

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 *'ulamā* and *sajjāda nashīns* of the mystic shrines but they did not succeed in winning over the favours of the whole community. A shrine at Siāl Sharīf in the Punjāb established by Khwāja Shams al-Dīn Siālwi played an important role in the liberation movement. The four generations of the □ūfis of Siāl Sharīf opposed the foreign rule tooth and nail, expressed their hatred for the British openly and participated in different anticolonial movements. This paper discusses the contribution of Khwāja Siālwi and his three successors for the independence of their country.

Key words:

Introduction

Şūfis had the credit of preaching Islam in the Indian subcontinent. They were great religious scholars with sound character who learnt local languages to preach Islam in an effective manner. They impressed Hindū community and conversion took place on large scale. The opponents of Islamic mysticism (*taŞawwuf*) 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 Islam" (Ibn- Ḥajr,9 : 11 & Rāzi, 2000: 57). The mystics of *Suhrawardi* 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 *Chishti* order disliked going in royal courts but they had special influence in the ruling elites. In general, all Şūfis 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 *Chishti* 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.

Siāl Sharīf is a village in district Sargodha(earlier it was in district Shāhpūr)located in Sāhīwāl 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 Siāl Sharīf (commonly called Pīr Siāl) opposed the foreign rule established by Great Britain. According to David Gilmartin, many *sajjāda nashins* were honoured by the British and given positions of local administrative authority. This was particularly true in south west Punjāb, where families of *sajjāda nashins* were among the largest landholders in the areas and were extremely influential in local affairs (Gilmartin, 1979: 499). The Pīr of Siāl 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 Pīr of Siāl Sharīf over four generations. An attempt is being made to explore the role of these Pīr in opposing the colonial rule in India and their contribution in the struggle for creating Pakistān. This paper is primarily based on *malʿūzāt* and *tadhkirah* literature pertaining to the saints of Siāl Sharīf. Shams al-ʿĀrifīn Khwāja Muḥammad Shams al-Dīn Siālīwī (1214-1300 A. H/1799-1883 A. D.), the founder of mystic sanctuary (*Khanqah*) at Siāl Sharīf and a khalīfa of Khwāja 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" (Chishtī, 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 Siāl Sharīf while he was on his visit of the area. He expressed his desire to see Khwāja Shams al-Dīn Siālīwī. He was on his way to the Khwāja'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 Siāl Sharīf without meeting the Khwāja saying, "I shall see him sometime later" (Taskhīr, 1964: 13-14).

Miān Sher Muḥammad Sharqpurī (1865-1928 A. D), a Naqshbandī mystic, said about Shams al-ʿĀrifīn Siālīwī, "He remained within the English (government) and outside it as well". He meant that the Khwāja had no relation with the British Government in spite of the fact that he was living in a country governed by them (Kaṣūrī, Preface).

Once the British attacked Kābul, the capital of Afghānistān, during the reign of Queen Victoria (1819-1901 A. D), he went to the southern door of his compartment and said angrily, "When the Afghān 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 Pathāns defeated them (Kāzmi, 1980: 39& 'Aṭā Muḥammad, Jan1980: 244). Actually, the Khwāja had known it priorly through divination (*kashf*). During the first Anglo-Afghān War, the battle of Kābul was fought in January 1842 between the British army led by General Elphinstone and the Ameers of Kābul particularly Akbar Khān and Ghilzai chiefs. The British who were considered to be unconquerable had to retreat from Kābul and the Elphinstone's Kābul Garrison

was annihilated. On 9th January 1842, Akbar Khān compelled the invaders to surrender as hostages. The glorious victory of the Afghān in fighting against the mighty British Empire, symbolized by the return of Dost Muḥammad Khān in 1842 to the throne of Kābul, after having been displaced by the British in 1839 (Liou, Sep-Dec, 1976: 506). In the last days of Amir Sher Khān (1825-1879), the British attacked Afghānistān severely after proper planning and preparation. During the Second Anglo-Afghān War, Major General Sir Frederick Roberts was commander of the British troops. The British experts were sure that they would conquer Afghānistān easily. Brigadier General George Furrows was directed to attack and there was a furious battle between the British army and the Afghāns at Maiwand. Sardār Ayyūb Khān (1857-1914), the younger brother of Sher Khān, 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 Afghāns were attacked, Khwāja Muḥammad Shams al-Dīn Siālwi 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 Afghānistān visited Siāl Sharīf. The Khwāja 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 Afghāns were attacked thrice violently but the British army was pushed back every time by the grace of Almighty Allāh and the Afghāns had great victory. This incident took place in 1296 A. H. The date and time of Khwāja Shams al-Dīn Siālwi's unusual action and the attack on Afghānistān were the same. After the defeat of the British at Maiwand, Amīr 'Abd al-Raḥmān took the rein of Kābul government and ensured the law and order in the country, bringing it to the path of progress (Chishtī, 1997: 63).

