A Hero Of The Khilafat Movement.

A Study of the Khilafat movement with particular reference to the Hijrat movement and the role of Jan Mohammad Junejo.

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In the term of Muslim history the term *khalifa* means a deputy of the Holy Prophet Mohammad. The need for this deputy was immediately felt on the death of the prophet (peace be upon him). when the head of the Muslim community was elected, he was called Khalifa. This institution of khilafat began with the election of Abu-Bakar as the successor of the prophet in 632 A.D. 1

Muslim historians have divided the history of the khilafat into four clear cut period. The first period lasted for Thirty two years and this period is well known as "Khilafat-i-Rashida" (After the death of the Holy Prophet). The second period began with the internecine warfare in Islam, and the office of the Khilafat passed into the hand of the Mauwiyah, was the founder of the Umayyad dynasty. He was the first to establish the hereditary dynasty. The Umayyad dynasty was Supplanted by the Abbasids in the year 750 A.D. (132 A.H), but the idea of the khilafat remained the same. This third period lasted more than six hundred years 750 A.D. to 1258 A.D. (132 A.H. to 656 A.H.) After the sack of the Baghdad in 1253 A.D. the Abbaside dynasty come to an end, but the khilafat authority was supposed to continue without any break. In 1261A.D. Ahmed Tahir re-established the Abbaside dynasity in Cairo, and this peiod continued to the year 1517 A.D. All these later Abbasside Khalifa were considered to be the spiritnal heads of the Muslim community but they had no political authority 2

In the 1517 A.D. Sultan Saleem I of the Ottoman dynasty conqured Egypt and the office of the khalifa passed into the hand of the Ottoman Turkey. and assumed the title of Khadum-ul-Hurmain and sharafain. 3

The Mughal rulers in India Akbar and Jahangir did not recognize the Ottoman Sultan as heads of the Muslim community and the Khutbah was read in their own name. 3 Shah jahan and Aurangzeb send his ambassadors to the Ottoman court 4. to develop their relations.

The Khilafat had its origins also in the belief that all Muslims of the world belong to one millat, inspite of the defferences in territory. language and culture. It in any part of the globe Muslim were to find themselves in trouble, it was the duty of the rest of the Muslim community to help them.

For the Muslims of the sub-continent, the institution of the khilafat and personality of the khalifa had always been important. He has been regarded as the spiritual head of the Muslim community. The Muslims of the sub-continent were not only anxious about the fate of Turkey, but were also deeply concerned about the tate of the khilifat just before and after world war I 5.

In the beginning of the twentieth century the British policy towards Muslim states, specially Turkey continued to add to the anxieties of the Muslims of India. In 1907 British signed a convention with Russia (Anglo Russian agreement) the traditional enemy of Turkey. This greatly threatend the independance of Iran as well. In 1911 Italy attacked and occupied Tripoli. 6 Consequently, war broke out between Italy and Tukey. These developments attracted the attention of the Muslims of India, because the Sultan of Turkey was not only the head of the Ottoman Empire but also, since the days of Sultan Saleem I the Khalifa of the Muslim community. Now the Sultan of Turkey was Known as the symbol of the basic unity of Islam. 7

During the Balkan war (1912 to 1913) The Muslims of India sent a medical mission under the leadership of Dr. Ansari to help

the wounded Turkish soldiers, and collected huge sums of money to send as aid. Maulana Zafar Ali personally went to Turkey to hand over the collected money, Subsequently, the Indian Muslims formed an association named as "Anjuman-i-Khudam-i-Kaaba', in December 1913 in Lukhow. This Anjuman was formally consitituted at the Farangi Mahal. Moulana Abdul Bari Farangi was elected president and Maulana Shaukat Ali and Mushir Hussain Qidwai became its secretaries. Among other members enrolled on the same day were Maulavis Salamat-ullah, Muhammad Qasim, Nasir-ud-Din, Doctor Nazir-ud-Din Hasan and Qutb Mian. This Anjuman was a religious body but its notable achievement was that it brought the ulamas into the field of politics.

