

Maulana Muhammad Ali Jauhar: A Lion-Hearted Leader**Prof. A Sattar Khan ¹, Naveed Irshad ²**

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Abstract:

The life of man is transient, and every person who comes to this world has to leave it sooner or later. There are few people who in their transitional life, leave an indelible mark on the sands of time which illuminate the dark path of succeeding generations and guide them to their destiny in the days of their adversity and despondency. They never die, on the other hand they become immortal after their death, and their names and memories are enshrined in the hearts of posterity. Muslim India was undergoing a big turmoil in the beginning of the 20th century. The confusion which prevailed in the Muslim politics during this period cannot be explained befittingly without studying the life of Maulana Muhammad Ali Jauhar who dominated the national stage for the greater part of this tempestuous era.

Key words: Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali, Aligarh College, Khilafat Movement, the Comrade.

Maulana Muhammad Ali Jauhar was born in a fairly prosperous and cultural family in Rampur State in 1878. He was brought up in extremely religious surroundings. The Islamic knowledge which he received in his early childhood was not abstract or bookish but was based on the hard realities of life. The teachings and principles of Islam practiced by the family and his teachers had a profound impact on him and proved to be an inspiring and stimulating factor throughout his life. Muhammad Ali's father, Abdul Ali Khan, was a distinguished courtier of Nawab Yousuf Ali Khan, ruler of the State of Rampur. He died of cholera after a brief illness when Muhammad Ali was yet an infant. The death of Abdul Ali Khan put the entire responsibility of the family on the feeble shoulders of his widowed mother who was yet twenty-seven years old. "She refused to remarry, and, hiding the anguish of her heart under a light bantering one, told those who advised her to do so that she had a husband to look after her long enough and now she herself had five husbands and a wife to look after, referring of course, to her five boys and one girl".¹

Although Muhammad Ali's mother was not literate herself but she was free from prejudice against modern education. She strongly believed that her children should keep pace with the march of time and, therefore, she rebelled against old prejudice regarding English education which was very common during these days.² Most of the Muslim families believed that English education would lead their children astray from the path of Islam. But, she did not share this thought. Being a staunch and practicing Muslim she wanted to give her children a sound religious education and engaged learned tutors for them. In this autobiography Maulana Muhammad Ali Jauhar wrote, "I have, in all my experience of men of all sorts of type, come across none that I could call wiser and certainly none that was more truly Godly and spiritual than our mother".³

When Muhammad Ali's elder brother, Shaukat Ali, attained the school going age, the illustrious mother decided to send him to an English school which was opposed by their uncle who was managing the family property, and refused to sanction the money necessary for Shaukat's education in an English school. He was of the view that English education would be harmful for his nephew's moral outlook on life. But the dauntless mother was a person too bold to be deterred by such a move. She secretly pawned some of her personal jewelry to secure necessary money and got her son, Shaukat, admitted to an English school in Bareilly. When Muhammad Ali was old enough, he was also provided with enough money to join his elder brother at the School in Bareilly. After completing the school education, Muhammad Ali was sent to Aligarh where his elder brother, Shaukat Ali was already studying. At Aligarh Muhammad Ali was immensely impressed by Professor Shibli Noumani's lectures on Islamic themes and the Holy Quran. Muhammad Ali remained there studying at Aligarh for eight years, four years in the undergraduate school and four years at the pre-Matric level. In the B.A. examination he stood first in the University of Allahabad. This glorious and distinguished achievement of Muhammad Ali so much delighted his elder brother, Shaukat Ali, that the latter felt very proud of him and was convinced of the ability of his younger brother. In his autobiography Muhammad Ali writes, "After eight years at Aligarh I obtained my B.A. degree from the Government University of Allahabad. As my success in the examination proved far greater than my deserts, it induced my brother Shaukat to try his hand at a miracle and somehow procure sufficient funds to send me to Oxford."⁴ After this meritorious success there were chances, wide open, for him to get a suitably lucrative job. G. Allana writes, "Ordinarily he would have been recruited in a high-salaried government job, after topping the list in the B.A. examination, and young Muhammad Ali would have been devoured by the greedy Government bureaucratic machinery."⁵ But a lucrative job had no attraction for Shaukat Ali who had high hopes for his younger brother and was not enamored by a moderate job. So, he sent Muhammad Ali to Oxford.

