



AL-QUDWAH

ISSN(P): 2959-2062 / ISSN(E): 2959-2054

<https://al-qudwah.com>



Social Tolerance with Non-Muslims and thoughts of Syed Attaullah Shah Bukhari (Analytical analysis in the light of the current Era)

ABSTRACT

Islam is a religion of peace and tolerance. Muslims respect the beliefs of others and treat them with kindness and justice. In the West, there is often a negative view of Islam, which is based on ignorance and prejudice. Muslims are often misunderstood and misrepresented in the media. The thought that Islam is a religion of intolerance and teaches bigotry toward other religions it is beyond reality. The fact is that it teaches tolerance to every human regardless of his/ her religion. Muslims are not allowed to convert anyone to Islam forcefully. Syed Attaullah Shah Bukhari was a Muslim scholar who always believed in social tolerance. He believed in the equality of religions and political systems around the world. His thoughts are sophisticated and applicable even in the current era. Syed Attaullah Shah Bukhari not only treated Muslims affectionately and gleefully but also gave the same respect to the Hindu, Sikh, and Christian communities, which had a great effect on them. Sometimes he addressed in Hindu Temple and sometimes he sprinkled the pearls of his wisdom with the recitation of the Holy Quran in Gurdwara (Sikh temple). People observed him taking his meals with Christian sweepers and with those people with whom people avoid mixing up with them. Syed Ata Ulla Shah Bukhari always said that religion purges the heart of humans. According to him, the religion which does not touch the human heart is not a religion, but politics and he did not have any relation with this 'politics. This article provides an overview of Islamic teachings about social tolerance. It is an attempt to provide Syed Ata Ulla Shah Bukhari's practical thoughts on religious and social tolerance and an overview of the results that are embedded in his thoughts and character in Indian society. In the end, some suggestions will be given to rectify the present behavior toward non-Muslims.

Keywords: Religion, Tolerance, Social Tolerance, Religious Tolerance, Equality, Politics, Christian community, Hindu, Sikh.

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Date of Submission: 11-12-2024

Acceptance: 10-01-2025

Publishing: 21-01-2025

Web: <https://al-qudwah.com/>

OJS: [https://al-qudwah.com/](https://al-qudwah.com/index.php/aqrj/user/register)

[index.php/aqrj/user/register](https://al-qudwah.com/index.php/aqrj/user/register)

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Introduction:

In the cultural and civilizational evolution of man, where other factors were involved, religion has also played a very important role because the relationship of religion with human life has been very deep since it is based on unshakable faith and belief. Religions love humanity, they teach peace and guidance, therefore this is necessary to end the conflict and state of war between religions and create tolerance, compassion and self-sacrifice. At the same time, it is impossible to establish a peaceful society without having social tolerance present in our society.

Undoubtedly, the largest and fastest growing religion in the world is Islam. A major reason for this is Islamic teachings. Islamic teachings teach man to adopt high moral values. A society that grows up under the shadow of Islamic moral teachings becomes the cradle of peace, security and brotherhood. Due to the moral teachings of Islam, even non-Muslims could not live without being influenced. Many people were influenced by the moral teachings of Islam and became associated with Islam.

Islam not only teaches Muslims to adopt high morals, but also commands Muslims to show high morals to non-Muslims. The best example of this is the Holy Prophet (peace be upon him). He ﷺ propagated Islam through his words, actions and noble character. He ﷺ faced every kind of hardships for Islam. He showed kindness, gentleness and high morals to his own as well as to strangers and even to his mortal enemies. Non-Muslims became associated with Islam due to his good deeds.

After Him ﷺ, His ﷺ devoted Companions also promoted tolerance in social relations with non-Muslims, keeping the example of Holy Prophet (peace be upon him) in front, and by their actions and character, they have proved that Islam is the religion of peace and security. After the Companions, the Tabi's, then the Taba'i and after them the scholars of this Ummah who are the true inheritors of the Prophet's (peace be upon him) knowledge followed in the footsteps of the Prophet (peace be upon him). The Companions, the Tabi's and the Taba Taba'i showed kindness, gentleness and tolerance not only with the Muslims but also with the non-Muslims.

Knowing the importance of inter-religious peace, inter-religious harmony has been promoted throughout the history. The name of Syed Attaullah Shah Bukhari is also worth mentioning among the Muslim Ummah as he made maximum efforts to maintain the atmosphere of peace and love in the society through his thoughts and theories, high morals and character, especially

with non-Muslims. He gave practical demonstrations of love and tolerance. As a result of which many non-Muslims joined the fold of Islam, thanks to his morals. In the article under review, Syed Attaullah Shah Bukhari's same thoughts and theories and the initiatives to promote social tolerance with non-Muslims have been mentioned.

Definition of Tolerance:

In the term, "moderation" and "tolerance" means patiently tolerating the beliefs, thoughts and ideas of others against one's own religion and treating them with soft words, good behavior and behaving with them according to their academic and social position. It is to keep and give them the right to live according to their thoughts and beliefs. So Ibn Batal says:

الْمُدَارَاةُ، مِنْ أَخْلَاقِ الْمُؤْمِنِينَ وَهِيَ خَفْضُ الْجَنَاحِ لِلنَّاسِ وَلِينُ الْكَلِمَةِ وَتَرْكُ الْإِعْلَاطِ لَهُمْ فِي الْقَوْلِ-

"Being gentle with people, talking in a low tone, not being harsh is called Mudarat and it is part of the morals of a believer."

