

# **Syed Atta ulla Shah Bukhari: Life and Services for Majlis-i-Ahrar-i- Islam (1929-47)**

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## **ABSTRACT**

*During the colonial era, Indian subcontinent witnessed multi-party system at national and regional levels. Socio-religious and geo-political conditions of India had played an important role in the formation and growth of political institutions. Among them the most prominent religio-political party the Majlis-i-Ahrar-i-Islam (MAI) founded in Lahore on December 29, 1929. Syed Atta-ullah Shah Bukhari (1891-1961), Mazhar Ali Azhar (1895-1974) Chaudhry Afzal Haq (1891-1942), Maulana Habib-ur-Rahman Ludhianvi (1892-1956), Maulana Qazi Ahsan Ahmad Shujaabadi (1906-66) and Sahibzada Faiz-ul-Hassan (1911-84) were the frontline leaders and ideologues of the Ahrar. This article is an attempt to highlight the life and services of Syed Atta-ullah Shah Bukhari, which he rendered from the platform of Majlis-i-Ahrar-i-Islam. It has also been discussed as how he had attracted the masses to the ideology of Majlis-i-Ahrar-i-Islam? He had been considered a refined orator in the*

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*subcontinent. His impressive oration skills had made religious seminaries common in the society.*

### **Introduction**

Syed Atta ullah Shah Bukhari was born in 1891 at Patna District. His father Hafiz Syed Zia-u-Din Bukhari was resident of Nagrian of District Gujrat, and his mother had died when he was just four years old. He learnt Persian and Arabic languages from his grandfather. He also learnt Holy Quran within two years.<sup>1</sup> After getting early education, he moved to Amritsar to complete his religious education from religious scholars Mawlana Noor Ahmed.<sup>2</sup> He learnt *Tafaseer* [Urdu: Interpretation] of Quran, *fiqh* [Urdu: Jurisprudence] from Mawlana Ghulam Mustafa Qasmi and *Hadith* [Urdu: Saying of the Prophet] from Mawlana Mufti Muhammad Hassan.<sup>3</sup> He learnt the recitation of Quran from Qari Syed Muhammad Qasmi.<sup>4</sup> In 1915, he was married to his cousin and returned to Amritsar to join Mawlana Ghulam Mustafa Qasmi to complete his study of *fiqh*. Mawlana asked Syed Bukhari to lead Juma [Urdu: Friday prayers]. This was his first step towards oration. Soon, his style of recitation become popular, and people asked Mawlana Ghulam Mustafa Qasmi to give him permission to recite and deliver his speech in open place. So he delivered his first speech at Gluvali Darvaza Bazar Khumharan and second speech at Basti Sultan Vand, Amritsar.<sup>5</sup> He remained busy in getting

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- 1 Jan Baz Mirza, *Hayat-i-Ameer Shariat Syed Atta-Ulla-Shah Bukhari* [Urdu: Kinglet of Shariah: Syed Atta-Ulla-Shah Bukhari] (Lahore: Maktabah Ahrar Lahore, 2006), 21
  - 2 Mawlana Noor Ahmad Amritsari was a pious man of his time. He was mureed of Hazrat Mawlana Shah Fazaul-ur-Rehman Ganj Murad Abadi, a great saint of his time.
  - 3 Shorish Kashmiri, *Syed Atta-Ulla-Shah Bukhari Sawanah o Afkar* [Urdu: Syed Atta-Ulla-Shah Bukhari: Biography and Thoughts] (Lahore: Matbuat Chitan, 2012), 43.
  - 4 Qari Syed Muhammad Qasim was Attaleq [Urdu: teacher] of Khaliifa Abdul Majeed (Turk Sultan) Offspring. Due to Khalifa's anger he went to Hindustan and stayed in Patna and started teaching Quran at Khawaja Amber Mosque. From him Syed Atta ullah Shah Bukhari had learnt the recitation of Holy Quran.
  - 5 Mirza, *Hayat-i-Ameer Shariat Syed Atta-Ulla-Shah Bukhari*, 35.

religious education, *imamat* [Urdu: Prayer leading] and undertaking jihad against unreligious customs. On April 2, 1919, the British forces had opened fire on common masses at Amritsar Railway Bridge where the people were protesting against Rowlatt Act (1919). Many Muslims and Hindus were killed in the incident. Their dead bodies were shifted to Masjid Khair-u-Din and Syed Bukhari performed the religious rituals of the dead bodies. This was the start of his public services.<sup>6</sup> He belonged to the Deoband school of thought.

