

The Mystics of Sial Sharīf as Opponents of the British Rule in India

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Abstract

The Muslims of the Indian subcontinent opposed the colonial rule and endeavoured to liberate their homeland in the second half of nineteenth and the first half of twentieth century. The British tried to bribe the ‘ulama and sajjadanashins of the mystic shrines but they did not succeed in winning over the favours of the whole community. A shrine at Sial Sharif in the Punjab established by Khwaja Shams al-Din Sialwi played an important role in the liberation movement. The four generations of the sufis of Sial Sharif opposed the foreign rule tooth and nail, expressed their hatred for the British openly and participated in different anti-colonial movements. This paper discusses the contribution of Khwaja Sialwi and his three successors for the independence of their country.

Key words:

Introduction

Şūfīs had the credit of preaching Islām in the Indian subcontinent. They were great religious scholars with sound character who learnt local languages to preach Islām in an effective manner. They impressed Hindu community and conversion took place on large scale. The opponents of Islamic mysticism (*taṣawwuf*) think that these saints were ascetic. It is not true because these learned personalities were not unaware of the Prophetic tradition that “There is no asceticism in Islām” (Ibn-Hajr, 2000:57 & Razi, 2000:57). The mystics of *Suhrawardī* order (*silsila*) had good relations with the ruling class and three great mystics of the order accepted the title of *Shaykh al-Islām* during sultanate dynasty. The mystics of *Chishtī* order disliked going in royal courts but they had special influence in the ruling elites. In general, all şūfīs were deep-rooted in masses. During colonial rule, they played an active role in politics and opposed the British government in India. Some *sajjāda nashīns* of *Chishtī* shrines had good relations with the British administration but most of them were opponents of colonial rulers and they left no stone unturned to liberate their homeland.

Sial Sharīf is a village in district Sargodha (earlier it was in district Shāhpūr) located in Sahiwal tehsil and lies 48km (30 miles) away from the city of Sargodha. It is a blissful place where four great mystics are laid buried in a grand

mausoleum. These mystics belonged to *Chishtī* order that played an active role in the freedom movement. They opposed the British occupation tooth and nail. The British government tried to bribe them in various forms but could not succeed in getting their support for their illegitimate rule. On contrary, the saints of Sial Sharīf (commonly called Pīr Sial) opposed the foreign rule established by Great Britain. According to David Gilmartin, many *sajjada nashins* were honoured by the British and given positions of local administrative authority. This was particularly true in south west Punjab, where families of *sajjada nashins* were among the largest landholders in the areas and were extremely influential in local affairs (Gilmartin, 1979: 499). The Pīrs of Sial Sharīf did not share the tradition of cooperation with the British administration.

The main thesis of this paper is to enquire about the political role of the pīrs of Sial Sharif over four generations. An attempt is being made to explore the role of these pīrs in opposing the colonial rule in India and their contribution in the struggle for creating Pakistan. This paper is primarily based on *malfūzat* and *tadhkirah* literature pertaining to the saints of Sial Sharif.

Shams al-‘Ārifīn Khwaja Muḥammad Shams al-Dīn Sialwī (1214-1300 A.H/1799-1883 A.D.), the founder of mystic sanctuary (*Khānqah*) at Sial Sharīf and a khalīfa of Khwaja Shāh Sulaimān of Taunsa (1770-1850), tenaciously opposed the British rule. He used to say proudly, “God has kept my eyes safe to see the British” (Chishti, October, 1997:59-60). He had the chance to meet the white people but God saved his eyes to have a look at their face. Once, he was informed that an English officer had reached Sial Sharīf while he was on his visit of the area. He expressed his desire to see Khwaja Shams al-Dīn Sialwī. He was on his way to the Khwaja’s residence who expressed his hatred saying “Why is he coming to me? He cannot approach me”. Due to his prayer, the English officer changed his mind at once and returned from Sial Sharīf without meeting the Khwaja saying, “I shall see him sometime later” (Taskhir, 1964:13-14).

Mian Sher Muḥammad Sharqpurī (1865-1928 A.D), a Naqshbandī mystic, said about Shams al-‘Ārifīn Sialwī, “He remained within the English (government) and outside it as well”. He meant that the Khwaja had no relation with the British Government inspite of the fact that he was living in a country governed by them (Kasuri).

Once the British attacked Kabul, the capital of Afghanistan, during the reign of Queen Victoria (1819-1901 A.D), he went to the southern door of his compartment and said angrily, “When the Afghan will hold sword, the woman (Queen) would urinate in her skirt in London”. He repeated these words twice or thrice and then turned round in anger. Later on, it was known that the British attacked on the same day but the Pathans defeated them (Kazmi, 1980: 244&Atta Muhammad, Jan1980:244). Actually, the Khwaja had known it priorly through divination (*kashf*). During the first Anglo-Afghan War, the battle of Kabul was fought in January 1842 between the British army led by General Elphinstone and the Ameers of Kabul particularly Akbar Khan and Ghilzai chiefs. The British who

were considered to be unconquerable had to retreat from Kabul and the Elphinstone's Kabul Garrison was annihilated. On 9th January 1842, Akbar Khan compelled the invaders to surrender as hostages. The glorious victory of the Afghan in fighting against the mighty British Empire, symbolized by the return of Dost Muhammad Khan in 1842 to the throne of Kabul, after having been displaced by the British in 1839 (Liou, Sep-Dec, 1976:506).

In the last days of Amir Sher Khan (1825-1879), the British attacked Afghanistan severely after proper planning and preparation. During the Second Anglo-Afghan War, Major General Sir Frederick Roberts was commander of the British troops. The British experts were sure that they would conquer Afghanistan easily. Brigadier General George Furlongs was directed to attack and there was a furious battle between the British army and the Afghans at Maiwand. Sardar Ayyūb Khan (1857-1914), the younger brother of Sher Khan, fought with his sword in such a way that his hand was swollen and the handle of the sword was cut to separate it from his hand. The day on which the Afghans were attacked, Khwaja Muḥammad Shams al-Dīn Sialwī was relaxing in his room where he was buried afterwards. Suddenly, he stood up in anger and moved towards the northern door of his room and stood there while holding the door. After some time he sat, stood again and then sat. He did so thrice. Maulānā Muḥammad Mo'azzam al-Dīn of Marūla (1832-1907) was present there who was surprised to see such unusual action but he could not dare to ask the reason. Anyhow, he wrote the date and time of this event. After some days, few persons from Afghanistan visited Sial Sharif. The Khwaja inquired the situation in their country. They told that on such date the British army attacked with full strength and there was a severe fighting. The Afghans were attacked thrice violently but the British army was pushed back every time by the grace of Almighty Allah and the Afghans had great victory. This incident took place in 1296 A.H. The date and time of Khwaja Shams al-Dīn Sialwī's unusual action and the attack on Afghanistan were the same. After the defeat of the British at Maiwand, Amir 'Abd al-Rahman took the rein of Kabul government and ensured the law and order in the country, bringing it to the path of progress (Chishti, 1997: 63).