Allama Munawi has this to say about the definition of Mudarat:

الْمُدَارَاةُ، الْمَلَايِنَةُ وَالْمَلَاظِفَةُ¹

"Smooth speech and good manners are called Mudart"

The conclusion is that moderation and tolerance is the name of treating people with gentle manners and refraining from unnecessary interference in their affairs. The main sources of Islamic Law are Qur'an, Hadith, Ijma and Qiyas. Let us examine in the Quran that what commands does Allah Almighty issue regarding tolerance? If people of the society treat each other well, even enemies will become friends. Therefore, even religious enemies should be treated with kindness. Allah Almighty the exalted, distinguished between good and bad behavior and said:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ²

"And (remember that) good and evil can never be equal to each other, so remove the evil with the good that is best, then (you will see that) the person who is between you and him is hard. There was enmity, it will be like a close friend."

One of the virtues of Rasulallah ﷺ was that he ﷺ used to treat disbelievers, hypocrites and bad people of the society with kindness. He ﷺ showed patience. It was narrated on the authority of Hazrat Jabir bin Abdullah that the Messenger of Allah, peace and blessings be upon him, said:

مُدَارَاةُ النَّاسِ صِدْقَةٌ³

"Being tolerant with people is also a kind of charity".

Hazrat Anas (May Allah be pleased with him) narrates the saying of the Prophet (peace and blessings of Allah be upon him):

أَمَرَنِي رَبِّي جَلَّ جَلَالُهُ بِمُدَارَاةِ النَّاسِ مِنْ عِنْدِ عَرْشِهِ كَمَا أَمَرَنِي بِإِدَاءِ الرِّسَالَةِ⁴

¹ Munawi, Muhammad Abd al-Rauf, Al-Tawqif Ali Mahmat al-Tarif, Alam al-Kitab, Cairo, 1410 AH, p. 301

² Al-Qur'an, Ham al-Sajda 41:34

³ Ibn Al-Arabi, Ahmad Ibn Muhammad, Mujam Ibn Al-Arabi, Dar Ibn Al-Jawzi, Saudia, 1418 AH, Volume 2, p. 471

⁴ Ibn Asaqr, Ali Ibn Hasan, Mujam Ibn Asaqr, Dar al-Bashair, Damascus, 1424 AH, Vol. 1, p. 164

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"Just as my Lord has ordered me to pay for the Phophethood, in the same way He has also ordered me from Arsh Ma'ala to be tolerant of people."

The tolerance and generosity shown by the Messenger of Allah (peace and blessings of Allah be upon him) in performing the duties of Phophethood is a very bright and shining example in human history. Quraish, Jews and Christians all hurt him in various ways, but he bore them all with great patience, forbearance and tolerance.

Introduction of Syed Attaullah Shah Bukhari

Hazrat Ameer Shariat Syed Attaullah Shah Bukhari was born on 1st Rabi Al-Awwal 1310 AH corresponding to 23rd September 1892 in Patna Azimabad.

Syed Attaullah Shah Bukhari was a religiously mature and true Sunni Muslim, a follower of the Hanafi school of thought. He studied tafsir from Maulana Noor Ahmad Pasruri, a student of Shaykh Al-Hind Mahmood Ahsan at Madrasah Nomaniya Hall, Bazar Masjid Khairuddin, and Mishkaat, Muslim, Tirmidhi, and other books of Hadith from Maulana Anwar Shah Kashmiri's student, Mufti Muhammad Hasan, founder of Jamia Ashrafia Lahore. He then studied Bukhari Sharif and Abu Dawud Sharif from another disciple of Allama Kashmiri, Rashid Maulana Habib-ur-Rahman Makki⁵.

The death of Syed Attaullah Shah Bukhari was not the death of a single person, but the death of a century, an institution and a movement. The architect of the past fifty years of history, the commander of the freedom forces of the country, whose pride is like lion in his roar, the power of lightning in his speech, the height of mountains in his movements, the movement of planets in his destiny, the storms of the oceans in his emotions, Ahan Qalandar, the man who swept away empires like insignificant and undesirable objects, died on August 21, 1961, at 6:55 in Multan. The greatest orator of the Urdu language who gave adhans in political graveyards and Sharia shrines for a third of a century, met his real creator⁶.

Syed Attaullah Shah Bukhari believed in counseling of people, he was a straightforward and orthodox Muslim. With him, there was no religious snobbishness and religion abuse at all. In short, he was such a fountain of ideology and politics from which many people used to wake up. He was not intimidated by anyone except the nobles. Syed Attaullah Shah Bukhari was not an enemy of anyone except the British colonialism and the false prophecy of Mirza Ghulam

⁵ Kashmiri, Revolt, Syed Attaullah Shah Bukhari Biography, p.59

⁶ Nazir Majidi, Syed Attaullah Shah Bukhari, Jadid Bukdpo, Lahore, 1965, pp. 17-30

Ahmad Qadiani. If someone was not liked by him, the only thing in its background would be that his foundation was not friendship with the British colonialists, or else he was opposed to the phenomena and signs that led to shirk fi al-Tawheed or shirk fi al-Nabawa.

The duty of preaching to non-Muslims was beautifully performed by Syed Attaullah Shah Bukhari, which was highlighted by Maulana Yousaf Banori in following words:

Once in Navsari, in Surat district, a theater hall was selected to give a speech at the invitation of Sikhs and Hindus. Teachers and students of Jamia Dabhil also participated. Such was the sweetness and effectiveness of this speech that Hindus and Sikhs raised slogans of Allahu Akbar. There was an amazing speech on the righteousness of Islam, the greatness and monotheism of Allah, the profit of eating meat, the ugliness of idolatry. Maulana Shabbir Ahmed Usmani was also present on this occasion and was crying. After the speech, Maulana Shabbir Ahmad Usmani said that today Attaullah Shah Bukhari paid the right to preach. How precious is this role of the greatest scholar of his time? ⁷

The fact was that because of Islam, he was with every religion that would have ended the slavery of the British and the mental climate against them would have grown. And they used to shy away from every religion, rather they would attack its followers if necessary, which religion and religion they found to be tainted by expediency and expediency ⁸

Following the footsteps of his great grandfather ﷺ, Syed Atta Allah Shah Bukhari treated not only Muslims with kindness, courtesy and tolerance, but also treated non-Muslims, Hindus, Sikhs, and Christians with extreme tolerance. It has a very deep effect on them. It has been seen that sometimes they give speeches in Hindu temples, sometimes they scatter speeches in the presence of Sikhs with the recitation of the Holy Quran, sometimes they feed the Christians with hemp and feed them with bread, and sometimes they influence the British. Below are some incidents in which their tolerance towards non-Muslims is well reflected.