A similar but politically less active organization had been set up at Dehli by Maulana Ubaid-ullah Sindhi called "Nazarat-ul-Maoarif." The object of this institution was to enable the English Educated people to learn Arabic and study Theology and then preach the Quran. 8

This organization could not prosper because Maulana Ubadullah left the subcontinont to continue his political work in other countries. Subequently, he returned and joined the Jamiah Milliah of Dehli. The khudam-i-kaaba was proved to be a very active body. Maulana Abdul Bari and Shaukat Ali carried its propaganda through the press and public meetings in different parts of subcontinent. Utilizing also the vast net work of disciples and students of the Ulema Schools such as Farangi Mahal' Deoband etc, which carried their message in every corner of the subcontinent. At the suggestion of certain persons a meeting was called at lukhnow with the object of openly declaring their loyalty to the Government and promising support to its war efforts. Abdul Bari was agreed to join the meeting on the condition of that the Government would make a declaration to the effects that the Holy places including Jeddah would remain safe, what ever turn the war might take, and that the meeting would pass a resolution, requesting the Turks not to join the war. The Government agreed and declared that the Holy places would remain safe and wanted the Ulema to issue a Fatwa to effect that sympathy with Turks was unlawful. Some Ulema signed

the Fatwa but Abdul Bari refused to do so. Maulana Mohmud-ul-Hasan principal of the Dar-ul-ulum of Deoband also refused to sign a Fatwa. 9 World war I began in 1914 and Turkey joined Germany against Britain and her Allies. During the war, the India army was used by the British to fight against Turkey. As the Indian army included a great number of Muslims in its rank, the situaion was indeed grave from the British point of view. But old habit of loyalty asserted itself. 10

Turkey was defeated in world war I and now the Allies particularly Birtain and France were bent upon dismembring the Ottoman Empire. The Muslims were also horrified to think that the Holy places would come under the Christain influence. Justifiction was sought for supporting Turkey through insisting upon the religious character of the khilafat.

December 1918 the session of Muslim League held in Delhi under the Chairmanship of Maulwi Fazal-ul-Haq. The most remarkable feature of the session was that a numbers of Ulamas attended the session and played and active role in politics. 11

Khilafat Day was observed on 17th october 1919 throughout the Sub-continent, and soon khilafat conference was set up and its first session was held in Dehli on 24th November 1919, under the chairmanship of Maulwi Fazal Haq. It passed a number of resolutions. An apeal was made to the Muslims that they should not participate in the victory celebration, and also decided that in the event of Muslim's demands being rejected by the Government, they would boycott Brilish goods and not cooperate with the Government. Actually the scheme of non-cooperation was adopted on the advice of Mahatma Gandhi who had expresed sympathy with the khilafat issue and was present in the session. Gandhi offered to cooperate with the Muslims on the issue of khilafat, since he was convinced that such apportunity of winning over the Muslims and forging the unity of Indian people to fight the British would not come in a hundred years, 12

On 6th December a session of the Jamiatul Ulema passed a resolution on non - cooperation. In the last week of the 1919 the

sessions of League and Gongress were held at Amritsar, and it was arranged that the khilafat committee and the Jamiat-ul-ulema should hold their meetings at the same places. The session of Khilafat Conference held under the Chairmanship of Maulana Shaukat Ali, where it was decided to organise the Khilafat movement under the guidance of Gandhi. The Coference also decided to send a deputation to the Viceroy of India to represent the Muslims' demand in respect of the Khilafat. On 10th January 1920 a strong deputation of Muslim and Hindu leaders headed by Dr. Ansari, waited on the Viceroy Lord Chelmsford to impress upon him the necessity for the preservation of the Turkish empire and of the sovereignty of the Sultan as Khalifah, But this deputation did not achieve any thing. Now they decided that the Khilafat delegation under the leadership of Mohammad Ali should be sent to England without further delay. The members toured Britain, France and Italy, met politicians, scholars and journalists there and placed the Khilafat case before them. But they met with little success, and returned home in October 1930. In the mean-time the Treaty of Sevres which Allies signed with Turkey on 10th August 1920 dashed the hopes of Muslims. This Treaty took away large slices of Ottoman territory, and distributed them among the victors of war. Now the Muslims of India decided to launch a Non-Cooperation movement. The last day of August was observed as the Khilafat Day all over the sub-continent. It was perhaps the biggest massmovement in which the Hindus and Muslims joined forces against the British. During the year 1921 to 1922 only 30,000 people belonging to both communityties went to jail. 14

