

**MAULANA FAIZ-UL-KARIM:
A CONTROVERSIAL PERSONALITY OF THE KHILAFAT MOVEMENT**

Naimatullah Soomro

ABSTRACT

*During World War-1 (1914-1918), the Turks had fought by the side of the Germans. Turkey had been considered by Europe as a thorn in its side. The allied powers, in response, introduced the Arabs to the idea of Arab nationalism and self determination so as to fragment the ottoman Caliphate. In order to curb the Khilafat movement, the British Government decided to neutralize its religious appeal in Britishers continent. Britishers got Fatwa (religious decree) from the pro government scholar Maulana Faiz-ul-Karim and was duly signed by 95 religion scholars. An attempt was made in the **Fatwa** to prove that the Khilifat movement was against Islam, and Ottoman caliphs belong to the Tatari race not from Quresh.*

Keywords: Faiz-ul-Karim, Ottoman Caliphate, Khilafat Movement, First World War, Tahqiqul-Khilafat.

INTRODUCTION

District Naushahro Feroze (Sahitee) has great importance in the field of literature and education. Naushahro Feroze (Before British, this area was called as Sahitee) produced many reputed religious scholars, educationists and poets who candled the light of knowledge and enjoyed great name and fame and commanded respect of all segments of society. Maulana- Faiz-ul-Karim was one amongst them.

METHODOLOGY

The Methodology for this study is mix (qualitative and quantitative) to describe and critically evaluate the Khilafat Movement and its effects on the Indian Politics.

LITERATURE REVIEW

Many books and articles on this movement are published. Writing this paper author has referred such material and also books as well as pamphlets written by Maulana Faizul-ul-Karim are also studied.

MAULANA FAIZ-UL-KARIM AND KHILAFAT MOVEMENT

Moulana Sahib was the resident of village Saund, two kilometers east of Tharushah, District Naushahro Feroze. He was son of religious

scholar, Haji Issa Muhadith. He took primary Islamic education under the guidance of his father. He then received Islamic education from Molvi Mian Muhammad in the village of Faiz Muhammad Agro, Taluka Mehar. After that he received the education in Naushahro Feroze under the able-guidance of well known religious scholar Qazi Muhammad Alam (Qureshi, Hamid Ali Khanai, 1987:63). He then got education along with the freedom fighter Maulana Taj Mehmood Amroti in the Madarsa of Maulana Abdul Qadir Panhwari (Bukhari, Mahmood Shah, 1995:36). After that he went to Dehli where he completed his religious education in the Madrassah of Maulana Nazir Husain Dehlvi and returned home.

His father Molvi Issa was a renowned scholar who received education under the guidance of Allama Makhdoom Abdul Karim of Matiari. After the conquest of Sindh by Britishers, Makhdoom Abdul Karim left Sindh for good and lived in Makkah. Molvi Issa also left Sindh and lived in his company there, Makhdoom Sahib was taken in the mercy of God after the passage of two years. Molvi Issa remained in Makkah and got knowledge of Hadith and Fiqah from Shaikh Umar Muhadith Hudeedi Yameni and Allama Qazi Shoukani the writer of "*Fateh-ul-Qadeer*" and then returned to his village (Wafai, Moulana Deen Muhammad, 1985:308-9). Khwaja Muhammad Saeed of Lawari Sharif and Pir Ali Asghar Shah of Pir-jo-Goth were also his students (*Ibid*). Maulana Faiz-ul-Karim, like his father was highly renowned religious scholar who had complete command over the knowledge of Hadith, Fiqah and Islamic history. He was considered an authority in giving decisions in Muslim affairs. No other scholar challenged his decisions. He was also a well known and highly qualified Hakeem and cured the diseases of the suffering people and this was also source of his livelihood. He was running Madarsa where students came from far off places, the reputed Hakeem Shams al-din of Hyderabad, Hakeem Miam Hasanullah Qureshi, Maulana Abdullah Leghari who went to Afghanistan along with prominent freedom fighter Maulana Ubedullah Sindhi, Maulana Muhammad Hassan Panhwar and father of Professor Ghulam Hussain Jalbani, Nazar Muhammad Jalbani were also his famous students.

