

Political services of Meher Ali Shah in Freedom Movement

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Abstract:

The popular tradition of Chishtiya order warned their disciples against consorting with kings and rulers. They did not have a desire of government services or never accepted endowments due to their belief that after Khalifat-i-Rashida the paths of religion and politics had separated. They believed in the separation of religion and politics and that serving the state, to them, was no longer identical with serving the religion. It is fact that during the British government in the sub-continent, a closed relationship developed between the political institutions and religious. It was British government's view that those Shrines were political force and could prove helpful in strengthening their rule in the sub-continent. The British government recognized the influence and authority wielded by the heads of the

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shrines. Sajjada Nashines of the different shrines in all the parts of the sub-continent were considered quite powerful local magnets. The British government used them in administrative matters for their own benefits. The Sajjada Nashines of South West Punjab (Shahpur, Sahiwal, Jhang and Multan) played administrative role as Zaildars, Honorary Magistrate and as member of district boards and councils. These institutions had become an effective channel to gain political support of the rural population in the late 19th century. It was the factor that compelled the British government to recognize the importance of religious institutions in the sub-continent. What was the response of Meher Ali Shah towards the British government? How did he respond the contemporary political challenges created by British government? How did his actions defend the image of Islam in the western world and defend other Sufies? This paper contains the answer of above mentioned question. The research will explore the different aspects of Meher Ali Shah's political efforts during British Empire.

Key Words:

Tradition, Chishtiya, Consorting, Kings, Rulers, Endowment, Identical, Religion, Sub-Continent, Shrines, Influence, British, Administrative, Sajjada Nashines, Institutions, Mehar Ali Shah.

Introduction

Syed Meher Ali Shah followed his earlier Chishti tradition of non-interaction with kings and courts. No doubt, he was well-aware of the need and significance of the modern technology and education which were being introduced by the British but he always great importance to the religious institutions and religious knowledge. He had no objection over the learning of modern European sciences and English language and also considered these essential for modern times. But he was also apprehensive of some English literature and other writings which he regarded harmful for religious and national cohesion. Therefore, in his view it was imperative to have knowledge of religious sciences and its implementation in the modern society.⁽¹⁾

Non-Cooperation with British government

It is said that the British government offered Meher Ali Shah about 400 squares of land to upgrade the facilities of education at madrassa of Golra Sharif but he refused to accept this endowment.⁽²⁾

On the occasion of the visit of King George V to India in 1911, a darbar was held at Dehli, to celebrate the coronation ceremony. Meher Ali Shah was also invited to participate in this ceremony, but he refused to attend. It was suggested that he was unhappy with the role of British in the Balkan and Tripoli during early months of 1911.⁽³⁾ It was also rumored that on this occasion, the government had intentions to make an announcement regarding the annulment of the partition of Bengal. At that time, Meher Ali Shah did

not want to hurt the emotions of many of his disciples, belonging to Punjab and North-West Frontier Province. The British government made efforts through different personalities to persuade him to participate in the ceremony but Meher Ali Shah refused to attend the ceremony with the statement that he was a dervish and it was not proper for him to attend the darbars of kings and emperors. Actually, he had a large personal estate inherited from his forefathers; he did not like to go to royal courts even for expedience.⁽⁴⁾

This refusal of Meher Ali Shah created problems for him and he was directed by the government to present himself before of Deputy Commissioner of Rawalpindi district but again he refused to go to the court of Deputy commissioner. This news caused a great deal of concern and agitation among his disciples in the NWFP and Punjab provinces. Therefore, the Lieutenant governor directed to the Deputy Commissioner of Rawalpindi to visit Meher Ali Shah personally, accompanied by magistrate Muzzaffar Khan and Mian Karim Buksh Sethi of Peshawar. The main purpose behind the official move was to remove the misunderstanding between the government and Meher Ali Shah.⁽⁵⁾