### Political Career

In his early career, Syed Bukhari did not speak on the political issues, rather he engaged himself in the religious activities. He was a reformist in a true sense, and therefore decided to play his part in removing the wicked customs and rites prevailing in the Muslim society. He exhorted upon the Muslims to avoid all evils. The British had promised to the Muslims that soon after the First World War all the holy places would not be affected. After the war, the Arab peninsula was divided between France and Britain.<sup>7</sup> In the meanwhile, on April 10, 1919 Jalianwala Bagh incident took place and 379 people were massacred. The cruelty of General Michel O' Dwyer (1864-1940) left deep imprints on the people of Amritsar. This glorious incident moved Syed Bukhari and inflamed the sentiments of hatred against the British Government. Thus, he joined the Majlis-i-Khilafat.

Syed Bukhari delivered his first political speech in September 1919, at the Khilafat Conference which was held at Amritsar. In this convention, he met Mawlana Muhammad Ali Johar, Mawlana Abu-ul-Kalam Azad and other leaders. His first speech made him an all India orator.<sup>8</sup> The Lahore Khilafat Committee was also established due to his efforts.

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6 Mirza, *Hayat-i-Ameer Shariat Syed Atta-Ulla-Shah Bukhari*, 40.

7 Muhammad Rafiq Akhtar, *The Great Orator: A Biography of Amir-i-Shariat Syed Attaullah Shah Bokhari* (Tehrik Tahaffuz Khatam-i-Nubuwwat, Shu'bah-i-Tabligh, 1988), 35.

8 Jan Baz Mirza, *Karwan-i-Ahrar* [Urdu: Caravan of Ahrars], Vol. I (Lahore: Maktabah-i-Tabsarah, 1975-86), 136.

Syed Habib was appointed its president and Mian Feroz-u-Din became general secretary. Outside of the Dehli Gate, Khilafat Committee was established at the residence of Mian Siraj Din. His appeal was responded positively when he asked public for donation, even the women also sent their Jewellery.<sup>9</sup> In February 1921, for the first time, he delivered a speech outside of Amritsar and participated in the convention of Indian National Congress at Calcutta. He spoke in the favour of Tehreek-i-Muwalaty.<sup>10</sup> On March 14, 1921, he was arrested because of his remarks against the British at Amritsar and he was sent to the Mianwali Jail for three years.<sup>11</sup>

Dayanand Saraswati, founder of the Arya Samaj used Shuddhi Movement to reconvert individuals who had joined either Islam or Christianity. This movement gained momentum during 1880s and 1890s.<sup>12</sup> Syed Bukhari started making speeches to save the thousands of Muslims from falling into darkness of *kufr* [Urdu: Infidelity]. He supported all the virtuous cause with all his energies and determination. Similarly, he opposed all the evils with the best of his capabilities. He devoted his life to save the Muslims from the Hindu and British conspiracies. Accordingly, to safeguard Muslim rights, he fought at four different fronts i.e. the British, the Hindus, the Qadianis and the Pirs of Punjab who were the associates of British. There was hardly a day, when he did not speak on the issues related to Muslims.<sup>13</sup>

### **Majlis-i-Ahrar-i-Islam**

The study of Majlis-i-Ahrar-i-Islam (MAI) is incomplete without mentioning the services of Syed Bukhari. He was the founding father of MAI and on December 29, 1929 he was

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9 Mirza, *Hayat-i-Ameer Shariat Syed Atta-ullah-Shah Bukhari*, 46.