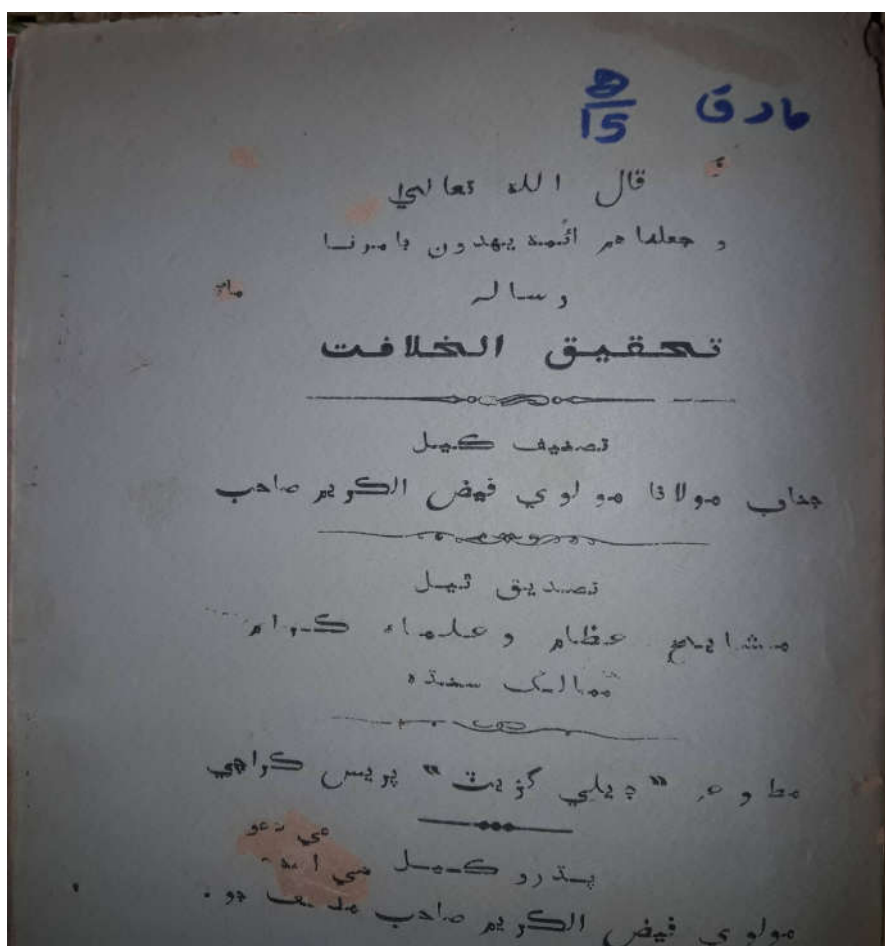
At the end of the First World War in 1919, Sultan of Turkey started Khilafat Movement. It was decided that the rule of British people was illegal. Indian Muslims supported Khilafat Movement and it gained a tremendous momentum in Sindh under the political and spiritual leaders like Maulana Taj Mehmood Amroti and Pir Rushdullah of Pir Jhandho.

In order to curb the Khiliafat movement the government decided to neutralize its religious appeal. It did so by obtaining a *Fatwa* (religious

decree) from those religious scholars who were loyal to the government and against the movement. The *Fatwa* was duly signed by 95 scholars and was published by Faizul-ul- Karim. It was titled as *Tahqiq-ul-Khilafat*.