The battle of Maiwand took place on 27th July 1880 between the Afghan troops led by Ghazi Muhammad Ayyūb Khān, and the British and Indian troops led by Brigadier General Burrows at Maiwand situated in the west of Kandahar in southern Afghanistan. Due to his victory against the British army, Ghazi Muhammad Ayyūb Khān is known as the Victor of Maiwand and Afghan Prince Charlie. According to Howard Hensman, more than 1000 fighting men of British were killed (Howard, 1881: 462:63). Jeffery Greenhut states that "Maiwand was one of the worst defeats ever inflicted on British Indian army. Over 40 percent of the 2500 men involved on the British side became casualties, the vast proportion of them killed on or fleeing from the field, demonstrating once again the foreign powers that intervene in the brutal and incessant tribal feuds of Afghanistan (Jaffery, April 1980: 99).

Here the question arises why was Khwaja Shams al-‘Ārifin so much interested in Afghan affairs? The first reason is very significant: an attack on a brotherly Muslim country was condemned by a Muslim mystic. Secondly, he studied *hadith* and *fiqh* with a renowned scholar ḤāfiẒ ‘Umar Drāz, a commentator (*shāreḥ*) of Saḥīḥ al-Bukhārī, at Kabul. So he could not remain indifferent when the British attacked Afghanistan (Nizami, 1975:373).

Many a times it happened that Malik Fateh Sher Khān Tiwāna approached Khwaja Shams al-‘Ārifin complaining that another chief of his tribe Mālik Sher Muḥammad Khān Tiwāna used to offer costly gifts to the British governor. He felt ashamed because he could not offer him such precious gifts. Every time, the Khwaja raised his hands for prayer and the governor postponed his visit and went somewhere else. Malik Fateh used to send Sial Sharīf what he had collected to offer to the British governor (Ghani, 230).

The British had occupied India after the defeat of the Indians (both Muslims and Hindus) in the war of independence. After the establishment of the British rule, some Indian Muslims got employment in the government. According to Khwaja Shams al-Dīn Sialwī, the service of the British government was not permitted. He considered a great loss in the religion to serve the non-Muslim people because the persons in such employment could not remain steadfast in the obedience of Almighty Allah (Ghulam Nizamuddin (tr), 2011:197).

According to Khalīq Aḥmad Nizāmī, Khwaja Shams al-Dīn Sialwī had 35 Khalīfas (Nizami, 1957: 706-708 & Zia-e-Haram, 1980:141) but Hājī Muḥammad Murīd Aḥmad *Chishtī* has enumerated 110 personalities whom Khwaja Sialwī bestowed *Khilāfat* (Chishtī, 1997: 74-80 & Idarah Ta‘limat-e-Aslaf, 1997:74-80). The same list has been reproduced by Dr. Muḥammad Suḥbat Khān Kohātī in his doctoral thesis (Kohati, 2010: 112-116 & Anjuman Qamar al-Islām, February 2010: 112-119).

Most of the *Khalīfas* of Khwaja Shams al-Dīn Sialwī were against the colonial rulers but they had indifferent attitude towards practical politics. According to David Gilmartin Pīr Sayyid Mehr ‘Alī Shāh of Golra Sharīf (1275-1356/1859 – 1937) refused to be drawn into direct association with the British government, however much it supported a mediational religious style. He maintained his deep reformist concern with the personal instruction of his disciples in the individual obligations of Islām, issuing numerous *fatwas* (rulings) on points of religious law and gaining a reputation for religious learning among a section of ‘ulamā’ (David, 1989: 59).

In 1911, the king of Great Britain, George V, came to Delhi and various religious personalities were invited to attend the Delhi *darbār*. Pīr Sayyid Mehr ‘Alī Shāh of Golra (1275-1356 A.H./1859-1937), a famous khalifah of Khwaja Shams al-Dīn Sialwī, rejected such invitation on the grounds that for him to attend such ceremony would be an insult to Islām (David 1984: 232 & Faid, 1997: 283). The British government could not purchase his favours. He was offered 400

squares of canal irrigated land to meet the expenditure of his *khanqah* but Pīr of Golra did not accept such fief (David, 1984: 272 & Faid, 1997: 283).

Khwaja Ilah Bukhsh Hājīpūrī (1245-1339/1830-1920), a Khalīfa of Khwaja Shams al-Dīn Sialwī, was once sitting with his followers. The British rule and slavery of Muslims came under discussion. He said to the audience, “The British have to go back from here and this country would become an independent state. You would see the British leaving the country.” When Pakistan came into existence on 14th August 1947, a number of his *murīds* were alive. So, his prediction was realized in the life of his followers before whom the khwaja has foretold about the freedom of his country (Chishti, 1997: 285 & Idarah Ta‘limat-e-Aslaf, 1997: 285).

Maulānā Ghulām Qādir of Bhera (1214-1327/1825-1909), a Khalīfa of Khwaja Shams al-‘Ārifīn Sialwī, joined Oriental College, Lahore in 1879 as an Arabic teacher. In 1881, the British government needed a *fatwā* signed by ‘*ulamā*’. Many Islamic scholars refused to sign it but did not say anything openly. When this *fatwā* was presented to Maulānā Ghulam Qadir, he refused to sign it openly. The government approached Dr.G.W. Leitner, the Principal of Oriental College that he should compel the *maulawīs* of the College for signature. Dr. Leitner was in Simla for spending summer vacation. He directed the whole staff that they should issue the *fatwa* on the behalf of the government as they were government employees. On reading such letter, the Maulānā resigned first of all, saying, “I shall not issue wrong *fatwā*.” The Principal did not want to relieve off such a learned man. Again, he requested Ghulām Qādir not to leave the College but the Maulānā wrote, “I cannot continue service as I have been compelled to issue wrong *fatwas*”. When the Principal returned, he called the Maulānā to join his duty but he said, “I have been commanded by the Lord of Madinah that I should only teach the Qur’ān and *hadith*. My salary would come from the treasure of Almighty Allah every month. In such circumstances, I may be excused for the professorship of the Oriental College.” (Faruqi, 1975: 288 & Bugwi, 2004:288)

The successor of Khwaja Shams al-‘Ārifīn was his son Khwaja Muḥammad al-Dīn Sialwī (1253 – 1327 A.H/1837-1909 A.D) but he was moderate than his father and he did not consider it a sin to meet any white person. There is ample evidence that he met the British more than once. According to Ghulām Dastgīr Khān Bekhud, once Khwaja Muḥammad al-Dīn told that a British asked him, “Why do you call the date of demise of saints as ‘*urs* and what is meant by this word”? He replied, ‘*Urs* means ‘marriage’. It is called so because the death of saints is considered the beginning of a new life”. Upon the answer of the Khwaja Sialwī, he was surprised. After a few moments he further inquired, “Why do you not call the date of death of a woman as ‘*urs*’”. The Khwaja replied, “There is no harm in calling so; she is ‘*arūs* herself.” (‘*arūs* means bride; it is also plural of ‘*urs*’). The British became silent and could not say anything further (Bekhud, 1343 AH: 127).