The battle of Maiwand took place on 27th July 1880 between the Afghān troops led by Ghāzī Muḥammad Ayyūb Khān, and the British and Indian troops led by Brigadier General Burrows at Maiwand situated in the west of Kandahār in southern Afghānistān. Due to his victory against the British army, Ghāzī Muḥammad Ayyūb Khān is known as the Victor of Maiwand and Afghān 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 Afghānistān" (Jaffery, April 1980: 99).

Here the question arises why was Khwāja Shams al-Ārifīn so much interested in Afghān affairs? The first reason is very significant: an attack on a brotherly Muslim country was condemned by a Muslim mystic. Secondly, he studied *ḥadīth* and *fiqh* with a renowned scholar Hāfiẓ 'Umar Drāz, a commentator (*shāriḥ*) of Saḥīḥ al-Bukhārī, at Kābul. So he could not remain indifferent when the British attacked

Afghānistān (Nizāmī, 1975: 373). Many a times it happened that Malik Fateḥ Sher Khān Tiwāna approached Khwāja Shams al-‘Arifīn complaining that another chief of his tribe Malik 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 Khwāja raised his hands for prayer and the governor postponed his visit and went somewhere else. Malik Fateḥ used to send Siāl Sharīf what he had collected to offer to the British governor (Ghanī, 230).

The British had occupied India after the defeat of the Indians (both Muslims and Hindūs) in the war of independence. After the establishment of the British rule, some Indian Muslims got employment in the government. According to Khwāja Shams al-Dīn Siālwī, 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 Allāh (Ghulām Nizāmuddīn (tr), 2011: 197).

According to Khalīq Aḥmad Nizāmī, Khwāja Shams al-Dīn Siālwī had 35 Khalīfas (Nizāmī, 1957: 706-708 & Ziyā’-e-Ḥaram, 1980: 141) but Ḥājī Muḥammad Murīd Aḥmad *Chishtī* has enumerated 110 personalities whom Khwāja Siālwī bestowed *Khalīfat* (Chishtī, 1997: 74-80). The same list has been reproduced by Dr. Muḥammad Ṣuḥbat Khān Kohātī in his doctoral thesis (Kohātī, 2010: 112-116).

Most of the *Khalīfas* of Khwāja Shams al-Dīn Siālwī 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 meditational religious style. He maintained his deep reformist concern with the personal instruction of his disciples in the individual obligations of Islam, issuing numerous *fatwās* (rulings) on points of religious law and gaining a reputation for religious learning among a section of ‘*ulamā*’ (Gilmartin, 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 *khalīfah* of Khwāja Shams al-Dīn Siālwī, rejected such invitation on the grounds that for him to attend such ceremony would be an insult to Islam (David 1984: 232 & Faiḍ, 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 *khānqah* but Pīr of Golra did not accept such fief (Gilmartin, 1984: 272 & Faiḍ, 1997: 283).

Khwāja Ilāh Bukhsh Ḥājīpurī (1245-1339/1830-1920), a *khalīfa* of Khwāja Shams al-Dīn Siālwī, 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 Pakistān 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 Khwāja has foretold about the freedom of his country (Chishtī, 1997: 285).

Maulānā Ghulām Qādir of Bhera (1214-1327/1825-1909), a *khalīfa* of Khwāja Shams al-'Arifīn Siālwi, 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 Ghulām Qādir, 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 *fatwā* 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 *fatwās*". When the Principal returned, he called the Maulānā to join his duty but he said, "I have been commanded by the Lord of Madīnah that I should only teach the Qur'ān and *ḥadīth*. My salary would come from the treasure of Almighty Allāh every month. In such circumstances, I may be excused for the professorship of the Oriental College. "(Fārūqī, 1975: 288 & Bugwī, 2004: 288)

The successor of Khwāja Shams al-'Arifīn was his son Khwāja Muḥammad al-Dīn Siālwi (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 Khwāja Muḥammad Shams 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 Khwāja Siālwi, 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 Khwāja replied, "There is no harm in calling so; she is '*arus*' herself. " ('*arus*' 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 Siāl Sharīf in uniform with a priest. This was a strange event for the people of Siāl Sharīf. People in thousands gathered from the villages around Siāl Sharīf. Khwāja Muḥammad al-Dīn Siālwi 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

Ṣāhib! Our priest wants to say something about God". Khwāja Ṣāhib 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 Khwāja remained silent and did not interrupt him. The audience was astonished on his silence. Meanwhile, there was call for '*aṣr*' prayer (*adhān*) and Khwāja Siālwi 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 lā Sharik*". (He is alone and has no partner)" (Bekhud, 1343 AH: 120-130).

In fact, Khwāja Muḥammad al-Dīn Siālwi'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-Qur'ān 5: 73).

