

## **Abdul Sattar Edhi in Politics with Atypical Ideologies**

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### **Abstract**

*Few people know that Abdul Sattar Edhi, the renowned social worker, also tried his luck in the political field. This study draws attention to his activities in the political field. It uncovers the political style and ideologies of this future leviathan in social work to find out why and how a genuine social worker could not get a proper place in politics and did not succeed in winning the votes and support of people. Along with the analysis of his electoral contests, his political ideology has also been highlighted in this study. To arrive at its findings the study evaluates the primary as well as secondary sources employing historical methods of research. Multiple sources of primary data like the interviews, biographies, and authentic press reports helped in the formation of the needed evidence for the empirical historical research in this study. It is finally construed that Edhi's thoughts and style of work in politics did not match with the prevailing political atmosphere and behavior. His realistic approach could not attract a following in the political field where attachment of religious sentiments with politics and deceptive slogans of political characters did not leave any space for a real social worker to succeed.*

**Keywords:** Politics, Edhi, Elections, Political Ideology

### **Introduction**

Abdul Sattar Edhi entered the political arena with an ideology different from the existing trend. He started to participate in political activities during the Ayub era by contesting for local bodies in Karachi and left the political pitch by resigning as member Majlis-e-Shura during the Zia regime. He contested against Bhutto's Peoples' Party and denied to participate in Ayub's convention of Basic Democrats. Edhi participated in political and governmental forums to support the social services and left the power corridors with the aim to set the change in the country's scenario and would try to dig the social welfare state in his way. Edhi had an intense political personality. Kanwal (2016) stated as there is a general perception about Edhi that he participated in political affairs but it is fact that he had contested elections of local bodies as well as the National Assembly of Pakistan and also served as a member in Majlis-e-Shura formed by Zia ul Haq. He always resisted against the acts of suppressing the public will and functioned to serve the needy in practical. He was a humanist and his humanitarianism was a political act (Amir, 2016). He started his social services in the early 1950s but contested the election in 1962(Kanwal, 2016).

### **Entry in Politics during Ayub Khan's Period**

Edhi considered Ayub Khan's coup in 1958 as a justifiable act by political instability in the country after independence. He thought that the political leadership could not deliver in the first decade after Jinnah's demise. In his consideration, the bad governance of that time justified the proclamation of Martial Law (Durrani, 1996, p. 81). Naz (2016) stated that his political ideology was distinct from others. He just focused on his idea of social services and crisscrossed the rulers with his parameters. He considered Ayub Khan's coup justifiable but stood with Fatima Jinnah practically (Ahmed H. Y., 2017).

Edhi started to take interest in practical politics in 1962 when he contested the local bodies' election in 1962 and challenged the local political octopus. He contested for Member of local bodies called Basic Democracy from the Mithadar, Karachi where he had been running the free dispensary, Edhi Ambulance, and other welfare projects even before the election contest. He was working with strong nerves and did not bother the callings against him although the rich cartel tried to defame him. The rich and political personalities of the area, he called them 'Seths', were deadly against him and

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they all were united to defeat him. Thus his opposition was unified on one platform. His opposition used the blame-game to instigate the populace to go against him. They attempted it many times but he continued his struggle to serve the society with his ideology of social service without any discrimination and also without any personal benefit (Edhi, 2019). The significant point of his services and life was the zero discrimination policy. He welcomed all the needy irrespective of their ethnicity, creed, area, cast, or religion (Ahmed, 2016). He pitched his election drive with his nobility, social services, public welfare, and answerability. He raised a voice for social justice, reforms, equality, and equity. He gave the concept of equality for all which was used by his opposition as a communist approach but he presented all with the context of Islamic preaching. Edhi's role in social services and public welfare was the sign for him. He raised no slogan for public works but relied on practical welfare work. (Durrani, 1996, pp. 86-87) His non-discriminative behavior in social services also supported him in contest and the populace did not oppose him based on his attitude (Ahmed, 2016). He contested for BD members twice and succeeded against the influential personalities of the area as well as his *biradari*. (Nazami, 2016).

