

## **Quaid-e-Azam Muhammad Ali Jinnah and Pir Amin-ul-Hasanat of Manki Sharif**

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The North West Frontier Province (now Khyber Pakhtunkhwa) has a unique place in the history of Pakistan Movement. In the beginning of the twentieth century marked the inclusion of political realization in the frontier. Some educated young blood took its first formal manifestation in 1912 and the formation of Provincial Muslim League took place at Peshawar (Khattak, 1998, January-June-3). The people of frontier shared the angst and annoyance of the other provinces and vigorously participated in *Kilafat* and *Hijrat* and non-cooperation movements earnestly. The official record of the British and Indian Government are occupied of stories of their anguish (Shah, 1990). The year of 1929, saw the configuration of the Khudai Khidmatgar (God Servant) by Khan Abdul Ghaffar Khan, which was to resolve the course of the frontier politics for the residual of the first half of the 20th century (Shah, 2008, January).

In 1901, viceroy of India Lord G. N Curzon alienated five districts Peshawar, Kohat, Bannu, D.I Khan and Hazara from Punjab and amalgamated with five political Agencies (Khattak, 1998, January-June). In April 1932, the frontier Province became a Governor Province. The

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viceroys of India Lord Willington (1932-1936) personally visited Peshawar and Sir Ralph Griffith as a first Governor of the province was announced (Ali, 2009). After the first Provincial election under the Government of India Act 1935, Sir Abdul Qayum Khan was able to form a coalition government but some months later he was succeeded by Dr. Khan Sahib, brother of Abdul Ghaffar Khan (Sayeed, 1980)..

The NWFP (Khyber Pakhtunkhwa) was a Muslim majority Province but the frontier Congress was dominant there and the Provincial Muslim League had no role in the political affairs. A severe setback to the League, when Jinnah visited the frontier on October 1936, but he failed to make his mark (Khattak, 1998, January-June). In 1943, Sardar Aurangzeb Khan formed a coalition government which was made feasible by the Congress pronouncement to resign ministries as a protest against India's participation in the World War-II. But the League government was soon dislodged by the Congress as it was not strong enough and Dr. Khan Sahib once again formed government in the province. Then a question arises, who played a predominant role, without whom the Muslim League would not have been able to win the plebiscite in the frontier? There was no uncertainty that a religious leader like the Pir of Manki Sharif with his followers of more than two millions could take recognition for having injected into the Muslim League a new spiritual and political passion (Sayeed, 1980). An effort has been made to reinvigorate the facts and a tender attempt with a new language.

Muhammad Amin-ul-Hasanat bin Abdur Rauf known as 'Pir Sahib of Manki Sharif'<sup>2</sup> and Fateh Referendum who was born in 1922 a notorious

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Muhammad Amin-ul-Hasanat known as Pir Sahib of Manki Sharif was the son of Abdur Rauf son of Abdul Haq son of Abdul Wahab son of Zia-uddin son of Muhammad Yusaf son of Yaseen Khan son of

saintly religious family six years before the Nehru Report and the death of his grandfather Abdul Haq Thani (Second). In 38 years of short life he had great recognition in the Sub-continent in spiritual, religious, socio-political arena. He inherited a large number of followers and his influence was particularly strong in the Pakhtun-belt spread all over the frontier Province (Shah, 1990).

Quaid-e-Azam Muhammad Ali Jinnah once went to Saydan-Pur (Sirinagar) to meet Pir Syed Jama'at Ali Shah who knew about the potentialities of Pir of Manki. He advised Muhammad Ali Jinnah to meet Pir of Manki Sharif (Hazarvi, 1980 as cited Zaman, 1984-87) because in his opinion he was the only religious personality in the frontier Province who could help him to counter the Abdul Ghaffar Khan (Bach Khan) political dominance (Jonson, 1981). Jinnah adopted a very effective strategy to counter Frontier Congress and Abdul Hamid Badayuni to Sardar Abdur Rab Nishtar asking him to apprise the Pir of Manki Sharif of the actual situation. Nishtar at once conveyed Jinnah message to Pir Amin-ul-Hasanat of Manki Sharif and told him that the frontier Muslims were in need of his valuable services (Zaman, 86) Besides, after the failure of Simla Conference like other Muslim Pir Sahib also convinced that Hindu-Muslim unity in the subcontinent is impracticable and he realized the fact that the Ulema and Mashaikh should now supported the Muslim League (Shah, 1990). Some days later Pir sahib called his trusted Mashaikh like Syed Abdullah Shah of Hazara, Maulana Masleh-ud-din,