10 As a result of this movement students abandoned English schools and colleges. The lawyers also boycotted the courts.

11 Akhtar, *The Great Orator*, 37.

12 Archana Kakodkar, *Shuddhi: Reconversion to Hinduism Movement in Goa*, (India: Government of Goa, 1988), 249.

13 Akhtar, *The Great Orator*, 39.

appointed as its first president. In his first presidential address, he expressed his will:

It is my earnest desire that Muslims of India should turn out to be the leading contingent of Independence. The credit of winning the independence should go to Indian Muslims.<sup>14</sup>

He further emphasised that:

I wish Muslim youth of India should act as the vanguard of the freedom of this country. We must prove that youth would gain freedom from this land.<sup>15</sup>

In March, 1930 Syed Bukhari was given the title of *Amir-i-Shariat*. On July 11, 1931, Mawlana Habib-ur-Rahman Ludhanvi presided over the first session of Ahrar Conference. The meeting was attended by Syed Bukhari, Chaudhry Afzal Haq, Mawlana Zafar Ali Khan, Khawaja Abdul Rehman Ghazi, Sheikh Hassam-u-Din, Mawlana Daud Ghaznavi, Mawlana Mazhar Ali Azhar and other Muslim leaders. The session had supported the separate electorates, establishment of new offices of the MAI in different parts of the Punjab and this task was assigned to Bukhari.<sup>16</sup>

### **Maclagan Engineering College**

The Principal Whittaker of Maclagan Engineering College of Lahore and his administration was being criticized in the articles which were published in the *Muslim Outlook*.<sup>17</sup> Professor Siddiqui was suspended because he allegedly involved in the publication of these articles. In this regard, a delegation of Muslim students met with the Principal on May 13, 1931 in order to take decision back. The Principal had also used derogatory remarks against Hazrat Muhammad (PBUH) and Islam which hurt the feelings of Muslim students

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14 Afzal Haq, *Tehrik-i-Ahrar*, 71.

15 Rahim Bakhsh Siyal, *Yadgar-e-Bukhari* [Urdu: Memorial of Bukhari] (Multan: Maktabah Rahimia, 1965), 13.

16 Mirza, *Hayat-i-Ameer Shariat Syed Atta Ullah Shah Bukhari*, 143.

17 Secret Report, *The Ahrar Movement in the Punjab 1931-1938* (Lahore: Punjab Government Secretariat, 1939), no .4, Ac. no. 358 (Islamabad: National Documentation Centre, 1986), 7.

and this led to protest against him. Some students went to the residence of Allama Iqbal, who after listening to their views advised them to meet with Ahrar leaders. A group of students went to see Syed Bukhari at the Ahrar office in Lahore to discuss the prevailing situation. Resultantly, the MAI also joined the public protests and transformed the religious outrage into political protest against the Punjab Government. The public pressure and protests forced the officials to form a committee to investigate the alleged blasphemy case in June 19, 1931.<sup>18</sup> The MAI continued its protest and rejected this committee with the demand to detain the Principal. To put more public pressure, on September 11, 1931 Mawlana Daud Ghaznavi called for public protests outside the Mochi Gate.<sup>19</sup> Syed Bukhari, Ahmed Ali Lahori and Lal Din Kaiser delivered speeches and asked the students to boycott the examinations. The organization also invited the *Jathas*<sup>20</sup> from the other towns of Punjab to force the college administration to shut down. The police was called to rein in the protesters and they used *lathi* charge [Urdu: Stick hitting] to disperse the crowd and arrested Bukhari along with Mawlana Daud Ghaznavi and Ghulam Murshad.<sup>21</sup>

On September 22, 1931 a deputation including Mawlana Mazhar Ali Azhar went to Simla to hold negotiations with the Punjab Government, but Henry Craiger<sup>22</sup> refused to discuss the matter of Maclagan College. Mawlana Mazhar Ali Azhar informed the Ahrar Office Lahore about the failure of meeting. On his return to Lahore he was welcomed by Lala Natho Ram.<sup>23</sup> A meeting was arranged with Ram at his residence and it was decided that all the prisoners will be released, the expulsion orders of students will be withdrawn

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18 Muhammad Rafique Afzal, ed., *Guftar-i-Iqbal* [Urdu:] (Lahore: Research Society of Pakistan, 1969), 124.

19 Mirza, *Hayat-i-Ameer Shariat Syed Atta-ullah-Shah Bukhari*, 144.

20 Band of people.

21 Mirza, *Karwan-i-Ahrar*, Vol. I, 163.

22 Financial Member of Punjab.

23 Magistrate of Lahore City.

and it would be allowed to resume their studies and the Principal would take his decision back .