Tolerance towards Christians

In general, a person treats the things he likes or with whom his personal interests are related with kindness, but he does not do the same with others. But if you study the life of Syed Attaullah Shah Bukhari, then it is clearly seen in his life that where he shows practical love and brotherhood with Muslims, he also shows the same affection towards people from other

⁷ Ibid, pg. 209-210

⁸ Kashmiri, Revolt, Syed Attaullah Shah Bukhari, p. 53

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religions especially those who they are looked down upon in the society like drug addicts, people from low casts and scavengers etc.

Carrying off the filth in the subcontinent is usually done by Christians, because all the time their work is to pick up dirt and clean up dirt, so they are considered very inferior in the eyes of the people. Moreover, they are Christians and because of this, people's resentment doubles. Due of this attitude, scavengers also suffer from extreme inferiority complex. Syed Attaullah Shah Bukhari used to show great tolerance and good behavior with them, some examples of which are the following incidents.

1. He broke the morsel and gave it to the mouth of Scavenger:

Syed Attaullah Shah Bukhari was participating in the meeting of Khair al-Madaris Jalandhar. He was sitting at the dinner table and saw a young Bhangi in front of him. He said, "You are a human being and you are hungry." After saying this, he washed his hands and sat down with him. He was trembling helplessly and kept saying, "Yes, I am a drunkard. Shah Sahib, may God have mercy on him." Gave it in the mouth. Some of her shyness was removed, so Syed Attaullah Shah Bukhari put a potato in her mouth. When he bit half of the potato with his teeth, he took the other half herself. He finished his meal and disappeared. He was full of tears. He cried a lot. His condition changed. At the time of Asar, he brought his wife who was holding a child and asked Syed Attaullah Shah Bukhari to make them convert to Islam. After that, both husband and wife converted to Islam⁹.

It is known that tolerance is a good practice, by adopting which a person can change the fate of others. A person who adopts tolerance becomes beloved in the eyes of others, as in the above-mentioned incident, Syed Atta Allah Shah Bukhari caused an infidel to become a Muslim by showing good behavior and tolerance.

2. The incident of Khakrub's acceptance of Islam:

Due to his participation in the military conscription boycott movement of 1939, a serious case was made against Syed Attaullah Shah Bukhari and he was arrested. But after the defection of the official witness in the long court proceedings, Syed Attaullah Shah Bukhari was acquitted with honor, then the series of congratulations started from friends. Khakrub of Syed Attaullah Shah Bukhari house also came to congratulate. Whoever came, Syed Attaullah Shah Bukhari used to hug him. Khakrub also congratulated from a distance. Syed Attaullah Shah Bukhari called him close to hug him but Khakrub could not imagine the honor so folded his hands and

⁹ Geelani, Amin, Syed, Bukhari's Talks, Khatman Nabubt Compilation Institute, Urdu Bazar, Lahore, S.N., p. 33

apologized and stood back. Syed Attaullah Shah Bukhari went forward and embraced him and said:

"I am a Muslim and there is no high or low caste in Islam. All human beings are equal in the eyes of Allah Ta'ala." High is only he who is high in piety. Be it of any race or nation"¹⁰.

On the second day, he came with his family and became a Muslim on the authority of Syed Attaullah Shah Bukhari.

3. Hugged a Sweeper:

Syed Amin Gilani writes that there is an incident in 1933 when Syed Attaullah Shah Bukhari was coming down the stairs of the residence to visit the meeting hall of Anjuman Islamia. While climbing the stairs, seeing us coming down, one of the drunk men suddenly sided himself against the wall. Syed Attaullah Shah Bukhari asked what the matter is. He said yes, I am Sweeper.

He said: You are human after all, then grabbed his arm and put it on his chest. After this action, Syed Attaullah Shah Bukhari left him in awe and went towards the assembly hall. The next day, Syed Attaullah Shah Bukhari was sitting on a bed near evening and drinking tea when a man came wearing casual clothes and came and sat at his feet.

Syed Attaullah Shah Bukhari asked: Tell me, brother, where did you come from?

He said: Sir, I am the same I am Sweeper whom you hugged yesterday.

Syed Attaullah Shah Bukhari was happy and said: Well, now you have come in a new form, what is your name?

He said: Rose.

He said with love: You are indeed a rose.

Then he made tea for him with his own hand, he drank it, then he went and brought his wife and children with him, saying, "Syed Attaullah Shah Bukhari, this is your daughter-in-law, these are your grandchildren. You hugged me and I took them all." They came to Syed Attaullah Shah Bukhari's feet, convert them to Islam, so that the family came to Islam¹¹.