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Zaini son the of Bathi son the of Ano son the of Barkwiat son the of Tori son the of Turman son the of Karlan son the of Muhammad Rajjal son the of Muhammad Khadim son the of Muhammad Ismail son the of Muhammad Jaafar son the of Muhammad Baqir son the of Imam Zainul Abidin son the of Imam Hussain son the of Hazrat Ali R.A (Zaman, 1987).

Maulana Shaista Gul (Mathy Maulana Sahib) etc. at Manki Sharif and discussed the Jinnah message and local political matter with them thoroughly and said:-

“My family and all the followers have connected the frontier Congress. If I come out of my cloister of worship and contend against the congress in the political conflict all of them will quit the Congress. Follow me and accordingly the frontier Province will become a part of Pakistan”. (Hasanat, n.d as cited by Zaman, 1984-1986).

Consequently, all the trusted Mashaikh articulated their trust in Pir Sahib and it was decided to hold a conference of the Ulemas, Pirs and Mashaikh. For this purpose Pir sahib sent a delegation who toured to every nook and corner of India consisted on Maulana Shaista Gul and Maulana Masleh-ud-din. According to Mir Ahmad on 13th October, 1945 five hundred Ulemas, Pirs and Mashaikh participated the three days Ulemas and Mashaikh Conference at Pir Manki Sharif. Notable amongst them were Syed Jama'at Ali shah<sup>3</sup>, Maulana Shabir Ahmad Usmani, Abdul Hamid Badayuni, Naeem-ud-din Muradabadi, Maulana Shaista Gul, Pir Abdul Latif of Zakori Sharif, Maulana Abdul Sattar Niazi, Maulana Masleh-ud-din, Faqir Abdul Wasih of Bannu, Maulana Hazrat Gul of Dosehra, Pir of Tunsia Sharif, Maulana Badshah Gul of Akora

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<sup>3</sup> Pir Syed Jama'at Ali Shah (1840–1951) known as *Amir-e-Millat* was a Syed and a great spiritual leader of the Alipur Sharif (Punjab). He was a big enthusiast of the Pakistan movement. He had numerous correspondence to Quaid-e-Azam offering suggestion and support and he was influential in getting the laypeople to vote for the Muslim League: he issued a fatwa saying that he would not read the funeral prayer of anyone of his cohorts who did not cast his vote for Pakistan. It is said that due his persuasion Pir Sahib of Manki Sharif entered into politics and supported Jinnah and his Muslim League.

Khattak etc (Ahmad.1987). On the second day of the conference on 14th October in his speech Pir Sahib said

“The aim of this gathering is to comprehend that on the one hand we have to get liberate of the British and on the other to get rid of Hindu’s Government by opposing the Congress. Currently Muslim League headed by Jinnah is the only political party which can effectively oppose the Congress. So unity among the Muslim is the greatest need of the day. Every Muslim should struggle for the creation of Pakistan where they could live with honour and self-esteem. So there is no other substitute, except to join the Muslim League, because is the only party struggling for the glory of Islam and dignity of the Muslim” (Hasanat, 1945 as cited Shah, p. 20).

The conference recommended the formation of a party known as Jamiat-ul-Asifa. So Pir Jama’at Ali shah was elected its president and Pir Sahib of Golrah Sharif its Vice president while Pir Sahib of Manki Sharif became its convener (Shah, 1990). The aim of this party was to underpin the demand for the establishment of Pakistan to the principles of the Quran and Sunnah. So Pir of Manki Sharif determined to support the Muslim League on the condition that Sharia (Islamic Law) would be enforced in Pakistan as the law of the land (Khan, 2011, July 28, Zaman, 1984-86). Throughout the country, the Ulemas and Mashaikh encouraged the aim and objectives of Jamiat-ul-Asifa by sending letters of appreciation (Shah, 1990). During that time a literary communication was started between Pir of Manki Sharif and Muhammad Ali Jinnah. On November 18, 1945 Pir Sahib sent one of his closed associate named Qazi Abdul Hakim Khattak to Quaid-e-Azam to apprise him of his decision (Amin, 2011, July 28). Jinnah responded quickly by sending a letter on November 18, 1945 as:

“...I am greatly thankful you for the powerful support which you have been pleased to give to the All India Muslim League....as regards your preliminary question of Pakistan being established in settled, it will not be the Muslim League that will frame the constitution of Pakistan but inhabitants of Pakistan in which 75% will be the Musalmans and therefore you will understand that it will be a Muslim government and it will be for the people of Pakistan to frame the constitution under which the Pakistan government will come into being and function. Therefore, there need be no apprehension that the Constitution Making Body which will composed of overwhelming majority of Muslims can be ever establish any constitution for Pakistan other than one based on Islamic ideals, nor can the government of Pakistan when comes into being act contrary to Islamic ideals and principles”(Jinnah, 1945, November 18).

Muhammad Ali Jinnah promised in this letter that he would to meet with Pir Sahib personally while coming to Peshawar in order to attend the frontier conference of the League scheduled on November 20, 1945. After the arrival of Quaid-e-Azam in Peshawar, 4 Pir Sahib invited him to Manki Sharif to which he agreed in these words:

“I am going to Mardan on 24th November, and on my way I shall be glad to go to Manki Sharif. I propose to start from here at 11:00 am and break my journey and spend at least half-an-hour with you and have the pleasure of meeting you” (Jinnah, 1945, November 20).

On November 24, 1945, consequently, Muhammad Ali Jinnah went to Pir of Manki Sharif along with Liaqat Ali Khan, Sardar Abdur Rab Nishtar and Abdul Qayum Khan, Khan Samin Khan, Mian Muhammad Shah of Pabbi, Fida Muhammad Khan and other prominent Provincial League members on the proposed date and time (Gul, 1986, March 10). Jinnah was passionately welcomed by Pir Sahib, some

prominent Ulemas from all over India, large number cohorts of Pir Sahib and other people of the province who were standing both sides on the road and decorated the six kilometer distance from Nowshera to Pir Manki Sharif with Green flags and streamers and chanting the slogans *Allah-o-Akber, Quaid-e-Azam Zindabad, Pir Manki Sharif Zindabad* (Ahmad, 1987). On the way to Pir Manki Sharif Jinnah said to Sardar Abdur Rab Nishtar who accompanied with him in his car “I do not be acquainted with, whether Pakistan will establish during my life or not but now I see, that the demand for Pakistan has become the final providence of the Muslim and if not today then within ten years. I can see the Muslims glorious future and they will achieve Pakistan. Now, I am going to die like a happy and successful person” (Nishtar, n.d). Jinnah was happy to saw the comeback of Pir Sahib. He reached there at 11:45 am to Pir Manki Sharif. Jinnah and other League leaders were then conducted to a Hall where the Ulemas and Mashaikh were waiting for them. Main Abdul Karim one the follower of Pir Sahib placed the draft of an accord before Jinnah for approval (Shah, 1990). On the following terms and conditions in the provincial Legislative Assembly on which agreed by the Jinnah and Ulemas and Mashaikh were:

- Every law in Pakistan will be in consistency with Islamic Sharia and not repugnant to Quran and Sunnah.
- Each Bill which concern with Islamic Sharia will be presented to the President of *Jamiat-ul-Asifa* to check, only after the endorsement by its President will present the Bill to the constituent Assembly for further proceedings.

- Member of the Muslim League will present each and every stipulate of the *Jamiat-ul-Asifa* in the Assembly and will try for its acceptance

Concerning the question that what type of Constitution Pakistan will be? Jinnah responded and delivered a speech that

“..let me clear that Muslim believes in one God, one Prophet, Holy Quran and Islamic principles are the Constitution which we inherited from our Holy Prophet (PBUH) thirteen centuries before, so there will be nothing but only Quranic principles will be our Constitution. In order to achieve our goal you should vote in favour of Muslim League candidates. Regarding legislation I will say that when you elect your representatives to the Parliament they make laws in the conformity of the Quran and Sunnah...If concreted efforts are made by all the achievement of Pakistan is not difficult...” (Jinnah, 1945, November 24 as cited in Aziz, 1978, p.145).

