

THE ROLE OF MAULANA ABD-UL-HAMID BADAYUNI IN POLITICS OF BALOCHISTAN AND NWFP UNDER THE PLATFORM OF ALL INDIA MUSLIM LEAGUES (1937 To 1947)

Dr. Shahid Hassan Rizvi*
Muhammad Ajmal Bhatti**

Abstract

Through this paper an attempt has been made to encompass the role of Maulana Abd-ul-Hamid Badayuni in politics of Balochistan and NWFP especially with regard to strengthen the politics of All India Muslim League. He was an exuberant member of Anjuman Khudamey Ka'bba, Jamiat Ulemaye Hind, Khilafat Movement, All India Sunni Conference and All India Muslim League. He played a pivotal role in Muslim politics of sub-continent. He devoted his services for the "Muslim Nationalism". He was member of All India Muslim League Central Council and confidant of Quaid-i-Azam Muhammad Ali Jinnah. He visited Saudi Arab along with Maulana Abd-ul-Aleem Siddiqui and Abu Tayyab Tahir to introduce the objectives of AIML. During the Pakistan movement, his services in provincial politics are remarkable. He toured all across the Balochistan and NWFP along with Peer Sahib Manki Shareef, Qazi Muhammad Isa, Nawab Bahadur Yar Jang, Meer Jafar Khan Jamali, Ubaidullah Baloch and Maulana Karam Ali Maleeh Abadi. He was historically titled "Fateh-e-Serhad" by Quaid-e-Azam Muhammad Ali Jinnah.

Key words: Badayuni, NWFP, Muslim League, India, Balochistan

* Chairman Deptt of History, Islamia University Bahawalpur

** Lecturer Govt College Bahawalnagar

Introduction

Indeed, there has been a fundamental role of the Ulema in the history of Sub-continent. It is evident from history that the Muslim Kings used to seek advices and opinions from the Ulema in every sphere of governance. Even, in every time of trial of the Muslim's rule in the Sub-continent, Ulema played a vital role. Such efforts of the Ulema brought positive and effective outcomes and boasted up the esteem of the Muslims as well.

The year 1857 marked the eventual collapse of Mughal Empire. But unfortunately, the War of Independence 1857 proved to be a plight against the Muslims. At that time, excruciating grievances were rankling in the hearts of the Muslims, which drove them on to the course of an all-out rebellion. The consequences of this heroic but unsuccessful revolt, for the sub-continent in general and for the Muslims in particular, were immeasurably great. 1857 is regarded as a watershed in the history of Sub-continent and of the Muslims in particular. However, this war produced far-reaching implications for the history of Subcontinent. After the failure of 1857 War of Independence, the British made it no secret to wipe out the Muslims.

Although the war was a joint effort of the Hindus and the Muslims but its end caused everlasting troubles and miseries only for the Indian Muslims. They were made the special target of the British wrath. Muslims only had to face dire difficulties. In these circumstances, it was Sir Sayyid Ahmed Khan who dared to take up a delicate but highly important task of defending the Muslim's rights. Sir Sayyid's first task after 1857 was to rehabilitate the Muslims by bringing about a rapprochement between them and the British Rulers. In order to accomplish this task, he had to fight with the prejudices deeply ingrained

in both the communities against each other. He enumerated with real courage and candor the ills of British Rules. The emancipation of the Muslims from the British Rule emerged through the outset of Ali Garh Movement. In 1885, A.O. Hume, a retired British bureaucrat, founded Indian National Congress (INC). The foremost purpose to establish such political party was to voice the grievances of inhabitants of the sub-continent, without any discrimination of caste, colour and creed. Owing to that, some groups of the Muslims also were attracted by the flair and jingle of INC but with the passage of time, INC proved to be a party manifestly tilting in the favour of Hindus. Due to biased and discriminatory attitude of Hindu leadership of INC, the Muslims, having no way else, decided to form a separate political party of their own. In the annual session of Muhammeden Educational Conference, All India Muslim League (AIML) was founded at Dhaka on 30th December, 1906. The Muslim leaders of INC were supposed to join the hands of AIML but despite that they, surprisingly, started to oppose the nascent league on manifold but irrational and unfathomable grounds. Muhammad Ali Jinnah and many other prominent leaders, after deeply analyzing the biased policies of Hindus, culminated on a stance that the Hindus would not only take undue advantage of their numeric majority but also would hostile the Muslims in social, economic and political arenas. The Muslims, as a whole, observed that Hindus had no concern with the wellbeing of the Muslims. Biased behaviour of the Hindus gave more momentum to the Muslim strive for their rights. It further strengthened the idea behind the two nation theory. As expected, Hindu leaders vehemently opposed the Two-Nation-Theory of AIML and they tactically used the locus of the nationalist ulema for their own cause and these ulema, unfortunately, opposed the Two-Nation-Theory at every front. No

