by Mr. Jinnah in November, 1943 to Pir Sahib of Manki Sharif (a religious leader of North Western Frontier Province) in which he reported to have stated that the Muslim dominated constituent Assembly would frame laws in accordance with the Shariah and the Muslims would no longer be compelled to abide by un-Islamic laws.

The objectives of the resolution which was introduced by Prime Minister Liaquat Ali Khan on 7th March, 1949 was to embody the main principles on which the constitution of Pakistan was to be based. It began with these words. "In the name of Allah, the Beneficent, the Merciful and proceeded to state that 'Sovereignty over the entire universe belongs to God and that authority delegated by Him to the people of Pakistan is a sacred trust. The resolution envisaged a sovereign independent state exercising, its powers and authority through the chosen representatives of the people in which the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed, and where Muslims might lead their lives in accordance with the Islamic teachings¹.

¹ Politics and Constitution Making in India and Pakistan by B P Baruah P 158

In the constituent Assembly Debate Mr. Liaquat Ali emphasised that Pakistan was created because the Muslims of the sub-continent wanted to lead their lives in accordance with the teachings and traditions of Islam in order to demonstrate to the world that Islam provided panacea to the many ills from which the life of humanity had suffered. Allama Shabbir Ahmed Uthmani stressed that the Islamic state was the first political institution in the world, which enunciated the principles of referendum installed a caliph (head of state) elected by the people in place of the king.

The objectives of the resolution was debated for five days. During the debate, the Muslim members with the exception of Iftikar Uddin described the resolution as the corner stone of the New Constitution. Iftikar Uddin did not find "any thing very extra-ordinary in the resolution". He deplored its failure to guarantee political, social and economic justice. Qureshi Zafrullah Khan (Foreign Minister) and Dr. Mahmud Hussain did not like the western concept of separating religion from politics and stressed the need for religion as a small force linked to politics. Allama Shabbir Ahmed Uthmani asserted that Islamic state could bring about the desired changes in the society by employing methods, which were quite

distinct from the authoritarian methods as practised in the communist countries.

At last the resolution was passed by the Assembly on 12th March 1949 AD and for the time being the constitution of Pakistan came into force.

CONTRIBUTION IN RELIGIOUS FIELD.

Allama Shabbir Ahmed Uthmani was born in a religious family brought up in religious atmosphere and served in religious institutions. Just after the fulfilment of his student life, he was appointed as Senior Muhaddith in Darul Uloom, Deonad and served in Jamia Islamia in Dabhal as Vice-Principal from 1927 to 1935, served in Darul Uloom, Deoband as Sadra Muhtamin from 1935-1943, though he kept his relation with Jamia Islamia, Dehbil as Shaikhul Hadith upto 1946 AD. In the interim period he served in Fatehpur Madrasah of Delhi from 1909 to 1911 AD (1326-1328 AH).

In the midst of his pre-occupation with scholarship, he found time to cultivate religious culture and remained engrossed in the field throughout his life.

Life And Works Of Allama Shabbir Ahmed Uthmani

Besides the scheduled duty of teaching, Allama Shabbir Ahmed Uthmani took an active part in the Khilaphat movement, collected money to help the Turks, attended the meetings of Jamitul Ansar and read his own thesis, participated in the meetings of "Jamiyat-Ulama-e-Hind" inspired the formation of "Jamiyat-Ulama-e-Islam".

Allama Shabbir Ahmed Uthmani sat before the Aryans in Karachi as debator organised by "Jiaul Islam Association" on 22nd Ramjan 1329¹. He succeeded in the debate and formed a unit of "Jamiyat-ul-Ansar" in Karachi.