Once, a Police Superintendent came Sial Sharīf in uniform with a priest. This was a strange event for the people of Sial Sharīf. People in thousands gathered

from the villages around Sial Sharīf. Khwaja Muḥammad al-Dīn Sialwī made arrangement for the people to sit on ground by spreading carpets and the British were asked to sit on cots. After sometime, the Superintendent of Police said, “Maulawī Ṣāḥib! Our priest wants to say something about God”. Khwaja Ṣāḥib remarked, “with pleasure”. The priest delivered a long speech on Jesus Christ’s status as one of the three and atonement etc. (Trinity and atonement are two fundamental beliefs of Christianity). He spoke for a long time but the Khwaja remained silent and did not interrupt him. The audience were astonished on his silence. Meanwhile, there was call for ‘aṣr prayer (*ādḥān*) and Khwaja Sialwī said, “O priest! You talked about your God and we listened a lot. Now allow us to go and listen to our God”. The priest inquired surprisingly, “What are you talking about? Is Your God different from Our God?” He said, “Your God has a wife and children but Our God is *Wahdahoo la Sharik*”. (He is alone and has no partner)” (Bekhud, 1343 AH: 127).

In fact, Khwaja Muḥammad al-Dīn Sialwī’s intension was to preach the priest according to the guidance revealed to the blessed Prophet (upon whom be peace and greeting) in the following verse of the Qur’ān: “They do blaspheme who say: God is one of three in a Trinity: for there is no god except One God.” (Al-Quran 5:73).

According to Hājī Muḥammad Murīd Aḥmad *Chishtī*, Khwaja Muḥammad al-Dīn Sialwī bestowed *Khalīfat* upon 28 persons (Chishti, 1997: 134-5). Among these *Khalīfas*, Maulānā Muḥammad Zākir Bugwī (1293-1334 A.H/1876-1916 A.D) (Bugwi, 2004: 211-322) was a great religious scholar. When the Prince of Wales came Lahore, Maulānā Bugwī saw him and said: “Really, beard is a sign of honour and respect. Behold! The Kings and priests among these people grow beard upon their face” (Bekhud, 1343 AH: 39-40).

Khwaja Muḥammad Sharīf *Chishtī* (1287–13350/1870– 1917) was a khalīfa of Khwaja Muḥammad al-Dīn Sialwī. He was called by an English officer in the interrogation of a person from Surakkī. He went Kathwa’ī to meet the officer along Mian Amir ‘Abdullah of Khorah who paid respect to Khwaja Sharīf and offered him 500 *begha* (250 acres) land but he refused to accept the land saying, “We, the *derwishes*, have to do nothing with property” (Chishti, 2010: 358). Khwaja Hāfiz Muḥammad Ḍiyā’ al-Dīn (1304-1348 A.H./1887-1927 A.D.) was the son of Khwaja Muḥammad al-Dīn Sialwī and the grandson of Khwaja Shams ‘Ārifīn. Like his predecessor saints, he hated the British government bitterly. According to Khwaja Muḥammad Qamar al-Dīn Sialwī, people who joined the British army during World War I, actually fought against the Muslims to please the British government. The names of such soldiers engraved on big stones were sent to the Lumberdars (village headmen) of their villages and were installed there as a sign of honour. Khwaja Ḍiyā’ al-Dīn went to Surakkī Sharīf and saw such a stone on the residence of a Lumberdar. On seeing such stone he remarked, “People are not ashamed (by this action). They have kept such stones as a symbol of pride after fighting on the side of enemy of Islām”. On hearing these words, the people

with a keen sense of honour erased the names mentioned on such stones. Ghulām Muḥammad, the police officer, wrote to the Deputy Commissioner that Maulānā Zahūr Aḥmad Bugwī (1318 – 1364/ 1900 - 1945) had erased the names on instigation of the *Sajjāda nashīn* of Sial Sharīf. But no action could be taken and the police officer had to lick the dust (Chishti, 1997: 234). According to another tradition, a stone bearing the names of such soldiers of the subcontinent who fought bravely against the Muslims of Turkey, was demolished under the direction of Khwaja Ḍiyā' al-Dīn Sialwī. He said, "I do not like to see the names of such wretched that had shot at the Muslims of Turkey (Chishti, 1997: 257). Dr. Anwār Aḥmad Bugwī says that the event took place in 1924 at Surakkī in Soon Sakesar. Khwaja Ḍiyā' al-Dīn was on his tour with Maulānā Zahūr Aḥmad Bugwī in connection with the *Khilāfat* movement. When Maulānā Bugwī had addressed the villagers and spoke against the glorification of such soldiers, some young men broke the stone (Bugwi, 2004: 427). Therefore a case was registered against him and was trialed by the Sub-divisional Magistrate Chiniot/Khushab. The Maulānā was banned to address for some time. During enforced silence, he continued to deliver Friday sermon at Bhera but avoided addressing the public meeting for one year (Bugwi, 2004: 465).

In the valley of Soon Sakesar, a statue of Queen Victoria was installed. Khwaja Ḍiyā' al-Dīn ordered his disciples to remove it from that place. That is why; he remained under displeasure of the British government (Chishti, 2005: 255-257).

Mr. Duncan, the Deputy Commissioner of Shāhpūr district, sent Rājā Kifāyat 'Alī, the Tehsildar of Shāhpūr from Nahang Bungalow to Sial Sharīf on the behalf of Governor of the Punjab who met Khwaja Ḍiyā' al-Dīn Sialwī and said, "The governor is impressed by you due to your religious contribution and spirituality and wants to free a religious and *mutawakkil* person like you from mundane worries. So, it has been decided that 20 squares (*muraba'*) land (a piece of land equivalent to 25 acres is one *muraba'*) may be allotted to you for your personal need. Furthermore, I have been authorized to add 7 squares (*muraba'*) land in it if I feel further need, making the total as 27 squares. He listened with a smiling face and inquired, "Where is this land situated?" The Rājā was pleased with the question and told with valour, "Sir! In Lyallpur, Sargodha or Rakh Fatehwalī adjacent to Sial Sharīf. The land of these areas is extremely fertile. You will get the land immediately where you like. Khwaja Ḍiyā' al-Dīn smiled and said with hatred, "These lands are owned by any of my Muslim brothers. So, these are already mine. I thought that the government wants to allot me land in England" (Chishti, 2005:155). According to Khwaja Qamar al-Dīn Sialwī, scolding the tehsildar he said, "Be off, you have come to buy my faith (*iman*)" (Chishti, 2005:233).

