

Q Khilafat Movement was an emotional Movement. Discuss.

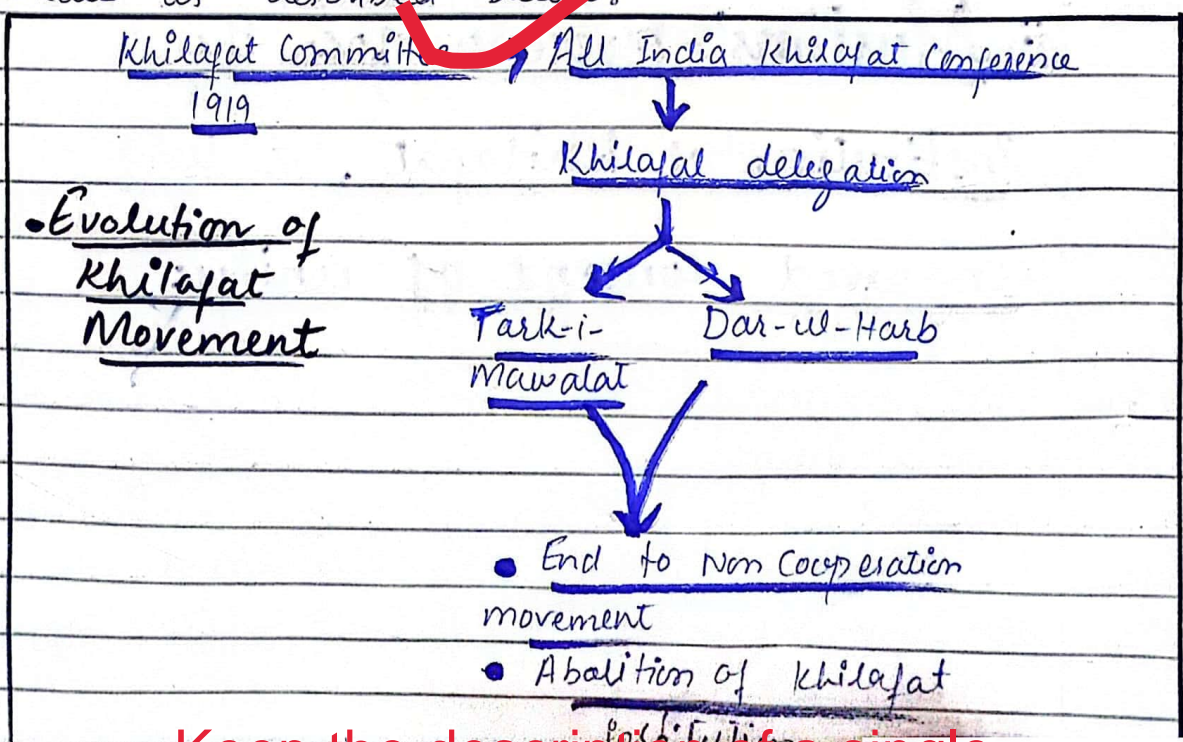
Introduction:

Khilafat Movement was the manifestation of religious reverence of the Muslims for their Muslim brethren and holy places rather than an emotional movement. It was deliberately started by the Muslims and the Hindus which came forward as a united front for their long cherished desire of freedom. It was a kind of religio-political movement which ostensibly was a religious movement but deep down it was vocal of independence. Moreover, there was a decision of Hijrat which was a reflection of an emotional element but as a whole it was not an emotional movement.

Khilafat Movement: Not an emotional Movement:

Khilafat Movement which took birth from its parent Khilafat Committee, founded in 1919, by the Muslim leaders (goes) went

may along major events in the history which reflect the Hindu-Muslim unity and their agitational response to the British. All India Khilafat Conference held its session on 23, 24 November 1919, and passed major resolutions which justified that this movement was not emotional but ~~was~~ was on some solid grounds. Similarly, the Khilafat delegation to British puts forward some convincing demands. However, Khilafat delegation came back in despondency and a "fatwa-Tark-i-Mawalat" (Non-cooperation movement) was declared. However, the Muslims sacrificed a lot but not meted with positive response from British. Similarly, one emotional based decision was declaring Hindustan as Dar-ul-Harb which invited criticism that it was an emotional decision and Muslims were enthusiastic for foreign concept but Khilafat movement was not on this basis as a whole as described below.



Keep the description of a single heading brief.....