The *Seth* opponents of Edhi launched their election campaign with culpability against Edhi and blamed him as a womanizer, thief, corrupt, illiterate, communist, and of many other ethical and legal allegations but he just focused to serve the needy people with his routine which gave him a huge amount of respect. The *Seths* projected him as the evil of all evils and launched a blame-game in the area to affect his credibility but failed to hit it in poor public. All the blames against him were not new but presented with a united voice of his opposition. The *Seths* slammed him various times. He won the elections against the unified opposition of *Seths*. He was aware of the campaign against him. He later recalled that he was "projected as a communist, a womanizer, a thief and most of all an illiterate". Edhi feared that the projected defaming campaign might not gain acceptance from the populace. He thought that this defaming campaign should not affect his integrity at all. He stated the situation by saying that, "although the fabrications against my person were not new, the possibility of losing credibility gained over the past eleven years was an anxiety." (Durrani, 1996, p. 86) He had a strong opposition in his social and political affairs. The influential personalities launched a campaign to defame his personality as well damage his repute in public when he entered the political arena in the 1960s (Naz, 2016)).

The alliance of outlandish, eccentric, and influential people could not defeat the sign or real social services of Edhi and he won the election in 1962 as Basic Democrat. After winning he remained a key critic of the Ayub regime and supported Fatima Jinnah in the Presidential election in 1965. He was the front runner of the election campaign of Miss Jinnah in Karachi. He supported her and participated in various public gatherings arranged in honor of Miss Jinnah (Paracha, 2016). Edhi thought, how they could oppose Miss Jinnah who struggled side by side with his brother, the founder of Pakistan, without any personal benefit. Ayub won the Presidential election but was defeated from Karachi (Kamran, 2009, p. 88).

Edhi was not happy with the results of Ayub's presidential elections. He criticized President Ayub Khan during a public meeting that was arranged to celebrate the victory over Fatima Jinnah. Addressing the celebration rally, Ayub presented his efforts for the welfare of the populace to strengthen Pakistan. As Ayub finished his address, Edhi stood up and asked Ayub liar which astonished the spectators but none of them tried to stop him from addressing him there. (Durrani, 1996, p. 87). The young Edhi criticized the powerful dictator of the time with courage and bear the rude comments of the dictator's supporters (Naz, 2016). Edhi refused to be participating in Ayub's ceremony to celebrate Presidential victory when he received an invitation but later, decided to participate with different peace of mind (Nazami, 2016). Despite his bold expressions in presence of the President, he was sad about the outcome of the presidential election. He looked back on his 13 years of social services and considered his entry into the local body system as an early arrival in the political arena. He, therefore, closed the first political chapter of his life and busied himself with social services and public welfare activities.

Edhi considered the shifting of capital to Islamabad as the basic reason for bad conditions in Karachi. He thought that Karachi as the capital of the country was a better choice than Islamabad and in that case, the biggest city of the country might not face the problems which he did after that. Edhi presented about thinking of settlers as, "It was an immigrant populace that seemed to lose its footing after Presidents Ayub decides to impose the one unit and shifting the capital from Karachi".

According to Edhi, uncertainty in Karachi was raised and expanded over the years. He believed that the issues of ethnicity, linguistic, and sectarianism were associated with poverty, unemployment, injustice, and especially propaganda which played a vital role to increase the flame. (Durrani, 1996, p. 324)

Edhi's stance about the agitation against Ayub Khan in 1968 is yet unknown (Paracha, 2016). He, however, first met Bhutto in the very early days of struggle against Ayub and supported his ideology for the poor populace and slogan of "*Roti, Kapra, and Makan*". He welcomed the formation of the Peoples Party and its manifesto which he considered very close to his ideas. He guessed correctly about Bhutto's rise in the future. He predicted to a friend after a meeting with Bhutto in 1967 that "Bhutto would become Premier". He predicted this when his friend mentioned that Bhutto had a charismatic personality, applauded by the populace, along with administrative expertise and political acumen. He also assessed the Bhutto's political ideology, manifesto, and party slogan revived the hopes of poor and cynical people (Durrani, 1996, p. 126). The situation was observed by Nazami (2016) as, "Edhi thought that Bhutto had judged rightly the needs of public and would achromatize the nation for long".