doubt, at that time, it was apprehended that Muslims would be influenced by the status and opposition of the nationalist ulema, but in the meantime, a group of ulema came to fore and made every effort possible to foil the bid of the nationalist ulema. Among those, the foremost name is of Maulana Abd-ul-Hamid Badayuni. He contributed a lot for the success of AIML and also affirmed the Two-Nation-Theory. He was considered as the most trusted, sincere and confidant collaborator of Quaid-e-Azam Muhammad Ali Jinnah. Maulana Abd-ul-Hamid Badayuni belonged to a very prominent and pious family of U.P.

One of the forefathers of Maulana Abd-ul-Hamid Badayuni, Muhammad Danial Qatri migrated from the Iraq to the Lahore in reign of Sultan Shamsuddin Al-Tatmish (1211 to 1236 A.D). After migration, he permanently settled in the Badayun (UP). Al-Tatmish embraced him by appointing as Qazi of the Badayun. Muhammad Danial Qatri was spiritual pupil (Mureed) of Khwaja Usman Huroni and by some trustworthy sources it is said that he was honoured with the Khilafat as well. Many people of this family afterwards were appointed as Qazi.

Badayun--History and contribution

Badayun is the famous district of United Province (UP). This district is known for wisdom, scholarly acumen and educational work. From the political perspective, this district entails importance in the history of Muslims. This city was called “The City of Auliyas” which means the city of saints. It is pertinent to mention here that great Islamic saint; Khwaja Nizam-ud-Din Auwlia was born in this district. The maternal grandfather of Khwaja Nizam; Syed Arab migrated from Bukhara via Lahore and reached Badayun and settled there perpetually. The shrine of Syed Ahmed, the father of Khwaja Nizam-ud-Din is also situated in this city. Many Muslim scholars, educationists, philosophers,

historians, poets and religious teachers also belong to Badayun. Abd-ul-Qadir Badayuni, a famous writer of “The Muntakhib-ut-Tawarikh” also belong to this part of the land. Sultan Shams-ud-Din from Slave Dynasty, remained the governor of this district, who got built Shamsi Mosque in Badayun during his governorship. Sultan Alauo’din of Syed Dynasty is also buried in Badayun.

Usmani family to whom Maulana Abd-ul-Hamid Badayuni belongs, was engaged in religious and educational activities in the Badayun district. This family held the affairs of “Mudrissa Qadria” from many decades. Many ulema of this family rendered their services in all over the sub-continent and earned a great esteem and honour for their family.

Hakim Abd-ul-Qayyum father of Maulana Abdul Hamid Badyuni was admired for his religious, educational and literary services not only by the Badayun people but in all over the sub-continent. At the time of his father’s death maulana Abd-ul-Hamid Badayuni was only 20-days old. In such a age, the tragic demise of father, indeed, was a great loss for the dejected son but his mother brought up the youngest child with immense kindness, inquisitiveness and responsibility. Basic religious education was started up from home. Thereafter, for Quranic education, Maulana Abd-ul-Hamid was got admitted to the Mudrissa Qadria Badayun.