Around this time, some people decided to exploited Meher Ali Shah's refusal to attend the royal darbar. They brought up the charge that Meher Ali Shah was Pir (spiritual leader) of the thieves and robbers living in the neighboring villages. And he was providing means of livelihood to dependents of escaped convicts of the area. The death of dacoit named Jahamdad, and Meher Ali's participation

in his funeral prayers gave these people a further occasion to promote their vicious designs. They charged that while other ulema had refused to join the funeral prayers of this dacoit but Meher Ali Shah had ready to done so. This time, Deputy Commissioner took notice and asked Meher Ali Shah to clarify his position. At this occasion, the British government decided to deport him and this news was conveyed to Meher Ali Shah by a Muslim governmental official who had never met Meher Ali Shah before but nevertheless was his devotee at heart and informed him about government's decision to deport him from the country on the basis of a confidential recommendations forwarded by the intelligence agencies. Meher Ali Shah merely smiled at this disclosure and said, "The government which is planning to deport me doesn't seem to known what providence plans to do with" Not long after this, the British government got involved in a life and death struggle with Germany in the 1st World War (1914-18) and government file pertaining to Meher Ali Shah's proposed deportation had to be set aside indefinitely.⁽⁶⁾

Meher Ali Shah did not feel frightened of the existing rulers and believed upon God in spite of the threats from the functionaries of the British government. He wrote the Punjabi verses by the supplication addressed to Shaikh Abdul Qadir Jilani and seek spiritual help from the Shaikh against the existing rulers.⁽⁷⁾

During his whole life, he never visited the residence of the officers in spite of the invitations. A newly appointed Deputy Commissioner of Rawalpindi (an Englishman) sent a message to

Meher Ali Shah to see him at his residence. Meher Ali Shah replied to the Deputy Commissioner in these words "There can only be two possible reasons for our meeting; either I may need your help in getting something. This, however, is not the case or you may have some reason to see me, if so, it is appropriate for you to come and see me instead of the other way round. You should, therefore, please consider your summons to me to see you". On receiving the reply of Meher Ali Shah, The Deputy Commissioner sought the advice of one Qadi Sirajuddin (Barrister-at-Law, then serving as a government advocate) in this matter. The latter apprised the D.C. of the high religious and spiritual status of Meher Ali Shah and advised him to proceed in the matter with care and discretion. Grasping the soundness of this advice, the D.C. informed Meher Ali Shah that he would come himself shortly to see him.⁽⁸⁾

During the 1st World War (1914-18), a campaign was launched by the British government for the recruitment of Indians so that the soldiers from India would be available for war. This campaign provided an opportunity to many loyalists, including landed aristocracy and some Pirs and Sajjada Nashines to urge their followers to enlist themselves in the British Indian Army for getting more favor from British. The recruitment campaign could achieve success with the help of Sajjada Nashines and landed elite. Meher Ali Shah was approached by the political authorities for persuading his followers for recruitment in the army. Meher Ali Shah replied to the British officials that they should not expect from him and other ulema for

their support in the recruitment campaign. His attitude was quite neutral because he had neither urged his Murids for recruitment in the army nor he had persuaded them to desist from military service. During this period, many British officials contacted him, time and again to win his support and he was also kept under observation by the Police intelligence department.⁽⁹⁾

There is not blinking the fact that the British officers were impressed by the spiritual authority of Meher Ali Shah. They often visited Golra Sharif for pray. A British officer who had encamped outside Golra requested Meher Ali Shah to pray for the birth of male child to his wife. Another Englishman, who had come from England in connection with the exploration of oil in Khawr area of Rawalpindi district, met Meher Ali Shah and sought his prayers for success in his mission. He also asked his successor to seek Meher Ali Shah's prayers before embarking upon his task in the Khawr area. Meher Ali Shah admitted that the officer in question was known to him and he prayed to Allah as requested by the visitor.⁽¹⁰⁾