Once Khwaja Ḍiyā' al-Dīn Sialwī went Delhi and offered the *fateha* at the tomb of Khwaja Nizām al-Dīn Aūliyā'. At the time of 'aṣr prayer, he went to a mosque to offer his *ṣalāh*. It was locked and two British soldiers were on duty as guards at the main gate. His face turned red with anger that the British had

intention to use the mosque for some other purpose considering it as an inherited property. He was accompanying his younger Ṣāḥibzada Muḥammad ‘Abdullah Sialwī, Dr. Feroz al-Dīn and ‘Īsā Qurayshī. He ordered his brother to break the lock. On entering the mosque, they were surprised to notice that the mosque was being used as a stable and the grass imported from Kabul was there for the royal horses. He ordered ‘Īsā to stand at the door with a rifle and said, “If any white person try to resist, shoot him at the spot”. He cleansed the mosque himself, called for prayer (*ādhān*) and offered prayer in congregation (*ṣalāt bi’ l-jamā‘at*) and wrote a letter to the commissioner of Delhi in which he underlined:

“Mosque is the worship-place of the Muslims which is dearer to them than their life. Muslims consider it their religious duty to revive its sanctity. Therefore, I advise you that the mosque being used as stable should be rehabilitated and I should be informed till tomorrow evening”.

On the next day, he went to the same mosque for his *‘aṣr* prayer and saw an old *maulawī* sitting in the mosque and reciting the Qur’ān. The *maulawī* told the Khwaja that he has been appointed as *imām* by the Commissioner yesterday evening and his salary has been fixed as 30 rupees per month and he has reached there in the morning. Khwaja Ḍiyā’ al-Dīn Sialwī was pleased to hear it and he offered the *imām* twenty rupees, wrote his address and said, “You will receive twenty rupees every month from this *darvesh*”. The *Imām* was advised to serve the mosque with dedication. (Chishti, 2005: 256-257). Once an English Deputy Commissioner came to see Khwaja Ḍiyā’ al-Dīn Sialwī, Ṣāḥibzada Muḥammad Sa’dullah Sialwī led him to the Bangla (resting place of the Khwaja). Khwaja Ḍiyā’ al-Dīn was in other room. Ṣāḥibzada Sa’dullah informed him about the arrival of the Deputy Commissioner but he said, “Why did he enter my house without permission? Direct him to go back”. The Ṣāḥibzada requested, “He wants to see you. After all, he is the Deputy Commissioner”. He refused to see him at all. The Ṣāḥibzada said to the D.C., “He cannot attend you as he is taking rest”. The D.C. understood the situation and said, “You are trying to dodge me. He does not want to meet me”. So he returned without meeting such a patriot (Chishti, 2005: 228).

Khwaja Ḍiyā’ al-Dīn had named his pet dog as “George V” after the name the king of the United Kingdom and the British Dominions, and used to say in crowd of people, “Go! Give *lassi* (diluted curds) to George V; it’s time to feed him, feed him with bread now” (Chishti, 2005: 230). According to Khwaja Ghulam Fakhr al-Dīn, the British often name their pet dog as Tippu. Khwaja Ḍiyā’ al-Dīn Sialwī has kept a dog especially in the hatred of the British and named it as “George V” (Chishti, 2005: 227). He hated the British so much that he never used lantern because using a lantern manufactured by Great Britain was equivalent to benefit the colonial ruler. There was no electric supply in Sial Sharīf in those days and he always used earthen lamp (Chishti, 2005: 227).

He had so much hatred against the British rule that if any employee of the British government had eaten meal in the utensils of *Langar* (free public kitchen)

or touched it, he ordered to break it (Chishti, 2007:150). Once an army soldier of the British government patted his mare on the back. When he was informed about it, he said, “It is not worthy to be ridden because an English employee has touched it” (Chishti, 2007: 227).

The ulamā’ of the subcontinent were divided on the issue whether India should be regarded as *dār al-Islām* or declared as *dār al-ḥarb*. The Indian Muslims were suggested to migrate to Afghanistan by such religious scholars who had declared India *dār al-ḥarb* because *hijrat* had become mandatory. Maulānā Aḥmad Riḍā Khān Barailwī considered *jihād* and *hijrat* inadmissible as they would cause disaster to the Muslim community. ‘Abul Hasanāt Muḥammad ‘Abdul Ḥayy (1848-86) of Farangī Mahal, Maulānā Ashraf ‘Alī Thanāwī, Nawāb Siddīq Hasan Khān and Maulānā Shiblī Nu’mānī were not in favour of *hijrat* but Maulānā Ḥafṣ ‘Alī Khān and Abul Kalām Azād, ‘Alī Brothers, Maulānā ‘Atāullah Shāh Bukharī, Thanā Ullah Amratsarī, Maulānā Aḥmad ‘Alī Lahorī and Maulānā Da’ūd Ghaznawī were staunch supporters of the idea of *hijrat*. Maulānā Muḥammad Qāsim Nānotawī considered India *Dār al- ḥarb* for the obligation of *hijrat* but *dār al-Islām* for the purpose of usuary transactions. Maulānā Rashīd Aḥmad Gangohī’s decrees have the same ring of confusion. Maulānā ‘Abdul Bārī of Farangī Maḥal a staunch supporter of the *Khilāfat* movement regarded India *dār al-Islām* (Qureshi, 2009: 126-172). In such atmosphere the *sajjada nashins* of shrines had also split opinion. Khwaja Muḥammad Ḍiyā’ al-Dīn Sialwī was in favour of *hijrat* to Afghanistan. His son Khwaja Ghulām Fakhr al-Dīn Sialwī once said, “I remember well those days of my childhood when *Hadrat Thālith* (Khwaja Ḍiyā’ al-Dīn) used to say, ‘Tie up your goods, we may have to migrate Afghanistan any time’ (Chishti, 2005: 256).

According to Ḥakīm ‘Alī Muḥammad, Khwaja Ḍiyā’ al-Dīn had been thinking seriously for migration to Afghanistan. He sent the Ḥakīm to Colonel Rukn al-Dīn of Batālah Tehsil Khushab in connection with the consultation for the *hijrat*. In fact, the colonel had been residing in Afghanistan for long time. So he was consulted in Batālah who expressed the difficulties to be faced in this endeavour. The Khwaja was informed accordingly in this regard. (Ali, Aug-Sep: 156) In 1925, Ḥakīm ‘Alī Muḥammad was directed to go Afghanistan along the tribal carwans to get information about the country prior to *hijrat*. Maulānā Muḥammad Zākir requested for permission to accompany him that was granted. Before their departure, they met Sher Khān Pathan of Taunsa who promised to accompany them but when they reached the promised place in the camp of Sher Khān, he was absent and the tribal people did not allow any Hindustanī to go with them. The government of Afghanistan has not given such permission. So, they had to return in failure (Ali, Aug-Sep 2006: 167)