Start of Educational, Religious and Political Activities

After completion of education, Maulana Abd-ul-Hamid associated himself with the Mudrissa Shams-ul-Uloom Badayun as Deputy Administrator (*Naib Mohtamim*). In future, he served in the same institute as Teacher and Mufti for the ten years. Maulana Badayuni had also served as Khatib of the Jamia Masjid, Badayun. Maulana Abd-ul-

Hamid Badayuni was an excellent and blunt speaker. He was specially invited to address various conventions and meetings from the different corners of sub-continent. Owing to this expertise, he was given the title of "*Lisan-ul-Hind*". During the Khilafat movement, Khwaja Hassan Nizami visited Ajmair Sharif. Few days prior to the visit of Khwaja Hassan Nizami, Maulana Abd-ul-Hamid had delivered a speech in a convention. To Khwaja Hassan Nizami, every one praised his eloquent speech. Khwaja Hassan received remarks wherever he visited. Due to these extraordinary fawning remarks, Khwaja Hassan Nizami wanted to meet the speaker and therefore, Maulana Abd-ul-Hamid met Khwaja Hassan who was so pleased to know that Maulana Abd-ul-Hamid was the younger brother of Maulana Abd-ul-Majid. Even Ulema-e-Farangimahl were the acknowledgers of abilities of Maulana Badayuni. On the request of the Muslims of Calcutta, Maulana Badayuni got offered Eid prayers there.

Maulana Abd-ul-Hamid authored so many books for the Muslims with the intention to inculcate the sense of responsibility and to recognize them with the Islamic teachings and to secure their world and the world hereafter. The aim of the Maulana Badayuni was also to kindle the light of political wisdom among the Muslims. In those days, AIML was in the quest of Ulema who could counter the activities and version of the Nationalist Ulema. Maulana Abd-ul-Hamid Badyuni merit consideration for the AIML. The work and vision of the Maulana Abd-ul-Hamid Badayuni was totally in consonance with the same of AIML. This sync created a great relationship between Maulana Badayuni and Quaid-e-Azam. Maulana sooner was considered as a close collaborator of Qaid-e-Azam and other top level management of AIML.

Maulana Abd-ul-Hamid Badayuni started his political career under the umbrella of his elder brother; Maulana Abd-ul-Majid, who was associated with the Anjuman-e-Khuddam-ul-Kabaa. Maulana Abd-ul-Hamid also started to take part in the political activities under the portfolio of this Anjuman. In 1918, for the first time ever, Maulana Abd-ul-Hamid Badayuni participated in the annual session of AIML, held in Delhi. During the Khilafat Movement, Maulana Badayuni also played an active role. He was appointed General Secretary, Badayun of that movement. He also confronted the Shudhi Movement with great courage and candour. He was also associated with the 'All Parties Muslim Conference (APMC)' along with his elder brother and also elected as Member of its executive board. In 1934, when the AIML was being re-organized by the Quaid-e-Azam at his return from England, Maulana Badayuni assured him of every possible aid. Similarly, during the elections of 1937, he played a very significant role in the success of AIML in UP. In the same year, Maulana attended the historical session of AIML held at Lakhnaow and after that, he devoted himself to the AIML with a new zeal and zest. On the grounds of his immense efforts, he was selected as a member of central council of the AIML. In the annual session of AIML, held in Lahore on 22-24th March, 1940, Maulana Badayuni not only attended the session but also delivered a thought provoking speech to the attendants wherein he affirmed the resolution presented thereat.

Pakistan Conference was held at Ludhiyana in the year 1941 under the chairmanship of Maulana Abd-ul-Hamid Badayuni. In that conference, Maulana Badayuni delivered a presidential speech and advocated strongly the making of Pakistan.

Nationalist ulema launched a vigorous campaign against the two nation theory. To counter the activities of those ulemas, in 1946, All India Sunni conference (AISC) held a very important gathering at Banarus. Maulana also attended this session. It is pertinent to mention here that in this session, a framework was formulated for the anticipated Islamic state.