Meher Ali Shah and Khilafat Movement

Khilafat is the name of that institution which was established to fill the position of the Holy Prophet (PBUH) as the head of Islamic state. The title of Khalifa-Tul-Rasool Allah i.e. vicegerent of the Prophet of Allah, was adopted by the first pious Caliph Hadrat Abu Bakr on his assumption as the first ruler of the Islamic State. The person who occupied the Khilafat was regared as a highly respectable and venerated person by the entire Muslim community till the down

fall of Ottoman Empire. When the 1st World War (1914-18) was broke out, Sultan Abdul Majeed was the Caliph of the Ottoman Empire. The Turkish Khilafat, being the successor of the Orthodox Caliphate of the Holy Prophet, was respected and held in highest reverence and esteem by the Muslims of all over the World. As such the Muslims of India also had the great respect for the Caliph and the institution of Khilafat. The institution was regarded as a central authority and power for the Muslims who could not tolerate any humiliation to the Khilafat by any other power. The Ottoman Sultan was known by the title of Khalifa-Tul-Muslimin, because of his being the custodian of Islam's holy places and head of the largest Islamic Empire. After the out break of War, the circumstances compelled the Ottoman Empire to fight the allies. It, therefore, allied itself with Germany. The Indian Muslims showed their sympathies with their Turkish brothers. The British government adopted the policy to keep the Muslims of India under control and did not allow them raise any voice in support of Khalifa, Sultan of Turkey. At the end of the 1st World War, the victorious European powers and their ally USA succeeded in virtually destroying and dismembering the once vast Ottoman Empire, whom they had derisively named "The sick man of Europe" because of its rapid decline from its former pedestal of glory. This came as great shock to the Muslims of India, who had lost their great Mughal Empire to the British in the mid-nineteenth century and had since then come to regard the Ottoman Empire as the last remaining symbol of Islam's erstwhile majesty and grandeur. The

tragic development led by the common people, the political leaders and especially the ulema and spiritual leaders of Muslims belonging to various schools, to grid up for the defense of the Islamic Caliphate. They were not prepared to see the dismemberment of Turkey at any cost and therefore, for the protection of the status of the Ottoman Empire and of the holy places, they launched the Khilafat movement.⁽¹¹⁾

Many ulama including Meher Ali Shah considered Turkish government as an Islamic government but they did not rank it as an Islamic Khilafat. According to them, the real Khilafat remained during the period of Khilafat-e-Rashida and after the death of Hadrat Hassan (The 5th Caliph), the monarchy started. Other ulama who endorsed Meher Ali Shah's views were Maulana Ashraf Ali Thanvi and Maulana Ahmed Raza Khan Brelvi.⁽¹²⁾ They held that in accordance with an Ahadith of Holy Prophet (PBUH), the righteous Caliphate would remain in existence for one thirty years after passing away the Holy Prophet (PBUH) and thereafter would be changed into a monarchy for which the words "adudiyat" (Bitterness) and "Jabr" (Coercion) were used in the Ahadith. It was their opinion that if a Sultanate of Turkish pattern were to be accepted as Khilafat, then Imam Hussain who had been killed on the orders of Yazid bin Mu'awiyah and the death of Imam Abu Hanifa in prison, ordered by Abbasid Caliph namely Mansur, would have to be considered as rebels. Yazid bin Mu'awiyah was responsible for the martyrdom of Imam Hussain in the battle field of Karbla and Mansur responsible

for the death of Immam Abu Hanifa in prison, both personalities claimed to be Khulafa of Holy Prophet (PBUH). Meher Ali Shah refused to accept them the Khulafa and passed the fatwa that Khilafat remained only for thirty years and thereafter it changed into monarchy because Yazid bin Mu'awiyah and Mansur could not be regarded as the vicegerents of the Holy Prophet due to their traits. That's why; he expressed his inability to support the Khilafat movement.⁽¹³⁾

Meher Ali Shah and his cohorts used to view every issue from purely Shariah standpoint and they did not consider the Turkish Ottoman sultanate to be equivalent to the Islamic Khilafat. No doubt, these eminent personalities supported the Turkish cause until such time as the new Turkish revolutionary government of Mustafa Kamal Pasha declared Turkey to be purely secure polity in the 1930s. But it is remarkable that during the Khilafat movement, Meher Ali Shah did not forbid his devotees and associates from taking in it despite his own reservations for the movement. When, for example, Mawlana Ghulam Muhammad of Bahawalpure arrived at Golra for asylum. Meher Ali Shah not only prayed for his safety but also provided him his full support against the British government. Although Meher Ali Shah had sympathies for Muslims and was worried about the protection and future of the holy places yet he opposed the Khilafat, Hijrat⁽¹⁴⁾ and Tark-i-Mawalat⁽¹⁵⁾ (Non-cooperation) movements.⁽¹⁶⁾