Khwaja Ḍiyā’ al-Dīn Sialwī took an active part in *Khilāfat*, *hijrat* and non-cooperation movements. According to David Gilmartin, Pīr Ziauddin of Sial Sharīf joined the Jami’at ‘Ulama-yi Hind in issuing anti-British *fatwas* (David, 1989: 64). During the *Khilāfat* movement Khwaja Ḍiyā’ al-Dīn Sialwī said to his wife to bring all golden jewellery so that after selling these money could be sent to

Turk *mujāhidīn*. (Ali, Augu-Sep2006:156) His wife offered jewellery happily. He also collected money in thousands to send for the help of Turk *mujāhidīn*. His grandfather's Khalīfa Pīr Sayyid Mehr 'Alī Shāh of Golra gave jewellery and horses in the fund raised for the financial help of Turk brethren. (Diya al-Din :1920)

Khwaja Ḍiyā' al-Dīn issued fatwā according to which the service in army and police under the British government were regarded as forbidden (*harām*). This *fatwā* was published under title "*Amr-i-Ma'ūrf*" and circulated on large scale (David, 1989: 64). So he had different opinion from Pīr Mehr 'Alī Shah of Golra, a *Khalīfa* of his grandfather, regarding the non-cooperation movement. Indeed, the tension inherent in the movement appeared dramatically when Pīr Ziauddīn allowed a radical *Alīm* of strong reformist leanings, Maulānā Muḥammad Ishāq Mansehrāwī, to issue a public challenge at the Sial 'urs for a debate with the *Pīr* of Golra, who opposed the radical phase of the *Khilāfat* agitation. For many *Murīds* of the *Pīr* of Golra who were present, the challenge represented an attack on rural religious leadership itself. The result was a near riot but efforts for reconciliation succeeded (Chishti, 2007: 257-78). There was correspondence between Khwaja Ḍiyā' al-Dīn and the Pīr of Golra over the issue of non-cooperation but both considered the service in the British government as forbidden (*harām*). Due to the mediation of Nawab Mian Muḥammad Hayāt Quaishī and Maulānā Muḥammad Dīn Budhwī, the difference came to an end. (Diya al-Din, 1920)

The speech of Khwaja Ḍiyā' al-Dīn Sialwī delivered on the occasion of 'urs in 1920 was published under title *A'lān Wajīb al-Adh'ān* by Sayyid 'Ataullah Shah Bukhari with an introduction (Faid: 144).

In the *fatwā*, he stressed upon the devotees of Sial Sharīf not to cooperate with the Government of Great Britain. They were directed:

- i) to return the titles and honourary posts;
- ii) to separate from the membership of councils and not to vote for candidates;
- iii) not to benefit in trade to the enemies of religion;
- iv) not to accept financial assistance for schools and colleges and not to have any relation with public universities;
- v) not to serve in army and to help army in any way and
- vi) not to approach courts for disputes and not to practice as advocates in courts (Chishti, 2003:537).

Khwaja Ḍiyā' al-Dīn Sialwī was a big landlord but he never paid land revenue to the British government (Ali, 2006: 156). He boycotted all goods manufactured by Great Britain especially cloth. He wore *khaddar* and all his family members also used homespun cloth (Ali, 2006:156 & Chishti, 2003:537).

The character of Khwaja Ḍiyā' al-Dīn was entirely different from many other 'ulamā, in issuing *fatwā* in favour of the *hijrat*. Maulānā Sayyid Atāullah Shāh Bukharī, Maulānā Thanāullah Amratsarī, Maulānā 'Abul Kalām Āzād and Maulānā Shaūkat 'Alī were preaching the people to migrate but they did not

migrate themselves to Afghanistan or Asia Minor (Rashid, 1920: 368- 373). On contrary Khwaja ʿAlī Shāh seriously thought to migrate but God saved him from such trial due to his sincerity and piety.

Some famous *sajjada nashins* of the Punjab like Pīr Jamaʿat ʿAlī Shāh of ʿAlīpur, Pīr Fazl Shāh of Jalālpūr and Pīr Mehr ʿAlī Shāh of Golra opposed the venture for they honestly believed that it was irrelevant, unnecessary and harmful to the community (Qureshi, 2009: 136). Pīr Mehr ʿAlī Shāh was a *Khalīfa* of the grandfather of Khwaja ʿAlī Shāh but he never supported *hijrat* movement. In response to a question he said that there was no justification of *hijrat* from the Qurʾān, Sunnah and other arguments of *shariaʿh*. Nor the companions (*saḥāba*) did such kind of *hijrat*. (Faid :271).

Khwaja ʿAlī Shāh Sialwī was constantly under observation of intelligence by the British officials. A police superintendent D. Jones was regularly watching all his activities and sending the intelligence report to the British government. According to this report, Khwaja Muḥammad ʿAlī Shāh was regarded as the key figure in creating hatred in the public against the “His Majesty” Government. Moreover, he was considered a great financial source for the *Khilāfat* committee and other non-cooperative activities. When His Excellency Lieut. Governor of the Punjab camped at Multan on 19-03-1920, three of his followers (who stated later that they were deputed by their Pīr ṣāhib Maulawī Muḥammad ʿAlī Shāh of Sial Sharīf to destroy the residence of His Excellency) were caught red handed in possession of explosive material. His activities were considered harmful to the His Majesty’s government. He was a headache and obstacle for local law abiding forces. Several efforts had been made directly and indirectly through the British sources to soften him or moderate him, but all in vain. However, he was cordoned and kept under strict surveillance. The surveillance staff had been deputed permanently (Chishti, 2003:562).

On the day of sad demise of Khwaja ʿAlī Shāh Sialwī, Nawab Khudā Bakhsh Tiwāna was with the British governor of the Punjab who told the Nawab that the *sajjada nashin* of Sial Sharīf had died. The Nawab asked “How did you get the news? We are still unaware of it”. The governor told that he had received the news through wireless message just then (Chishti, 2007:397-98).

Khwaja ʿAlī Shāh Sialwī tried to bridge the gulf between two factions of *Hanafis*. On October 30th, 1926, he reached Deoband (now in India) and was received warmly by the faculty and students of Dārul ʿUlūm Deoband. A warm welcome was extended to him and a meeting was held in which people came even from Saharanpur and Meerut. Maulānā Anwār Shāh Kashmīrī and Maulānā Habīb ur Rahmān spoke on the occasion to welcome the *sajjada nashin* of Sial Sharīf. Maulānā Ḥāshim Bugwī spoke on the behalf of Khwaja ʿAlī Shāh who stayed there for three days. The enmity of the British government resulted in the friendship of the Pīr Sial and the followers of Deobandī school of thought (Bugwi, 2004: 452).