Due to certain reasons, some differences arose between Quaid-e-Azam and Mir Usman Khan, Nizam of Daccan and these differences were overall damaging the collective cause of the Muslims and it was desperately felt that this infliction should be resolved as soon as possible. Maulana Badayuni had cordial relations with the Nizam. At this time of misunderstanding, Liaqat Ali Khan urged Maulana Abd-ul-Hamid Badayuni to bridge this gap of the two personalities by utilizing his personal relations with Nizam of Daccan. Upon this, Maulana Badayuni went to Daccan and agreed Nizam for the revival of relations with Quaid. Moreover, Maulana Abd-ul-Hamid Badayuni visited Saudia Arabia along with Maulana Abd-ul-Aleem Siddiqui and Abu-Al-Tayyab Haider in order to introduce the delimma of Pakistan Movement among the Arabs. Maulana Abd-ul- Hamid Badayuni also made so many journeys all across the sub-continent to grasp the favour of sprawling Muslim majorities. Such visits especially covered Punjab, Balochistan, NWFP, Sindh, Behar and Bengal. In Balochistan, he worked very hard, accompanied with Qazi Muhammad Eisa. On the advice of Pir Sahib Manki Sharif, Quaid-e-Azam deputed Maulana Abd-ul-Hamid Badayuni to NWFP to make the referendum successful. Maulana Badayuni tried his level best to make this referendum fruitful for the AIML and the results were up to the desires to AIML. Resultantly, the Quaid-e-Azam bestowed the title of “Fateh Sarhad” to Maulana Abd-ul-Hamid Badayuni and righty so. From

the platform of AISC Maulana Badayuni's services for Pakistan movement are unforgettable. Maulana Abd-ul-Hamid Badayuni was very well aware of the fact that if Pakistan was created, his native province; UP would not be a part of the new state, but despite that, he worked very hard for movement of Pakistan.

In conclusion, a profound evaluation of Maulana Abd-ul-Hamid Badayuni's political services for Pakistan movement has been carried out concisely.

Role of Politics at provincial level

He served as an ardent leader during the period of 1937-47 for the cause of the Muslims of India.

Political Services in Balochistan

Balochistan is the Muslim majority region. But it remained an ignored part during the British rule. Quaid-e-Azam demanded for the constitutional reforms in the Balochistan by way of Delhi proposals in 1927. Quaid-e-Azam repeated that demand when he presented his 14 points in the year 1929. Qazi Muhammad Isa played a very important role to strengthen Muslim League in Balochistan. In September 1939, a session of AIML was held in Delhi. Qazi Muhammad Isa participated in that session and represented Balochistan. In that session, Quaid-e-Azam said that he recommends alliance of the Balochistan Muslim League with AIML.¹ Therefore; this suggestion was passed in that session. When AIML's session was being held in Minto Park in Lahore on 21 to 23rd March 1940, Qazi Muhammad Isa participated in that session with a delegate. He supported the resolution on behalf of the Balochistan.

There was paucity of Muslim Leadership in Balochistan. Qazi Muhammad Isa wanted to spread the message of Muslim League in Balochistan after Lahore resolution. He was in very friendly terms with

Maulana Abd-ul-Hamid Badayuni. Thus, he was well conversant with the capabilities and style of oration of Maulana Abd-ul-Hamid Badayuni. Accepting the invitation of Qazi Muhammad Isa in 1940, Maulana Badayuni visited Balochistan. He addressed the huge public congregations in Osta Muhammad, Jacobabad and Pashin. He explained the purposes of AIML in detail. Maulana Abd-ul-Hamid Badayuni states about his visit to Balouchistan in the following words:

“I alighted from the train at two at night in Jacobabad. The pride of Balochistan youth Qazi Muhammad Isa, the president of Balochistan Muslim League along with a congregation welcomed me. The program of tour was scheduled for 18th April. Riding on the numerous vehicles on a simple road, we reach at the home of Baloch sardar Meer Jaffar Khan Jamali at the town of Roujhan. After a feast in Roujhan, we reached by vehicle the grand procession of Osta Muhammad. We watched a very beautiful and spacious *pendal* by the effort of just few hours, the effort was made by Meer Jaffar Khan Jamali and Serdar Rustam Khan. In that procession, seven or eight thousand Muslims had come from far-flung areas in order to welcome us and to participate in the procession. As soon as we entered the *pendal*, the participants welcomed us with the slogans of Allah-o-Akbar enthusiastically. The procession was started after recitation of the Holy Quran. Qazi Muhammad Isa, Meer Jaffar Khan Jamali, Ubaid Ullah Baloch and the other ones