In the 1919, when non-cooperation movement was started by the Hindus and the Muslims, Meher Ali Shah did not like the movement and opposed it. During this period, the Muslims did some

audacious things which were totally against the teachings of Islam like a resolution about the abandoning of cow slaughter was passed. Meher Ali Shah showed his displeasure over this resolution. He was of the view that such steps were benefiting the Congress. According to him, it was unlawful for the Muslims to obey the orders of Gandhi and he declared the resolution un-Islamic that was passed by the Hindus and the Muslims about the abandoning of cow slaughter. Meher Ali Shah emphatically denied the legality and permissibility of the Muslims's cooperation, not only with the Hindus but also with the Christians and Jews. He also rejected the thesis then being propagated by the pro-Congress ulema about the repugnancy of cow-slaughter and instead invited attention to its good points mentioned in the Shariah. Meher Ali Shah also ruled out the Gandhi's suggestion of using Khaddar (Home-spun cotton cloth) for purpose of dress on common scale, which Gandhi had advocated as one of the main props of his movement of non-cooperation against the British in order to end the market for their textile industry. Meher Ali Shah made it clear that no such restriction had been imposed by the religion of Islam. He rejected the measures one by one commended by Mahatam Gandhi and his followers; Meher Ali Shah claimed to have done so on the basis of the Quran and the Sunnah. This alienated all the Muslims leadership of the Khilafat movement, who, failing to judge the designs of Gandhi to use Muslim cooperation only as a means of converting Hindu Congress into a national movement, had extended their loyalties to him even in contradiction of clear Islamic injunctions.

Consequently they tried to paint Meher Ali Shah as a loyalist and supporter of the British government. But the latter events proved that the stance of Meher Ali Shah concerning the Khilafat movement and about the inadvisability of the Muslims cooperation with Congress had been correct. When Gandhi felt that Hindu-Muslim cooperation had become tactically redundant, he changed his stance on the issue of Muslim cooperation with Congress. Many of those who had earlier thought it fit to ignore Meher Ali Shah's sincere and well-meaning pleadings on the subject and had instead dubbed Meher Ali Shah as a government loyalist at heart, were thus forced to acknowledge the error of their ways.⁽¹⁷⁾

After Germany's defeat in 1st World War⁽¹⁸⁾, the allied powers decided to divide the territories of defeated countries among themselves. As a result, Turkey had to lose much of its territory and was confined to small units. The Muslims of sub-continent were perturbed over it. The leading ulama proposed Muslims to leave India as they declared it Dar-ul-Harb. The only rock which the wide spread storm of pro-Hijrat and pro-Khilafat public opinion encountered at this time was that of the holy shrine of Golra Sharif. Due to this, the hostile editorials were written by many newspapers, satirical verses composed by poets and attacks launched by scholars and some mashaikh from different platform against Meher Ali. But Meher Ali made it clear there was no justification in Quran and Ahadith for this kind of migration. At that time, the Muslim population in India was about seven million, if the country was to be declared Dar-ul-Harb,

Muslims would be deprived of observing many of Islamic rituals and ceremonies and their separate identity would be hurt. Moreover if all the Muslim population were to migrate, no country could absorb all of them, so the result would be disastrous. Therefore, the Muslims who migrated to neighboring Afghanistan started come back to India. On their way back, they had to face many difficulties because before migration they had disposed of their properties on cheaper pieces. When they returned, they had even no houses to live. In order to resolve this problem of migrants, the government ordered that their lands and properties should be given back on the same prices at which they were purchased. During this period, many ulama proposed to prohibit the performance of Jumma prayer in various cities of the sub-continent but Meher Ali Shah was against such steps. He opposed all such steps and made efforts to begin the Jumma prayer.⁽¹⁹⁾

