

# The Khilafat Movement in the Freedom Struggle of India

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**ABSTRACT:** Along with being pan-Islamic, the Khilafat movement had strong anti-imperialist and nationalist undertones. In addition to this, a number of other causes contributed to the overall anti-imperialist sentiment among Indians. Discontent with British authority was sparked by the country's economic and political circumstances during and after the First World War. During and after the War, the cost of goods climbed considerably, making life very difficult for the populace. Also, the peasants in certain regions felt uneasy owing to the rising demand for rent and taxes. The present study has been carried out to study the importance of Khilafat movement, to find out the demands of the movement and to discuss the contributions of the movement. Required information has been gathered from different journals, books and internet sources.

**KEYWORD:** Islamic Tradition, Sentiment, Muslim Politics, Turkish Government, Khilafat Movement.

**Introduction:** After World War I, Muslims from the Indo-Pak subcontinent organised the pan-Islamic Khilafat movement as a political protest movement against the British administration and to defend the Ottoman Empire. The "Khilafat" Movement is extremely unusual since it has been hailed as an anti-colonial movement of Indian Muslims based on the British Empire's animosity to the Turkish Sultan, their revered Caliph, by Islamic ideologists, Indian nationalists, communists, and alongside them by Western intellectuals. The movement's founding principles haven't been thoroughly investigated, and its leaders' rhetoric is often accepted at face value. We discover extraordinary paradoxes and inconsistencies hidden underneath that language when we look more closely. Regarding the Movement's "achievements," their most enduring legacy is the legitimacy they provided the Muslim clergy in the contemporary political arena. Equipped with the Jamiat-e-Ulama-e-Hind, a political organization, the clergy has actively intervened in both the political and intellectual spheres. In Indian Muslim history, the clergy has never previously been given such prominence in politics. The religious idiom was also brought into Indian Muslim politics by the Khilafat Movement. This movement, not the Muslim League, was responsible for introducing religious ideology into Indian politics. and a the and the the.. It was an ethnic movement led by disgruntled Muslim professionals and the educated Indian Muslim middle class, mostly from the states of Uttar Pradesh, Bihar, and metropolitan Punjab. Their goals were modest since they just requested equal quotas in employment for Muslims and a few protections for their interests. In India, Muslim nationalism was a secular, as opposed to a spiritual, movement. However, contrary to what is often claimed, it was not first a campaign against Hindus. For further information, see the website of the American Psychological Association. The Khilafat Movement made an intervention in that situation that effectively ended the Lucknow Pact's political agenda. The Khilafat Movement's involvement in Indian Muslim politics had a significant retrogressive ideological impact on the contemporary Indian

Muslim mentality, which is still felt in Muslim politics and thought in both India and Pakistan today. It should be reevaluated and examined for that reason alone.

**Background of the Study:** The desire of Indian Muslims to defend the Khalifa's institution in Turkey gave rise to the Khilafat movement in India. According to Islamic tradition, the Khalifa was the Prophet Muhammad's successor, the leader of the faithful, and the keeper and defender of the Muslim sacred sites. The Ottoman Empire was the sole Islamic power in the nineteenth century, hence Indian Muslims regarded the Sultan of Turkey as the Khalifa and held him in the highest regard. The Khilafat movement was started by Muslims in India to put pressure on the British government to be lenient and protect the territorial integrity of the Ottoman Empire and the institution of the Khalifa because Turkey had lost the First World War and it was certain that the victorious Allies would impose strict terms on it.

**Statement of the Problem:** A growing dissatisfaction with British rule gave rise to the Khilafat and Non-Cooperation movement. Turkey fought the British during World War One. Turkey was one of the defeated countries, thus Britain treated it harshly. A campaign was started in 1919 under the direction of Mohammad Ali and Shaukat Ali (commonly referred to as the Ali brothers), Abul Kalam Azad, Hasrat Mohani, and others to exert pressure on the British administration to redress these injustices. The Rowlatt Act, the Jallianwala Bagh Massacre, and Punjab's martial law all revealed the brutal and cruel aspect of foreign rule. Therefore the problem is stated here as “**The Khilafat Movement in the Freedom Struggle of India**”

**Objectives:** The present study aims to the following-

- To study the importance of Khilafat movement
- To find out the demands of the movement
- To discuss the contributions of the movement.