(i) A muslim's obligation to help his Muslims Brethren:

Being a Muslim, according to the religious codes of Islam, it is an obligation on the a muslim to help his muslim brother wherever he finds him in trouble. This is described by one Hadith

All muslims are like a single body. If one part of body aches then all other parts are also afflicted with that pain.

(Holy Prophet PBUH)

So, it is totally syncall to say that it was an alian concept, it was nat the problem of the Indian Muslims and It did not met with proper positive consequences.

(ii) Muslims' reverence for the Institution of khilayat, a long engraved concept of unity:

The institution of khilayat was nat new, infact it had its history as old as Islam religion. According to Muslims, khalifa is considered as the sole ruler of Muslim Ummah,

which reflects unity and manifests that all Muslims are under one banner of a Khalifa. So, the Muslims were alarmed of the abolition of Khilafat institution if Germany fell in the war. Treaty of Sevres further outraged the Muslims. One of the demands put forward by the Khilafat delegation was

that the Sultan of Turkey as the Caliph of the Muslims should be kept as sovereign ruler of Constantinople, Anatolia, Armenia and Thrace

Thus, long associated reverence of the Muslims with their Caliph makes it justifiable for the critics.

iii) Religio-Political Movement: A

deliberate movement by both the

Hindus and the Muslims:

Khilafat movement reflects that point of time when the Hindu-Muslim unity was seen at its peak. Both the Muslims and the Hindu participated in Khilafat movement because they knew that unless they unite and come as a united front, they would not be able to get their independence which they were longing for so long.

Ahmad Saeed in his book, Trek to Pakistan describes that

"Khilafat movement was a time when the unity between the Hindus and the Muslims was at its peak and both worked zealously for the cause of independence"

Both actively took part in non-cooperation movement and showed their zealous and fervour to get independence. Thus, it was a movement vocally deep down for independence as one of the demands put forward by Khilafat delegation was

"The spade work should be done for the independence of India"

(iv) Muslims' spiritual struggle for the protection of the holy places:

As the Holy places are the emblems of Islam which are linked with the old Islamic stories and marks of the common religious points for all the Muslims, all over the world. Muslims became zealous of having thought of the disintegration of the Ottoman empire and destruction of Holy places. So,

the muslim leaders of khilafat delegation asked

for the protection of Hijaz, Syria, Palestine and Iraq, and that after the fall of Ottoman Empire they should not be ruled by non-muslims.

So, this a fundamental duty of a muslim to do spiritual struggle for the protection of the Holy places.

(v) Voice at international level for the protection of the religious freedom and man's dignity:

This movement was not just constrained to the demands of protection of Holy places, independence of India and sustenance of khilafat institution. Indeed, this was also the sheer vocal for the religious freedom and dignity of the muslims, struggling with the atrocities of the allied powers. This movement raised this voice at international level vehemently opposed the impositions of non-religious activities on the muslims. As this is substantiated by one quote of Ahmad Saeed in his book,

"the Khilafat Movement symbolised the religious freedom and self-determination."

So, Khilafat Movement is signified as a movement for the religious and fundamental rights rather than a movement solely based on emotions.

(vi) Khilafat Movement was not an emotional movement as a whole;

However, Hijrat movement reflects some element of emotion:

As Hijrat movement which brought its repercussions in the form of grave tribulations, Muslims threw away their (sic) properties at throw away prices and headed towards Afghanistan. In the face of huge mass of refugees, Afghanistan closed its doors for the afflicted Muslims and finally they had to come back and had to live an abject life.

The decision of declaring Hindustan as Dar-ul-Harb was only issued by Moulana Abdul Kalam Azad and Moulana Abdul Bari. This was not

declared as fatwa by most of the Muslim ulemas and reflects an image of synical decision and lacking of proper consensus called ijtehad in religious decision. In spite

of this, just because of one decision of declaring Hindustan as Dar-ul-Harb, the whole Khilafat movement can not be criticized as an emotional movement.

Conclusion:

Short answer. Add more arguments in this part.
Khilafat movement was not

just (or) a religious movement, it also comes with the positive results of political consciousness of the Muslims of India, who became more agitational and outrageous for the independence of India. It caused them to become more vocal for their fundamental right of religious freedom, self determination, brought table-talk towards agitational politics, destroyed the myth of the Muslims' loyalty for the government and gave greater push to the freedom movement. Muslims carried out this spiritual struggling by considering this religious obligation to raise voice against atrocities against Muslims. Although, a decision of Dar-ul-Harb declaration makes it suspicious but because of this just one flawed decision, it would be unjust to say the Khilafat Movement as an emotional movement.