After signing the Gandhi-Irwin Pact on March 5, 1931<sup>24</sup>, Gandhi decided to attend the second Round Table Conference (RTC). The Ahrar leadership felt that Gandhi deceived them. Therefore, Syed Bukhari and Maulana Habib-ur-Rehman went to Bombay to convince Gandhi not to attend the RTC. It was also discussed that the nationalist leaders should stay away from constitutional discussions with the British Government as it was believed to be fruitless exercise.<sup>25</sup> However, the MAI leadership failed to convince Gandhi and the RTC resulted in the parting of the ways of MAI and INC.

### **Kashmir Movement**

The state of Jammu and Kashmir was a princely state having 80 percent Muslim population, ruled by Hindu Dogra family. In 1846, the British had sold Jammu and Kashmir to Gulab Sing for 75 lacs. The new ruler assumed the title of Maharaja and established a tyrannical administrative system in the state.<sup>26</sup> A similar policy of tyranny was followed by the successors of Maharaja Gulab Sing (1792-1857) against the Muslim population. The state ruler imposed heavy taxes on the properties, artisan and agriculturists which affected the population at large. The Kashmiri Muslims also witnessed discrimination in recruitments of state services and army.<sup>27</sup>

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24 The Government realized the importance of Indian National Congress. So they signed the Gandhi-Irwin Pact, which encompass calling off the Civil Disobedience Movement, the Congress will attend RTC, the Government will release all prisoners, local products would not be taxed and Government will withdraw all notifications which were meant to curb the Congress.

25 Aziz-ur-Rahman, *Raees-ul-Ahrar Maulana Habib-ur-Rahman aur Hindustan Ki Jang-i-Azadi* [Urdu: Ahrar Lord Maulana Habib-ur-Rahman and the War of Independence of India] (Delhi: Talimi Samaji Markaz, 1961), 179.

26 Alastair Lamb, *Kashmir: A Disputed Legacy 1846-1900* (Hertingforbury: Oxford Books, 1991), 8.

27 "Kashmir Conference ke Chothe Salana Julse ki Ruidad," [Urdu: Event of the Fourth Annual Procession of Kashmir Conference], 26-27 April 1913. Gujranwala, *Kashmir Magazine*, Lahore: (June 1969).

The Maharaja imposed many restrictions on the observance of religious rituals such as sacrifice of cow. Due to these restrictions, Kashmiri families faced financial losses and migrated to the Punjab for better economic opportunities.<sup>28</sup> The turning point in the struggle of Kashmiri Muslims was in 1931, when two major incidents took place. The first incident was the act of blasphemy by a Hindu named Khem Chand. The second event was the interruption of Eid *Khutbah* [Urdu: Sermon] by the State authorities.<sup>29</sup> These two issues forced Kashmiri Muslims to launch protests against the policies of Maharaja.

The Muslims of Punjab were also disturbed by the issues published in Press which hurt their sentiments. This brought some Indian Muslims at the residence of Nawab Zulfiqar Ali Khan<sup>30</sup> in Simla, on July 25, 1931 to form a committee to ease the grievances of Kashmiri Muslims. So after discussions, it was decided to lay the foundation of All-India Kashmir Committee (AIKC). Mirza Bashir-u-Din Mahmud Ahmad (1889-1965) was appointed as the President and Abdul Rahman Dar as Secretary General.<sup>31</sup> The President of AIKC made a plan to propagate the cause of Kashmiri Muslims. The MAI was against the appointment of Mirza Bashir and asked for his expulsion because it considered them as the collaborators of the British. On August 15, 1931 Ahrar leadership decided to launch Kashmir Movement. Syed Bukhari extended the awareness and sympathy for the Kashmiri Muslims that Ahrar were ready to sacrifice their lives for the cause of Kashmir. He was arrested on October 15, 1931 under the 144 Ordinance and imprisoned for one and half year in Multan jail.<sup>32</sup>

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28 Mirza, *Hayat-i-Ameer Shariat Syed Atta-ullah-Shah Bukhari*, 145.