According to Ḥājī Muḥammad Murīd Aḥmad *Chishtī*, Khwāja Muḥammad al-Dīn Siālwi bestowed *Khilafat* upon 28 persons (Chishtī, 1997: 134-5). Among these *Khalfas*, Maulānā Muḥammad Zākīr Bugwī (1293-1334 A. H/1876-1916 A. D) (Bugwī, 2004: 211-322) was a great religious scholar. When the Prince of Wales came in 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).

Khwāja Muḥammad Sharīf *Chishtī* (1287-13350/1870- 1917) was a khalīfa of Khwāja Muḥammad al-Dīn Siālwi. He was called by an English officer in the interrogation of a person from Surakkī. He went Kathwāī to meet the officer along Miān 'Amir 'Abdullāh of Khorah who paid respect to Khwāja Sharīf and offered him 500 *beghā* (250 acres) land but he refused to accept the land saying, "We, the *derwishes*, have to do nothing with property" (Chishtī, 2010: 358). Khwāja Ḥāfiẓ Muḥammad Ḍiyā' al-Dīn (1304-1348 A. H. /1887-1927 A. D.) was the son of Khwāja Muḥammad al-Dīn Siālwi and the grandson of Khwāja Shams 'Ārifīn. Like his predecessor saints, he hated the British government bitterly. According to Khwāja Muḥammad Qamar al-Dīn Siālwi, 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 Lumberdārs (village headmen) of their villages and were installed there as a sign of honour. Khwāja Ḍiyā' al-Dīn went to Surakkī Sharīf and saw such a stone on the residence of a Lumberdār. 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 Islam". 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 Ḍahūr Aḥmad Bugwī (1318 - 1364/ 1900 - 1945) had erased the names on instigation of the *Sajjada nashīn* of Siāl Sharīf. But no action could be taken and the police officer had to lick the dust (Chishtī, 2005: 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 Khwāja Ḍiyā' al-Dīn Siālwi. He said, "I do not like to see the names of such wretched that had shot at the Muslims of Turkey (Chishtī, 2005: 257). Dr. Anwār Aḥmad Bugwī says that the event took place in 1924 at Surakkī in Soon Sakesar. Khwāja Ḍiyā' al-Dīn was on his tour with Maulānā Ḍahūr Aḥmad Bugwī in connection with the *Khilafat* movement. When Maulānā Bugwī had addressed the villagers and spoke against the glorification of such soldiers, some young men broke the stone (Bugwī, 2004: 427). Therefore a case was registered

against him and was trialed by the Sub-divisional Magistrate Chiniot/Khushāb. 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 (Bugwī, 2004: 465). In the valley of Soon Sakesar, a statue of Queen Victoria was installed. Khwāja Ḍiyā' al-Dīn ordered his disciples to remove it from that place. That is why; he remained under displeasure of the British government (Chishtī, 2005: 255-257).

Mr. Duncan, the Deputy Commissioner of Shāhpūr district, sent Rājā Kifāyat 'All, the Tehsildar of Shāhpūr from Nahang Bungalow to Siāl Sharīf on the behalf of Governor of the Punjāb who met Khwāja Ḍiyā' al-Dīn Siālwi 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 (*murabba'*) land (a piece of land equivalent to 25 acres is one *murabba'*) may be allotted to you for your personal need. Furthermore, I have been authorized to add 7 squares (*murabba'*) 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 Raja was pleased with the question and told with valour, "Sir! In Lyallpur, Sargodha or Rakh Fatehwalī adjacent to Siāl Sharīf. The land of these areas is extremely fertile. You will get the land immediately where you like. Khwāja 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" (Chishtī, 2005: 155). According to Khwāja Qamar al-Dīn Siālwi, scolding the *Tehsildar* he said, "Be off, you have come to buy my faith (*imān*)" (Chishtī, 2005: 233).

Once Khwāja Ḍiyā' al-Dīn Siālwi went Delhi and offered the *fateḥa* at the tomb of Khwāja Niẓām al-Dīn Auliya'. At the time of 'aṣr prayer, he went to a mosque to offer his *ṣalah*. 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 Ṣaḥibzāda Muḥammad 'Abdullāh Siālwi, Dr. Feroz al-Dīn and 'Isā 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 Kābul was there for the royal horses. He ordered 'Isā 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 (*adhān*) and offered prayer in congregation (*Ṣalat 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 *maulawi* sitting in the mosque and reciting the Qur'ān. The *maulawi* told the Khwāja that he has been appointed as *imam* by the Commissioner yesterday evening and his salary has been fixed as 30 rupees per month and he has reached there in the morning.

Khwāja Diyā' al-Dīn Siālwi 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. (Chishtī, 2005: 256-257). Once an English Deputy Commissioner came to see Khwāja Diyā' al-Dīn Siālwi, Ṣāhibzāda Muḥammad Sa'dullāh Siālwi led him to the Bangla (resting place of the Khwāja). Khwāja Diyā' al-Dīn was in other room. Ṣāhibzāda Sa'dullāh 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 Ṣāhibzāda requested, "He wants to see you. After all, he is the Deputy Commissioner". He refused to see him at all. The Ṣāhibzāda 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 (Chishtī, 2005: 228).