Khwaja ʿAlī Shāh Sialwī had 22 *khalīfas* some of which were anti-British like Amīr Jundullah Pīr Ḥāfiẓ Muḥammad Shāh of Bhera, Maulānā Ḥāshim Ahmad

Bugwī, Khwaja ḤāfiẒ Muḥammad Husain of Mo‘azzamābā (Chishti, 2007: 397-98). According to Maulānā Iftikhār Aḥmad Bugwī, Maulānā Ṣāhibzādā Aḥmad Bugwī founded *Markazī Majlis-e Khilāfat* district Sargodha in October 1921 and organized *Khilāfat* Committees in the district under the guidance of Ḥaḍrat Ṣāhibzādā Pīr Muḥammad Ḍiyā’ al-Dīn, the *sajjada nashīn* of Sial Sharīf (Bugwī, 2004: 452). Maulānā Ṣāhibzādā Aḥmad Bugwī worked as the secretary of the *Khilāfat* committee Bhera and worked in the same capacity in the *Khilāfat* Committee Sargodha, District Shāhpūr. He travelled various places in the company of Khwaja Ḍiyā’ al-Dīn from December 1-28, 1924 (Bugwī, 2004: 456). Maulānā Ṣāhibzādā Aḥmad Bugwī was arrested by the British government on 15th March, 1922 from Sargodha and after conviction from the court he was imprisoned for one and half years. He was remained in captivity at Jhelum and Rawalpindi jails (Monthly Shams ul Islam 1945: 26). According to Ṣāhibzādā Maḥbūb-ur-Rasūl of Lilla Sharīf, he was the first prisoner in District Shāhpūr during the movement (Bugwī, 2004: 454).

Dr. Anwār Aḥmad Bugwī has given a list of twenty leaders who visited Bhera during *Khilāfat* and non-cooperation movements on invitation of Maulānā Ṣāhibzādā Aḥmad Bugwī. Khwaja Ḍiyā’ al-Dīn Sialwī was included in the list of speakers who addressed the gathering at Bhera organized by Maulānā Bugwī (Bugwī, 2004: 464-65).

Some other khalīfas of Khwaja Ḍiyā’ al-Dīn like Khwaja Sayyid GhulẒām Farīd Shāh Khwarzimī (d. 1408/1988) [Chishti, 2007:474] and Shaykh Nūr Muḥammad *Chishtī* (1898-1989) [Chishti, 2007: 706] followed the footsteps of their *Shaykh* during the *Khilāfat* and non-cooperation movements.

Abul Barakāt Pīr Sayyid Muḥamamd Fazl Shāh of Jalālpur, the grandson of Sayyid Ghulām Haider ‘Alī Shāh, himself a khalīfa of Khwaja Shamsuddin Sialwī, took active part in Pakistan movement. In 1927, he announced the formation of an organization called *Hizbullah* or Allah’s party who purpose was to unite, strength and reform the Muslim under his political and spiritual leadership. The *Hizbullah* was to be organized as a spiritual army, whose soldiers were to pledge themselves to follow the Pīr’s leadership in an internal *jihād* aimed at restoring the dominance of the spiritual life among the Muslims, at assuring the performance of religious duties, and at improving economic conditions and uniting the Muslims politically. The organization was designed to provide cultural leadership independent of the colonial state and to give political expression to many religious concerns of the Sufi revival (David, 1989:69). Pīr Fazl Shāh expressed complete confidence in the personality of the Quaid-e-Azam. He proclaimed time and again in his addresses that they (he and his followers) would stand by him unconditionally. He also announced that the *Hizbullah* would support the demand of Pakistan and would not hesitate any sacrifice for its attainment (Ghani, 1965:406-07). On 18-19 May 1945, the annual meeting of the *Hizbullah* was held in Jalālpur Sharīf. Addressing the British government Abul Barakat Maulānā Sayyid Muḥammad Fazl Shāh emphasized in his presidential address on the need of a separate homeland for the

Indian Muslims (Ghani, 1965:407-408). He assured Hindus that Pakistan would surely come into being in India. The British government would be forced to testify it and at last the Hindu would be forced to accept it. So long as the Muslims are alive and even if one individual out of 10,000,000 is alive, they would not accept the slavery of Hindus after getting rid of the British slavery (Ghani, 1965:406).

Shaykh al-Islām Khwaja ḤāfiẒ Muḥammad Qamar al-Dīn Sialwī (1324-1401 A.H./1906-1981) was the eldest son of Khwaja ḤāfiẒ Muḥammad Ḍiyā' al-Dīn Sialwī and the fourth spiritual mentor of *Khanqah* of Sial Sharīf. When Khwaja Muḥammad Qamar al-Dīn Sialwī became the *sajjada nashin* in 1348 A.H./1929 A.D., he inherited hatred for the British government from his father. So, he took every possible step against the colonial rule. Once he stayed in Kathwa'ī Manzil for some days. He told about his journey, "On the way, an English (*Farangī*) stopped me and I killed him with my rifle". Then he said smilingly, "I killed a swine" (Aziz 1981:52-53).

Malik MuẒaffar Khān, a resident of Wān Bhachrān, came to Sial Sharīf with an English friend whose wife was suffering from some mental disorder. The disease was not controlled inspite of treatment. When the problem was presented before Shaykh al-Islām, he commanded the English lady to take bath with clothes. After taking bath she turned normal. The British offered 50 rupees but Shaykh al-Islām threw the money in a water channel of filth (Chishti, 2007:151).

Khwaja Qamar al-Dīn Sialwī had no hatred for white race. He rather hated such British rulers who had forcefully occupied India. On 27-29 June, 1932, a new convert Sir Jalal al-Dīn (former Lord Sir James) of Great Britain attended the 'urs of Khwaja Shams al-Ārifīn who was also allowed to deliver a speech on the truthfulness of Islām (Monthly Shams ul Islam 1932:48).

Khwaja Qamar al-Dīn Sialwī applied the British government for the issuance of a license for rifle. The government asked the need of license to keep such a weapon. He replied, "This is not the age of sword. It is my desire to shoot some British if I would get such an opportunity". He was also asked to enumerate the services rendered for the government to decide whether he was entitled for it or not. Khwaja Sialwī replied, "You should have the knowledge of services rendered by my father Khwaja Muḥammad Ḍiyā' al-Dīn Sialwī. You can expect similar services from me". According to another tradition, he replied to the British Deputy Commissioner of Sargodha District as follows: "Perhaps you are aware of my father's name- Khwaja Muḥammad Ḍiyā' al-Dīn Sialwī and his achievements. I am his son. You can expect similar services from me as rendered by him for the British government" (Chishti, 2007: 150-151).

Khwaja Qamar al-Dīn Sialwī used to say that he was completely disappointed about the issuance of a license. At night, he saw his father in dream saying, "Qamar al-Dīn! Do not be disappointed". Then his father Khwaja Ḍiyā' al-Dīn Sialwī pointed out to a room filled with all types of rifles who said, "Pick up the rifle which you like". After a few days the British Deputy Commissioner sent him the license to keep a rifle (Khurshid, 1981: 30-31 & Al-Azhari, n.d.).