### **General Elections 1970**

After five years' break, Edhi again tried to jump back into the political arena at the national level. As the general elections in 1970 were announced after a long and hard struggle of opposition, he came into political run and contested the election for National Assembly from NW-134 Karachi (Yousafzai, 2016). Inspired by the manifesto and slogans of Bhutto for 'bread, cloth and house,' he made a plan to implement his ideas of public welfare country-wide by raising his voice in the parliament. He had a clear and complete way out for the implementation of his public welfare plan and required official support for his social services ideas. (Durrani, 1996, pp. 124, 130)

As Edhi was much inspired by Z.A. Bhutto and PPP's vision and manifesto being close to his ideologies he decided to affiliate himself with PPP. He was in contact with Bhutto from his early days of struggle and had some common friends too. He tried to contest the elections as the nominee of PPP but failed to inspire the party board. The political writers show astonishment on the question of why Edhi could not be associated with PPP in the election as a party candidate (Paracha, 2016). Only Jamaat-e-Islami recognized the services of Edhi and retired its candidate at the last moments but it was too late to decide. The election momentum had reached at peak and the decision to retire the Jamaat candidate did not affect the results (Nazami, 2016).

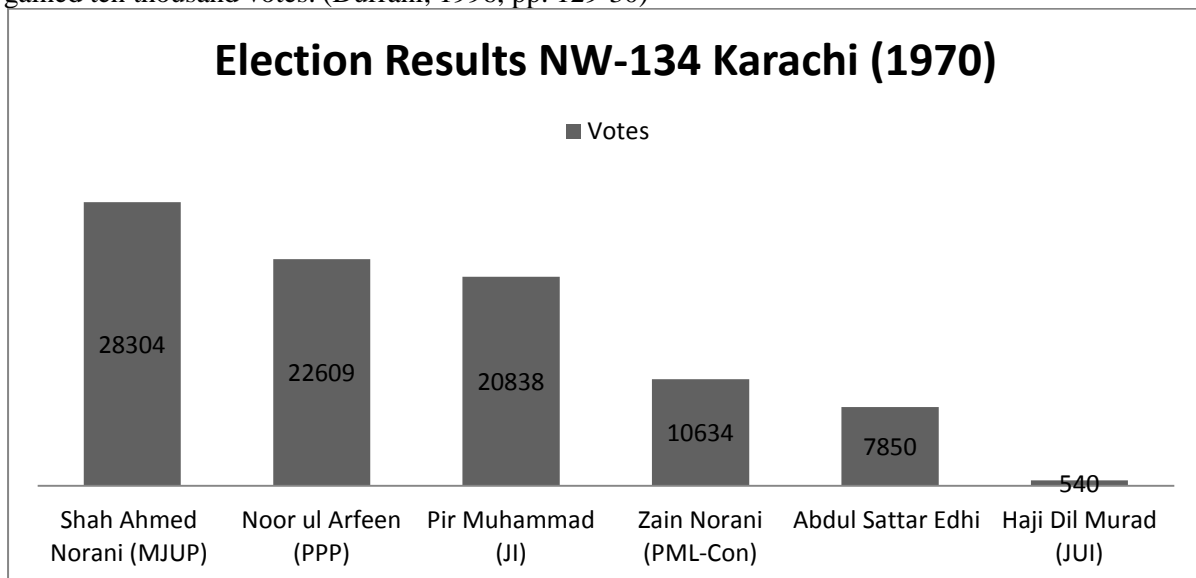
Notwithstanding the refusal of the PPP party ticket, Edhi decided to contest the general elections as an independent candidate from the constituency of the known religious leader Maulana Shah Ahmed Noorani, the head of the Jamiat-e-Ulema-e-Pakistan (JUP) (Yousafzai, 2016). The other candidates in the contest were Noor ul Arfeen (PPP), Pir Muhammad (Jammat-e-Islami), Zain Norani (Pakistan Muslim League-Convention), Haji Dil Murad (Jamiat-e-Ulema-e-Islam) ([www.electionpakistan.com.pk](http://www.electionpakistan.com.pk), 2020). In his constituency, Edhi was the only candidate who was without any party support and who contested with the background of his services for the populace at ground level. He contested from the Kharadar area and ran an election campaign alone. There was a small team of his friends with him but he had to do all the work by himself. Thus contest as an independent was disadvantageous for him as there were candidates of big political parties who were known in the area for their political work. He had familiarity in the area where he was serving the needy but it was not complete and the whole constituency (Yousafzai, 2016). He launched his campaign with simplicity based on his social services against the catchy slogan of "*Roti Kapra Makan*" and the charismatic personality of Bhutto and could not be distinguished by the masses (Kanwal, 2016).

