

Foundation of the Anjuman-I-Khuddam-I Kaaba a Brief Detail

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The Anjuman-I-Khuddam-I-Kaaba, (society of the servants of the kaaba) was established in May 1913 with the ostensible object of protecting Mecca and other holy places of Islam from non-Muslim aggressions. Society of the servants of the kaaba was a purely religious institution and as a matter of fact it had selected itself out of religious duties only one great duty, namely the service of the sacred places. The society owes its origin to the general feeling of uneasiness that became manifested among Muhammadans in India during establishment of Firangi Mahal in Lucknow by a barrister named Mushir Hussain Kidwai, and Maulvi Abdul Bari (Madarsa) in January 1913, and an outline of the society was sent to Abdul Kalam Azad the editor of the *Al-Hilal*, Calcutta for publication in the newspaper but the letter took no notice of it for a time. This seems to have been due to the fact that Abdul Kalam Azad was himself occupied at the time in working out a scheme for a secret society, which never culminated. The public announcement regarding the society was made on the 31st March, 1913 Shaukat Ali and Mohd. Ali the editor of the *Comrade* suggested in a speech at Amritsar that all Muslims should combine in a society, to be called the Anjuman-I-Khuddam-I-Kaaba, with the object of protecting the holy places of Islam from non-Muslim aggressions.

On April 9, a letter written by Mushir Hussain appeared in the *Al-Hilal* asking the editor to publish his scheme, and this was done subsequently in the issue of 23rd April. On the 6th May Shaukat Ali and his brother Mohammad Ali came to Lucknow at a meeting held at the house of Maulvi Abdul Bari who discussed and amended the details of Mushir Hussain's scheme. This discussion seems to have turned chiefly upon the subscription and remittance of a part or whole of the sum so collected for the Sultan of Turkey as *Khadim-ul-Harmin*. All present at the meeting took an oath on the Koran to abide by the amended rules, and a committee was appointed consisting of Maulvi Abdul Bari as *Khadin-ul-Khuddam* (servant of the servants). Shaikh Mushir Hussain Kidwai and Shaukat Ali as secretaries. Hakim Abdul Wali of Lucknow, Dr. *Nazir-Ud-Din Hassan*, Barrister Lucknow, and Mohammad Ali, editor of the *comrade*, as "*Muatmidin Khadim-ul-Khuddam* (Assistant of the servant of the servants). Roughly these rules of the society lay down that its aim

will be to maintain the honour and safety of the kaaba and to defend the holy places from non-Muslim aggressions. In order to effect this the society is to form an association of lovers of the kaaba if times be ready to sacrifice their lives and property for its safety. Further the society was entrusted the responsibility to take measures to spread Islam, to establish Muhammadan schools and orphanages to improve the existing relations between the Muslims and the Bait-Ullah Sharif, and to render every facility for the voyage (Haj)).

An annual subscription has been fixed at one rupee for the rich and the poor alike, so that the equality of Islam may be held supreme. The money thus obtained is to be divided into three equal shares. One share being allotted to that independent muhammadan state which may have the duty of looking after the kaaba, and one share will be given to different orphanages, schools and missionary societies. Like its the third share will be reserved so that it may be advantageously spent in time of need for defending the Kaaba. It is further laid down that this last portion may be devoted in part to any commercial undertaking which is for the good of the Kaaba and other holy shrines, as for example, the purchase of vessels in which pilgrims may be conveyed easily, cheaply and comfortably to the holy places of Islam.

After establishing this society named Anjuman-I-Khuddam-I-Kaaba (society of the servants of the kaaba) faced problem of how to spread Islam to all over India and how to organize other societies at the grassroots (regional area). Then they started organising and establishing small societies in villages and cities so that this Anjuman may fulfill the chief aim of maintaining the honour of the kaaba and to do every service to the house of God, which was built by the prophet Ibrahim, and was being the very first center of unity of the world.

Thus an Anjuman-I-Khuddam-I-Kaaba may be established in every village, circle, town and city, provided permission (for the purpose) be obtained from the district Anjuman concerned at the time of its establishment, or from the Alia Anjuman in the province, if no district Anjuman has been organized. And if a provincial Anjuman also has not been established the necessary permission must be obtained from the Asal (Central) Anjuman Unless permission is obtained in this way, no Anjuman will be recognized as being an Anjuman-I-Khuddam-I-Kaaba and the Anjuman shall in no way be responsible for its acts.

So-long-as no district Anjumans have been established in any province, the Asal Anjuman shall have the power to form a temporary Alia Anjuman for that province, and similarly so-long-as no village, circle, town and city Anjumans have been organized in any district, then Alia Anjuman, and in its absence the Asal Anjuman shall have the power to establish a temporary district Anjuman; and these temporary societies will remain in existence till subordinate Anjumans have been organized to elect members for them according to the rules and have after their establishment formally elected these members.

We discussed about the background of the foundation of these Anjumans. Then we found that it was clearly being Pan-Islamic society and had great majority from all over state united provinces and when Ulama Abdul Bari, Shaukat Ali and Mohammad Ali had visited in various places like U.P., Punjab, Bangal etc. to get membership.

They were also addressing to change the concentration from another societies of the India. To conclude that this Anjuman (society) was purely Pan-Islamic. Meetings were called in the Muslim majority areas to spread the messages of Muslims sects in the society. They always spread their views on the Islamic issues, recommendations and needs than other religious people like Hindus. The followers of this Anjuman were living in all over India and had an uneasiness from the majority of the Hindus. Similarly an another organization was set up in India in 1915 named Hindu Mahasabha. It was also a communal organization like this. But we could not say all Muslims of India were included in these Anjumans because Ulamas of Devband were separated which were always known as nationalist.

We could see that society (Anjuman) was purely communal than nationalistic and its background was religious, but they were interacting with Hindu Muslim politics of India. So this society did not have entirely political objectives. They had already ordered the collection of money that could improve the conditions of Madarshas, Mosques and needed Muslims than Hindus.

I think that this separatistic nature was increasingly he gap between the hearts of the Muslims and the Hindus, which paved the way for separatism and took the country to the partition of 1947.

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