At Aligarh College Muhammad Ali was not persona grata with the European staff. Both in the classrooms and in the debating hall of the Union he always displayed an uncompromising independence and was not easily amenable to discipline. A contemporary of Muhammad Ali – Syed Sajjad Hyder writes that the Principal heaved a sigh of relief when this young man left Aligarh for higher studies in England.⁶

During his stay in England he competed for the much coveted Indian Civil Service but failed and could not be selected. It remains a mystery that whether his failure was due to having lesser ability or intelligence than the other Indian students who had been selected, or whether due to the fact that an over-cautious foreign Government had a complete secret record of the activities and attitude of Muhammad Ali during his studentship at Aligarh College where he had exhibited a marked unbending anti-British attitude. It is difficult to answer this question with certainty. Among other notable Indians who could not make it were Sir Fazal-e-Hussain, C.R. Das, R. Bindra Ghosh and Sir Suleman Shah.⁷

His bent of mind was deeply religious. The book of Muhammad Ali's absorbing study was the Holy Quran. He had been greatly attracted by a new translation of the Holy Book in an easily comprehensive Urdu being sent to him in Oxford by his brother, Shaukat Ali. In his autobiography Muhammad Ali writes, "Fired by own religious zeal I had the Quran bound most sumptuously in calf by the book binder of the Bodleian, and it looked superb on the otherwise meagerly furnished book-shelf in my college room."⁸ He continues, "But alas for the inconsistency of human nature, the best bound books are not those that are oftenest read, and the Quran which I had so eagerly sent for from home remained far too often mere ornament of my book-shelf. Of course I occasionally read it and the fascination was such that once I took it up, I could not be induced to close it for some hours. "But I must confess with shame that the one book I should have studied

above all others was not taken up as often as it should have been, and though I was now supposed to have “completed” my education, I realized later that, in fact, I had not even begun it”.⁹ He got an Honors Degree in modern history and returned to India in 1902 and wished to join the Aligarh College as a Professor. Though Nawab Mohsin ul-Mulk, Secretary of the Board of Trustees, supported him strongly, but Theodore Morison, Principal of the College, who knew his dauntless young man of an independent nature, did not want him on the College staff. Therefore, due to Principal’s strong opposition he could not join Aligarh College as a Professor. Now, the distinguished Muhammad Ali was looking for a job elsewhere. He got an appointment as Chief Education Officer in his native state of Rampur. At Rampur, he felt greatly concerned to find that even in a Muslim state no religious instruction had been provided in the English school. He wrote, “....and when I, who had been one of its first pupils, was at its head, I arranged that at least the afternoon prayer should not be neglected. I found the boys keen enough to devote even their recreation hour to it; and the Hindu boys attended Hindu theology with the Pundits while the Mussalmans offered their prayers”.¹⁰

Kanwar Fateh Singh, the heir apparent of Baroda was a class fellow of Maulana Muhammad Ali Johar at Oxford and “they had deep and sincere mutual relations”. “It is quite possible that the Prince Kanwar Fateh Singh might have spoken very high of his friend, Maulana Muhammad Ali, to his father Maharaja of Baroda who offered him a job. “I joined His Highness of Baroda service, sometime after resigning my appointment as the Chief Education Officer in my own State of Rampur”.¹¹ His remarkable services to the State of Baroda were highly appreciated by the maharaja of Baroda and Muhammad Ali was now holding the office of a Minister in the State.

