

“boli amma Muhammad Ali ki Jan beta Khilafat pai dedo”

A slogan in Urdu, which translates to: "so spoke the mother of Muhammad Ali. Son ! lay down your life for the sake of Khilafa"

The importance (fard) of reestablishing the Khilafah and the zeal shown by Muslims will not be forgotten by Muslims today. In their call to reestablish the Khilafa, Muhammad Ali Johar and Muhammad Ali Shaukat Ali Johar were pioneers, better known as the Ali brothers who headed the Khilafa movement.

In a book entitled "My life a fragment", Maulana Ali, writes about his upbringing and his eventual affinity to the Islamic governmental structure and his foundation of a Khilafat movement which was to prolong the long overdue prognosis of its elimination of the Khilafah governmental structure.

Maulana Ali, came to the realization that the Khilafah is the seat of succession to the Prophet (saaw) or in his words:

...But the temporal losses of Turkey which we were advised by Europe to "cut" touched a peculiar chord in our subconsciousness, the Chord of Religion; for the Ruler of Turkey was the Khalifah or Successor of the Prophet and Emir-ul-Momineen or Chief of the Faithful and the Khilafah was as essentially our religious concern as the Qur'an or Sunnah of the Prophet."

It should be noted that this is not only the understanding of Maulana Ali, but also of the fuqaha (Jurists).

They have reminded us that the position of the Khalifah as Succession of the Messenger in carrying the functions of establishing the Deen and maintaining the integrity of Islam, in such a way that makes it an obligation upon all the Ummah to obey him.

Al-Mawardi defined it as: Succession of the Prophet hood aimed at protecting the Deen and ruling the world.

Al-Nabhani, the founder of Hizb-ut-Tahrir defined the Khilafah as: A general leadership for all Muslims aimed at implementing the Shariah of Islam and carrying the message of Islam for all the world.

Maulana Ali realized that the "Ottoman Empire" was the seat of the Khilafah. He observed this with admiration and obedience. His admiration was such that throughout the book he mentions his affinity to the Seat of Khilafat. Upon realizing that the Seat of the Khilafah was in danger of its eventual breakup, he and his brother Shaukat Ali, established a movement which came to be known in the Sub-Continent as the Khilafat Movement.

A resolution was adopted at the Khilafat Conference held at Karachi India in 1921, according to which, it was considered an irreligious act for the Muslims to enroll in the British army. This resulted in the Karachi trial which commenced in October, 1921 in which Maulana Muhammad Ali, Shaukat Ali, Husain Ahmad Madni, and three others were awarded two years' rigorous imprisonment. His imprisonment evoked a country-wide protest. The resolution for which he was prosecuted was adopted and published throughout India. The statement given by Muhammad Ali before the court brings out his truly Islamic spirit. He acknowledges the supremacy of the Divine Law (Ahkam Shariah) over manmade legislation. The boldness and daring exhibited by him before the court was amazing. He was still in prison when Mustafa Kamal abolished the Khilafat, hence the movement in India for its preservation also crumbled.

This movement sent delegations to Europe and held conferences trying their utmost to preserve the entity of the Khilafah.

It should be noted that this was one of the more genuine Islamic Movements that the Sub-Continent produced which called for the adherence to the Grand Imam as Allah (swt) and His Messenger ordered us to do!

The following are some ayah and Hadith from Qur'an and Sunnah that order the ruling of the people by the Deen of Allah.

"O you who believe: Obey Allah, obey His Messenger, and the rulers who are in charge from amongst you (Sarah 4:59)"

This Ayah obligates the obedience to the ruler in charge, i.e., to the Grand Imam, and thus it is an obligation to have the grand Imam in the first place. Otherwise, how could one be obligated to obey someone whose existence is not obligatory.

"And rule them by what Allah has revealed and do not follow their whims, departing from the truth that you received." (Surah 5:48)

"And rule them by what Allah has revealed and do not follow their whims, and be cautious so that they may not divert you away from any of what Allah as revealed to you. (Surah 5:49).

These two ayah order the Prophet (saaw) to rule according to what Allah (SWT) has revealed (Qur'an and Sunnah). And since the order to the Prophet in the Qur'an is also an order to his Ummah, thus the Ummah has the same obligation to establish the rules of Allah (SWT) and not to leave any part of his rules unimplemented.

"Those are the ones to whom We have given the Book, the authority to rule, and the Prophet hood. And if these people disbelieve in any of them (the Book, the authority to rule, and the Prophet hood). We shall entrust their charge to a new people who reject them not." (Surah 6:89)

The following hadith further elucidates this point of ruling authority:

The Prophet (saaw) said: Whoever breaks away from an obedience (to the Khalifah) will have no excuse when he meets Allah. And whoever dies without owing a bay'ah (allegiance to the Khalifah), he shall die as those who die in "Jahiliyyah." [Narrated by Muslim]

The bay'ah as a term can only be given to the Khalifah. The Hadith obligates every Muslim to owe a bay'ah to the Khalifah. This makes the existence of the Khilafah who deserves the bay'ah an obligation as well.

In another hadith the Prophet (saaw) said: "The people of Israel used to be ruled by Prophets. Whenever a Prophet died, another Prophet would take over. And there will be no Prophet after I die. But, there will be Khalifs. And there will be many of them. The Sahabah asked: What do you command us to do. He replied: Fulfill the Bay'ah for them, one after another. And give them their rights. For Allah (SWT) will ask them about that which he put them in charge of. [Narrated by Muslim]

Upon reflection of the Qur'an and Hadith it becomes clearly evident that the Khalifah must be appointed and that the Khilafah must be preserved.

Under this understanding, Maulana Ali, launched a movement to preserve the Khilafah. Therefore, what the Khilafat movement was calling was the adherence to the orders of Allah and His Messenger (saaw). It can be concluded that the movement was genuine in its adherence to the Khilafah or the authority of Islam.

In contrast, other movements of the Sub-Continent which fashioned Islam and the Muslims and roused the masses to call for Nationalism and Separatism as an alternative to Khilafah ruling system. Upon the dissolution of the Khilafah different movements emerged to fulfill the vacuum of the authority vested in the Muslim Ummah. Insha-Allah in the up coming issues, we will elaborate on the Muslim League, led by Mohammed Ali Jinnah, and the creation of Pakistan, Bangladesh, etc.

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Will the Muslims mothers today instruct their children with the same slogan ?

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