In 1931, the Shaykh al-Islām was sitting in Sial Sharīf. It was the winter season and coals were burning in a grate. A letter from Governor of the Punjab was received. A person present in his company read the letter and explained its meaning. The letter reads: “On the recommendation of Governor of the Punjab, the King has conferred on you the title of ‘His Holiness’. He took the letter in his hand, tore it into pieces and threw it in the burning grate (Al-Azhari, n.d. :175, & Chishti, 427).

“His Holiness” was the highest title to be conferred on religious personalities by the British government. Khwaja Sialwī said, “It is the highest honour that I am the servant of the Holy Prophet (upon whom be peace and greeting) and connected with Pīr Pathān □adrāt Shah Sulaimān Taunsawī. Having this anything else in this world is insignificant” (Riza, 1984: 22).

In 1929, Sial Sharīf was hit by a devastating flood. All residential buildings, guest rooms and the *madrassa* were tumbled down. Malīk Feroze Khān Noon, the minister for education in the British government (later on Prime Minister of Pakistan), inspected the flood affected area and approached Khwaja Qamar al-Dīn Sialwī. He saw everything besides mausoleum was erased. He offered money for rehabilitation but Khwaja Qamar al-Dīn refused to take any help from the British government (Chishti, 2007:157).

When Khwaja Qamar al-Dīn became the *sajjāda nashīn*, the English missionaries were carrying out their activities in the subcontinent. He was informed that a priest Brown has established a camp at Silanwalī. He was addressing the people in streets and bazaars. When the people were gathered, he raised baseless objections on Islām. The priest was trying to convert the Muslim to Christianity after creating misunderstanding through such allegations. On hearing about the activities of the priest, Shaykh al-Islām hurried to Silanwali on his horse, reached his camp and challenged him for a dialectic (*munā□arah*). The priest accepted the challenge. Khwaja Qamar al-Dīn Sialwī delivered a speech about the distortion made in the Bible and tried to prove it with arguments forcefully. Mr. Brown was proud of his knowledge and oratory. He became puzzled when he heard the arguments of the Khwaja Sialwī. The priest threw the Bible on the ground and ran away, saying, “Our Book has really been corrupted” (Monthly Zia-e-Haram, 1980: 276 & Chishti, 511-512). A similar event has also been narrated by □ahūr-ul-Haq Quraishī which took place beside the road near Sial Sharīf. Shaykh al-Islām reached the camp established by a Christian missionary and proved distortions in the Bible. After his defeat the priest shifted his camp somewhere else (Chishti, 2007: 513). Another similar event is reported that on January 18, 1935, Khwaja Mu□ammad Qamar al-Dīn Sialwī reached Kotla Fateh Khan situated 12 miles away in South-East direction from Sial Sharīf. A Christian priest M.M. Brown, his wife and three other missionaries were preaching Christianity. He negotiated the priest and proved that the Bible has been distorted. He also repudiated the concept of atonement and the Trinity. The priest left the

area with his books (Chishti, 514 & Monthly Shams ul Islām Bhera, February 1935/1353: 33).

On 23rd March 1940, Pakistan resolution was passed in Minto Park (now Iqbal Park) Lahore during the annual meeting of the All India Muslim League. Khwaja Qamar al-Dīn Sialwī attended the historic meeting (Kalim, 1402 AH: 28). According to Sahibzada Muhammad Abdur Rasul, khwaja Qamar al-Din was the president of the Muslim League District Sargodha and a torchbearer of the Pakistan Movement in Sargodha during the difficult period of the forties (Rasul, 2006: 295).

In 1942, Sir Sikandar □ayat Khān, the Chief Minister of Punjab wrote a letter to the Khwaja Sialwī urging him not to help All India Muslim League as its leader Mr. Jinnah belonged to *Shi'ah* community. The Khwaja Sialwī inquired him whether his leader Sir Chhoto Rām belonged to *Ahle Sunnat wa'l-Jamā'at*. Thereupon, Sir Sikander had nothing to say further (Iqbal, 1984: 16-17).

In 1942, the Muslim League in District Sargodha split up into two factions: one led by Nawab Mu□ammad □ayat Quraishī and the other led by Nawāb Allāh Bakhsh Tiwāna. Both factions were merged on the mediation of Sir Sikander □ayat and Maulānā Khwaja Mu□ammad Qamar al-Dīn, the *sajjada nashīn* of Sial Sharīf who was the *murshid* (spiritual guide) of both *nawabs* was accepted as the president of the Muslim League Sargodha and he worked in this position till Pakistan came into existence (Kalim, 1402 AH: 28).

The Pīr of Sial was one of the first revival pīrs to actively enter the political field in support of the Muslim League, in spite of the fact that among his more wealthy *Murīds* were many of the Shāhpūr Tiwānas, who remained unionists. One of the bigger Tiwāna landlords, Nawāb Allāh Bakhsh continued to have a close religious relationship with the Pīr of Sial in spite of their sharp political opposition and before his death in 1948, the Nawāb sought to dedicate 15 squares of his land in *waqf* as a family graveyard with the Pīr of Sial as *mutawallī* (David, 1979: 510). Khwaja Qamar al-Dīn Sialwī attended the All India Sunni Conference 1946 held in Benaras along other *sajjada nashīns* i.e. Maulānā Sayyid Mu□addith Kachhochhawī, Maulānā Na'im al-Dīn Murādābādī, Maulānā Mu□□afā Ri□ā Khān, Maulānā Amjad 'Alī, Maulānā 'Abdul 'Alīm Meerutī, Maulānā Abul □asanāt Mu□ammad A□mad, Maulānā Abul Barakat Sayyid A□mad, Maulānā Abdul Hamid Badāynī, Dīwān Sayyid Ale Rasūl Ajmirī, Shāh 'bdul Ra□mān Bharchundī, Mu□ammad Amīn al- □asanāt of Mānakī Sharīf and Mustafā 'Alī Khān (Chishti, 208-211).

In this meeting it was agreed that the demand by the Muslim League would be supported and the '*ulama*' and *mashā'ikh* of *Ahle Sunnat* were ready to make every possible sacrifice for the establishment of an Islamic State.

During the civil disobedience movement, Shaykh al-Islām Khwaja Mu□ammad Qamar al-Dīn Sialwī was the president of the Muslim League, District Sargodha. The politicians were of opinion that the movement would not succeed in the district but the Khwaja himself participated in the movement and

offered himself for arrest. His followers also offered themselves for arrest (Monthly Zia-e-Qamar, 1981:88).

During the Pakistan movement, he had to bear hardship of imprisonment. His eleven and half squares agricultural land was confiscated by the government but he did abandon his support for Pakistan (Kasuri, 1976: 201).