made extra-ordinary loving speeches on the introduction of the humble one like me. I made a speech comprising of two hours on AIML and INC. The procession reflected a deep Islamic effect and a passion for the favour of AIML. It was an experience, full of pleasure. The Muslims advocated the proposal of provincial division, presented by the Muslim League, with the fervent slogans that went-up to the height of the sky. The Muslims in the procession promised to spread the message of AIML in every corner of Balochistan. In the procession of Jacobabad the proposal of Lahore session by AIML was cordially passed with the consensus.”²

Maulana Abd-ul-Hamid Badayuni made speeches on the several processions in Pasheen and Quetta. About one Maulana Badayuni wrote:

“It was huge congregation and educated youth participated at greater length. I delivered a speech for about one hour. The youth promised to collaborate with AIML and to make the Lahore proposal successful.”³

His last expressions were:

“Returning from here I am going with the specific impression about the national feelings of Muslim youth of Balochistan. The sincere workers, here, have conveyed the voice of AIML up to the boundaries of Hirat, Iran and Afghanistan besides this very province.”⁴

Qazi Muhammad Isa accompanied Maulana Abd-ul-Hamid Badayuni in all those processions. Qazi sahib was die heart fan of oration of Maulana Badayuni. That's why he had invited Maulana Badayuni to Balochistan. The speeches of Maulana Badayuni impressed Balochistanis a lot. Arif Simabi Sialkoti wrote in his article "Quaid-e-Azam and Balouchisran":

"Before the grand revolutionary procession of July 1943, many remarkable and revered Muslim leaders participated in various public meetings e.g Nawab Bahadur Yar Jang, Nawabzada Liaquat Ali Khan, Maulana Abd-ul-Hamid Badayuni, Syed Zakir Hussain and professor Inayat Ullah etc." ⁵

Dr. Inam-ul-Huq Kauser wrote about the services of Maulana Abd-ul-Hamid Badayuni and the other ulema in Balochistan:

"Quaid-e-Azam knew that the people of Balochistan were devotee of Islam and they played a historical role to glorify the dignity of Islam. Therefore, he sent the leading Ulema to Balochistan for tours. Maulana Zafar Ali Khan, Nawab Bahadur Yar Jang and Maulana Abd-ul-Hamid Badayuni made emergent tours to Balochistan. They disseminated the messages of Qauid-e-Azam and the Ideology of Pakistan to Balochistanis in such a manner that many rival leaders of the Pakistan movement joined the Pakistan movement and the remaining ones lost public support, in very short span of time." ⁶

Maulana Abd-ul-Hamid Badayuni successfully clarified misunderstandings propagated by the INC and JUH through his speeches.

He convinced the people of Balochistan with cogent arguments as to why the establishment of Pakistan is necessary. The Muslim League leadership trusted him due to his impeccable abilities and sincerity. Muhammad Ali Chiragh writes:

“The annual session of Balochistan Muslim League was held on 26-28 July, 1940 in Quetta. In that session, Quaid-e-Azam was also invited but he couldn't participate in the session due to his ailment. However, Liaqat Ali Khan and Maulana Abd-ul-Hamid Badayuni participated. These leaders of AIML were cordially welcomed throughout the province. On every place, slogans such as “Islam Zindabad”, “Muslim League Zindabad” and “Quaid-e-Azam Zindabad” were raised.”⁷

All the public in Balochistan joined Pakistan movement due to the endeavors made by Maulana Badayuni and the other leaders. Therefore, the Shahi Jirga, when it was asked to decide about its future according to the plan of 03rd June 1947, decided to be in alliance with Pakistan without any difference.

Political Services in N.W.F.P. (Khyber Pakhtunkhwa)

NWFP (KPK) was the Muslim majority province but Congress became strong here due to the influence of Khan Abdul Ghafar Khan. Quaid-e-Azam always demanded for constitutional rights of NWFP. Constitutional reforms were demanded in the Delhi Proposal(1927) as well as in the 14-points (1929).