Maulana Muhammad Ali Jauhar was gradually drawn into the field of political activity. But the strict restrictions of service rules were a big impediment which prevented him from venturing in that direction. He had already established himself as a prolific writer having frequently contributed to columns of the “Times of India”. His desire for entering journalism received a big boost when his article “Thoughts on the Present Discontentment” was published in the “Times of India” and was widely appreciate. The editor of the “Times of India” Mr. Lovat Fraser, immensely praising his style of writing encouraged him to enter the field of journalism. The encouragement just coincided with the surging Hindu resentment and agitation against the partition of Bengal which compelled Muhammad Ali to publish a paper of his own. “The reason which so irresistibly impelled me to take journalism”, he wrote “was the affairs of my community just at that juncture made it the only avenue through which I could hope to reach a place in which I could prove of any appreciable use to it, while still earning a livelihood”.¹²

So, by the end of 1910 he decided to leave his job in the State of Baroda and start his own paper the Comrade – Comrade of all and partisan of none. He submitted his resignation which was accepted with great reluctance. The Maharaja of Baroda was, in fact, absolutely unwilling to accept the resignation of a so sincere and competent officer who was a great asset for the state. He granted him two years leave without pay in the hope that he might not like the new profession of journalism and return to him. At the same time Maulana Muhammad Ali also received offers for extremely lucrative jobs from a number of states, but he was not at all tempted. When he was about to leave Baroda to start his new venture, he received an offer for the post of Chief Minister from the State of Gaora, but he did not yield.

Maulana Muhammad Ali Jauhar had made complete preparations for the paper, and everything connected with it was of high order. S.M Ikram writes, “He himself wrote well, and, with the help of gifted young-men, gave Muslim India the best English weekly it has ever had”.¹³ He was a valiant warrior of his own class who always spoke the truth without caring for whether it pleased anybody or not. He was the most beautiful personification of the following famous lines of William Morris which adorned the title page of each issue of the Comrade:

“Stand upright, speak thy thought, declare
The truth thou hath, that all may share,
Be bold, proclaim it everywhere,
They only live who dare.”

The first issue of the weekly Comrade was published from Calcutta in the first week of January in 1911 which took the intelligentsia by storm. When the capital was shifted from Calcutta to Delhi, the Comrade followed suit. The Comrade also brought to light Muhammad Ali's excellent command over English language and beautiful style of his writing even in the British circles. Mr. Lovat Fraser, editor of the Times of India, wrote that Muhammad Ali had “marvelous command over English language. No Indian, and perhaps, very few Englishmen, could write better than he did”¹⁴. Commenting on the Comrade, the Bombay Chronicle wrote, “Whoever has not read the pages of the Comrade has not understood the secrets of Muhammad Ali's personality. Muhammad Ali, who is the most gifted journalist of the country, has poured out his heart into his paper through his pen..... Muhammad Ali is unrivalled and will probably remain unrivalled in depicting the policies of men, their modes of action, and their movements”.¹⁵ His friend, Mir Mahfouz Ali, appreciating his marvelous style said, “Muhammad Ali's pervasive intellect acquired such mastery over English literature and diction, usages and idioms, form of expression and style of writing that both his pen and tongue could employ with equal facility and skill the words and turns of phrases of the unlettered and the learned, villagers and town dwellers, the poor and the rich, the laborers and the rulers..... Since his temperament was tinged with wit, humor and sparkling expression, he could employ his style of writing so well and so spontaneously that it was difficult to distinguish between his humor and that of the “London Punch””.¹⁶

The Comrade did not start with any bitterness towards the British Government but the annulment of the partition of Bengal and a host of other events had changed its attitude. The wars of Tripoli and Balkan, controversy about the Muslim University and the Cawnpur mosque tragedy added fire to the hatred. Maulana Muhammad Ali took an active part in the agitation for the restoration of Cawnpur mosque. And, towards the end of 1913, he headed a deputation which also included Sir Wazir Hassan, Secretary of All India Muslim League, to plead the Cawnpur mosque case before the British Government but returned without success. He also strongly supported the efforts, for a suitable form of self-Government, in the aims and objectives of the Muslim League.¹⁷