After concluded his speech, Jinnah gave a written document to Pir Sahib on his demand that after the creation of Pakistan only Islamic System will be established (Shah, 1990). It was after that Pir Sahib became a strong enthusiast of All-India Muslim League and its manifesto (Zaman, 1987). On the way back to Mardan from Manki Sharif Jinnah stayed for a while at the house of Khan Bahadur Mian Musharaf Shah, and discussed the Provincial League nomination mean while Sardar Abdur Rab Nishtar appreciated a nominee that it was the favorite person of Pir Sahib but criticized by Mian Ahmad Shah the brother of Mian Musharaf Shah. Both the brother suggested that Jinnah Should reconsider the nominee. In response, Jinnah replied that ‘I heard these type suggestions before but we should tag on the principle not the individuality. If the Provincial League Selection Board nominated an

ape, you people must mark your ballot to him in order to be successful' (Shah, 1990).

Consequently, by the end of 1945 the demand of Pakistan won substantial hold amongst the masses in NWFP (Khyber Pakhtunkhwa) but regrettably the Provincial League was not capable to benefit from it due to the circumstances created by Sardar Auranzeb Khan and League Selection Board. The Board did not issue any ticket to Sardar Auranzeb Khan (Nishtar, n.d). The president of the Board was the Nawab of Mamdot<sup>5</sup> from the League High Command but the selection was manipulated by the convener of the Board Khan Abdul Qayum Khan. Jinnah though sent Chaudari Khaliq-uz-Zaman and Liaqat Ali Khan before to NWFP (Ibid). Qazi Muhammad Esa a well known personality of Balochistan and member of All India Muslim League were sent by Jinnah to NWFP (Khyber Pakhtunkhwa). Pir Sahib asserted although he [Qazi Esa] setup an Action Committee, but the member of the Action Committee remained absent from the office so consequently dissatisfied the people, (1946, January 16).

Under these circumstances, Pir Sahib did not accept his nomination as a League candidate in 1946 election. He wrote a letter to Jinnah on January 16, 1946 to apprehensively apprise him about situation in the

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<sup>5</sup> The real name on Nawab of Mamdot was Iftikhar Hussain Khan (1905-1969) was the son of Shah Nawaz Khan Mamdot was a immense political and social figure of the Punjab. Jinnah had a great faith upon Mamdot and supposed that he was very genuine and committed to the Muslim League. During a fund collection campaign for the Punjab Provincial Muslim League, Nawab Mamdot donated Rs. 5000/- for the purpose. After independence, Nawab Iftikhar Hussain Khan Mamdot remained the Chief Minister of the Punjab till 1948. He was also a member of the Constituent Assembly of Pakistan till 1955. He also remained as Governor of Sindh during 1954-55. He died on October 16, 1969.

Province and made certain suggestion for his consideration. He apprehensively predicted that the prospects of the League victory in the Province were not bright due to inner differences surrounded by the League members (Shah, 1990). In this letter he indicated further as:

“I had decided to join the Muslim League and work for the victory of League candidates in the coming election in order to make Pakistan a reality. We had hoped that the All India Muslim League would extend their full support to our election campaign but we have been sadly disappointed as nothing has been done in this respect” (Hasanat, 1946, January 16, Shah, 1990,).

Pir Sahib requested Jinnah to pay his personal attention towards the affairs of the Province. He also suggested some changes regarding the reorganization of trusted persons in the Provincial League. To win back, all those old League members inducted Arbab Abdul Ghafoor Khan Khalil as president, Khan Saadullah Khan of Umarzai and Sardar Auranzeb Khan in the proposed team. Jinnah responded immediately through a letter dated on January 17, 1946 by telling as:

“...I am grateful to you for all the information and suggestion that you have made, some of which have been already been carried out while others are receiving my attention. At the present moment it is not possible to make any new changes in our organization although your suggestions may prove useful. There are now four or five weeks left and we must make the best use of what has already been setup and the only way to make it work successfully is that every individual personality or in groups collectively should make this or her full contribution to secure the people’s verdict for Pakistan by sweeping the polls...Perfect present machinery and constitution may not work if there is no real will, harmony and unity amongst us... I therefore appeal you and every Muslim to do your bit make your contribution...” (Jinnah).