**Importance of the Movement:** This was India's first significant popular participation in politics movement. Muslims made many sacrifices for the Khilafat Movement's preservation and restoration, but it was unsuccessful for a variety of reasons. Nonetheless, this Movement prepared the way for the Pakistan Movement, which finally resulted in the creation of Pakistan. People in the streets were active in the Khilafat Movement because it was the first movement to incorporate regular people or ordinary Muslims, and as a result, politics at that time was decided by the common people. Hindus and Muslims both supported the Khilafat Movement, and as a result, as it spread across India, intimate ties were forged between its leaders and the general populace. These intimate relationships served as the solid foundation for the Pakistan Movement, which turned the dream of Pakistan become a reality. In other words, the establishment of Pakistan was made possible by the Khilafat Movement.

**Khilafat Conference, Karachi, July 1921:** A Khilafat Conference was convened in Karachi in July 1921, and the attendees—most of whom were Muslims—expressed their allegiance to Khilafat and the Turkish Sultan, whose land had by that point been ceded to the allies, including the British, and they also vowed to continue the struggle. They applauded Ataturk's efforts to drive foreign troops off the mainland. Ataturk had already begun to assume leadership at that point and was moving to drive foreign troops out of Turkey, albeit it was still very early in the process. That and they considered that it is something fresh that needs to be fostered and needs to be supported.

**Demands of Khilafat movement:** The demands of the Khilafat movement were as under

- The Turkish Empire should not be dismembered.
- The institution of Caliphate must be retained.
- The Holy place should remain in the custody of Turkish Government.

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- Jazirat-ul-Arab including Mesopotamia, Arabia, Syria and Palestine with the Holy places situated therein must always remain under the direct suzerainty of the Khilafat.”
- The Khilafat Movement sought to portray the Ottoman Empire as well as the continued temporal authority of the Khalifa to defend Muslim areas without a formal mandate. In a speech given in Paris on March 21, 1920, Mohammad Ali outlined the demands of the Khilafat Movement, saying that the Khilafat "shall not be dismembered" and that the Khalifa "shall have sufficient temporal power for the defence of the Faith, that there shall be exclusive, Muslim control in the Island of Arabia without mandate or protection, and that the Khalifa shall remain as heretofore the warden of the Holy places."

## CONTRIBUTION OF THE MOVEMENTS IN ANTI-IMPERIALIST STRUGGLES

The Khilafat and non-cooperation movements made a significant contribution to the development and dissemination of anti-imperialist awareness among Indians. First, there was a striking solidarity among the diverse groups. Together, Hindus and Muslims engaged in the movement throughout the nation, and often, it was hard to tell the difference between Khilafat gatherings and acts of non-cooperation. The Hindu-Muslim alliance persisted throughout the period despite the Malabar Happenings, in which Muslim peasants rose up in rebellion against their mostly Hindu landlords and massacred and converted scores of them. In certain locations, two-thirds of those detained during the movement for non-cooperation were Muslims. Gandhi performed the most crucial role in bringing about and nurturing this friendship.

The necessity to combat caste prejudice and untouchability was another significant problem that the campaign against collaboration brought to light. Gandhi deserves praise for forcefully bringing this issue to the fore of the country's politics for the first time. This issue would continue to be significant for nationalist politics going forward. It was openly acknowledged, promoted, and later enshrined in the Constitution of independent India that social justice was necessary.

Throughout the populace, there were active anti-colonial activities. Along with the middle classes in both urban and rural areas, peasants and workers were particularly active during this time. At this time, there were several movements of workers and peasants. There were 396 strikes in 1921 alone, resulting in a loss of 6,994,426 workdays and 600,351 jobs. Much more noticeable were peasant movements. There were massive peasant uprisings taking place in the Awadh area of the United Provinces, in Mewar in Rajstahan, and in various districts of north Bihar. It was unusual nationwide for different middle class groups to participate, even in metropolitan regions. Gandhi's commitment on nonviolence also attracted many women to the cause. The nationalist struggle and the freedom of women from the confines of their homes were both greatly impacted by this phenomenon of women's mobilization.

**Conclusion:** Despite the Caliphate's demise, the Khilafat Movement was a significant milestone in the advancement of Muslim politics. Muslims gained an understanding of the value of political organization and leadership. The organization performed a fantastic job of uniting Indian Muslims in opposition to British and in favour of the Turkish Caliph. Those made Indian Muslims feel more compassion for their global Muslim brethren. Muslims developed the notion and yearning for a distinct country. Again, as a result of several instances that occurred throughout this campaign, Muslims realized they could no longer rely on Hindus and the British. Both turned on them on different instances. In the height of the movement, Congress abruptly ended it. Muslims will have to fend for themselves if they are to survive. No reliance on other countries.

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