Maulana Zafar Ali Khan, a staunch supporter of Khilafat movement and the learned editor of the them well known Urdu daily newspaper, met Meher Ali Shah in 1920 in order to exchange views with him concerning the Khilafat and Hijrat movements. During this meeting, Zafar Ali Khan presented his point of view on the subject and favored the course of action adopted by the common ulema with respect to these movements and on the issue of Hindu-Muslim cooperation etc. Meher Ali Shah presented his points in the light of Islamic Shariah. Zafar Ali Khan was at that time unable to offer any convincing counter arguments. Meher Ali Shah convinced Zafar Ali Khan about the un-Islamic things that had become the part of the

movement. At the end of the meeting, Zafar Ali Khan, who despite his stance on the subject which differed from that of Meher Ali Shah, was sincerely desirous of the freedom of Muslims from British subservience, remarked wistfully that he had come to the holy Shrine of Golra only to beg independence for the Muslims of India. Upon these remarks Meher Ali Shah raised his hands in prayers to Allah for this purpose and within ten years of his passing away in 1937, the prayer of Meher Ali Shah brought fruit and Pakistan emerged on the horizon as an independent state in August 1947. It is remarkable that Zafar Ali Khan decided to quit the rank of Congress after his meeting with Meher Ali Shah. The annual meeting of Congress provided an opportunity to Zafar Ali Khan to realize the gravity of the situation when Gandhi refused to allow a break in the proceedings to enable Muslim members of the audience to offer their prayers. It created resentment among the Muslims and Zafar Ali Khan. He walked out of the meeting, announced his exit from the Congress ranks and from then became an implacable adversary of Gandhi. The stand of Meher Ali Shah on the issues of Khilafat and Hindu-Muslim unity was thus provisionally vindicated within a relatively short time.⁽²⁰⁾

Hakim Shamusuddin, a close mate of Meher Ali Shah during his student days and a renowned physician, was the staunch supporter of Khilafat movement. He wrote numerous critical letters to Meher Ali Shah about his stand on the movement. He also accused him of having a soft corner for the British government of the day. He even slated Meher Ali Shah's spiritual inability to save him from the

clutches of a Hindu woman, with whom he had fallen in love during his campaign for Hindu-Muslim unity. Meher Ali Shah replied to the letter which have been included in the book entitled *Maktubat-e-Tayyibat*. No doubt, the latter events like the maneuvering of the Khilafat movement by the Hindus proved Hakim Shamusuddin that he was at fault about establishing his views about Meher Ali Shah. Several other things also exposed the reality upon him that neither Meher Ali Shah favored the British nor was he afraid of the penalties associated with their government, as alleged by the people like him. He even passed a ruling that service in British army was not permissible for the Muslims and also refused to accept the invitation of the coronation ceremony of George V, the British Emperor of India, held in Dehli in 1911 which people like Hakim Shamusuddin considered a high honor. He gave the reason of not attending the ceremony that a dervish had nothing to do with royal courts. Meher Ali Shah also rejected the government's offer of making his son Babuji an honorary magistrate and even refused to meet the Deputy Commissioner of Rawalpindi in his office, with the remark that if he was desirous of meeting him, and he was welcome to come to Golra. All these events left deep impact upon Hakim Shamusuddin and his views Meher Ali Shah underwent a complete transformation and he was forced to admit that Meher Ali Shah was a true well-wisher of his followers without any distinction whatsoever. Though, he lived only for short period thereafter but he showed respect and allegiance to Meher Ali Shah and even on his last visit to Golra before his death, he

decided to travel on foot from Golra railway station to the Shrine as a mark of respect.⁽²¹⁾

Rowlett Act and Meher Ali Shah

In India, after the 1st World War, on the issue of Rowlett Act⁽²²⁾, people came out and defied the government. The Rowlett Act was published soon after the Montague-Chelmsford Report. Both the reports added fuel to fire and Indians used to think that they had been tricked by the British. Rioting started with the attacks on the Europeans and the banks. On 13 April 1919, they decided to stage a demonstration at Jallianwala Bagh, Amritsar. General Dyer⁽²³⁾ was directed by the authorities to reach Amritsar on 13 April 1919, and he immediately surrounded the gathering from four sides. To disperse the mob, he ordered firing. A total of 1650 rounds were fired which resulted in heavy casualties. According to official estimates 379 people were killed and 1200 persons were wounded. General Dyer was appreciated for saving the British prestige and this action was approved by the provincial government. Following the firing incident at Amritsar, anti-government people were arrested from all over the province.⁽²⁴⁾