One of the most dramatic aspects of Khilafat movement was the Hijrat movement. The Hijrat movement was a by-product of the khilafat movement. The effective propaganda techinques of the khilafat movement created passionate resentment among the people of India particulary in Sind, North-west Frontier and Punjab provinces. Some of the Muslim scholars and teachers were of the opinion that as India was Darul Harb not Darul Islam, and that it was religiounsly incumbent upon the Muslims of India to migrate to an-other country for the sake of their religion. The Muslims did not like to live under the British rule and as such many families from Sind and N.W.F.P. left their homes and migrated to Afghanis-

fan. The scheme was encouraged by the Ali Brothers and other prominent leaders. Abdul Kalam Azad made powerful appeal to this effect. 15 In this conection the famous fatwa issued by Maulana Abul Kalam Azad was as follows

> "Remember your Government will perish. Remember that India is now Darul Harb. Our religious freedom has been snatched away. Baghdad has been occupied and virgin Turkish girls outraged, The Treaty of Sevres is a useless scrap of paper and we must destroy it. What should be done under the present circumstances. It is incunbent on every Muslims to perform Hijrat. 16

Maulana Abdul Bari Farangi mahal also issued a Fatwa, The local ulemas also preached Hijrat. It apealed to the common Muslim the impression was that the Amir of Afghanistan was waiting for them and would give them fertile land: gwen It was enough to the common Muslims, This Hijrat started from Sind and many families sold their land and property and departed in the direction of the Khyber Pass to Afghanistan. 17

The Hijrat movement had begun in 1915, when sixteen students of Islamia college of Lahore and Peshawar migrated to Afghanistan. This migration continued with certain intervals till 1923. About 18,000 persons found their way to Afghanistan where they were not well comed and dad to turn back. This retreat resulted in a heavy loss of life and property, those of them who were able to stand the rigours of journey and disease and returned safely" found themselves homeless and penniless with their property in the hand of those to whom they had sold it for a title of its value. 18

Consequently, the Hijrat movement had to be given up, after great losses of life and property, The Non-Cooperation movement was called off by Gandhi in February 1922 after the incident of Chauri Chaura. The Khilafat movement was further weakened in November 1922 when the Turkish National Government at Ankara decided to abolish the Sultauate, and Grand Assembly proclaimed Abdul Majid as khalifa, but his powers were limited. On 3rd March 1924 Turkish National Assembly under the guidence of Kamal

Attaturk abolished the Khilafat and proclaimed Turkey a republic. 19 After this declaration the Khilafat movement naturally collapsed. On the whole the movement was disheartsening and embarrassing. The Khilafat Movement had great emotional appeal for the people of Sind and the call for Hijrat found on enthusiastic response among the simple and Islam loving people. One of the most prominent figure in the movement was of Jan Mohammad Junejo. He was a leadings organizer of the Khilafat movement and also one of the most prominent people to migrate to Afghanistan. He offersus a very interesting case study. He was born in the year 1304. A. H. at Dhamgah village near Larkana. His father Haji Karim Bux was a big land owner and belonged to the elite in his locality. He had his son admitted in the village Madressah, where he completed his religious education. Later on at the age of 12 he entered at village school at Khairo Dero. (Talka Rato Dero). He passed his matriculation examination from Sind Madrasat-ul-Islam Karachi, where he met with Barrister Hassan Ali Abdul Rehman and Ali Gohar Bhutto. He was much influenced while remaining in their company when Mr. Ali Gohar Bhutto proceeded abroad to take education he also followed him.

In 1910 he left for Britain and completed Bar-at-Law in 3 years. After acquiring his education he continued to live in England. According to the words of the relative he had no intention of coming back to his country. His parents were yver worried about him. It is related that Jan Mohammad Junejo saw a dream that he was wandering in the city of London, and suddenly he felt a slap on his cheek and turning round he saw a saint who said to him, "you are enjoying yourself here and your relative are weeping for you". 20 After that he returned to Larkana and started working for down-trodden people on the area Particularly the hari calss and gained popularity with them.