Pir Sahib wholeheartedly supported the League in election campaign. He exhorted the Muslim to vote for the creation of Pakistan and for Islam. Provincial Elections were held on February 14, 1946. The provincial League faced great contender in shape of Frontier Congress with its mighty organizations, propaganda machinery and finances<sup>6</sup>. Due to that the League won only 18 seats out 38 in the frontier province (Ahmad, 1976).<sup>7</sup> The main losses of the Frontier League were due to the Khan Abdul Ghaffar Khan considerable influence (Qureshi, 1999). So the political insight and earlier forecast of Pir Sahib about the fate frontier League proved the same as he predicted. If one side he stressed on restructuring of Provincial League on other hand he slightly inclined to crush the frontier Congress hegemony.

On April 21, 1946 the *Jami'at-ul-Asifa* called a Pakistan Conference at Shahi Bagh Peshawar, in the response of Jinnah All India Muslim League Legislator's Convention at Delhi. Pir Sahib chaired the conference and spoke in favour of League and its objectives by saying:

“...the demand for Pakistan is now the final destiny of Indian Muslims and they are to sacrifice each and very thing for it sake, I am ready to sacrifice my life for cause of Pakistan's establishment. If Pakistan comes into existence at the cost of my blood, I am present, if her needs to be built on my bones, my bones are present, and if Quaid-e-Azam demands such like sacrifices, I will offer myself to them...”(Hasanat).

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<sup>6</sup> Abdul Ghaffar Khan claimed, the League used the services of Sajjada Nashins of Punjab and the Frontier and during election campaign the British candidly supported the League (Tandulkar, 1967).

<sup>7</sup> According to Syed Waqar Ali Shah (1990) the Provincial League in NWFP won 17 seats out of 50 seats, (p.35).

On the occasion Pir Sahib put forward some suggestions which were also supported by Sardar Abdur Rab Nishtar. He supported stalwartly the two nation theory, and stressed out, the Hindus and British to accept the Lahore Resolution/Pakistan Resolution. Beside he appreciated the role of Jinnah and said that he is the attributed leader of the Indian Muslims and we the Muslim of frontier are standing by to give every thing for the sake of Pakistan.

After that conference, Pir Sahib became an undeviating member of All India Muslim League Working Committee and declared working regularly for the League. He visited along with other prominent Ulemas and Mashaikh not only the frontier but the whole of India. On April 27, 1946 when All India Sunni Conference was held at Banaras, Pir Sahib was invited to it from NWFP (Khyber Pakhtunkhwa) through Maulana Naeem-uddin Muradabadi and Maulana Muhammad Umar Naeemi. During his speech in the conference Pir Sahib said “Quaid-e-Azam has guaranteed me that Islamic Sharia will be the law of the land, if he deceived me and the Muslim, then we will counteract him, as we are working with him today”(Hasanat). During the conference Pir of Manki Sharif, Pir Syed Jama’at Ali Shah, Khawaja Nizamuddin of Tonsa Sharif, Makhdoom Raza Shah of Multan, Sardar Shaukat Hayat and many others set up a Mashaikh Committee and passionately supported the Pakistan Resolution.

In March 24, 1946 the British government sent a three member known as Cabinet Mission in order to determine the political and constitutional deadlock between Indian National Congress and All India Muslim League. On May 22, 1946 Jinnah issued a statement on the Cabinet Mission Plan in which he regretted that the ‘mission negated the

Muslim's demand for the establishment of completely sovereign state of Pakistan' (Ali, 1973, p.58).

Pir Sahib discussed the Cabinet Proposal with League leaders and sent Arbab Abdul Ghafoor Khan and Abdullah Shah to Delhi to notify Liaquat Ali Khan with situation in the Province (Zaman, 1984-1984). Pir Sahib warned the people in the ambiguous propaganda of Bach Khan against Pakistan. On June 26, the Congress accepted the Constitutional part of the plan but refused to join the Interim Government. At this the viceroy appointed a caretaker government consisting of officials and Congress and did not appeal the League to form the government (Shah, 1990).

After rejecting the Cabinet Mission Plan, the League abandoned its Constitutional means and All India Muslim League Council on July 27-29, 1946 at Bombay and passed a resolution in favour of Direct Action and fixed August 16, 1946 as the Direct Action Day (Qureshi, 1999). In order to make strong Direct Action campaign in NWFP (Khyber Pakhtunkhwa), an Action Committee was setup. Pir Sahib was appointed its President. A number of meetings of Pakistan Conferences were under supervision of Pir Sahib. Under his leadership Provincial League observed Direct Action Day peacefully (Shah, 1990).