When the governor of Punjab Sir Micheal Francis O' Dwyer was recalled to England, some natives of Lahore city arranged a farewell ceremony. In this ceremony many Muslims, including the Sajjada Nashines of various shrines were invited to participate. On this occasion, it was proposed to present him a vote of thanks (Sipasanama) on behalf of the participants. In this farewell ceremony,

Meher Ali Shah was also invited but he denied to participate. Malik Umer Hayat Khan Tiwana insisted Meher Ali Shah on joining the farewell party and on his insistence Meher Ali Shah agreed to send his son Ghulam Muhyud-Din. On this occasion, the sipasnama was presented and were asked participants to sign it. Ghulam Muhyud-Din showed reluctant to sign it but on the insistence of Malik Umer Hayat Khan Tiwana, he signed it.⁽²⁵⁾

In 1926, Maulana Ata Ullah Shah Bukhari visited Multan and during his visit, he criticized Pirs and Sajjada-Nashines who participated in the farewell ceremony of Sir Micheal Francies O' Dwyer. He was of the opinion, "By presenting the sipasnama before an Englishman, you have blackened the teachings and principles of your forefathers, and it will not be washed away till the Day of Judgment. If I support Ibn Saud, you brand me as Kafir (infidel) and if you sign the death warrant of Turks, then you are Momin (Faithful Muslim), and I struggle and fight for the liberation of India from the British then you can call me a culprit and consider me at fault. I wish extirpation and destruction of British government while you solicit for the success of British government in your prayers.

"O tailless dogs of British government wait for the trumpet of Israfil when you will be indicted and you will be able to see it in the mirror of shame. Every bead of your rosary reflects you fraud. In the coils of your turbans a thousand vices prosper. You see them but your tongues are silent."⁽²⁶⁾

These comments of Ata Ullah Shah Bukhari created depression and distress among the Sajjada Nashines of the Punjab. They started a violent campaign against Ata Ullah Shah Bukhari. It is appropriate to mention that Atta Ullah Shah Bukhari was a disciple of Meher Ali Shah but on this particular issue on signing the sipasnama by Muhyud-Din, he broke of all the connections with Meher Ali Shah.

Dr. Allam Muhammad Iqbal, a great philosopher also showed his displeasure at the role of the Pirs and Sajjada Nashines of the Punjab. He was unhappy with the Pirs due to the sipasnama presented to Sir Micheal Francies O' Dwyer. In one of his poem "Punjab Ka Pirzadon Say" he criticized them vehemently in the following words.

"I attended the grave of Mujadid Alaf Thani (Shaikh Ahmed Sirhindi), the soil which is source of brightness beneath the sky. Salt felt ashamed of the jots of this soil. The soil which has covered a person which was endowed with the secrets of this universe. Who did not submit before Jehangir (the fourth Mughal emperor) and whose zealous spirit is source for fervor of Ahrars. Who was the protector of the Muslim nation in India? To whom God has forewarned apropos. I have requested him to endow me with the quality of Faqr because my eyes are clear sighted but not vigilant. I was answered that the chain of Faqr are displeased with the Punjab region. The land which produced crest is not the abode of mystics. The passion of truth were because of the Faqr's head dress but the desire of tall tassel is intoxicated for the government service."⁽²⁷⁾