In 1937, with the cooperation of Jalal-ul-Din alias Jalal Baba, Justice Sajjad Jan and his companions, a grand Muslim League conference was held in Abbottabad. Maulana Shaukat Ali Khan, Ch.

Khaliquzzaman, Maulana Jamal Mian Farangimahali and Maulana Abd-ul-Hamid Badayuni addressed that conference and consolidated Muslim League in NWFP.⁸

Engineer Muahammad Nazeer Khan writes:

“In 1937 Hakeem Abd-ul-Aziz Chishti along with his companions e.g Khan Jalal-ul-Din Khan, Mian Noor-ul-Din, Justice Sjjad Ahmad, Maulana Abd-ul-Ghani Owaisi, Maulana Muhammad Ishaq Hazarvi, Qazi Asad-ul-Huq advocate, Abdul Rasheed Kiani, Fateh Muhammad Khan of Mardan and Saad Ullah conducted a grand conference. Besides others, Maulana Shoukat Ali, Maulana Abd-ul-Hamid Badayuni, Chaudhri Khaliq-ul-Zaman, Jamal Mian Farangi Mahal also addressed that conference.”⁹

Khawaja Razi Haider writes:

“On the first decade of November 1938, Maulana Abd-ul-Hamid Badayuni, passing through Peshawar, Bannu and Kohat reached Mardan where he addressed the Mardan League conference.”¹⁰

After the approval of the Lahore Resolution, Quaid-e-Azam wanted to explain the outcome of the resolution to the Muslims of NWFP because Khudai Khidmatgar organization was following the agenda of Congress and creating misunderstandings. Thus, Quaid-e-Azam sent a delegate to NWFP and Maulana Abd-ul-Hamid Badayuni was included in this delegate.

Qazi Muhammad Isa who was the leader of this delegate throws light on the importance and need of this delegate by writing:

“Though there was the impact of Khudai Khidmatgar in Surkhposhs who were Congress well wishers. Quaid-e-Azam wanted the Lahore Resolution be specified to the people of NWFP and he wanted to make the people over there aware of their responsibilities. For this reason Quaid-e-Azam sent a delegate to NWFP under my leadership. The other leaders in the delegate were Nawab Bahadur Yar Jang, Maulana Abd-ul-Hamid Badayuni and Maulana Karam Ali Maleeh Abadi. We toured far and wide of NWFP and that tour was extremely successful. The basis of the big guns of Congress were staggered. Probably, owing to this successful tour, Quaid-e-Azam decided to re-organize NWFP Muslim League which had become very weak due to the internal differences and it had almost become dysfunctional, so NWFP Muslim League was dissolved.”¹¹

Maulana Abd-ul-Hamid Badayuni participated in the elections of 1946 enthusiastically. In Asam Maulana Abd-ul-Hameed Bhashani was revealing his passionate oration; On the other side Maulana Abd-ul-Hamid Badayuni's speeches were motivating the Muslims in NWFP, Punjab, Balochistan, Sindh and UP for Jihad.¹² He dispelled the forceful influence of the speeches made by the Nationalist Ulema and Ahraries in the wide spread areas of Punjab.¹³

Khawja Razi Haider writes about the activities of Maulana Badayuni in these words:

“He went to NWFP for several times with the leader of Khilafat Movement Maulana Shaukat Ali and with the delegates of the Ulema. He made dialogues with pro-congress chief Minister Dr.Khan sahib and the other Surkhposh leaders, and invited them to join Muslim League for the benefit of the Millat.”¹⁴

Amjad Ali Hameedi writes:

“When Sarhadi Ghandhi Khan Abd-ul-Ghafar Khan insisted his followers against Pakistan and the joining of NWFP to Pakistan, Maulana Abd-ul-Hamid Badayuni himself went to NWFP and made thrilling speeches and made referendum winning negotiating with NWFP members. He had a great influence on the Memon community of Bombay. They were Mureeds of Maulana in great number. He was rightly titled as ‘Fateh Sarhad.’”¹⁵