In September 1946, under the leadership of Pir Sahib, organized meetings in which he criticized the Nehru Government, called upon the Muslims to organize himself for Jihad if the order acknowledged from League High Command in order to accomplish Pakistan for the Muslim(Police Special Branch Peshawar,[PSBP] File No.12/7/6, Vol.42,p.35). In October 11, 1946 he announced in a meeting at Peshawar "I am ready to gun down the viceroy and the Governor on the receipt of order from Muslim League High Command" (Ibid, p.132).

Due to the persuading speeches of the Pir Sahib most of the cohorts of Ahrar, Khaksar and Congress renewed into the League (Shah, 1990).

On October 16, 1946 Jawahar Lal Nehru planned a visit to the frontier, just before the Nehru's arrival, Pir Sahib toured the tribal areas and stressed on the tribal leaders to come together under the banner of the League. On day of Nehru arrival, thousand of followers of Pir Sahib and members of the League created stiff resistance chanting GO BACK NEHRU, GO BACK NEHRU and in a meeting at Chowk Yadgar Peshawar a resolution was passed against Nehru's visit and declared that "the visit of Nehru to the Frontier was undertaken in order to vivisected the Muslim" ([PSBP] file No.12/4/6 Vol.IX, p.182)<sup>8</sup>

Muhammad Ali Jinnah at moment sent a letter and appreciated Pir Sahib commendable services in these words as "...I was very pleased to read in the Newspaper that you have now been working for the Muslim League...I sure you have already realized that there is a very great struggle in front of us to achieve our goal..." (Jinnah, 1946, October 30,). Mean while Pir Sahib along with other prominent Ulemas and League leaders scheduled a fifteen days tour from October 29, to November 12, 1946 in the frontier settled areas. They visited the big villages and towns of Nowshera, Sawabi, Mardan, Kohat, Hangu and adjacent areas of Peshawar where an affirmative comeback was received to the cause (Shah, 1990). On November 18, Pakistan Conference was held at D. I. Khan under the leadership of Pir Sahib in which thousands of Mahsud, Wazir and Bhattannis tribesmen expressed complete faith over the leadership of Jinnah. During this tour Pir Sahib get together with Faqir of

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<sup>8</sup> According to a letter written by Pir Sahib as a President of Action Committee to Provincial League that he was against the substantial interruption on Nehru arrival at Frontier.(as cited by Shah, 1990).

Ipi (Haji Mirza Ali Khan)<sup>9</sup> a well known freedom fighter and legend of the tribal belt of Waziristan, also affirmed his support for the creation of Pakistan (*Khyber Mail*, 1946, November 29).

In Civil Disobedience Movement started on February 20, 1947 in the Province against the Frontier government<sup>10</sup>. Pir Sahib actively participated in the movement and in a meeting resolution was passed under the titled “March to Freedom” and condemned the government’s tricks (Zaman, 1984-86). The frontier government arrested him in Provincial Muslim League office at Peshawar and the shifted from Peshawar to Haripur Jail (*Khyber Mail*, 1947, March 28,). The news of Pir Sahib detention had created great resentment in the League and disciple circles and thousands of his companions offered himself for arrest (Shah, 1990). He advised to his companions to be remained vigorous and uphold perfect discipline in the curiosity of Muslim League.

The Partition Plan was announced by the last viceroy Lord Mountbatten on June 03, 1947.it was determined in Plan that in NWFP (Khyber Pakhtunkhwa) a referendum will be held to determined whether it will join the present Constituent Assembly (India) or the new Legislation of Pakistan (Singh, 2010).

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<sup>9</sup> After the creation of Pakistan, the Faqir of Ipi looked for and another *cause celebre* to embrace and that was to advocate an independent Pakhtunistan (Baqai, 1999, January-June,).

<sup>10</sup> In February, 1947 the Provincial League decided to challenge the Govt. of Dr. Khan Sahib and used as contrivance the *Basanthi Case*: a Sikh widow from Hazara converted to Islam and married to Muhammad Zaman. After some she came to know that her husband had supported killers of her late husband. So she refused to live with a killer. At first took religious then a political tune, same as the case of *Islam Bibi* (a Hindu Ramkori) happened in 1936 at Bannu (Shah, 1990).