Edhi set his campaign with a low budget and it might be considered as the lowest budget campaign of any candidate of the national and provincial assembly in those elections. He did not arrange special arrangements for his supporters to entertain them with meals during the election campaign (Durrani, 1996, p. 128). He campaigned practically and only a small number of supporters were there to help him in campaigning for elections but he preferred to do most of the work by hand. His wife Bilquis Edhi commenting on his campaign-style said that he, "refused to spend any money on his campaign and would even rejected to treat potential voters with a cup of tea" (Edhi, 2019). He campaigned for himself with exemplary simplicity. Political writers recognized this as he,

“campaigned practically alone with a small team of supporters and did everything himself” (Yousafzai, 2016).

Edhi did not promise extra work but just expressed his ideology and ambitions of social services. He also presented his practical working of two decades as an example of his service before the populace. He alone went through street to street and addressed the public with his megaphone, expressed his agenda of social services, and presented the plan of implementation in case he won. He did not request the public for votes but emphasized to convey to people that they had to think upon issues, realities, the country's situation, and public benefit at the time of casting the vote. (Durrani, 1996, p. 128). He had no support from any corner but he was depending on his personal and organizational reputation of social work. He remained simple in his dressing and strict in styles as well as talking strait and non-political manner and believed that could serve the populace more than influential politicians and political parties, if elected (Yousafzai, 2016).

Maulana Shah Ahmed Noorani, well known religious personality of the time and chief of Jamiat Ulema-e-Pakistan (JUP) won the contest with a huge majority getting 28304 votes and PPP candidate Noor ul Arfeen remained runner up with 22609 votes. Edhi remained fifth among six candidates with 7850 votes. The Jamaat-e-Islami candidate Pir Muhammad scored 20838, the candidate of the ruling party (PML-Con) Zain Norani gained 10634 and JUI's Haji Dil Murad earned just 540 votes (Yousafzai, 2016). Edhi remained at number five among six candidates and the winner was Noorani from JUP, the PPP candidate remained at second position with a difference of six thousand votes. The JI candidate scored twenty thousand votes and the ruling PML-Con candidate gained ten thousand votes. (Durrani, 1996, pp. 129-30)