The annulment of the Partition of Bengal came as a bitter disappointment and rude shock to the Muslims because they did not expect that the Government would yield to such a fantastic and unreasonable Hindu demand. On this occasion Maulana Muhammad Ali wrote, “Thus, it was that the Mussalmans felt themselves to be betrayed both in India and abroad and being their spokesman, I soon lost grace with the official world”.¹⁸

Beginning of the 20th century added to the difficulties of the Muslims. War broke out in Balkans which left humiliating effects on the Turks. This humiliation of Turks was taken as disgrace of Muslims everywhere which deeply touched Muhammad Ali. British attitude towards Turkey was hostile. The Indian Muslims, who looked upon Turkey with great respect and reverence for being an independent state and center of Caliphate, were greatly disturbed over the British attitude towards Turkey. The feelings of Indian Muslims started mounting against the British. A spokesman of the Muslims, Muhammad Ali voiced surging sentiments of the Muslims in the Comrade, and incurred the Government's wrath. Through the Comrade he made a passionate appeal to the Muslims for funds so that a medical mission could be sent to Turkey to look after the Turkish Wounded soldiers the appeal was responded very positively and the funds started pouring in. A medical mission led by a famous surgeon Dr. Mukhtar Ahmed Ansari was sent to Turkey for the treatment of Turkish soldiers wounded in the Balkan wars.

The First World War started by the end of 1914. Turkey had yet not decided as to which side she should support. In the meantime an article was published in the London Times under the caption of “Choice of the Turks” which warned Turkey in a threatening and derogatory tone to keep away from the war otherwise the Ottoman Empire would be wiped out from the world map. Although the Maulana himself was of the view that Turkey should not join the war, and if at all it becomes inevitable for her, she should not be against the British camp. But the derogatory and insolent tone of the article excited his wrath and the same title “Choice of the Turks”, he published a retorting reply. Despite the fact that he was bed-ridden due to diabetes but he sat up for forty hours consecutively without caring for his sleep, rest and food to answer the insulting article of the Times. His reply was published in the Comrade in its issue for September 26, 1914. In his article Muhammad Ali gave a long list of wrongs which Turkey had suffered at the hands of the British government, but advised her to join allies in spite of that.

The tone and diction of Maulana Muhammad Ali Jauhar’s reply was the same as of the article published in the London Times. His stenographer quietly reported to the sub-Editor, Raja Ghulam Hussain, that the reply was too harsh to be published. Dr. M.A. Ansari and Hakim Ajmal Khan were also of the same opinion and they also tried to persuade the Maulana not to publish it. But, Muhammad Ali was the man who once took a decision, stood by it. His reply to them, therefore, was that he knew that he had signed his death warrants, but the opinion he had formed could not be changed, come what may.¹⁹

As soon as the article was published, the Government ordered the fore-feature of all the copies of the Comrade, and also the securities of both the papers Comrade and Hamdard were forfeited., despite the fact that Hamdard had not published anything objectionable. But the Government felt very much indignant at audacity of an Indian subject to challenge his masters in their own tone and temper. In fact, Muhamad Ali’s article took the Government by surprise by his courage. “The Government which had hitherto never thought of any retaliation from the Muslim subjects was alerted and kept the activities of Muhammad Ali under surveillance from then on”²⁰ But Muhammad Ali was not the type of man to be intimidated as he proved by writing in the last issue of the Comrade that “whatever truth we had, we have declared freely and shared it with all. No, we shall not die in the sense of life and death. We have lived because we have dared, and we shall still dare, and we shall still live”.²¹