4. Syed Attaullah Shah Bukhari's service and a Christian's acceptance of Islam:

Once Syed Attaullah Shah Bukhari visited Mian Chanu, after the meeting, Syed Attaullah Shah Bukhari stayed in a nearby village for two days. There, a Christian was also very

¹⁰ Monthly Naqeeb Khatman Nabubat, (Amir Shariat No.), Dar Bani Hashim, Multan, December 1992, Volume 3, Issue 12, Page 369

¹¹ Gilani, Amin, Sayyid, Talks of Bukhari, p. 124

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impressed by Syed Attaullah Shah Bukhari and he always served Syed Attaullah Shah Bukhari. Syed Attaullah Shah Bukhari also treated him with great kindness. When Shah Ji left, he was happy to talk to him every day. Syed Amin Gilani has written that once when I planned to go to Multan Syed Attaullah Shah Bukhari, he said take me along, I took him along, when it was time to eat, Syed Attaullah Shah Bukhari sat down and ate. When we came back, he could not control himself and expressed to me that he wanted to become a Muslim. I said, Brother Wilson, think about it, but he had already made up his mind. After a few days, he secretly went to Syed Attaullah Shah Bukhari on his own. And expressed the defendant, Shah Sahib instructed him that he should become a Muslim at the hands of Mian Chanu's Khatib and think first if he wants to become a Muslim, then he should not reduce the service of his parents, no matter how much they oppose him, except that he should not agree to become a Christian. He did not turn away from any service and obedience, he came with instructions and reached Mian Chanu, he became a Muslim. He reached Multan after hearing the news of Syed Attaullah Shah Bukhari 's death and cried so much that he fainted. Now he is probably an employee of Bahawalpur¹².

In the above-mentioned four incidents, Syed Attaullah Shah Bukhari's kindness, gentleness and tolerance forced the non-Muslim Christians to convert. Seeing the practical demonstration of Syed Attaullah Shah Bukhari's good behavior and high morals, he became a fan of Islam. It was found that tolerance, good manners, gentleness, treating everyone with a smile are the factors that help to attract others and become beloved in their eyes. Hence, it was known that tolerance is a process that brings people closer and instills love in the hearts of strangers.

5. Syed Attaullah Shah Bukhari and his Kindness with an Englishman:

Syed Attaullah Shah Bukhari hated the British from his childhood and was a part of every movement against him in his youth. In 26 years, he must have made 8 to 10 thousand speeches, which were to condemn the British government¹³

Syed Attaullah Shah Bukhari 's famous saying is:

"One thing I love in the world is the Quran and one thing I hate is the English." ¹⁴

Syed Attaullah Shah Bukhari used to say in his speeches that I have been fighting the British all my life and will continue to fight if even pigs help me in this campaign, then I will kiss their mouths, by God, I have only one enemy, the British, this tyrant has not only

¹² Illumination, p. 37

¹³ Kashmiri, Revolt, Syed Attaullah Shah Bukhari, Biography, Publications Chattan Lahore p.53

¹⁴ Gilani, Amin, Sayyid, Talks of Bukhari, p. 46

attacked Muslims. Brick by brick of the countries, kept us slaves and created subjugations, but it was the limit of intolerance that they created a fake prophet among Muslims to distort the Holy Quran, then they cultivated this self-grown plant and now they are nurturing it like a favorite child¹⁵

The above mentioned title seems very strange that Syed Attaullah Shah Bukhari and then have tolerance towards the British because he had spent half of his life against the British. In fact, the extent to which Syed Attaullah Shah Bukhari hated the British was their oppression and occupation of India and sectarianism among Muslims. Otherwise, they did not have any enmity against each other, they just wanted them to leave our country, so individually, if he met an Englishman, Syed Attaullah Shah Bukhari must have shown social tolerance. Here are two events for this.

6. Called an English woman his Daughter:

There was poetry going on along with the tea. Suddenly Dr. Taseer's English wife came to the assembly and as soon as she came, she started looking at Syed Attaullah Shah Bukhari with surprise. Syed Attaullah Shah Bukhari said "daughter, why are you looking at me like this?" She burst out crying. Dr. Taseer took her inside and asked what happened to you. She said that seeing this person, I felt that Jesus Christ was sitting. And the angelic elder addresses me as daughter. This made me cry¹⁶.

7. You are a mother; you will be happy if seeing my daughter gives you happens :

Syed Attaullah Shah Bukhari's beloved daughter Umm-e- Kafeel writes that there was a market in front of the house where we were staying in Massoorie. One day while I was playing, I went to the door of the house and an English woman was standing in front. And then she took me to her house and my parents started searching for me. Father and Mother were very worried. After some time, she took me back home. Father hugged me and loved me. Then he said to the English woman: What did you do? Do you understand our problem?

She said: My daughter, who was exactly the same in appearance, has passed away a long time ago. I liked your daughter very much. If you may allow me, can I sometimes take her home? Father said, "You are mother. Seeing my daughter gives you peace, I will be happy to see that her sick mother is also alive with her support. I do not remember going to this

¹⁵ Kashmiri, Revolt, Syed Attaullah Shah Bukhari biography, p. 28

¹⁶ The words of Gilani, Amin, Sayyid, Bukhari, p. 141

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English woman's house again, except when she returned from Massoorie." When I left, a very beautiful pair of cats sent me a gift¹⁷.

8. Father, "Salam":

Syed Amin Gillani while writing another incident of Syed Attaullah Shah Bukhari's tolerance narrates that in 1953, I was with Syed Attaullah Shah Bukhari in Karachi during the Khatman Nabubat movement, there an Englishman was also spending his days as a prisoner. So he used to say "Father Salam" in Urdu. One-day Syed Attaullah Shah Bukhari asked why you call me father. He said that seeing the holiness of your face reminds me of Hazrat Christ, therefore I like to call you father. Syed Attaullah Shah Bukhari in response said that if this is the case, don't call me father in the future, the Englishman, somewhat embarrassed and shy, said very politely, "Why father?" Syed Attaullah Shah Bukhari said that a father was first hanged on the stake, now you are thinking of hanging me on the stake as a father. The Englishman smiled and said, "I am not one of those who will hang this father on the stake".¹⁸

9. Tolerance with Hindus and Sikhs:

Sikhs and Hindus are said to have a biased attitude towards Muslims in general, but if you study the life conditions of Syed Attaullah Shah Bukhari, it is known that Syed Attaullah Shah Bukhari treated Hindus and Sikhs with kindness. Hindus and Sikhs also respected him because of his behavior and practical demonstration of tolerance. The following incidents are a practical picture of him.