Khwāja Diyā' 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" (Chishtī, 2005: 230). According to Khwāja Ghulām Fakhr al-Dīn, the British often name their pet dog as Tippū. Khwāja Diyā' al-Dīn Siālwi has kept a dog especially in the hatred of the British and named it as "George V" (Chishtī, 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 Siāl Sharīf in those days and he always used earthen lamp (Chishtī, 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 (Chishtī, 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" (Chishtī, 2007: 227).

The '*ulama*' of the subcontinent were divided on the issue whether India should be regarded as *dar al-Islām* or declared as *dar al-ḥarb*. The Indian Muslims were suggested to migrate to Afghānistān by such religious scholars who had declared India *dar al-ḥarb* because *hijrat* had become mandatory. Maulānā Aḥmad Riḍā Khān Barailwi considered *jihād* and *hijrat* inadmissible as they would cause disaster to the Muslim community. 'Abū Ḥasanāt Muḥammad 'Abdul Ḥayy (1848-86) of Farangī Maḥal, Maulānā Ashraf 'Alī Thānawi, Nawāb Ṣiddiq Ḥasan Khān and Maulānā Shibli Nu'mānī were not in favour of *hijrat* but Maulānā Ṣafar 'Alī Khān and Abūl Kalām Āzād, 'Alī Brothers, Maulānā 'Atāullah Shāh Bukhārī, Thanā Ullah Amratsarī, Maulānā Aḥmad 'Alī Lahorī and Maulānā Da'ūd Ghaznawī were staunch supporters of the idea of *hijrat*. Maulānā Muḥammad Qāsim Nanotawī considered India *Dār al- ḥarb* for the obligation of *hijrat* but *dar al-Islām* for the purpose of usury transactions. Maulānā Rashīd Aḥmad Gangohī's decrees have the same ring of confusion. Maulānā 'Abdul Barī of Farangī Maḥal a staunch supporter of the

Khilāfat movement regarded India *dār al- Islām* (Qureshī, 2009: 126-172). In such atmosphere the *sajjāda nashāns* of shrines had also split opinion. Khwāja Muḥammad Ḍiyā' al-Dīn Siālwi was in favour of *hijrat* to Afghānistān. His son Khwāja Ghulām Fakhr al-Dīn Siālwi once said, "I remember well those days of my childhood when *Ḥaḍrat Thalīth* (Khwāja Ḍiyā' al-Dīn) used to say, 'Tie up your goods, we may have to migrate Afghānistān any time' (Chishtī, 2005: 256).

According to Ḥakīm 'Alī Muḥammad, Khwāja Ḍiyā' al-Dīn had been thinking seriously for migration to Afghānistān. He sent the Ḥakīm to Colonel Rukn al-Dīn of Batālah Tehsil Khushāb in connection with the consultation for the *hijrat*. In fact, the colonel had been residing in Afghānistān for long time. So he was consulted in Batālah who expressed the difficulties to be faced in this endeavour. The Khwāja was informed accordingly in this regard. (Alī, Aug-Sep: 156) In 1925, Ḥakīm 'Alī Muḥammad was directed to go Afghānistān along the tribal *carwans* to get information about the country prior to *hijrat*. Maulānā Muḥammad Zākīr requested for permission to accompany him that was granted. Before their departure, they met Sher Khān Pathān 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 Hindustānī to go with them. The government of Afghānistān has not given such permission. So, they had to return in failure (Alī, Aug-Sep 2006: 167)

Khwāja Ḍiyā' al-Dīn Siālwi took an active part in *Khilāfat*, *hijrat* and non-cooperation movements. According to David Gilmartin, Pīr Ḍiā'uddīn of Siāl Sharīf joined the Jami'at 'Ulamā-yi Hind in issuing anti-British *fatwās* (Gilmartin, 1989: 64). During the *Khilāfat* movement Khwāja Ḍiyā' al-Dīn Siālwi said to his wife to bring all golden jewellery so that after selling these money could be sent to Turk *mujāhidīm*. ('Alī, Augu-Sep2006: 156) His wife offered jewellery happily. He also collected money in thousands to send for the help of Turk *mujāhidīm*. 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. (Ḍiyā al-Dīn : 1920) Khwāja Ḍiyā' al-Dīn issued *fatwā* according to which the service in army and police under the British government were regarded as forbidden (*ḥarām*). This *fatwā* was published under title "*Amr-i-Ma'rūf*" and circulated on large scale (Gilmartin, 1989: 64). So he had different opinion from Pīr Mehr 'Alī Shāh of Golra, a *Khalīfa* of his grandfather, regarding the non-cooperation movement. Indeed, the tension inherent in the movement appeared dramatically when Pīr Zīā'uddīn allowed a radical '*alim* of strong reformist leanings, Maulānā Muḥammad Ishāq Manshrawī, to issue a public challenge at the Siāl '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 (Chishtī, 2007: 257-78). There was correspondence between Khwāja 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 (*ḥarām*). Due to the mediation of Nawāb Miān

Muḥammad Ḥayat Quraishī and Maulānā Muḥammad Dīn Budhwī, the difference came to an end. (Ḍiyā al-Dīn, 1920).