Rais Ghulam Mohammad Bhurghri (First Sindhi Bar-atLaw) was trying to open a branch of Muslim league at Larkana. Jan Mahammad Junejo was the first member of Muslim League among few persons in sind. It was an event with which he started his public life.

In March 1918 an education Conference was held under the leadership of Shaikh Abdul Aziz at Sukkur for English-Arabic education in Sind Jan Mohammad Junejo actively participated in this conference and announced two scholarships for the proposed school. However after the Khilafat movement this scheme were not implemented.

First All India Muslim Conference was held at Lukhnow on the question of disintegration of Turkey. It was decided that 17th Octo ber 1919 will be observed" First Khilafat Day, "throughout India and special prayers will be offered for the solidarity of Turkish Khilafat. On this occasion Jan Mobammad Junejo convened a meeting of Eidgah adjacent to his house. In November 1919, All India Khilafat conference was held at Dehli, in which a resolution was passed that, there will be a complete boycott of "Pease mission" which will take place with effect from 13th & 16th November. This was also confirmed by Jamiat-ul-Ullema-i-Hind. In this Conference a delegation from Sind also participated including Jan Mahammad Junejo. This day was observed by Jan Mohammad Junejo at Larkana with befitting manner. Returning from Delhi he propagated the movement with the help of Pir Turab Ali Shah. On the day Pease mission, there was a strike with black banners in Larkana. 22

On the 4th January 1920, a Khilafat meeting was held at Hyderabad Sind in which Jan Mohammad Junejo delivered a speech about the cruelties which had been heapedon people of Larkana district.

The Second Khilafat Conference was held at Larkana on 7th and 8th June 1920. This was the result of the efferts of Junejo. It was presided over by Pir of Jhando, in which Maulana Shaukat Ali, Mohammad Ali, Ghulam Mohammad Bhurghri, Maulana Abdul Jabar Lakhnavi, Maulana Azad, Saith Abdullah Haroon, Maulana Amroti, Mahatma Gandhi, Dr. Kitchlew participated. It was decided that a delegation should see the Viceroy of India at Bombay to tell him the details of cruelties of bureaucrats on the people of Sind: Finally a delegation went to Bomday which remained there for 26 days but the Viceroy did not meet them. While staying at Bombay, they participated in All India Khilafat Conference which was presided over by Ghulm Mohammad Bhurghri. This delegation was led by

Junejo. The delegation returned to Sind in March 1920. 23 On 17th April 1920, a khilafat meeting was held at Sehwan presided over by Maulana Abdul Karim, "Dars" in which Jan Mohammad Junejo delivered a speach and a resolution was passed regarding "Hijrat." 24 Later on, its implementation took place in the Conference, which was held at Jacobabad in 2nd & 3rd May 1920, presided over by Maulana Taj Mohammad Amroti, where Junejo announced his withdrawl from the Chair of Sardari, Municipal Commissionary, Lacal Board Membership and the degree of Bar-at-Law. He also refused to pay land revenue. 25 On 17th April 1920 Khilafat Confernece was held at Dadu. It passed a resolution on Hijrat. In this Conference a Provincial Committee was formed. Pir Turab Ali Shah was elected president and Junejo as Secretary. A migration office was set up in Junejos' house where a large number of people were enrolled for the purpose of migration. On 24th May 1920 a meeting was held at Hyderabad in which they Sent a message to Vicory. As a result of this message immediately the Government disconnected the irrigation water of Jan Mohammad Junejo's land in order to harass and intimidate him. 26