Pir Sahib was released on June 04, he made an impassioned plea to the people to vote in favour of Pakistan in the imminent referendum (Shah, 1990). Jinnah called him to Delhi to attend the Council meeting of All India Muslim League held on June 09 and 10, 1947. On Jinnah query concerning about the forthcoming referendum he assured Jinnah that the Pakhtun county would come into Pakistan certainly (Ahmad, 1970). On June 18, Jinnah announced a Referendum Committee for NWFP (Khyber Pakhtunkhwa) and chosen Pir Sahib to supervise the referendum activities. Besides Ibrahim Ismail Chandrigar Raja Ghazanfar Ali Khan and Syed Wajid Ali Shah were appointed to assist him in backing (Zaman, 1984-86).

Khan Abdul Ghaffar Khan had a gathering about imminent referendum with Jinnah but nothing come out of it. Ghaffar Khan tried his best to remove him from the support of Muslim League and Jinnah but failed to persuade Pir Sahib (Ibid). Pir Sahib and visited every village of the province, contrivance town and spread the League mission of referendum, educated the illiterates in casting their votes and the importance of their votes (Shah, 1990).

On June 21, the Frontier Congress under Abdul Ghaffar Khan revised the Bannu Resolution of Pakhtunistan and demanded a free Pakhtun State in all Pakhtun regions to be established. He also suggested an amendment that the referendum should be held on the basis of Pakhtunistan and Pakistan (Ali, 2009) but on June 24, he appealed his Khuddai Khidmatgars (God Servants) to boycott the referendum (Sayeed, 1980). The Pakhtunistan stun also supported by Congress, Afghanistan and like minded (official record [PSBP] file No.12/4/6, Vol.V, p.37). On other side Pir Sahib stressed upon the people to support the League and suggested to vote for Pakistan; was to vote to Islam

(Zaman, 1984-86). After Khuddai Khidmatgars stay away from referendum the League found a free field for its propaganda.

The referendum held on scheduled dated on June 6, and lasted the polling till to June 17 peacefully (Ali, 2009). The final results were announced in Delhi on July 20, 1947 and the Pakhtuns of settled areas in adequate number voted in favour of joining Pakistan against acceding to India. The boycott was reflected in the returns, for only 50.99 percent of the eligible electorate of the Province took part with 289,244 expressing their support for Pakistan and 2,874 for India (Ali, 2009, Sayeed, 1980). After result announcement, Pir Sahib from Lahore left for Delhi and meet with Jinnah on July 24, 1947. Jinnah congratulated and appreciated his efforts through out the movement. The League could not have won the referendum in frontier without the involvement of the Pir Sahib and the accorded by the Ulema like Maulana Shabir Ahmad Usmani and Abdul Sattar Ghazi etc (Sayeed, 1980).

Pir Sahib rendered a fundamental task in securing thumping triumph for the Muslim League in the Referendum, held in frontier in 1947, which determined the accession of the NWFP (Khyber Pakhtunkhwa) to Pakistan. He has been rightly called *Fath-e-Referendum*.

After the creation of Pakistan, he refused to accept any public position and played an active role in Islamic Campaign for enforcement Sharia, and he met Jinnah many times and pleaded for the enforcement of Islamic System in Pakistan and he (Jinnah) agreed to do so. Regrettably, Pir Sahib visualized Pakistan was not materialized due to the unexpected death of Jinnah remained fragmentary (Ahmad, 1970). Jihad of Kahsmir along Mujahedeen, remained dynamic in Quaid-e-Azam Relief Fund and organized a Refugees Council in NWFP (Khyber

Pakhtunkhwa). He had also a good role in Pakistan Peace Committee and Peace Movement organized in 1949 (Shah, 1990). He also worked for the reorganization of Muslim League but he could not pull along with Abdul Qayum Khan and founded the Awami League. He was disheartened by the politician, finally came to conclusion that in Pakistan, politics was subjugated by self-centered, fraudulent and deceitful politicians (Zaman, 1987). Due to these reason, he announced retirement from politics in 1955, and started his own business as a Contractor although he was invited by different politicians again in politics but he rejected (Shah, 1990). This great virtuous, honest, straightforward, pious, spiritual and fearless Mujahid died on January 28, 1960, a few days later in a road accident on January 05, 1960 (Ibid).

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