Regarding the contribution of Allama Shabbir Ahmed Uthmani in religious filed Ahsan-ullah Fahad Fallahi said: ²

آپ کی ساری عمر دین اسلام کی خدمت میں گزری۔ آپ ایک مفسر،
ایک محدث اور ایک جانناز مجاہد تھے۔ آپ نے اسلام کی تعلیمات
پر تمام بے کئے لئے مختلف کتابیں لکھی۔

His whole life was spent in the service of Islam. He was an interpreter of the Holy Qur'an, a traditionist and an excellent fighter to protect Islam. He wrote a large number of books to make the Islamic

1. Al-Qasim, Sawal, 1329, P.5.

2. Burhan, March, 91, P.11.

education universal. The explanation of the Holy Qur'an and Muslim Sarif are the brilliant in this respect. His written accounts are given below:

1. "Tafsir-e-Uthmani" (تفسیر عثمانی) :- Among his written books, Tafsir-e-Uthmani has been accepted most by the people. If Tafsir-e-uthmani is studied, it is really understood that, indeed the Holy Qur'an has revealed as guide line of mankind, while it is read, it appears that as if the ray of light rests in the eyes and the whirlpool of joy fills the heart with grandeur.
2. "Fath-hul-Mulhim" (فتح الملهم) :- Amongst the most notable books in Islam, Muslim Sarif occupies the third after the Holy Qur'an and Bukhari Sharif. Allama Shabbir Ahmed Uthmani wrote its interpretation in three volumes, by which, the depth of width and welversed knowledge of the writer is traced.
3. "Sarah Urdu Bhukhari Sarif" (شرح اردو بخاری شریف) :- Another most notable works of Allama Shabbir Ahmed Uthmani is the interpretation of Sahih Bukhari in Urdu, which is an ocean of

knowledge regarding the contents of Hadith. Recently it is published from Karachi in the name of "Fazlul Bari". (فضل الباری)

4. "Al-Islam" (الاسلام) :- Al Islam, a small book written by Uthmani, which composed of 86 pages. In this book he discussed mainly the existence of Allah, His oneness, Angels Devils symptom of prophets etc. He wrote this book in 1328 A H/April 1911 AD and read it in the meeting of "Mu-Tamirul Ansar" at Murabad.
5. "Qur'an ki-Hukumat" (قرآن کی حکومت) :- This is a small booklet & was compiled for presidential address on the eve of Punjab State Ulama-e-Islam conference held on January 1946 in Lahore. In this book he described the terrible condition of Arabs in the sixth century, where tyranny, infidelity, ploytheism, disobedience have scattered into wings in every corner of the country. In such darkness the prophet of Allah came and advanced his gracious hand towards the Arabs, but they presented him stones in return of it. A small group of people accepted Islam. The Qraish tried their best to exhaust the bright light, but the light increased its power

day by day. The prophet had an aim to implement the commands of Allah in this earth and at last he succeeded in his goal.

6. "*Islam Awar Mujizat*" (اسلام اور معجزات) :- On the request of Shah Anwar Kashmiri, Maulana Shabbir Ahmed Uthmani wrote this small book, where he discussed about miracles of prophets, precious works of pious man, laws of nature and its mutual relations in the light of Q`ran & Sunna with logical proofs.
7. "*I'jazul Qur'an*" (اعجاز القرآن) :- This is a detailed booklet consists of more than two hundred pages and published from Darul Uloom, Deoband in 1342 A.H. In this book Allama Shabbir Ahmed Uthmani proved that the Holy Qur'an is the message of Allah. He discussed in this book about the revelation of the Holy Qur'an, the illiteracy of the prophet, the literary value of Holy Qur'an & its supremacy, the teachings of Qur'an etc.
8. "*Al-Ruhu-Fil-Qur'an*" (الروح في القرآن) :- A tiny book published from Jamia Islamia, Dabhal in Sa`ban, 1350 A.H. by Allama

Shabbir Ahmed Uthmani. He wrote it on the discussion of human soul in the light of the Qur'an.