On 20th July 1920 a special train full of emigrants left for Afghanistan. From Larkana 750 Muhajirs left their home under the leadership of Jan Mohammad Junejo to migrate from Sind to Afghanistan. On 24th March 1924 the 8th session of Khilafat Conference was held at Sukkur under the presidentship of Maulana Shaukat Ali. The report read by Abdul Sattar "Adam" secretary, praised the migration led by Junejo and described it as a mile-stone in the political history of sub continent. The British Government took a serious view of this migration movement. The first train reached Jalalabad on 19th July 1920, when the Afghan Government gave them a warm reception and all facilities were given to them. In October, Raeesul-Muhjireen led a delegation to India and met with Maulana Mohammad Ali Johar, and later on both visited various towns and cities of India and preached the migration movement. 27

After attending the Congress Confernce at Allahabad in the end of November he returned to Larkana, where he recieved a notice from Judicial Commissioner of Sind, in which objections were

raised over his speach delivered at Jacobabad and he was asked to give reply of this allegations personally at Karachi. He refused to go to Karachi, but he replied them that "where as being a citizen of "Afghan Kingdom" delegated from Anjuman-i-Muhajreen-i-Hind, so that he was not bound to reply them, but he is only responsible to Afghan Kingdom as their subject." 28 He went to Bombay where he recieved an amount of Rs 5000,000 for the Muhajreen from the Bombay Khilafat committee. He immediately remitted this amount to Kabul. While on way to Kabul, he was detained at Peshawar for about 20 days, meanwhile he delivered a speech in a public meeting at Peshawar in person and showed himself an Afghani not Indian and condemed the British Government. He was expelled from Peshawar, then he reached Lahore and attended the khilafat Conference at Lukhnow and delivered a speech in Persian.

With the company of Maulana Mohammad Ali Johar he reached Ajmer to attend khilafat Conference, but because of illness he could not attend the session. On 16th April 1921 he died at Ajmir. His funeral prayers were led by Maulana Hakim Muinudin Ajmeri, and he was laid to rest near the Sagar Talao, Ajmer. Below is reprodiced the long poem of Sheril Sahib who also participated in Hijrat movement. Celebrating the life and work of Jan Mohammed Junejo. In his peoms, we find a beautiful description of the Hijrat Movenent.

جان محمد جوڻيجو سو رهيو سامايو،
راضي تنهن تي رب ٿيو تنهن کي واحد وڏايو،
سخي هو سخاوت ۾، ڪيائين روح اندر رايو،
گاليهي آها گاهپو، مرد تنهن ملوڪ جي.

مرد تنهن ملوڪ کي، ڏاتر ڏنا ڏاڍ،
عهدو وڪالت بئريسٽريءَ جو ورتائين همت ساڻ،
علم پڙهي عالم ٿيو، هيس انگريزي اهجاڻ،
هاڻ ڪيان روح رهاڻ، ساراهه سهرين جي.

هڏو ساراهه سڀرين جي، جنهن کي مولا ڏنو مان،
هٿ هوس حاڪمن جو، شاهي جنهن جو شان،
ڪامل ٿي ڪورٽون ڪيون، هڏي بات بيان،
جيءَ اندر آهن جولان، سڪ تنهنجي ساهه کي.

سڪ تنهنجي ساهه کي، اندر نه آهي آرام،
ڪائڻ نه آهي خوشيءَ جو، چش نه ڏئي طعام،
هجرت تي سنيري هليو، ڪري اهو انجام،
اڳ ۽ ٽي امام، قافلو ڪيائين ڪيترو.

قافلو ڪيائين ڪيترو، لکين خرچ کٽي،
جيڪا رضا رب جي، واهه تنهن کي وٽي،
مهاجرن جي محبت ۽، پاڻ ڪيائين پٽي،
لاڙڪاڻي تي لقب هٽي، ريل تي چڙهي 'رڪن' ڏي هليا.

ريل تي چڙهي "رڪن" ڪوٽ، ٽيا سڪر روانا،
عرض ڪيائين الله کي، اسين آهيون تنهنجا ٻانها،
داڻي پاڻي نصيب جي آهي انهي ۽ معني،
پوءِ اچي ملتانا، ڏهرو ڪيائين ڏينهن جو.

ڏهرو ڪيائين ڏينهن جو، هليا چڙهي لاهور،
اتي عزت ملي اسير کي، سر ڪيائون کهور،
ڪائڻ آندائون خوشيءَ مون، ڏنائون زور،
اهڙي ئي دستور، "راولپنڈي" رڙهي هليا.