When referendum was held in North West Frontier Province regarding its future at the time of partition of India, ‘Abdul Ghaffār Khān, the Sarhadī Gāndhī, and other leaders of the Indian National Congress were against its annexation with Pakistan. At this critical juncture, the *sajjāda nashīns* of mystic sanctuaries played their role. Pīr □ā□ib of Manakī Sharīf, Pīr □ā□ib of Zakorī Sharīf and Khwaja Qamar al-Dīn of Sial Sharīf jointly visited all cities of the province, various meetings were held and the people were urged to support the Muslim League in the referendum (Weekly Istaqlal Lahore, 1991: 16). The Quaid-i- Azam Muhammad ‘Alī Jinnah wrote a letter to Khwaja Qamar al-Dīn Sialwī in which he appreciated his contribution in the referendum and thanked him for his valuable support (Chishti, 250-53 & Zia-e-Haram, Shaykhul- Islam Number, vol6, :33).

Khwaja Qamar al-Dīn Sialwī wrote a letter to Mu□ammad ‘Alī Jinnah on 17th July, 1947 in which he emphasized to enforce Islāmic law in Pakistan who replied him, “I have noted your suggestions stated in your letter and they will certainly have my careful consideration” (Chishti:179).

Hājī Mu□ammad Murīd A□mad *Chishtī* has told 18 persons whom Shaykh al-Islām Khwaja □āfi□ Mu□ammad Qamar al-Dīn Sialwī bestowed *Khilāfat* (Chishti, 2007:127-28). Among them the most learned personality is Pīr Mu□ammad Karam Shāh al-Azharī, a former justice of Shariat Appellant Bench, Pakistan Supreme Court who is the author of famous Urdū translation and commentary of the Holy Qur’ān entitled “□iyā’ al-Qur’ān” (Shah, 2008: 56), a biography of the Holy Prophet (peace and blessing be upon him) under the title “□iyā’ al Nabi”⁹⁸, “*Sunnat khayr al-Anam*” (Shah, 1955) and many other treatises. He participated in the Pakistan movement and took part in civil disobedience. His father Pīr □āfi□ Mu□ammad Shāh of Bhera was bitterly against the colonial rulers. He said, “If any of my *Murīds* would hesitate to vote for Pakistan, he would exterminate relations with him.” (Murtaza, Amir & Ghazi, 1980: 263). According to Prof. Ahmad Bakhsh he said to his *murīds*, “Who wants to maintain relations with us, he should support the Muslim League and who is not faithful (in this regard), he has no relation to the *Khānqah Amir al-Sālikīn*.” (Baksh, 2005: 105). Maulānā ‘A□ā’ Mu□ammad Bandiyālwī told in an interview that he was in Bhera in 1946. It was the time when Pakistan movement was in full swing. Pīr Mu□ammad Shah was a complete *mujāhid* who used to visit the area for the election campaign. The programme of such visits was published priorly. That year, the Maulānā also accompanied him. In this way, the whole *madrasa* including all teachers and students went with Pīr Mu□ammad Shāh, conveying the message of the Muslim League from village to village (Monthly Nida-e-Ahle-Sunnat, Fb1990: 6). In the 1946 elections, Pīr □āfi□ Mu□ammad Shāh took part

in the canvassing campaign for the Muslim League. Addressing a public gathering in Lalyānī tehsil Bhalwal, he said, "O Muslims! Be aware, the current election is not the battle of benefits. This is the battle of truth (□*aqq*) and falsehood (*bātil*). The Pothī (Hindus' religious book) is on one side and the Qur'an is on other side; infidelity (kufr) is on one side and Islam on other side; the Congress and its subsidiary the Unionist Party on one side and the Muslim League on other side. I command you to support the Muslim League, the Qur'an and Islam." (Chand, 1981:112).

Dr. Taskhīr Ahmad was the administrator of Dār al-Ulūm □iyā' Shams al-Islām Sial Sharīf who told that when he returned from the University of Cambridge (England) after getting Ph.D., he used to wear neck-tie regularly like many other foreign qualified Muslims. *Shaykh al-Islām* advised him not to use neck-tie due to its resemblance with the cross. After that he abandoned it (Ahmad, 1981:112). When he was called for a meeting with President Ayyūb Khān, his friends insisted that he should wear a neck-tie but he refused to do so in obedience of his shaykh (Chishti, 177). Maulānā Mu□ammad Zakīr *Chishtī* (1321-1396/1903-1976), a Khalifah of Khwaja Qamar al-Dīn Sialwī and the founder of Jami'ah Mu□ammadi Sharīf District Jhang, joined the Muslim League; supported the Quaid-e-Azam openly and participated in the Pakistan movement (Kasuri, 1976: 234).

Khwaja Sialwī nurtured hatred against the colonial power among his disciples. So all khanqahs having spiritual light from Sial Sharīf worked hard in Pakistan movement and the followers of Pīr Sial and his khalifas voted for the Muslim League and a new country appeared on the globe.

The mystics of Sial Sharif have a significant role in the freedom movement of India. They not only opposed the British rule tooth and nail but also took an active part in various anti-colonial movements like *tehrīk-e-khilafat*, *tehrīk-e-hijrat*, non-cooperation and Pakistan movements. The contributions of four generations of Pir Sial family deserve to be written in golden words. We can trace three degrees of *jihad* among these mystics. According to a hadith *jihad* can be waged by sword, tongue and heart. (Kitāb al-Īmān, □adīth 73, Kitāb al-□alāt, □adīth 965, Kitāb al-Fitan 'an Rasul Allāh, □adīth 2172, Kitāb al-Fitan, □adīth 4011, Asharah al-Mubashsharin bi 'l-Jannah, □adīth 11246). The Holy Prophet (upon whom be Allah's peace and greeting) left his own example in this regard. During the period before the first revelation, he did *jihad* of the last category, just hating evil practices of his fellow citizens. During the rest of Makkah period (from the first revelation to his migration to Madinah), he spoke against the wrong beliefs and wrong-doings widespread around him, which can be considered as *jihad* with tongue. During Madinan period, the Prophet (upon whom be peace and greeting) did *jihad* with hand to save Islam. Khwaja Shams al-Dīn Sialwī was in opposition to the colonial rule and did not wage *jihad* with tongue and hand. His abomination for the British was so hard that he disliked even to see the white people. At that time the Muslims of India were not in such position to speak or fight against the illegitimate rule. Khwaja Muhammad al-Din Sialwī, the *Thānī Lāthānī*, undertook

jihad with tongue. He met the British and tried to refute their religious beliefs logically and argued with them in a good manner. Khwaja □iyā' al-Dīn Sialwī, the *thalith*, did practical *jihad* against the colonial rule with open political activity. He was extremely violent against the foreign rule and remained a source of trouble and economic loss for the British government. He took active part in the *khilafat*, *hijrat* and non-cooperation movements. The fourth mystic of Sial Sharif was Khwaja Qamar al-Dīn Sialwī known as *Shaykh al-Islām*. In his personality, three grades of *jihad* had combined. He hated the colonial rule bitterly and expressed his aversion on various occasions. He debated the Christian missionaries on the issue of distortion of the Bible. He continued *jihad* against them ignoring the consequences like imprisonment and confiscation of his land. His contribution in the liberation movement would always be remembered.

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