9. "Al-Miraju-Fil-Qur'an" (المعراج في القرآن):- Another small but important book compiled by Allama Shabbir Ahmed Uthmani was "Al-Miraju-Fil-Qur'an". Here he discussed about the definition of Isra (اسراء) and Miraj (معراج) of the prophet Muhammad. He also gave in this book the appropriate and accurate reply to the doubting questions of the people regarding the incident happened in the night of ascent i.e "ليلة المعراج".

10. "Al-Aqlu-wal-Naqlu" (العقل والنقل):- The author, Allama Shabbir Ahmed Uthmani wrote in this book a comparative accounts between correct thinking and precious references, the appearances of conflicts and differences of opinion. He also described the method of taking correct decision at the time of crisis. This book was published in 22nd Rabi-us-sani 1333 A.H from Darul Uloom, Deoband.

11. "Hadya-e-sunniya" (هديه سنبيه) :- In this book, Allama Shabbir Ahmed Uthmani discussed about the true existence of four schools of Islam (i.e. Hanafi, Shafi, Maliki & hanbali) and their logical existence inspite of their difference of opinion. The writer also discussed some important questions, about the existence of Heaven and Hell. This book was published from Darul Uloom, Deoband on 20th Rabi-us-sani 1336 A.H.
12. "Mas'ala-e-Taqdir" (مسئله تقدير) :- This book is originally a lecture delivered by Allama Shabbir Ahmed Uthmani in the teaching of Sahih Bukhari in classes of Jamia Islamia, Dabhal. In the later course of time, he moderated the collected lecture prepared earlier, added something new in design of book. After his death this book was published from Karachi in Muharram, 1371 A.H. In this book Allama ShabbirAhmed Uthmani discussed about fate, views of different schools upon it, different doubt and its solutions etc.
13. "As Shihab Lirajmil Khatifil Murtab" (الشهاب لرحيم الخاطف المرتب) :- Allama Shabbir Ahmed Uthmani wrote in this book the faith of

Gulam Ahmed Qadiani and his followers. In this book he has attempted to show from the Qur'an, the sunna, the ijma and Qayas that in Islam the punishment for apostasy (irtidad) is death. (This book is published in September 1924 AD (1343 AH)).¹

14. "Tahqiqul Khutba" (تَحْقِيقُ الْخُطْبَةِ) :- In this pamphlet Allama Shabbir Ahmed Uthmani replied all the question raised by Khaja Abdul Haye, Prof. Jamia Millia Islamia, Delhi, that the lecture of Jum'a should be in the regional language. In his reply Allama Uthmani wrote the above book and cancelled all the arguments raised by the opponents.
15. "Taqlid-e-Shaksi" (تَقْلِيدِ شَخْصِي) :- It deals regarding the imitation of a particular person under the light of the narration's of Sahih Bukhari and was published in Sawwal 1358 AH. This small booklet is compiled by Mufti Muhammad Safi following a lecture of Allama Shabbir Ahmed Uthmani.

1. Pakistan from Jinnah to Zia by Mohammad Munir, P 66

LAST PART OF HIS LIFE.

Allama Shabbir Ahmed Uthmani was a great Islamic theologian and freedom fighter of India. He participated in the Khilafat Movement, Non co-operation Movement and visited different places to collect money from the people to help the Turks. The Nationalist Muslim Leaders supposed that Aligarh had already been anglicized, so they felt the necessity to establish a national institution in Aligarh. With this end in view, Shaikhul Hind, Maulana Mahmudul Hasan had entrusted to his dear disciple Allama Shabbir Ahmed Uthmani to prepare the Presidential address of the inaugural function of the proposed national University. On Friday, the 29th October in 1920 A.D. Jamia Millia Islamia (National Muslim University) was founded in Aligarh by Shaikhul Hind Maulana Mahmudul Hasan and the Presidential address was presented by Allama Shabbir Ahmed Uthmani before the nationalist Indian Leaders ¹.