The Government was becoming apprehensive of Maulana Muhammad Ali and in summer 1915 decided to put him behind the bars. His elder brother Shaukat Ali was also interned along with him, his only fault was that he was elder brother of Muhammad Ali. This interment came like a blessing under disguise, for it provided with an opportunity for rest which otherwise might not have been possible for an over-active a man of his temperament. He spent most of his time in internment in the pursuit of Islamic learning and knowledge, the Holy Quran being his most favorite book of study. He wrote, “The pay-word of the Quran was “Service”, and he rededicated his life to service of humanity, the four and a half years of enforced interment seemed to have purged him spiritually”.²²

Ali Brothers were released towards the end of December 1919 and found themselves in an entirely new atmosphere as India started pulsating politically after the World War. S.M. Ikram writes, “The political barometer touched heights which it had never reached before. There was tremendous outburst of pent-up feelings, released after years of suppression under censorship and other rigors of war-time administration”.²³ Prevailing tension was immensely increased the way the popular demonstration was cruelly dealt within the Punjab.

The First World War was over. Maulana Muhammad Ali Jauhar along with millions of Muslims shared the belief that the Jaziratul Arab including Hejaz, Palestine, Iraq, Syria and Turkey should remain under the Caliph. He was mainly responsible for organizing the first Khilafat Conference. The Khilafat Conference decided to send a deputation to England, and the Maulana was a member

of this mission and accompanied it. On reaching England the deputation found that the wine of victory had made Britain so proud and arrogant that it was in no mood to listen to the voice of reason. The Deputation returned to India empty handed without any success. On his return to India, he plunged himself into activities whole heartedly to organize the Khilafat Movement, travelling all over the country like a whirlwind without caring for his personal comfort and rest. And, soon his activities took the whole of the country by storm. G.Allana writes, “It was mainly due to his efforts that India witnessed a great upsurge of national consciousness to work towards the goal of self-Government for India”.²⁴ Both the Ali Brothers joined hands with Gandhi and carried the India masses off their feet by exciting their sentiments and political enthusiasm to feverish heat. By that time Gandhi had also entered the political arena. He realized that if the Hindus joined the Muslims in supporting the cause of Turkey, a strong Hindu-Muslim combination would emerge, irresistible for the Government. He was right to a large extent. Gandhi was too shrewd a politician to miss an opportunity of exploiting the strongly surging sentiments of the Muslims over the question of Khilafat. He had a strong belief that a combined Hindu-Muslim front would be too strong to be resisted by the Government. He, therefore, advised his Congress colleagues to combine forces with the Khilafat Conference and make a demand for Swaraj with the Muslim support. But, some of the Congress leaders did not consider it opportune to align with the Muslim on a question associated with their religious sentiments. But, Gandhi exerted his utmost influence by saying that “Such an opportunity of uniting Hindus and Muhammadans would not arise in hundred years”.²⁵

Gandhi, at last, made the Congress leaders to join forces with the Muslims. A special session of the Congress was convened at Calcutta in September 1921 in which Gandhi introduced a resolution for non-cooperation which was adopted. And, called upon the Indians to surrender the British titles; boycott all the educational institutions being run with the financial aid of the Government, to abstain from the law courts, and wore hand-spun cloth instead of imported and boycott the forthcoming elections. The Khilafat Conference had already passed a non-cooperation resolution in December, 1920 at Nagpur.

The non-cooperation resolutions passed by both the parties consolidated and strengthened the forces of the non-cooperation movement which led to Hindu-Muslim unity hitherto unprecedented in the history of India. The Muslims did not offer cow-sacrifice on Eid-ul-Azha as a mark of respect to Hindu sentiments. On the other hand, swami Shirdhannand- an extremist Hindu leader – addressed the Muslims from inside the Jamia Masjid of Delhi. Safdar Mahmood and Javaid Zafar wrote: “It was one of the greatest non-cooperation movements in the world history, which completely paralyzed Government activities, and due to which 30,000 people willingly went to jail”.²⁶

All-India Khilafat Conference was held in Karachi on 8th July, 1921. Maulana Muhammad Ali Jauhar, President of the Khilafat Committee, made a fiery speech at this session which will always be remembered as the most scathing indictments of the British rule in India and British policy towards Muslim countries. The conference declared, through a resolution, “unlawful for any Muslim to serve from that day in the army or help or acquiesce in their recruitment”.²⁷ The same resolution also declared that if the British waged war against the Government of Angora, the Muslims of India would start a mass civil disobedience and declare complete independence and hoist the flag of the Republic of India at the ensuing Ahmadabad session of the Indian National Congress.