A referendum was to be made in NWFP according to the plan of 03rd June, 1947. Khan Abd-ul Ghafar Khan was among the worst adversaries of Pakistan. He was trying with tooth and nail to mold the public consensus against Pakistan. Peer Sahib Manki Shreef was struggling for the success of AIML in NWFP. Therefore, he needed such a leader who could have command of religious sciences besides being expert in political affairs, so that the Muslims in NWFP might be turned in favour of Pakistan convincingly. Therefore, he selected Maulana Abd-ul-Hamid Badayuni for the purpose because he (Peer Sahib Manki Shreef) was fully acquainted with his abilities. So, he asked Quaid-e-Azam particularly to send Maulana Badyauni to NWFP so that he might

prepare them through his speeches to vote for Pakistan. Dr. Khawaja Abid Nizami writes:

“On the instruction of Quaid-e-Azam he (Maulana Badayuni) went to NWFP. He made the undaunted Muslims there ready to favour and support AIML, through his forceful speeches. On this great national service Maulana Abd-ul-Hamid Badayuni was historically titled “Fateh-e-Sarhad” (victorious of NWFP) by Quaid-e-Azam Muhammad Ali Jinnah.”¹⁶

Congress had kept on its activities in NWFP for a long time. Congress was cock sure of defeating AIML in referendum with the help of Khudai Khidmatgars. But the struggles of Peer Sahib Manki Sharif, Maulana Abd-ul-Hamid Badayuni and the other leaders bore fruit. The Muslims in NWFP voted for Pakistan in referendum and with that NWFP became the permanent part of Pakistan.

References

- ¹ Inam-ul-Huq Kauser, *Tehreeky Pakistan Balochistan Main*, (Lahore: Maktabaye Aalia, 1986), 28.
- ² Ibid., 34-35.
- ³ Ibid.
- ⁴ Ibid.
- ⁵ Aarif Simabi Sialkoti, *Quaid-e-Azam aur Balochistan*, (Islam Abad: Monthly Mahey Noe, *Quaid-e-Azam Number*, November-December 1975), 239.
- ⁶ Monthly Urdu Digest, *Aazadi Number*, August 2003.
- ⁷ Muhammad Ali Chiragh, *Akabreen Tehreeky Pakistan*, (Lahore: Sang-i-Meel, 2003), 756.
- ⁸ Muhammad Sadiq Qasoori, *Tehreeky Pakistan Main Ulema wa Mashaikh Ka Kirdar*, (Lahore: Pakistan Worker Trust, 2008), 288.
- ⁹ Muhammad Nazeer Khan, *Tehreeky Pakistan Ka Mujahid Hakeem Abd-ul-Azeez Chisti*, (Lahore: Daily Nawaye Wakt, August 26, 2002).
- ¹⁰ Khawja Razi Haider, Maulana Abd-ul-Hamid Badayuni Aur Tehreekey Pakistan, *Tehreek-e-Pakistan Main Maulana Abd-ul-Hamid Badayuni Key Kirdar Ki Aik Jhalk*, (Lahore: Idara Pakistan Shinasi, 2005), 45.
- ¹¹ Qazi Muhammad Isa, *Qaid-i-Azam Meri Nazer Main*, (Islamabad: Monthly Mahy Noe, *Qauid-i-Azam Number*, November-December 1975), 231.
- ¹² Qasoori, *Tehreeky Pakistan Main Ulema wa Mashaikh Ka Kirdar.*, 295.
- ¹³ Khwaja Abid Nizami, *Maulana Abd-ul-Hamid Badayuni Tehreekey Pakistan key Unthak Mujahid*, (Lahore: Daily Nawaye Wakt, July 13, 2001).
- ¹⁴ Haider, *Maulana Abd-ul-Hamid Badayuni Aur Tehreekey Pakistan.*, 45.
- ¹⁵ Amjad Ali Hameedi, *Tehreek-e-Pakistan Aur Ahley Badayun*, (Karachi: Incyclopedia Badayun, vol. 2, August 1997), 76.
- ¹⁶ Nizami, *Maulana Abd-ul-Hamid Badayuni Tehreeky Pakistan Key Unthak Mujahid*.