**Source:** Rahimullah Yusufzai, “When Edhi gave up on Politics”, *The News* (Lahore), 30 July 2016.

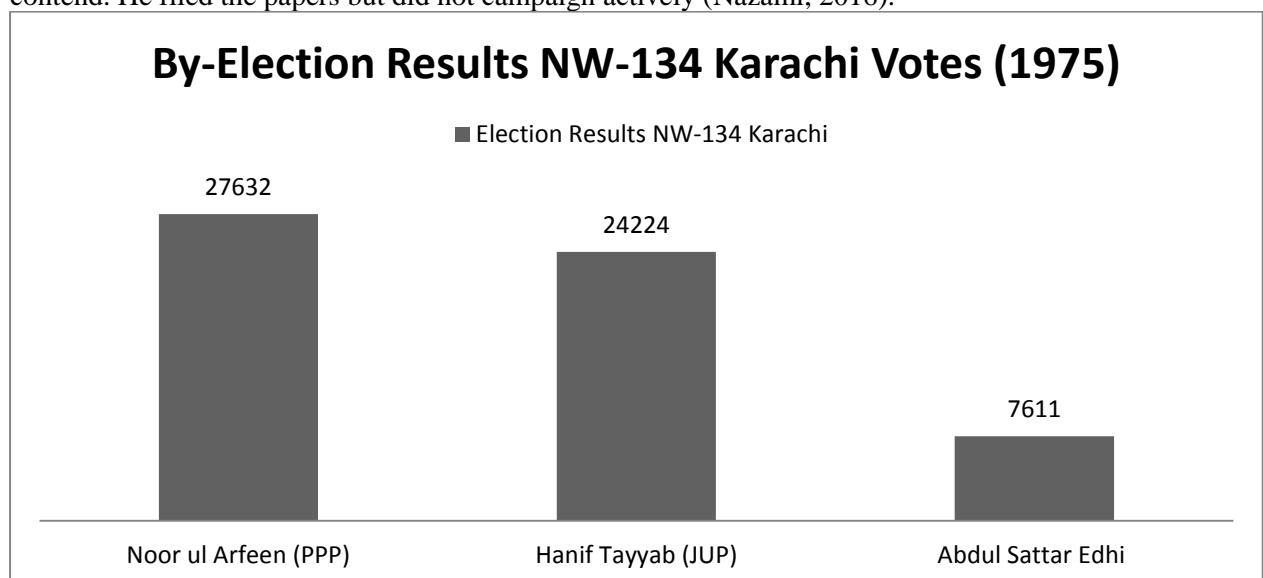
Noorani won the election although the PPP had gained a huge popularity among the populace in other areas of Pakistan, especially Sindh. It was observed that the majority of the Breilvi votes cast to Noorani, the locals of the Mithadar, and some Karachi-based people admired Edhi's role but the majority decided to vote on political and religious bases (Yousafzai, 2016). Edhi considered Bhutto's popularity responsible for his defeat. He thought that the charismatic personality and slogans of Bhutto de-tracked the public and people forgot his social services and ideas. At the same time, he also acknowledged that Bilquis Edhi had correctly predicted before the election result that he must lose the election. He commented that his campaign style and dealing attitude with people might be the hurdle for his public admiration in an election contest. He recognized the elections of 1971 as a free and fair and praised Bhutto's magnetic personality and its role in 1971 victory as "Bhutto's charismatic personality swept the Peoples Party to a landslide victory" (Durrani, 1996, p. 129). He also contested for Provincial Assembly Sindh from PS-55, Karachi but was defeated with a margin of 1241 votes. The PPP candidate Qasim Patel got more than nine thousand and the JUP candidate scored six thousand votes. He was contesting as independent but Jamaat withdraw his candidate and supported him, He remained second in this contest. (Nazami, 2016)

Edhi praised Bhutto's policies with brightened words. He also praised Bhutto's sympathetic act with him in his personal life when he was seriously injured in an accident and admitted to Rahim Yar Khan hospital. There were no proper medical facilities in the hospital. Even the first aid to Edhi was given by Bilquis personally. Bhutto noticed Edhi's absence on the very next day in a ceremony and questioned about him. When Bhutto was informed about the accident, he ordered to use Chief Minister's airplane to take Edhi to Karachi to provide better medical facilities to him. (Durrani, 1996, p. 150) Even then, Edhi directly reprimanded Bhutto for his election defeat although the winning candidate was not from PPP. Some political writers mentioned that Edhi ran the campaign of PPP by expressing his views in favor of humanity and needy people. In his election campaign, Edhi raised a voice for social services and public welfare, and the same agenda was presented by the Bhutto at large. Indirectly, Edhi's campaign supported PPP and Bhutto (Paracha, 2016).