29 Memo by the British Resident, October 6, 1931, IOR, R/1/29/779.

30 He was the Prime Minister of Patiala State 191-13 and Vice President of the All India Muslim League 1910-16.

31 *Inqilab*, July 31, 1931.

32 Mirza, *Hayat-i-Ameer Shariat Syed Atta-ullah-Shah Bukhari*, 146-47.



### Confrontation with Qadianis

In 1867, Mirza Ghulam Ahmed (1835-1908) Qadiani declared himself as prophet of God. After the declaration, he assumed the role of the priest of 'Islam' and set the basis of new sect i.e. Ahmadiyya. This was created as a reorganizer sect of the Sunni Islam. The followers of Ahmadiyya sect are following all the basic codes of Islam such as oneness of Allah Almighty, belief in angels, the holy books, all of the prophets, in the Day of Judgment and the afterlife, whereas Ahmedis believe that through Mohammad others can receive divine revelation. Qaidian became the centre of Qadianis' activities. Syed Bukhari considered the Ahmedis as the enemies of Muslims. The MAI also decided to establish its offices in Qadian in 1933 to counter them but nobody was ready to give his house on rent. The one local worker had established an office at the house of Abdul Karim Mubahila but his house was burnt by Ahmdeis. The MAI also decided to hold three days (21-24 Oct, 1934) conference at Qadian. Syed Bukhari delivered his speech on October 21,1939 and criticized the Ahmedis preaching. The conference thus paved way for the Muslims to take this Ahmedis issue seriously. Syed Bukhari always criticized Ahmedis in his speeches that:

Oh Massiah no one has yet appeared to settle with you. It is MAI who will deal with you and will crash you into pieces. Oh Ahmedis see the pictures of your prophet. Oh bad one, if you became prophet you should have at least upheld your dignity.<sup>33</sup>

This movement gained momentum in September 1934 when the MAI arranged a big gathering called *Ahrar Tabligh* Conference, held at Qadian, the Headquarters of Ahmedis in India. Syed Bukhari led the Conference. This Conference attracted 12,000 people.<sup>34</sup> The level of public interest and hostility towards Ahmedis increased, with the legal trial of Syed Bukhari by Bashir-ud-Din Mahmud in the court in Gurdaspur. The Punjab Government provided security to the

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33 Akhter, *The Great Orator*,72,73

34 *The Ahrar Movement*, 36.

head of Ahmadiyya community. Many people were gathered to listen to the proceedings and expressed love for Syed Bukhari. The trial continued for four months in the court of Magistrate. On April 20, 1935 he was sentenced to jail for six months' laborious imprisonment. Session Judge Gurdaspur G. D. Khosla reduced his punishment of laborious imprisonment. His decision was criticised by Ahmedis.

### **Confrontation with Sikh Community**

In 1932, the British Prime Minister Ramsay Macdonald (1866-1937) agreed upon the joint electorate for the entire India. Punjab and Bengal were recognized as the Muslim majority provinces. Sikhs were quite annoyed over this agreement. Master Tara Singh (1885-1967) challenged it and threatened that if efforts were made to impose Muslim rule over Punjab, the Sikhs would shed streams of blood.<sup>35</sup> Syed Bukhari addressed a large gathering and asserted that:

Where is the Muslim youth, which has condensed the whole of this subcontinent from one end to another? Today the Sikhs frightened us with blood streams. We are quite used to galloping our horses across oceans of blood. We have trampled areas between Oxus to Nile under our feet and have always sought life under the shade of sabres. Death was sought by us like a beautiful damsel. Sikhs must come to their senses. They are depending on the Hindus who were under our thumbs for more than nine centuries.<sup>36</sup>

Sikh understood that their game had been ended and they retreated. Par Bandhak<sup>37</sup> committee Lahore clarified that:

It is misunderstood by our Muslim friends that we have any dispute with them. Our fight was only against Government and Congress. Sikhs have conflicts with the British Government for their rights.<sup>38</sup>

### **Masjid Shaheed Ganj Movement 1935**

A mosque near Gurdwara Shaheed Ganj was demolished in 1935. The mosque was occupied by Sikh fundamentalists

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35 Akhter Hussain Sandhu, *Punjab: An Autonomy of Muslim Sikh Politics* (Lahore: Dogar Publishers, 2014), 97.

