

Chapter – 75

Ubaidullah Sindhi

(1872 - 1944AD)

Maulana Ubaidullah was born in 1872AD in a Sikh family. His birthplace is Sialkot. His childhood was mostly spent in western Punjab. At the age of twelve, he read the book "تحفة الهند" of Maulvi Ubaidullah and felt inclination towards Islam. Then he read the book named "تقويت الايمان" then his heart got more attraction for Islam. And when he read the book of Maulvi Muhammad, named "الاحوال الآخرة" then he adopted Islam regularly and kept the name as Ubaidullah on the author's name of "تحفة الهند".

Upon arriving in Sindh, he presented himself in the services of Hafiz Muhammad Siddique, and pledged allegiance on him in the way of Qadri Rashidi Tareeqat. He got so much attraction with him that he decided to settle down in Sindh. After that he got his early education in the Islamic institutes of Sindh and Bahawalpur. In 1888AD, he reached to Deobund and here he received his education from various teachers. On returning to Sindh, he established his own Madrasa in 1901AD, which he operated for seven years. In 1909AD, on the advice of Maulana Mahmood-ul-Hassan, he moved to Deobund where he worked for Jamiat-ul-Ansar, which was intended to enhance the relationship between Aligarh College and Madrasa Deobund.

In 1915AD, Ubaidullah Sindhi reached Kabul from India. Upon arriving here, he started participating in political activities. Then he went to Moscow in 1922AD. And then he came to Turkey and spent three years there, watching closely the modern Turkish implementation of Mustafa Kamal Pasha. Then he went from here to Italy and then to Switzerland. In 1924AD he reached to Hijaz. Upon arriving here, he resumed his academic life, which lasted for ten years. In 1938AD, he returned to India. So he passed 24 years outside his country.

Upon his arrival to India the local scholars first welcomed Maulana Ubaidullah with great enthusiasm because they believed that he was such a scholar who got benefited from the outstanding personalities of this century. As a result, they were expecting that he will now be helpful in strengthening the prevailing method of scholars here. But their enthusiasm soon dissipated. Because, Maulana in his speeches and writings made it clear to them that this method contradicted Shah Waliullah's teachings. He said that Shah Waliullah was a person who were exerting to bring together the different sects of Muslims here. He was committed to harmonizing opposite and divisive tendencies, and not on division and subtraction. So, he started projecting his thoughts continuously. On these subjects the famous books of Maulana Ubaidullah are:

"امام ولی اللہ کی حکمت کا اجمالی تعارف"، "شاہ ولی اللہ اور ان کی سیاسی تحریک"

On the other hand, Maulana Ubaidullah Sindhi also invited the Muslim nation for their material and economic reforms. But, in an environment where influential religious leaders were abusing the nation for all viable ways of material development and who were presenting material development as a sin, Maulana had to set a major destination for himself. In the matter of dress, Maulana also said that by giving away to wear a long cloak or an English cap, any Muslim does not become a

disbeliever, nor does any one of them become powerful to progress, if he adopts.

Maulana Ubaidullah was the spokesperson for the Material Development. But he was "Maulvi" first and whatever happened, that happened later. In his eyes, "رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً" (*O our God! Give us good in the world*) was just as important as "وَفِي الْآخِرَةِ حَسَنَةً" (*and good in the Hereafter*). Here are his own words about it.

"I want to acknowledge the material development of Europe, that is, to give the development of science as the basis of life. But do not think that science covers your whole life. Indeed, science has materialized and all the discoveries made in the world are true, but life does not just end with material, but this material is the essence of another existence and the center of that existence is another Persona (*i.e. Allah*), which is life itself and also the source of life. The materialistic concept of life is poor in that way that it guides only one aspect. But the efficient, correct and complete concept of life is:

"رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً".

And this concept can only dominate the whole universe of life."

Maulana Ubaidullah Sindhi did not reject material like some people of solitary natures, nor worshipping material like the West. Rather, your target should be to conquer the material and then move forward.

فرنگ سے بہت آگے ہے منزل مومن قدم اٹھایہ مقام انتہائے راہ نہیں

*{The destination of a firm believer is far ahead than West
Keep on advancing, this place does not end here}*