The speech of Khwāja Ḍiyā al-Dīn Siālwi delivered on the occasion of 'urs in 1920 was published under title *A'lan Wājib al-Adh'an* by Sayyid 'Atāullah Shah Bukhārī with an introduction (Faid: 144).

In the *fatwā*, he stressed upon the devotees of Siāl 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 (Chishtī, 2003: 537).

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

The character of Khwāja Ḍiyā al-Dīn was entirely different from many other 'ulamā, in issuing *fatwā* in favour of the *hijrat*. Maulānā Sayyid 'Atāullah Shāh Bukhārī, Maulānā Thanāullah Amratsarī, Maulānā Abū'l Kalām Azād and Maulānā Shaukat .All were preaching the people to migrate but they did not migrate themselves to Afghānistān or Asia Minor (Rashīd, 1920: 368- 373). On contrary Khwāja Ḍiyā al-Dīn seriously thought to migrate but God saved him from such trial due to his sincerity and piety.

Some famous *sajjada nashīns* of the Punjāb like Pīr Jamā'at 'Alī Shāh of 'Alīpur, Pīr Fazl Shāh of Jalālpur and Pīr Mehr 'Alī Shāh of Golra opposed the venture for they honestly believed that it was irrelevant, unnecessary and harmful to the community (Qureshī, 2009: 136). Pīr Mehr 'Alī Shāh was a *Khalifa* of the grandfather of Khwāja Ḍiyā al-Dīn but he never supported *hijrat* movement. In response to a question he said that there was no justification of *hijrat* from the Qur'ān, Sunnah and other arguments of *shari'ah*. Nor the companions (*saḥāba*) did such kind of *hijrat*. (Faid,1997 : 271).

Khwāja Ḍiyā al-Dīn Siālwi 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, Khwāja Muḥammad Ḍiyā al-Dīn 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 Punjāb camped at Multan on 19-03-1920, three of his followers (who stated later that they were deputed by their Pīr Saḥīb Maulawī Muḥammad Ḍiyā al-Dīn of Siāl 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 head ache 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 (Chishtī, 2003: 562).

On the day of sad demise of Khwāja ʿAḍī al-Dīn Siālwi, Nawāb Khudā Bakhsh Tiwāna was with the British governor of the Punjāb who told the Nawāb that the *sajjada nashin* of Siāl Sharif had died. The Nawāb 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 (Chishtī, 2007: 397-98).

Khwāja ʿAḍī al-Dīn Siālwi 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 Dāʾir ul-Ulūm Deoband. A warm welcome was extended to him and a meeting was held in which people came even from Sahāranpūr and Meerut. Maulānā Anwar Shāh Kashmīrī and Maulānā Ḥabīb ur Raḥmān spoke on the occasion to welcome the *sajjada nashin* of Siāl Sharif. Maulānā Ẓahūr Aḥmad Bugwī spoke on the behalf of Khwāja ʿAḍī al-Dīn who stayed there for three days. The enmity of the British government resulted in the friendship of the Pīr Siāl and the followers of Deobandī school of thought (Bugwī, 2004: 452). Khwāja ʿAḍī al-Dīn Siālwi had 22 khalīfas some of which were anti-British like Amīr Jundullāh Pīr Ḥafīẓ Muḥammad Shāh of Bhera, Maulānā Ẓahūr Aḥmad Bugwī, Khwāja Ḥafīẓ Muḥammad Ḥusain of Moʿazzamābād (Chishtī, 2007: 397-98). According to Maulānā Iftikhar Aḥmad Bugwī, Maulānā Ẓahūr Aḥmad Bugwī founded *Markazi Majlis-e Khilāfat* district Sargodha in October 1921 and organized *Khilāfat* Committees in the district under the guidance of Ḥaḍrat Ṣaḥībzāda Pīr Muḥammad ʿAḍī al-Dīn, the *sajjada nashin* of Siāl Sharif (Bugwī, 2004: 452). Maulānā Ẓahūr 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 Khwāja ʿAḍī al-Dīn from December 1-28, 1924 (Bugwī, 2004: 456). Maulānā Ẓahūr 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 Ṣaḥībzāda Mahbūb-ur-Rasūl of Lilla Sharif, 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 Ẓahūr Bugwī. Khwāja ʿAḍī al-Dīn Siālwi 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 Khwāja ʿAḍī al-Dīn like Khwāja Sayyid Ghulām Farīd Shāh Khwārzmī (d. 1408/1988) (Chishtī, 2007: 474) and Shaykh Nūr Muḥammad *Chishtī* (1898-1989) (Chishtī, 2007: 706) followed the footsteps of their *Shaykh* during the *Khilāfat* and non-cooperation movements.