During the Non Co-operation Movement, thousands of Indian Awardees and title holders returned their award and titles to the British Government. Foreign articles and goods were banned and the Government Courts were boycotted. On June 1920, a "Fatwa" was

1. Nags-e-Hayat, by Maulana Hussain Ahmed Madani Vol -II, p. 256 and Ulama-e-Haq by Maulana Mohammad Mia, Vol - I, p.213.

Life And Works Of Allama Shabbir Ahmed Uthmani

prepared with the hints of Shaikhul Hind, Maulana Mahmudul Hasan by Allama Shabbir Ahmed Uthmani¹ which was signed by the 925 renowned religious scholars where in the British Government was challenged. The religious scholars also passed their demands at the helm of the Congress session held at Gaya and kept on preaching that every sort of co-operation extended to the Raj is sin from the religious point of view².

Allama Shabbir Ahmed Uthmani propagated the Muslims to boycott the Council/Assembly and succeeded in his mission, while Maulana Sulaiman Nadawi contradicted it and advised the Muslims to continue to be in the Council and Assembly.

In 1928 A.D., the Nehru Report was published. The report created a lot of controversy over the alleged representation of Muslims. Despite opposition of the brouhaha, the Congress accepted the Nehru Report. As a result, the feelings of Muslims were tremendously wounded. Maulana Muhammad Ali, Maulana Sawkat Ali, Muhammad Ali Jinnah and others began to think to get themselves disassociated from the Congress because of its indifferent attitude towards the cause of Muslims. Thus the Nehru report proved to be the detrimental to the Hindu Muslim unity

1. Risala Darul Uloom, May, 1956, p.8.

2. Muslims and the Freedom Struggle by Prof. Shan Mohammad, 1997, New Delhi, p.21.

Maulana Ashraf Ali Thanawi was a supporter of Muslim League from its inception. Most of his associates and disciple such as Allama Shabbir Ahmed Uthmani, Maulana Tayyib, Muhtamim, Darul Uloom, Deoband, Maulana Mufti Safi, Maulana Jafar Ahmed Uthmani, Maulana Sayyid Asgor Hussain, Maulana Rasul Khan, Maulana Muhammad Idris Kandlawi were also supporter of Muslim League. Allama Shabbir Ahmed Uthmani became the President of Jamiyat-e-Ulama-e-Islam, formed in October, 1945 in Calcutta, which was in favour of Muslim League¹. Allama Shabbir Ahmed Uthmani worked seriously in favour of Muslim league from the platform of Jamiyat-Ulama-e-Islam.

On the 30th December 1945 A.D. Allama Shabbir Ahmed Uthmani presided over the Muslim League Conference held in Merrut. He also participated and presided all the conferences of of Jamiyat Ulama-e-Islam and Muslim League, namely Punjab State Jamiyat Ulama-e-Islam Conference, held on 20th to 27th January 1946, meetings of Ajomgarh on 18th may 1946, meetings of Bombay on 12th March 1946, Kanpur Conference of Muslim League, Delhi Convention of 1946 etc. In the central and provincial election of 1945 the Muslim Succeeded greatly,

1. Reported by Dr.Md. Yahya Tamizi.

behind this victory there is a great contribution of Allama Shabbir Ahmed Uthmani.

Allama Shabbir Ahmed Uthmani migrated for good from Deoband to Karachi on the 6th August 1947. He participated of the meeting of the Constituent Assembly of Pakistan on the 10th August 1947 A.D. For the first time. he stayed for a few weeks at the house of a Minister of Sindh. Mr. Muhammad Ayyub, then at Mr. Muhammad Hayyat of Merrut.

After the Independence in 1947 A.D. the Flag of independent Pakistan was hoisted formally by Allama Shabbir Ahmed Uthmani in Karachi at the presence of a glaxy of national leader – among them. Qaid-e- Azom, Muhammad Ali Jinnah, Prime Minister of Pakistan, Liyakat Ali Khan. Union Cabinet Ministers and others.