An attempt was made in the *Fatwa* to prove that the Khilafat Movement was against Islam. Maulana Faizal-ul- Karim, the author of the *Fatwa* wrote that “those who are working for preservation of Khilafat are totally wrong. Preservation of *Khilafat* will divide the Muslims into two groups; one in favor of *Khilafat* and the other in favor of Arabs. There will be a battle in Mecca and Medina. Turkey will attack the Hijaz”. He further stated that, “according to Hadith the Caliph should be appointed from amongst the Quresh. The present Caliph belongs to the Tatars race. His sovereign power follows from Uthman Khan Turk and he is not a descendant of Hazrat Uthman, the third Caliph of Islam. He added that: “We should be grateful for the friendship of the British Government and state of Al-Hijaz. It is predicated in the Quran that Christians are the best friends of Muslims”. Ninety five religious leaders, Pirs and scholars signed this religious decree (Fatwa). The *Fatwa* in a published form was distributed among the people of Sindh in order to mould the feelings of the people in favor of the British Government. British rulers wanted to nullify and counter this movement by establishing “Aman Sabha” in Sindh. They got the services of Maulana Faiz-ul-Karim for this purpose. He was made as head of “Aman Sabha” mission. Molvi Sahib wrote a book giving his own verdict “*Tahqiqul-Khilafat*” and also was translated into English as “*Facts about Khilafat*”. Many other renowned personalities also supported and seconded his verdict that the rule of Sharif of Makkah is legal and not against Islam and Caliph of Turkey is not actual heir of Khilafat (Qureshi, Hamid Ali Khanai, 1987:64). Some prominent religious scholars who supported the *Fatwa* are “Pir Syed Shah Mardan Shah Pir Sahib Pagaro of Pir-jo-Goth, Abu Muhammad Saleh Qadri of Rani Pur, Syed Khamiso Shah of Gambat, Makhdoom Zaheer-ul-Din of Hala, Makhdoom Habibullah of Paat Sharif, Syed Khush Muhammad Shah of Tharushah etc.” According to Maulana Faiz-ul-Karim the involvement in the Khilafat Movement was nothing but a waste of the Indian Muslims’ energies they had forgotten their internal problems and devoted their attention to the problem which was not related to them. Time proved that Maulana Faiz-ul-Karim Sahib was right because there was lot of disappointment among the Khilafat leaders after the abolition of the Khilafat. It left them in wilderness. Maulana Din Muhammad Wafai wrote “*Izharul-Karamat*” condemning the verdict of Maulana Faiz-ul-Karim (Zardari, Muhammad Laique, 1996:92). In his

opinion the Khilafat movement was not only for the protection of the institution of the Caliphate but was also anti British to activate the Muslims to participate in the Indian politics (Soomro, Muhammad Idrees, 2008:40). Maulana Faiz-ul-Karim was aware of the history that what Muslims experienced in 1857 when the Muslim community suffered heavily and was looked upon by the British with suspicions. Therefore, his concern was to inculcate the loyalty for the British Government among the Muslims to restore their credibility. He argued that where the caliph had no political authority he should not be recognized there as the defender and protector of Muslim Ummah. As the Indian Muslims were not living under the Ottomans, they were not obliged to be loyal to the caliph and regard him as their sovereign (Karim, Mohammad Afzal, 1919:10).



His *Fatwa* caused anger among the Muslims of sub-continent and demonstrations were held against him. Maulana Sahib disappeared from the scene and went underground from 1920 to 1923. He lived in Amartasar and then he stayed in the Madarsa Boarding House Sukkur with Qazi Abdul Wahid. Pir Ali Muhammad Rashdi writes, that he met Maulana Faiz-ul-Karim keeping in view the two qualities of Maulana Sahib. Firstly, he was considered uncontroversial great scholar by his friends and foes equally. Secondly, he firmly stood his *Fatwa* against Khilafat Movement, despite storm of opposition (Bhutto, Muhammad Moosa, 1989:46). Rashdi Sahib says about him that he was very simple in nature like a small child, his memory power was excellent and he recorded vividly the contents of many books in the tape record of his mind's memory (Rashdi, Pir Ali Muhammad, 1981:241). Former minister of Khairpur State late Shaikh Muhammad Qadir told that Maulana Sahib was not only knower of History but also he was philosopher of History. Pir Ali Muhammad Rashdi took him from Khairpur to his village and where ever he went, he took Maulana Sahib also with him. Maulana Sahib told that all the books of History are not authentic. He told Rashdi Sahib that criteria of History's authenticity can be judged with certain principles.

Who is the writer of History, what is background, whether he mentioned those events which he saw with his own eyes or based on heard evidence. Did he remain affiliated to particular party and he was personally involved in those events, who was the ruler when he wrote book, was he just or tyrant, was he an upright and pious or he was a wrong doer and unjust? Did he write book under the influence of some body. Has he strictly followed the principles and accepted norms framed for writing history etc. (*Ibid*, 1981:243).