10. Role in Masjid Shaheed Ganj:

Masjid Shaheed Ganj is located in Lahore. Shaheed Ganj was occupied by the Sikhs for a long time and they were not ready to accept it as a mosque in any case but considered it as a part of Gurdwara Shaheed Ganj. The claim of the Sikhs was that Mir Manu, Governor of Punjab, had some Sikhs killed here and this is the place of those killed. When the Gurdwara Act was enacted after the Akali Movement, Unionist leader Sir Fazal Hussain supported it. Chief Minister Punjab Sardar Sikandar Hayat Khan's cousin Nawab Muzaffar Khan recognized the ownership rights of Sikhs in the committee formed by Shaheed Ganj.

¹⁷ Bukhari Umm-e-Kafil, Saida, Saidi Wabi, Bukhari Academy Dar-i Bani Hashim, Mehrban Colony Multan, 2013, p. 129

¹⁸ The words of Gilani, Amin, Sayyid, Bukhari, p. 156

The Muslims tried twice but failed. Despite these decisions and their occupation, the Sikhs refrained from demolishing the mosque¹⁹.

According to some political circles, this incident was actually the result of a conspiracy organized by some people against Ahrar. A government fanatic conspired with Punjab Governor Emerson and the Qadianis and demolished a mosque adjacent to Gurdwara Shaheed Ganj²⁰.

Regarding the Shaheedganj agitation, Shorush Kashmiri has written that the mosque was demolished on the head of the government and Sir Herbert Emerson, Governor of Punjab. The government provided money. The person who first drove a hoe on the dome of the mosque was a Sikh sub-inspector of the Punjab CID²¹. In 1935, Zafar Ali Khan had a strong disagreement with the Majlis Ahrar over the Shaheed Ganj issue. He formed Majlis Ittehad Millat²². When the crowd of Muslims started moving madly towards Masjid Shaheedganj for the purpose and Muslim leaders were cornered for their interests, a new party emerged in the name of Niliposh²³

From the initial demolition of the Shaheedganj Mosque, which took place on 28 June 1935. Some time ago, Maulana Zafar Ali Khan had decided to establish another association to compete with Majlis Ahrar.²⁴

In July 1935, when the conflict of Shaheedganj started, the feelings of Muslims flared up. People expected Majlis Ahrar to be effective in this regard. But Majlis Ahrar did not take part in Tehreek Shaheed Ganj, so Ittehad Millat went ahead. Maulana Zafar Ali Khan and other leaders were soon arrested. Thus there was a lack of leaders. At that time Shaheed Ganj movement needed such leaders who would take the movement forward and this duty was fully fulfilled by the young leadership²⁵. But by studying the history of this movement, it is revealed that the objective of Majlis Ittehad Millat or Neeli Posh Movement was not to acquire the Shaheed Ganj Mosque, but they wanted to succeed in the upcoming elections by taking advantage of this problem and this opportunity. As Shurish Kashmiri writes that there will be a person in the group of the Majlis Ittehad Millat who is suspected that his

¹⁹ Shorush Kashmiri, Syed Attaullah Shah Bukhari, Biography and Thoughts, p. 104

²⁰ Monthly Naqeeb Khatman Nabubat, (Amir Shariat No.), Volume 3, Issue 12, Page 467

²¹ Shurash Kashmiri, Syed Attaullah Shah Bukhari, Biography and Thoughts, p. 105

²² Ghulam Hussain Zulfiqar, Doctor, Zafar Ali Khan, Writer and Poet, Milestone Publishers, Lahore, p. 103

²³ Sohdarvi, Inayatullah Naseem, Zafar Ali Khan and his era, Islamic Publishing House Lahore, November 1982, p. 225

²⁴ Mazhar Ali Azhar, Maulana, Shaheed Ganj Masjid, Bukhari Academy, Baron Delhi Gate, Lahore, p. 35

²⁵ Shorush Kashmiri, Boye Gul, Nala Dil, Dud-e Chirag Mahfil, p. 102

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ambition was really to achieve Shaheed Ganj and he did not participate under any other expediency²⁶.

Dr. Sheikh Mohammad Alam and his associates came to Ittehad Millat only to pay their political debt to Ahrar. The only thing before them was the election of 1937 and the determination of their position in the provincial autonomy. All these things suggest that the aim of Tehreek Niliposh was only to achieve political stability and not for Shaheed Ganj Masjid. They only wanted to gain political advantage from Jamaat Ahrar's opposition and the Shaheed Ganj Masjid issue so that they could win the upcoming elections.

11. Position of Ahrar and Syed Attaullah Shah Bukhari:

When the Shaheed Ganj Masjid was demolished, anxiety spread among the Muslims and their eyes naturally turned towards the Ahrar²⁷. In this regard, Professor Dr. Abdul Ghani Farooq writes that:

"Ahrar leaders were out of Lahore. Second, their position was, as Syed Attaullah Shah Bukhari made clear during his speech at the Shahi Mosque, that a bloody conflict with the British and the Sikhs was inevitable in this matter. Which was not considered appropriate at that time. The opponents were trying to divert the Ahrar from the path²⁸.