36 Akhtar, *The Great Orator*, 55-56.

37 A member of Gurdwara Committee Lahore.

38 Akhtar, *The Great Orator*, 56.

and they were not ready to admit that it had ever been a mosque. When the demolition of mosque took place, it aroused the religious sentiments of Muslim community. Muslims looked towards Ahrar to lead in this situation. The event was created in a way that if Ahrar took part in it, they should lose their political weightage which was the real aim. The Ahrar leaders were not present in Lahore in those days. Syed Bukhari also clarified in his speech at Shahi Mosque that confrontations with the Sikhs as well as the British were inevitable and that was not proper time to confront. Instead of criticizing the Sikhs and the British, some Muslim politicians and journalist were passionate on Ahrar.

### **Stance over Construction of Cinema**

In 1936, the country was preparing for general elections. The political parties were ready to contest elections at that time. Syed Bukhari was not in favour of participating in elections but on the insistence of his colleagues and supporters, he agreed to take part. Election campaign was on its peak when the news broke out that Gurdwara Parbandhak committee had started the construction of a Cinema near Jamia Masjid Rawalpindi. Postponing the engagements, he went to Rawalpindi and called a meeting of all main Hindu, Sikh and Muslim notables as well as local officials including Deputy Commissioner to the Jamia Masjid. He made a speech on the question of the sanctity of places of religious importance and appealed that the Sikhs should not indulge in the sacrilegious act of constructing Cinema next to the Masjid. The Sikh leaders were impressed by the speech and promised not to construct the proposed picture house.

Soon after the meeting, in the morning the Sikhs refused to accept the decision and announced the construction of the Cinema. Bukhari again warned the Sikhs as well as the local officials. He delivered a short speech and said:

Dear brothers! we are not at war with anyone. If a community tends to be unreasonable, we should not be afraid. Let us work in a way that the problem is solved in an amicable way. You must promise according to my dictate.

The whole crowd supported Bukhari and adhered strictly to his instructions. He told that if there was any breach of discipline, he would be unhappy. The whole crowd ran towards the cinema. In the morning there was not a single brick in the whole vicinity. It is pertinent to mention here that police as well as youth were standing next to the construction site but none dared to interfere or arouse Muslim crowd.

### **Military Recruitment Boycott 1939**

In 1939 when Europe was preparing for war and army bill was under discussion in the assembly, the MAI decided to give a serious blow to the British imperialism and started a movement against the recruitment in army from Bombay to Peshawar. It demanded that the British should quit Asia, and grant independence to India. Resultantly, Ahrar leaders were arrested. Cases of 124-A, 121-A and 302/117 were registered against Syed Bukhari and eight thousand active workers of Ahrar were sent behind the bars throughout India. Syed Bukhari made many speeches in the summer of 1939 to condemn the political suppression of his party.<sup>39</sup>

### **Imprisonment of Syed Atta ullah Shah Bukhari**

Syed had spent his energies in setting the whole of India ablaze against the British. He delivered approximately ten thousand speeches all around India. He rightly said that he spent half of his life *ya rail ya jail main* (in rail or in jail). He had to grind wheat and work like labourers in jail despite this he led life like a brave soldier.<sup>40</sup>

On March 27, 1921 he was arrested from Amritsar because of his speech and on April 7, 1921 Magistrate awarded him three years' punishment and jailed in Mianwali. In January 1925, he was arrested in Dehli on a speech which he delivered against *Hindu Mahasabah*. After his release from Jail, the issue of Raj Pal was at its peak in Punjab. He

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39 Akhtar, *The Great Orator*, 86.

40 Akhtar, *The Great Orator*, 38-55.

delivered fierce speech on April 2, 1929<sup>41</sup> against Raj Pal<sup>42</sup> and was again imprisoned for one year.

When he was released from jail, the Indian National Congress started Freedom Movement and the Jamiat-i-Ulama-e-Hind held a procession on May 3, 1930. He delivered speech for 17 hours in this procession which was staged at Uttar Pradesh (UP), and he was arrested in Bengal and imprisoned for 6 months. He was kept in Dam Dam Jail.