Pir Ali Muhammad Rashdi writes that sometimes I kept few books of history before him; he immediately told that the book was written by this type of person under particular circumstances for achieving some set purpose or for damaging the reputation of some persons. This is not history, he advised me to throw away the book and do not waste your time. It is not history but it is fiction (*Ibid*, 1981:244).

The last days of Maulana Sahib were very hard. He faced financial problems and worries. He was taken in the mercy of God in the year of 1953 at the age of about 100 years.

BOOKS, PAMPHLETS BY MAULANA FAIZ-UL-KARIM:

He wrote many books, his verdicts regarding problems of Muslims were mentioned by him. Such collection is in the shape of manuscripts, which were not published. Some of his published and unpublished works are as under (Abbasi, Aslam, 2007:217).

The last days of Maulana Sahib were very hard. He faced financial problems and worries. He was taken in the mercy of God in the year of 1953 at the age of about 100 years. He wrote many books, his verdicts regarding problems of Muslims were edited by him; such collection is in the shape of manuscripts, which were not published. Some of his published and unpublished works are as under (Munzawi, Ahmed, 1997):

- Hawashi Sher-ul-Hamdani Ala Mukhtasir-ul-Mizan (Arabic)
حواشي شرح الممداني علي مختصر الميزان (عربي)
- Mukhzan-u-Seegha (Persian). مخزن الصيغته (فارسي)
- Kashaf-ul-Murrrad (Persian). كشف المراد (فارسي)
- Neel-ul-Murrrad (Persian). نيل المراد (فارسي)
- Zameema Neel-ul-Murrrad (Persian). ضميمه نيل المراد (فارسي)
- Risala Darjawaz Ikhtizab Bisawad (Persian)
رساله درجواز اختضاب بسواد (فارسي)
- Jawab-ul-Jawab (Persian). جواب الجواب (فارسي)
- Shudhi JO Shore (Sindhi). شديء جوشور (سنڌي)
- Al-Ajobat-ul-Gareeba Lil-Aslatul-Ajeeba (Persian) (Munzawi, Ahmed, 1997)
الاجوبه الغريبه للاستلته العجيبه (فارسي)
- Tehqiq-ul-Khilafat (Sindhi). تحقيق الخلافت (سنڌي)
- Facts about Khilafat (English). (انگريزي)

He had four sons, Abdul Haque, Abdul Sami, Abdul Haleem and Faizullah. His second son disappeared in his youth. Late Abdullah Soomro, father of Professor Muhammad Haroon Soomro was closely associated with him. He accompanied Maulana Sahib where ever he went. Late Abdullah Soomro went to Indian cities, Agra, Deoband etc in order to search his son, but he was not traced out.

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Once he sent message to Haji Sobdar Khan Jalbani to send jeep to him as he wanted to go to Nawabshah, jeep came and driver told him that the petrol was not sufficient to reach Nawabshah and back. He returned the jeep and Jalbani Sahib managed the petrol and sent Jeep to him again (Soomro, Ghulam Qadir, 2007:24).

He had a high sense of respect he commanded respect of all segments of society. People came from far off places in order to get solution of their problems, consultation and guidance. He was scholar of such high caliber that Mohatma Gandhi was also impressed by his knowledge. Gandhi visited Tharushah in 1929 and had meeting with Maulana Faiz-ul-Karim. Gandhi kept contacts with him through letters. Some of those letters are preserved by his successors but they are reluctant to show those letters to anybody (*Ibid*).

He was enlightened and a religious scholar of high caliber. He was eloquent in his speech and convinced the people with his logical and impressive arguments. He left his footprints on the sands of time.

CONCLUSION

Malulana Faiz-ul-Karim was against Khilafat Movement. He wrote a number of books and write-ups against the movement. At that hard resentment arose against Maulana Sahib and he witnessed very difficult times. But time proved he was correct. This movement resulted in differences between Muslims and Hindus of the region. Hence unity among them came to an end; hence Britishers became powerful for time being.

RECOMMENDATIONS

All the literature produced regarding this movement should be newly published, but specially books and pamphlets written by Maulana Faiz-ul-Karim, must be published to facilitate the researchers who work on this subject.

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