So Ahrar had to suffer a lot in this whole conspiratorial process. Majlis Ahrar could not get a single seat in the elections. Ahrar Shaheed was buried in the rubble of Ganj. It was the most difficult period of trial for Ahrar.

On the night of July 7 and 8, 1935, some Sikhs tried to demolish the historic mosque of Shaheed Ganj in India. Behind this incident was actually the British imperialist conspiracy to confuse Muslims and Sikhs. The Governor of Punjab in those days was a bigoted Englishman named Emerson who had been the Deputy Commissioner of Multan in 1924 and had a great reputation for causing Hindu-Muslim riots. On this occasion, the atmosphere of the entire Punjab was disturbed and it was very close that Majlis Ahrar would also be engulfed in this fire, but because of Hazrat Abdul Qadir Rai Puri Sani, Ahrar avoided sentimentality and reacted strongly but positively to this important event and foiled the plot of the British. In this regard, Majlis Ahrar's position was that the mosque has not been destroyed, but it has been demolished and all these are political tactics for the election.

12. Sir Fazal Hussain's Thoughts about Masjid Shaheed Ganj:

²⁶ Ibid, p. 102

²⁷ Ibid

²⁸ Monthly Naqeeb Khatman Nabubat, (Amir Shariat No.), Volume 3, Issue 12, Page 467

The role of Sarfazi Hussain in relation to Masjid Shaheed Ganj is not lost sight of now. When the famous incident of Masjid Shaheed Ganj took place, which was planned by Sarfazi Hussain and Mirza Bashiruddin was also a participant in it. It is called the Dalhousie Plan. All the debris of Tehreek Masjid Shaheed Ganj was thrown on Majlis Ahrar and Sarfazi Hussain said in one of his statements that I have dug such a pit for Ahrar from which Ahrar will not be able to get out till the Day of Resurrection and it actually happened that the Jamaat i.e. Majlis Ahrar Islam, which holds the most seats in the provincial assembly in the entire Punjab, got three seats in the upcoming elections²⁹. In this way, Syed Attaullah Shah Bukhari endured the failure in the election, but with his social tolerance and understanding, he thwarted the terrible bloodshed plan of the opponents.

13. Recitation of Quran by Syed Attaullah Shah Bukhari in Sikh

Gurdwara (Temple):

Once some people called Syed Attaullah Shah Bukhari for a sermon in a town near Mandi Bahauddin. Before the meeting, Peer Fazal Shah of Jalalpur incited the people that don't let Wahhabi preach here. Bukhari is a Wahhabi and he is going to divert people from their true faith. People were willing to die after hearing this.

On the date when Syed Attaullah Shah Bukhari arrived at Mandi Bahauddin, no one had come to take Syed Attaullah Shah Bukhari. Some time had passed that a few preachers arrived in panic and told him the whole story. Syed Attaullah Shah Bukhari said, "Let me sit in the Tanga and send me away first and come back yourself. It is not your responsibility if they beat me for giving a sermon, I will be beaten." Seeing the courage of Syed Attaullah Shah Bukhari sitting in the Tanga, those people also went along with the trust of Allah. When Syed Attaullah Shah Bukhari reached the village, a group of people was standing there with the intention to fight. Seeing them Syed Attaullah Shah Bukhari said in a thunderous voice, Salam Alaikum. On the other side, some Sikhs were also standing there for the sake of spectacle. Syed Attaullah Shah Bukhari addressed them and said, "I want to recite the Qur'an. I will give you a place in the Gurdwara for some time. By the grace of God, the Sikhs accepted with joy and took Shah Sahib with him to the Gurdwara. Earlier, the Sikhs were spectators, now the Muslims are spectators." Syed Attaullah Shah Bukhari went there to recite the Quran in Gurdwara. Shah Ji recited the Quran there and started

²⁹ Arshad, Abdul Rasheed, Beis Mardan-i-Haq, Maktaba Rashidiya, 25 Lower Mall, Lahore, October 1996, p. 650

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listening to the Sikh literature. Syed Attaullah Shah Bukhari 's sincerity showed the effect that now all the Muslims were remorseful and were shedding tears. Muslims apologized for their behavior and Syed Attaullah Shah Bukhari returned successful.³⁰

14. Stay blessed Manjeet Singh:

Syed Attaullah Shah Bukhari was visiting Hazara, in Abbottabad in the morning, Syed Attaullah Shah Bukhari was returning from a visit to the Bagh, when an elegant and white-clad person of the Sikh nation entered the garden with his eight-nine-year-old child. When he saw him, he greeted him with folded hands and then shook hands. Syed Attaullah Shah Bukhari loved the child and asked what his name was. He said, "Manjit Singh." Hearing the name, Syed Attaullah Shah Bukhari burst out and said: Wow. What is the name of Manjit Singh? Long live Manjit Singh. His father was very happy, touched Syed Attaullah Shah Bukhari's knees and bowed, moved his hind legs and gave way to Syed Attaullah Shah Bukhari.³¹

15. Obstacles in the construction of cinema and the role of Syed

Attaullah Shah Bukhari:

When Shah Sahib was released on April 15, 1936, the election campaign was at its peak at that time. But at the same time, an incident also happened that Shah Sahib left the election campaign and engaged in this great religious service. On this occasion, Bandhak Committee on Sadar Gurdwara Rawalpindi started constructing cinema behind Jamia Masjid. Despite the protests of the Muslims of the city, the cinema was being completed when the Muslims of Rawalpindi informed Syed Attaullah Shah Bukhari about their problems. Invited them to come to Rawalpindi. Syed Attaullah Shah Bukhari did not have enough time to engage in any other activities amidst the election program of the Jamaat. However, took time for Rawalpindi. Syed Attaullah Shah Bukhari saw and heard the events of the city for two days. Finally, the dignitaries of the city, including Sikhs, Hindus, and local officials, were invited to sit together. The meeting was held in Jamia Masjid of the city. Addressing the gathering, he said that this is a mosque and as a religious man, it is obligatory for me to respect it, so you should respect it in the same way I respect the Gurdwara. If there is a commotion in front of or near the Gurdwara, will you tolerate it?