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واڳ وس نه پنهنجي، ڏور وڏي ڏاهي،
گاڏي چڻي چوهه موڻ، ڏس چا منجهڻون چاهي،
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اتي ڏينهن رهي ڪيترا هليا پيادا ڪلي پنڌ،
رفيقن ٽياسون راهه مون، راهي مٽي رنڌ،
رڪيائون سڪ مزيد ۾، خودي ڪيائون بند،
اچي ٽياسون هڪ هنڌ، "بيني ڪوٽ" جنهن ڪي چون.

بيني ڪوٽ جنهن ڪي چون، رڪيائون جلال آباد جوش،
عقل چڏي ويو اڪ ۾، ڪونه رهيو هوش،
ڪوٽ وڙهي ڪنهن مان، دشمن توڙي دوس،
مڙني ڪئي خاموش، محبت رڪي من ۾.

محبت رڪي من ۾ "ڪابل" ڪيائون ڪاهه،
دونهان درد دکائيا، عشق اندو آڙاهه،
پنڌ اڙانگو پنڌيون، رهي آيا راهه،
اهڙوئي آهه الله، "امير صاحب" ڏٺائون اکين سان.

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دعوت ڪاڏائون دل سان، راتيون رهائي،
"سنڌين" چيو سڪ سان، آيا آهيون سرڙا لهرائي،
توڙي وجهين کهائي، "جان محمد" چيو جوش سان.

"امير کي ائين نہ گھربو هو، ڏنائين مهاجن کي موکل،
سيءُ رکيائين سرير ۾، نہ کيائين توکل،
گجھ اندر جون ڪالهيون، تون جوش اندر ۾ جل،
راهي ٿيا رلمل، موٽي پنهنجي ملک تي.

موٽي پنهنجي ملک تي، آيو "جان محمد" جائي،
رات ڏينهان روح ۾، هيس وات اها وائي،
دانهون ڪيائين درد مؤن، ڪونهي حال پائي،
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سڪ رکيائين ساه ۾، کهڙي ڪريان تعريف،
ملک چڏي مسافر ٿيو، سهي گهڻي تکليف،
اکيون ڪکوريون ڪيف، مانجهي تنهن ملوکجون.

مانجهي تنهن ملوکجي هٿي، عمر ٿيهر ورهيه پوري،
رضا تي راضي رهيو، ڪيائين صبوري،
مرڻ جي مهل تي، موت رکيائين منصوري،
آيا ملائک حضوري، سکرات ڏنائين کانہ کا.

سکرات ڏنائين کانہ کا، ساه ڏنائين سنهنجو،
"شيرل" چوي شهيد ٿيو، وطن چڏي پنهنجو،
سوال کريان تو کي سيدا، کر نہ کانيارو کنهنجو،
هٿ آهي منهنجو، دامن دستگير جي.

جان محمدجوءَ مان ، ويو کست منجهان کاهي،
مال مڏيون ڦٽيون ڪري، ويو لاکاپا لاهي،
جنهن کي سڪ سرير ۾، ڏور وڏي ڏاهي،
اجمير ۾ آهي، مقبرو ملوڪ جو.

مقبرو ملوڪ جو، جودئون جوڙيائون،
جهنڊا تنهن جوان جا، خوب کوڙيائون،
ماتم ڪيائون من ۾، ڪل ڪوڙها ڪاڙيائون،
پريت پاڙيائون، جو صوبو هو سنڌ جو.

صوبو هو سنڌ جو، ملڪن جو ميار،
صاحب ٿي صاحبي ڪئي، جو بادشاهي وزير،
شهيد ٿيو شوق مان، نيٽن وهيان نير،
اتر وارا پير، پناهه ڏيندين پرديسيءَ کي.

پناهه ڏيندين پرديسيءَ کي، جنهن صدقو کيوساهه،
ميڙي محمد چام جي، توکي آٿيندو الله
حضرت ٿيندءِ حامي ڪندءِ سنئين راهه،
باري آهي بيپرواهه، آهيان سام اوهان جي سيدا.

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