In 1933, Kashmir Movement was started and again he was arrested and imprisoned for two years. On February 27, 1953 he was arrested because of the *Tehreek-i-Khatam-i-Nubawat* in Karachi and remained in different jails of Sindh and was released after one year.<sup>43</sup>

### **Murder Attempts on Bukhari**

His resistance against the British rule was not ordinary. Many murder attempts were made on him. The first attempt was made on him at Agra in the course of the *Namkeen Satia Girah* Movement. Once at Bombay a person threw a poisoned knife at him but a young man named Noor Khan saved his life and the poisoned knife stiffed in his chest and he died.<sup>44</sup> In May, 1942 he was invited at Shujabad (Multan) Madrasah Arabia. He wanted to eat *paan* (A local Chewing gum).<sup>45</sup> He asked Qazi Ahsan Ahmed Shujabadi for *Paan* but one of the Ahrar volunteers went to shop and took a *paan* for him. When Bukhari ate, he cried that there was poison in it. Dr. Lahchman Das treated him and saved his life. Mirza Bashir-u-Din Khalifa Qadian had appointed many people to kill him. But nobody had the courage to kill him. At last Mirza agreed Rajendar Sing to kill him and paid him five

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41 Zahid Munir Amir, *Syed Atta-Ullah-Shah Bukhari aur Pakistan* [Urdu: Syed Atta ullah Shah Bukhari and Pakistan] (Sargodha: Khatam-e-Nubawat Academy, 1983), 58.

42 Raj Pal was a proprietor of Lahore Book Store and he published Pamphlet Rangila Rasul.

43 Amir, *Syed Atta-Ullah-Shah Bukhari aur Pakistan*, 78.

44 Amir, *Syed Atta-Ullah-Shah Bukhari aur Pakistan*, 65.

45 Mirza, *Hayat-i-Ameer Shariat Syed Atta-ullah-Shah Bukhari*, 143.

thousand rupees before murder and promised to give five thousand rupees more after the task. But Rajendar opened the secret of Mirza in front of Syed Bukhari.<sup>46</sup>

### Style of Oration

*The Tehrik-i-Khilafat* and the Non Co-operation Movement gave rise to the oration and brought a group of orators. Public oration was the product of political movements. Mawlana Muhammad Ali Johar (1878-1931) and Mawlana Abu-ul-Kalam Azad (1888-1958) were good orators but Syed Bukhari was matchless. He spoke in different dialects. His Urdu had all the cultural richness which could only be attained through his grandmother.<sup>47</sup>

He did not adopt the style of oration of anyone rather he was by birth an orator. He used to quote the Quranic verses and Muslim history in his speeches. By using this style, he shattered the Shuddhi and Sanghtan Movements. He was a learned man having history, party, an epoch, an institution and movement unto himself. He inspired millions of people through his speeches. People listen to him quietly for hours. During his speech, he always created a magical spell. Moti Lal Nehru (1861-1931) once said about Syed Bukhari that:

The elements of Mawlana are not water, soil, air and fire but the elements of Mawlana are knowledge, intellect, wisdom and meditative.<sup>48</sup>

Nehru was also inspired by his style of oration and he always used to say that success of Satia Girah was associated with Bukhari.

### Conclusion

Syed Atta ulla Shah Bukhari passed away on August 21, 1961 due to prolonged illness in Multan. Radio Pakistan announced the news of his death. Around two lac people

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46 Syeda Umme Kafeel Bukhari, *Syedi o Abbi* (Multan: Bukhari Academy, Daaray Bani Hashim Mehrban Colon, 2013), 95.

47 Akhtar, *The Great Orator*, 48.

48 Kashmiri, *Syed Atta-Ulla-Shah Bukhari Sawanah o Afkar*.

attended his funeral prayer. His son Syed Abu Zar Bukhari led his funeral prayer. He was buried at the graveyard Bagh Langay Khan near Jalal Baqri Multan.<sup>49</sup>

He led a meaningful life, and the main purpose of his life was to turn away the British from Hindustan and to fight against Qadianis. He led a simple life and remained in people's heart and mind. He spent his life for the cause of public welfare. He will be known as honest, sincere, man of principal and public leader.