³⁰ Gilani, Amin, Sayyid, Talks of Bukhari, p. 21

³¹ Iza, p. 131

Of course not, in the same way, give me the right to request you to stop the construction of the cinema here in respect of the mosque. This is my request³²

Syed Attaullah Shah Bukhari's speech was so influential that the Sikh leaders promised to stop the construction of the cinema, but in the morning, the Sikh people boycotted the decision of their leaders due to religious intolerance. On the second day, Syed Attaullah Shah Bukhari addressed the government officials while giving a speech in the Jamia Masjid and said after the Khutba Masnuna. The decision that was taken by the Sikhs last night in the presence of honorable officers and the Deputy Commissioner himself, I am sorry that the Sikh leaders could not convince their nation of that decision, now I will show my decision by convincing my nation³³

On the second day, the situation in the city became even tenser. The Sikhs were worried throughout the day, not knowing what to order at night. The government remained in its place. Police and army personnel were increased in the city. Emir Shariat stood up for a speech with the usual Isha prayer on that day and while giving the shortest speech of his life, he said, "My dear, we do not have a fight with anyone. If a nation comes against us, we should not be afraid." So do it so that even the snake dies and the stick does not break. Promise me that you will do whatever I say.

All the people raised their hands. Syed Attaullah Shah Bukhari said, look, you have to do what I say, if there is a complaint about any bad behavior, I will leave angry. The crowd promised that they would obey the advice, so he said. My darlings! Listen, either the mosque should not remain, or the cinema should not be built. I tried my best. The responsible authorities of the city are witnesses that the Sikh leaders did not obey despite the promise. Well! Now you do your job, either there is no cinema near the mosque, or there is no mosque near the cinema. But remember my request not to touch human beings except bricks³⁴

On hearing Amir Shariat's speech, the whole crowd rushed towards the cinema, and when they woke up in the morning, not a single brick was left there. It seemed that the giants had lifted all the debris and disappeared, both the police and the Sikh youth were helpless in front of the zeal of the Muslims. Thus, Syed Attaullah Shah Bukhari performed a great religious and social feat by stopping the construction of cinema opposite the mosque.

16. Advice to Hindu Women:

³² Monthly Naqeeb Khatman Nabubat, (Amir Shariat No.), Volume 3, Issue 12, Page 469

³³ Janbaz Mirza, Hayat Amir Shariat, p. 245

³⁴ Janbaz Mirza, Hayat Amir Shariat, pp. 246-247

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Long before the partition of India, when Syed Attaullah Shah Bukhari came to speak at a public meeting, at that time some Hindu girls were singing a song of freedom in front of the mic. (The meeting was probably from the Congress side) When they sat down after singing the song and Syed Attaullah Shah Bukhari stood up for the speech, he first addressed these girls and said, "Daughters!" You cannot get freedom by singing songs of freedom in front of men. Go and assure the Muslim sisters that you do not consider them untouchable, show them by your actions that you consider them as your sisters. If you do this, they will also awaken the spirit of freedom in women together with you. And they will say to their men that they should go and risk their lives in the path of freedom. Even if they were martyred in Jihad for freedom, we will not mourn you, but we will raise our heads with pride and say, 'Look, my husband, my brother, my son sacrificed his life for the honor of the country and the upliftment of humanity. The destination of freedom cannot be nearer. Then during the speech, he said that human beings are sitting as far as the eye can see. Is this a good opportunity? May Allah not say that Bukhari has provided you with such opportunities? Why did you not convey my message? Listen to what Allah says, then he recited the Qur'an and explained to all the Hindus, Muslims and Sikhs what rights Allah has over man. Allah is one and Only, there is none worthy of worship except Him³⁵

17. Speech in the temple and Syed Attaullah Shah Bukhari's admonition on Hindu narrow-mindedness

Once, Syed Attaullah Shah Bukhari was giving a speech in the grand temple of Sialkot, a crowd of Hindus, Muslims and Sikhs were in awe. The speech took a turn toward the hurdles faced during the movement of Independence. Syed Attaullah Shah Bukhari also criticized the narrow-mindedness of the Hindus by describing their evil morals and narrow-mindedness and explained the principles and morals of Islam against it. When the meeting was over, the Hindus were bowing with folded hands and there was no doubt or sorrow³⁶

18. Hindu Muslim riots and Syed Attaullah Shah Bukhari's speech:

In the freedom movement, Muslims, Hindus and Sikhs had united, they were all trying to expel the British from India. While giving a speech during the Hindu-Muslim riots, he said, "Hindu leaders are apparently calling for peace and inciting riots within themselves. On the one hand, the Sikhs are being incited. On the other hand, the Hindu youth are being

³⁵ Gilani, Amin, Sayyid, The Talks of Bukhari, p. 4.43

³⁶ Ibid, p. 47

armed by organizing the Jan Sangh and regular training is being given and they are trying to satisfy us with the slogans of peace and peace cannot be maintained this way. Whoever wants peace, should come with me and I will protect the daughters and sisters of the Muslim. Whoever will come as an enemy of their life and property, he will have to pass through the dead bodies of my volunteers first. In the same way, I ask the claimants of peace to come and stand at the doors of the Muslims, when any Hindu or Sikh raises their hand towards their honor, they should say that the honor of this Muslim is my honor or cut off the hand of this enemy of peace. Give or give my life, I will see how there is no peace in two days³⁷.