Relations with the Muslim Rulers

Meher Ali Shah was against the establishing of the relations with personalities placed in highly positions. He always adopted indifferent attitude towards matter which could compromise his spiritual position. Meher Ali Shah treated all those who came to him with equal consideration and solicitude, regardless of their status. He devoted himself for the poor, the lowly and provided solace and comforts to the poor in every possible way. He never felt hesitation in saying or doing anything which he sincerely believed to be true and in the wider interest of Islamic Ummah, even though he was opposed by powerful forces of exigency and opportunism. History abounds in examples of ulema and Sufis who stood firm in the face of despotic tyranny as well as various forms of enticement and flatly refused to carry out improper wishes and commands of the rulers. In doing so, they suffered untold privations and some even lost their lives for the noble cause. The examples of great men like Immam Abu Hanifa, Immam Ahmad Bin Hambul and many others, who were subjected to autocratic oppression but refused to budge from their truthful stance until they met martyrdom, stand out as beacon of light to the later generations. Meher Ali Shah also followed this tradition. There were many instances in which persons with high worldly status sought the prayers and blessings of Meher Ali Shah from time to time. Amir Habib Ullah Khan, the ruler of Afghanistan visited Golra for seeking the pleasure of Meher Ali Shah. Nawab of Bahawalpur, Sadiq Muhammad Khan had great respect for him. Nawab Sir Umer Hayat

Khan of Kalra Estate (Sargodha) and his son Khizar Hayat Khan, Nawab Muhammad Hayat Qureshi, Sir Sikander Hayat Khan (former Chief Minister and Governor of Punjab), Mian Mushtaq Ahmad Gurmani, Nawab Abdullah Khan of Khan Garh, all belonged to rich and influential families but were sincere devotee of Meher Ali Shah. These personalities gained moral benefits due to their devotion to Meher Ali Shah. Some of them were blessed with male issues; some other were able to give up drinking and became pious people, while still others rose to very high positions in the government set-up. Hajji Mian Karim Bakhsh, Mian Abdul Karim and Abdul Rashid of Peshawar, Mian Imam Bakhsh of Multan were highly affluent people but lived auster and pious lives. They also rendered important services to the Shrine of Golra. These included the construction of a road from Golra railway station to the Shrine.⁽²⁸⁾

1. Faiz Ahmad Faiz, *Mehre-e-Munir*, P. 284
2. *Ibid.*, P. 287
3. Muhammad Ali Charagh, *Akbbirin-e-Tehrik-e-Pakistan*, P. 211
4. Faiz Ahmad Faiz, *Mehre-e-Munir*, P. 287
5. Qazi Abd-ur-Raqeeb, *Swanih Hadrat Qibla-e-Azam Golra Shrif*, P. 44
6. Hafeez-Ur-Rehman, *Saints and Shrines in Pakistan*, P. 400
7. Fadil Khan, *Mehre-e-Munir*, pp. 262-63
8. *Ibid.*, P. 262
9. *Ibid.*, P. 264
10. Charagh, *Akbbirin-e-Tehrik-e-Pakistan*, P. 213

11. Faiz Ahmad Faiz, *Mehre-e-Munir*, P. 266
12. *Ibid.*, P. 246
13. *Ibid.*, pp. 249-250
14. In the non-cooperation movement, the ulama issued a fatwa and declared India Dar-ul-Harb. This movement spread widely, particularly in the North-West Frontier and Sind. At the result of this fatwa, the thousands of the Muslims, as many as 18,000 in the month of August 1920 itself and mostly from Sind and the North West Frontier, migrated to Afghanistan. They had sold their properties and their land. They travelled a long journey to Afghanistan with their wives and children. They had been told that Afghan government would welcome them with open arms. But it was difficult for Afghan government to accommodate a large number of muhajirains. Khalid Bin Sayeed, *Pakistan : The Formative Phase (1857-1948)*, p. 69
15. It was a Gandhi's resolution that was adopted by 1,886 votes in favor with 884 votes cast against it. Gandhi persuaded the Congress party to launch non-cooperation movement and he moved it as a resolution in the session of the Indian National Congress at Calcutta. The session passed this resolution with a great majority. The non-cooperation movement was to be given effect to in the following manners; surrender of titles and honorary offices and resignation from nominated seats in the local bodies, refusal to attend government Levees etc, gradual withdrawal from schools and colleges owned and aided by the government, gradual boycott of the British courts by lawyers and litigants, refusal on the part of the military services, withdrawal by the candidates of their candidature for elections to the Reformed Councils and refusal on