Maulana Muhammad Ali Jauhar was arrested on September 14, 1921, for his Karachi speech. From different parts of the country, his brother Maulana Shaukat Ali, Dr. Kitchlew, Jagat Guru, Shri Shankar Acharia, Maulana Nisar Ahmad, Pir Ghulam Mujadid Sirhindi and Maulana Hussain Ahmad were also arrested for taking part in, and voted for, the Karachi Khilafat Conference Resolution. The Ulema, in a Fatwa, also endorsed his resolution. This resolution stated: “This meeting clearly proclaims that it is in every way religiously unlawful for a Mussalman at the

present moment to continue in British army or to enter the army, and is the duty of all Mussalmans in general and of the Ulema in particular to see that the religious commandments are brought home of every Mussalman in the army”.²⁸ The charge against them was that they had conspired to seduce Muslim troops from their allegiance to the Government. The trial of the accused was held at Khaliqdina Hall on Bunder Road Karachi which was quickly converted into a temporary court-room.

Maulana Muhammad Ali Jauhar faced the trial heroically and addressed the jury for two days. In his daring address he said: “I do not want any defense. I have no defense to offer. And there is no need of defense, for it is not me who is on trial. It is the judge himself who is on trial.” Explaining that to every individual what his religion taught was more important than what his king commanded, he said, “Is God’s law for a British subject to be more important or the king’s law – a man’s law”? In a disagreeing mood, he thundered, “we do not recognize the king any longer as our king – we do not owe any loyalty to any man who denied our right to be loyal to God..... Where the question of God comes in as against the Government, I cannot have any respect for a Government when the Government demands from me that I must not first respect God and His law.” Highlighting the duty of a Muslim, he said, “But the day a man calls himself a Muslim, he is bound to abide by what is contained in the Quran. If any single syllable of it I reject, I am not a Muslim ... if to declare the laws of Islam is an offence and we are guilty, then say so ... But, gentleman of the jury, I do not want you to save me and I want you to be saved yourselves.” Continuing his address to the jury, the Maulana said, “Can I not say to the jury – if these people are not true to their God, can they be true to their king?”²⁹ Only a lion-hearted leader could deliver such a daring speech in the court.

The fiery speech of the Maulana startled the jury. But according to G.Allana, “The trial was merely a command performance, held under the watchful eyes of an alien Government, and the result was that, except for Shri Shankaracharya all the six were sentenced to two years’ imprisonment”.³⁰ Ali brothers were lodged in Karachi jail. During this period of imprisonment, Maulana Muhammad Ali Jauhar wrote “My life: A Fragment”. Both the Ali brothers were released from jail in 1923 and Maulana Muhammad Ali was elected to chair the Cocanada session of the Congress. He jokingly said, “I have come from jail, with a return ticket in my pocket.”³¹ Muhammad Ali revived his journalistic career and started Comrade and Hamdard.