Abūl Barakāt Pīr Sayyid Muḥammad Faḏl Shāh of Jalālpūr, the grandson of Sayyid Ghulām Ḥaider 'Alī Shāh, himself a *khalīfa* of Khwāja Shamsuddīn Siālwi, took active part in Pakistān movement. In 1927, he announced the formation of an organization called *Ḥizbullāh* or Allāh's party whose purpose was to unite, strengthen and reform the Muslim under his political and spiritual leadership. The *Ḥizbullāh* 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 (Gilmartin, 1989: 69). Pīr Faḏl 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 *Ḥizbullāh* would support the demand of Pakistān and would not hesitate any sacrifice for its attainment (Ghanī, 1965: 406-07). On 18-19 May 1945, the annual meeting of the *Ḥizbullāh* was held in Jalālpūr Sharīf. Addressing the British government Abū'l Barakāt Maulānā Sayyid Muḥammad Faḏl Shāh emphasized in his presidential address on the need of a separate homeland for the Indian Muslims (Ghanī, 1965: 407-408). He assured Hindus that Pakistān would surely come into being in India. The British government would be forced to testify it and at last the Hindū would be forced to accept it. So long as the Muslims are alive and even if one individual out of 10, 0000000 is alive, they would not accept the slavery of Hindus after getting rid of the British slavery (Ghanī, 1965: 406).

Shaykh al-Islām Khwāja Ḥāfiẓ Muḥammad Qamar al-Dīn Siālwi (1324-1401 A. H. /1906-1981) was the eldest son of Khwāja Ḥāfiẓ Muḥammad Diyā al-Dīn Siālwi and the fourth spiritual mentor of *Khānqah* of Siāl Sharīf. When Khwāja Muḥammad Qamar al-Dīn Siālwi became the *sajjāda nashīm* 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 Kathwā'ī Manzil for some days. He told about his journey, "On the way, an English (*Farangi*) stopped me and I killed him with my rifle". Then he said smilingly, "I killed a swine" (Aziz 1981: 52-53).

Malik MuZaffar Khān, a resident of Wāḥ Bhachrāḥ, came to Siāl Sharīf with an English friend whose wife was suffering from some mental disorder. The disease was not controlled in spite 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 (Chishtī, 2007: 151). Khwāja Qamar al-Dīn Siālwi 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 Khwāja Shams al-Arifn who was also

allowed to deliver a speech on the truthfulness of Islam (Monthly Shams ul Islām 1932: 48).

Khwāja Qamar al-Dīn Siālwi 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. Khwāja Siālwi replied, "You should have the knowledge of services rendered by my father Khwāja Muḥammad Ḍiyā al-Dīn Siālwi. 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- Khwāja Muḥammad Ḍiyā al-Dīn Siālwi and his achievements. I am his son. You can expect similar services from me as rendered by him for the British government" (Chishtī, 2007: 150-151).

Khwāja Qamar al-Dīn Siālwi 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 Khwāja Ḍiyā al-Dīn Siālwi 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 (Khurshīd, 1981: 30-31 & Al-Azharī, n. d.). In 1931, the Shaykh al-Islām was sitting in Siāl Sharīf. It was the winter season and coals were burning in a grate. A letter from Governor of the Punjāb 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 Punjāb, 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-Azharī, 1980 : 275, & Chishtī, 2007: 427).

"His Holiness" was the highest title to be conferred on religious personalities by the British government. Khwāja Siālwi 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 Ḥaḍrat Shāh Sulaimān Taunsawī. Having this anything else in this world is insignificant" (Riza, 1984: 22). In 1929, Siāl Sharīf was hit by a devastating flood. All residential buildings, guest rooms and the *madrassa* were tumbled down. Malik Feroze Khān Noon, the minister for education in the British government (later on Prime Minister of Pakistān), inspected the flood affected area and approached Khwāja Qamar al-Dīn Siālwi. He saw everything besides mausoleum was erased. He offered money for rehabilitation but Khwāja Qamar al-Dīn refused to take any help from the British government (Chishtī, 2007: 157).