the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for the election; boycott of foreign goods. The issue of Khilafat was primarily a religious movement for the Muslims. The Jamiyat al Ulama-e-Hind issued fatwa signed by 925 eminent Muslim divines sanctioning the program of non-violent, non-cooperation. No doubt, the movement was dominant by religious ideas and religious leaders. Jinnah was against the Gandhi's resolution the fatwa of religious scholars and he pointed out that he was not convinced of the practicability of Gandhi's scheme. Actually Jinnah was determined to follow constitutional path and he also predicted that Gandhi's program would lead to disaster and bring about conflict between Hindus and Muslims. According to him, Gandhi's extreme program had for the movement struck the imagination mostly of the inexperienced youth and the ignorant and the illiterate. Khalid bin Sayeed, *Pakistan The Formative Phase (1857-1948)*, p. 48. Also see Matlubul Hasan Saiyid, *Muhamad Ali Jinnah: A political Study*, p. 186

16. Hafeez-Ur-Rehman, *Saints and Shrines in Pakistan*, P. 399
17. Raqeeb, *Swanah Hadrat Qibla-e-Azam Golra Shrif*, P. 47
18. The World War 1st, there were many causes behind this but the important was the system of secret alliances. Before 1914, Europe was divided into two armed camps. In one camp were England, France, Russia and Japan. In other camp were Germany, Atria-Hungary, Turkey and Italy. There was not only jealous but also enmity between the two camps. It was mutual hatred created by this system of secret alliances which ultimately brought about the War of 1914. Palmer Perkins, *International Relations*, P. 14

19. Fadil Khan, Mehre-e-Munir, PP. 252. 255
20. Ibid., P. 254
21. Ibid., pp. 255-56
22. In the year of 1917, a commission was formed and Sir Sidney Rowlett was the in charge of that commission. The duty that was assigned to this commission to analyze the causes of rebellious activities in India and also to suggest the solution. This commission analyzed the circumstances and presented its report that was published in April 1918. On the basis of this report, two drafts were presented to the Legislative Assembly. Majority of the elected members voted against it but it was passed with the support of the thirty four official members and was enforced with the approval of Governor General on 23 March 1919. Rowlett Act deprived a man of his liberty. It suggested that in the event of the government being faced with anarchical and revolutionary movements, the government could deprive a man of his liberty and intern him for a long period. According to this Act, it was not the responsibility of the government to prove the offence of the convicted person. Instead if the convicted person could not prove his case he would automatically to be decided an offender. It was also very strange for the poor of the charge the complaint could bear testimony of a deceased person. But under this Act, the convicted person was not allowed to get the services of a lawyer and he also lost right of appeal against the penalty conferred upon under this Act. The Indian felt that the Rowlett Act was a poor reward for the sacrifices that Indians had made during the 1st World War for the British cause. Khalid bin Sayeed, Pakistan A Formative Phase, P. 46

23. Dyer was commissioned in the West Surrey Regiment in 1885 and subsequently transferred to the Indian Army. HE campaigned in Burma in 1886-87 and took part in a blockade of Waziristan in 1901-02. During World War 1st (1914-18) he had a charge of the Eastern Persian cordon, the purpose of which was to prevent German crossings into Afghanistan. He was serving as a brigade commander at Jullundur at the time of Amritsar Massacre (April 13, 1919), when his troops killed unarmed Indian protestors in an enclosed area, apparently in retaliation for the killing of four Europeans and the beating of a woman missionary. As a result Dyer was removed from command into enforced retirement. No doubt, the matter gained international attention and Indian nationalists turned the site into martyrs memorial. Comy Carr, "Dyer" Encyclopedia Britannica, Vol, 4, P. 309
24. Khalid Bin Sayeed, Pakistan The Formative Phase, PP. 46-47
25. Hafeez-Ur-Rehman, Saints and Shrines in Pakistan, P. 405
26. Khalid Bin Sayeed, Pakistan The Formative Phase, PP. 92-99
27. Allam Iqbal, Bal-i-Jibreal, pp. 158-59
28. Fadil Khan, Mehre-e-Munir, PP. 271-273