In 1927, when Quaid-e-Azam Muhammad Ali Jinnah formulated his Delhi Proposals, the Maulana succeeded in getting the Congress support for them in her Madras session. But when the Nehru Report, published in 1928, went against the Delhi Proposals, Maulana Muhammad Ali Jauhar stood completely disillusioned about sincerity of the Hindu leaders. And, while criticizing the Nehru Report, the Maulana said, “The street crier, under the Nehru Report will shout, “People belong to God; the country belongs to the British; the Government belongs to the Hindu Mahasabha Bahadur.”³² With the passage of time he had a bitter experience of Hindu mind, and kept himself aloof from the Congress and henceforth never joined in any Congress non-cooperation movement. When Gandhi started civil disobedience movement in order to pressurize the Government to accept the Nehru Report, the Maulana said, “We refuse to join Mr. Gandhi because his movement is not meant for complete independence of India, but for making the seventy millions of Indian Mussalmans dependents of Hindu Mahasabha.”³³ “Muhammad Ali Jouhar was apprehensive of the anti-Muslim attitude of Hindu Mahasabha which was working for the revival of Hinduism in India. Being extremely prejudiced against the Muslims, the Mahasabhai Hindus did not care for the sentiments of the Muslims, while Gandhi played the role of a silent spectator. In 1930 when the Maulana was presiding over a public meeting in Bombay; his anxiety about the Muslim sufferings, he said, “Mr. Gandhi is working under the influence of communalist Hindu Mahasabha. He is fighting for the supremacy of Hinduism and the suppression of Muslims The Mussalmans have been oppressed and persecuted by the excesses of the Hindu majority in the

last ten years. But Mr. Gandhi never tried to improve matters or condemn Hindu terrorism against the Muslims.”³⁴

Maulana Muhammad Ali Jauhar was invited to attend the First Round table Conference in London. In those days he was seriously ill and was advised complete rest. But by defying the medical opinion he proceeded to London to attend the Conference. He made a soul-stirring speech in the Conference on 19th November, 1930 in which he discussed a number of matters. He started his speech saying, “A man with my dilated heart, with my approaching a recurrent blindness through retinitis with albumin-aria, with diabetes and the whole long list I say no sane man with all these would have travelled seven miles. And yet I have come seven thousand miles through land and sea, because where Islam and India are concerned, I am mad...” He added, “I want to go back to any country, if I can go back with the substance of freedom in my hand. Otherwise, I will not go back to a slave country, and if you do not give us freedom in India, you will have to give me grave here,” He also said, “we have 3,20,000,000 of people (in India). When they can afford to die in millions from famine and from plagues, surely they can afford to die from British bullets too.”³⁵

He had been confined to bed, due to serious illness, when he invited a few friends on 31st December to celebrate the birthday of his daughter and ordered delicious Indian dishes from Shafi’s Restaurant to entertain the guests. He became unconscious on 3rd January, 1931, and at 9:30 a.m., on 4th January, 1931, he breathed his last. His physician reported that the Maulana had suffered a brain hemorrhage caused by over-mental exertion. On his death, the important question was as to where his body should be laid to rest, various claims being taken to consideration. It was ultimately decided to honor the request of Grand Mufti of Palestine, Syed Amin-al-Husaini, and his body was buried in the city of Jerusalem.

Maulana Muhammad Ali Jauhar’s stormy life was full of struggle and stress. In the words of G.Allana, “Through a lifelong struggle, enriched by much personal sufferings, he rose, to be a bastion of human liberty, a custodian of individual and national dignity”.³⁶ His death deprived the Indian Muslims of a daring, dauntless and a sincere leader; while the Islamic world suffered a serious setback of the loss of a fearless custodian of her interests. Nature had gifted him versatile qualities – a dynamic personality, daring disposition and a fiery eloquence which could take the masses by storm. The renowned English writer, H.G. Wells, has befittingly portrayed him few words when he said, “Muhammad Ali had the heart of Napoleon, the tongue of Burke and the pen of Macaulay”.³⁷ He was always devoted to the cause of Islam with which his heart was always beating. He commanded the hearts of his nation and generated a revolutionary spirit in its political life. And, with his magnetic touch shook the foundations of the British raj in India. S.M. Ikram has beautifully summed up the spell of his magic on the masses when he wrote, “For almost a score of years he was idol of the Muslim masses, and till Quaid-e-Azam Muhammad Ali Jinnah rejuvenated the Muslim League and fired the imagination of Muslims by his efforts for the achievement of Pakistan, no Muslim leader evoked so much enthusiasm as his warm-hearted namesake.”³⁸

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