When Khwāja Qamar al-Dīn became the *sajjada nashin*, the English missionaries were carrying out their activities in the subcontinent. He was informed that a priest Brown has established a camp at Silānwālī. He was addressing the people in streets and bazaars. When the people were gathered, he raised baseless objections on Islam. 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 Silānwālī on his horse, reached his camp and

challenged him for a dialectic (*munāẓarah*). The priest accepted the challenge. Khwāja Qamar al-Dīn Siālwī 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 Khwāja Siālwī. The priest threw the Bible on the ground and ran away, saying, "Our Book has really been corrupted" (Monthly Ziyā'e-Haram, 1980: 276 & Chishtī, 2007: 511-512). A similar event has also been narrated by Ẓahūr-ul-Hāq Quraishī which took place beside the road near Siāl Sharif. 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 (Chishtī, 2007: 513). Another similar event is reported that on January 18, 1935, Khwāja Muḥammad Qamar al-Dīn Siālwī reached Kotla Fateḥ Khān situated 12 miles away in South-East direction from Siāl Sharif. 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 (Chishtī, 514 & Monthly Shams ul Islam Bhera, February 1935/1353: 33). On 23rd March 1940, Pakistān resolution was passed in Minto Park (now Iqbāl Park) Lahore during the annual meeting of the All India Muslim League. Khwāja Qamar al-Dīn Siālwī attended the historic meeting (Kalīm, 1402 AH: 28). According to Ṣaḥībẓāda Muḥammad Abdur Rasūl, Khwāja Qamar al-Dīn was the president of the Muslim League District Sargodha and a torchbearer of the Pakistān Movement in Sargodha during the difficult period of the forties (Rasūl, 2006: 295).

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

In 1942, the Muslim League in District Sargodha split up into two factions: one led by Nawab Muḥammad Ḥayāt Quraishī and the other led by Nawāb Allāh Bakhsh Tiwāna. Both factions were merged on the mediation of Sir Sikander Ḥayāt and Maulānā Khwāja Muḥammad Qamar al-Dīn, the *sajjāda nashīn* of Siāl Sharif who was the *murshid* (spiritual guide) of both *nawābs* was accepted as the president of the Muslim League Sargodha and he worked in this position till Pakistān came into existence (Kalīm, 1402 AH: 28).

The Pīr of Siāl was one of the first revival *pirs* to actively enter the political field in support of the Muslim League, in spite of the fact that among his more wealthy *Murids* were many of the Shāhpur Tiwānas, who remained unionists. One of the bigger Tiwāna landlords, Nawāb Allāh Bakhsh continued to have a close religious relationship with the Pīr of Siāl 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 Siāl as *mutawallī* (Gilmartin, 1979: 510).

Khwāja Qamar al-Dīn Siālwi attended the All India Sunnī Conference 1946 held in Benāras along other *sajjāda nashīns* i. e. Maulānā Sayyid Muḥaddith Kachhochhawī, Maulānā Naʿīm al- Dīn Muradābādī, Maulānā Muṣṭafā Ridā Khān, Maulānā Amjad 'Alī, Maulānā 'Abdul 'Alīm Meerutī, Maulānā Abūl Hasanāt Muḥammad Aḥmad, Maulānā Abūl Barakāt Sayyid Aḥmad, Maulānā Abdul Hāmid Badāyūnī, Diwān Sayyid Āle Rasūl Ajmirī, Shah 'Abdul Raḥmān Bharchundī, Muḥammad Amīn al-Ḥasanāt of Mānakī Sharīf and Muṣṭafā 'Alī Khān (Chishtī, 2008: 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 Khwāja Muḥammad Qamar al-Dīn Siālwi 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 Khwāja himself participated in the movement and offered himself for arrest. His followers also offered themselves for arrest (Monthly Ziyā'-e-Qamar, 1981: 88).

During the Pakistān 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 Pakistān (Kasūrī, 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 Pakistān. At this critical juncture, the *sajjāda nashīns* of mystic sanctuaries played their role. Pīr Ṣaḥīb of Mānakī Sharīf, Pīr Ṣaḥīb of Zakorī Sharīf and Khwāja Qamar al-Dīn of Siāl 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 Muḥammad 'Alī Jinnāh wrote a letter to Khwāja Qamar al-Dīn Siālwi in which he appreciated his contribution in the referendum and thanked him for his valuable support (Chishtī, 250-53 & Ziyā'-e-Haram, Shaykhul- Islām Number, vol.6, 33).

Khwāja Qamar al-Dīn Siālwi wrote a letter to Muḥammad 'Alī Jinnāh on 17th July, 1947 in which he emphasized to enforce Islamic law in Pakistān who replied him, "I have noted your suggestions stated in your letter and they will certainly have my careful consideration" (Chishtī, 2008: 179).