19. Kindness towards untouchables:

India, which was bound by the inhuman caste system, was the most oppressed and oppressed class of the Shudras, the untouchables. Untouchables have been the epitome of Kalanam for thousands of years. Shah Ji paid attention to this poor class and called them to the truth of Islam and invited them to Islam. Thus, in October 1936, while addressing the untouchables conference outside Delhi, Syed Attaullah Shah Bukhari, while highlighting Islamic equality, said that the eight million untouchables of India who have been living like animals for thousands of years and no one is happy with them.... No religion in the world can absorb untouchability except Islam. The greatest slave in the universe is untouchable. The slave's body and his earnings do not belong to him, but to the master. But Islam has raised the status of slaves in the world. The greatest benefactor of the Untouchables is Muhammad ﷺ, who attributed his paternal grandfather to Hamshir Zayd, who was a slave³⁸.

20. Hugged the untouchables (low caste):

Before partition, Dr. Ambedkar (Hindu jurist, economist, and politician) had announced that the untouchables wanted to adopt another religion. At that time during Lahore Conference, Syed Attaullah Shah Bukhari said that right now the whole India is focused on the announcement of Dr. Ambedkar. He is a political untouchable, he knows the Hindus very well and he knows that something will be gained by suppressing the Hindus. Eight million untouchables of India who have been living the life of animals for thousands of years and there is no peace for them, if they can get the status of equality and humanity in any religion, then it is Islam. Except Islam, no other religion in the world can absorb the

³⁷ Ibid, p.84

³⁸ Kabuli, Khan Ghazi, Hayat Bukhari, (edited by: Shahid Kashmiri), pp. 131-132

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untouchables. The greatest slave in the universe is the untouchable. The slave's body and his earnings are not his own, but the owner's, but Islam has often raised the status of the slave in the world, and the great benefactor of the untouchable is Prophet Muhammad (PBUH), who attributed his paternal sister to Zayd who was a slave³⁹.

It is now our duty as Syed Attaullah Shah Bukhari's Muslims, to treat the untouchables by our actions and the merits of our religion in such a way that they are forced to accept Islam and there is no other option for them except to accept Islam. Syed Attaullah Shah Bukhari wanted to hold these fallen untouchables close to his heart, because we can never reform them by giving rupees. Islam is Islam. Rivers do not go to anyone's house to quench their thirst. They come to the river only when they are thirsty. If rivers go to someone's house, they become narrators. No sword is effective. The sword of morals subdues a person forever. In order to unite and bring them into the circle of Islam, Muslims should adopt the great nature that Islam has given to Muslims.

21. Answer to questions on alliance with Gandhi:

It was the era of united India. Sariskander Hayat Khan was the late Chief Minister of Punjab. He also tried to discredit Majlis Ahrar Islam by saying that these people were mixed with the Hindu Party Congress. Often the opposing newspapers also repeated this slander. In refuting this crude accusation, Shah Sahib used to say in many speeches that someone should ask Amirul Momineen Wal Mominat Mr. Sikandar Hayat if I cooperated with Gandhi and Nehru for the freedom of the country, then I am a criminal and if Mr. Sarmanu Harlal Sir Sunder Singh, Sir Chhotu form a ministry with Ram, receive huge salaries, sit with him, fly dinner and lunch, run the British government, then you are still innocent. Masha Allah⁴⁰.

22. Tolerance with Communists:

Syed Attaullah Shah Bukhari also considered Communism as a part of the endless conspiracies of the Jews against Islam and argued that Karl Marx was a Jew and Jews have always been plotting against Islam.⁴¹ But in spite of this, they treated the communists with kindness and tolerance, so Shorush writes that they had friendly relations with a certain

³⁹ Gilani, Amin, Sayyid, The Talks of Bukhari, p. 108

⁴⁰ Ibid, pg. 155

⁴¹ Kashmiri, Revolt, Syed Attaullah Shah Bukhari Biography, p. 22

batch of communists and socialists. A large number of them were always attached to Syed Attaullah Shah Bukhari and all of them respected him. But neither could he make them like-minded nor could he convince them and there was no emotional relationship between them⁴²

Conclusion:

The religion of Islam, Qur'an, Hadiths and Uswah-e- Hasana teach us about social tolerance, good manners, gentleness, etc. Social tolerance is part of Islamic teachings. Be kind to non-Muslims. Maintaining their good attitude, showing a practical demonstration of tolerance, speaking in a soft and sweet tone instead of hateful and contemptuous tone is sometimes beneficial not only for the person himself but also in the society, especially where Muslims and non-Muslims live together. Living together leads to mutual peace and security.

These are some of the events of Syed Attaullah Shah Bukhari 's life regarding social tolerance which have been covered in writing regarding social tolerance towards non-Muslims. In fact, his whole life is filled with countless such practical examples and it exhorts that the adversary should be subjugated by arguments and not by coercion. Seems to believe in peaceful struggle. All the struggles of Syed Attaullah Shah Bukhari are based on non-violence.

Syed Attaullah Shah Bukhari maintained the attitude of social good behavior towards the non-Muslims and just as the non-Muslims became attached to Islam due to Syed Attaullah Shah Bukhari's good morals. This shows that in order to promote peace, security and love between religions, it is inevitable to have good social relations with them. And that preachers, scholars and Islamic scholars who preach the religion of Islam should not only maintain a practical demonstration of gentleness, good morals and tolerance among Muslims, but should adopt a good attitude and manner towards non-Muslims in a better way so that they People came closer to him and closer to Islam.

⁴² Ibid, p.22