Hājī Muḥammad Murīd Aḥmad *Chishtī* has told 18 persons whom Shaykh al-Islām Khwāja Ḥāfiẓ Muḥammad Qamar al-Dīn Siālwi bestowed *Khilafat* (Chishtī, 2007: 127-28). Among them the most learned personality is Pīr Muḥammad Karam Shāh al-Azharī, a former justice of Shari'at Appellant Bench, Pakistān Supreme Court who is the author of famous Urdu translation and commentary of the Holy Qur'ān entitled "*Diya' al-Qur'an*" (Shah, 2008: 56), a biography of the Holy Prophet (peace and blessing be upon him) under the title "*Diya' al-Nabi*" (al-Azhari, 1995), "*Sunnat khayr al-Anam*" (al-Azhari, 1955) and many other treatises. He participated in the Pakistān movement and took part in civil disobedience. His father Pīr Ḥāfiẓ Muḥammad Shah of Bhera was bitterly against the colonial rulers. He said, "If any of

my *Murids* would hesitate to vote for Pakistān, he would exterminate relations with him. " (Murtazā, 1980: 263) According to Prof. Aḥmad Bakhsh he said to his *murids*, "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 *Khanqah Amir al-Salikh*." (Bakhsh, 2005: 105). Maulānā 'Atā' Muḥammad Bandiyālwi told in an interview that he was in Bhera in 1946. It was the time when Pakistān movement was in full swing. Pīr Muḥammad Shāh was a complete *mujāhid* who used to visit the area for the election campaign. The program of such visits was published priorly. That year, the Maulānā also accompanied him. In this way, the whole *madrassa* including all teachers and students went with Pīr Muḥammad Shāh, conveying the message of the Muslim League from village to village (Monthly Nidā-e-Ahle-Sunnat, Feb.1990: 6). In the 1946 elections, Pīr Ḥāfiẓ Muḥammad Shāh took part in the canvassing campaign for the Muslim League. Addressing a public gathering in Lalyānī tehsil Bhalwāl, he said, "O Muslims! Be aware, the current election is not the battle of benefits. This is the battle of truth (*ḥaqq*) and falsehood (*bāḥil*). The Pothī (Hindus' religious book) is on one side and the Qur'ān 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 Aḥmad was the administrator of Dār al-Ulūm Ḍiyā ' Shams al-Islām Siāl 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 (Aḥmad, 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,2007: 177). Maulānā Muḥammad Zākīr Chishī (1321-1396/1903-1976), a *Khalīfah* of Khwāja Qamar al-Dīn Siālwi and the founder of *Jami'ah Muḥammadi Sharif* District Jhang,joined the Muslim League; supported the Quaid-e-Azam openly and participated in the Pakistān movement (Kasūfī, 1976: 234).

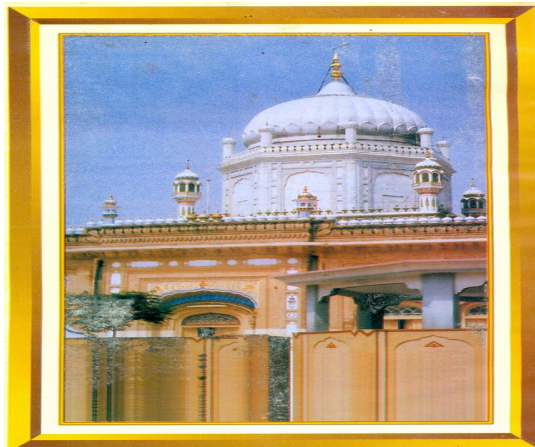
Khwāja Siālwi nurtured hatred against the colonial power among his disciples. So all *khānqahs* having spiritual light from Siāl Sharīf worked hard in Pakistān movement and the followers of Pīr Siāl and his *khalīfas* voted for the Muslim League and a new country appeared on the globe.

The mystics of Siāl Sharīf 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 *teḥrik-e-khilāfat*, *teḥrik-e-hijrat*, non-cooperation and Pakistān movements. The contributions of four generations of Pīr Siāl family deserve to be written in golden words. We can trace three degrees of *jihad* among these mystics. According to a *ḥadīth*, *jihād* can be waged by sword, tongue and heart (Ṣaḥīḥ Muslim, Kitāb al-Imān, *Ḥadīth*73, Sunan Abī Dawūd, Kitāb al-ṣalāt, *Ḥadīth* 965, Jami' Tirmidhī, Kitāb al-Fitan 'an Rasūl Allāh, *Ḥadīth* 2172, Sunan ibn Mājah, Kitāb al-Fitan, *Ḥadīth* 4011, Musnad Aḥmad, 'Asharah al-

Mubashsharūn bi 'l-Jannah, Ḥadīth 11246). The Holy Prophet (upon whom be Allāh's peace and greeting) left his own example in this regard. During the period before the first revelation, he did *jihād* of the last category, just hating evil practices of his fellow citizens. During the rest of Makkan period (from the first revelation to his migration to Madnah), 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. Khwāja Shams al-Dīn Siālwī 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. Khwāja Muḥammad al-Dīn Siālwī, the *Thāni Lathāni*, undertook *jihad* with tongue. He met the British and tried to refute their religious beliefs logically and argued with them in a good manner. Khwāja Diyā' al-Dīn Siālwī, the *thalīth*, 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 Siāl Sharīf was Khwāja Muḥammad Qamar al-Dīn Siālwī 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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