The Election defeat could not stop Edhi to serve the populace without discrimination. He forgot the defeat and went back to his serving responsibilities. He mentioned the situation as that "Once again I withdraw from the political field, ignored the government and proceeded with digging the foundations of a social welfare state on my page". (Durrani, 1996, p. 130) He had devoted himself to charitable services and after the defeat, he gave up on politics and returned to his public welfare activities (Yousafzai, 2016). His charity and public welfare services were increasing in volume and recognizing at local and international levels. In the political arena, however, following the first defeat, he remained silent for five years and waited for the next chance.

**By-Elections 1975**

Edhi once again tried to reach the National Assembly in 1975 by contesting the by-election. The elected member of the National Assembly from NW-134 Karachi, Maulana Shah Ahmed Noorani resigned from Assembly to contest the Senate election. The by-election was organized on 19 October 1975. Now Edhi contested against Noor ul Arfeen (PPP) and Hanif Tayyab (JUP). He contested as an independent candidate but he got the support of Jamat-e-Islami (JI). The opposition parties had formed a united alliance against Bhutto in 1974 and contested the by-elections in 1975 on the platform of the alliance, United Democratic Front (UDF). JUP wanted to get the support of UDF for its candidate after the resignation of JUP head Maulana Noorani from this constituency but JI claimed his candidate as UDF nominee. The decision remained in favor of JUP and UDF decided to support the JUP candidate. However, JI continued its support behind Edhi (Paracha, 2016). The PPP's Noor ul Arfeen won the contest with 27632, the JUP candidate Hanif Tayyab gained 24224 and Edhi scored 7611 votes (Yousafzai, 2016). Edhi was not interested to contest by-elections but friends insist to contend. He filed the papers but did not campaign actively (Nazami, 2016).



**Source:** Rahimullah Yusufzai, "When Edhi Gave up on Politics", *The News* (Lahore), 30 July 2016

The defeat in the by-election of 1975 made Edhi annoyed with the political system and he returned to focus his attentions on social welfare projects. He acknowledged Bhutto's public welfare ideology. He also admired Bhutto's popularity among the populace and reasoned this fame and charismatic personality of Bhutto for his defeat in general elections. However, he showed his

concerns that Bhutto must focus his attention on people's wellbeing practically. He criticized that Bhutto did not work for the populace at large. He thought that Bhutto just used slogans of social service to gain popularity among people. His charismatic personality had caught the attention of the populace but he could not serve the nation and solve the problems of the country until he would gain an understanding of deep-rooted hindrances on way. Edhi thought that as premier Bhutto could not deliver the public. He had to do something that he did. He thought that in elections, the PPP candidates were depending upon Bhutto's popularity, election manifesto, and his charismatic personality. The winning of PPP in West Pakistan was only due to Bhutto's effort. In 1970, Bhutto was at hype of popularity and his party had gained huge admiration and fame in public, especially in Sindh due to his popularity (Durrani, 1996, pp. 126, 128-29). Although he was offered to be nominated by PPP and other political regimes but he retired himself from electoral politics after the defeat in by-elections of 1975 (Nazami, 2016). He tried to enter in political arena just to practice his social services and public welfare dreams nationwide. He resisted against status-co but did not remain rigid in political affiliations so that he was considered respectable for all the political cum social sectors in upcoming days (Yousafzai, 2016).

In all the elections that Edhi contested he ran his election campaign with a different style and alone. He had no political support and depended on his reputation and social work (Yousafzai, 2016). He had ambitions to serve the public by becoming a part of power corridors. He presented his practical social work examples but failed to gain people's confidence as a political personality. He became inactive in politics (Durrani, 1996, p. 129) as he was rejected by the populace in general election twice but this was not his final finish in the political field (Paracha, 2016).

#### **In PNA Movement**

During the PNA movement against Bhutto in 1977 Edhi, as he remained silent in the protest against Ayub, (Paracha, 2016) observed the agitation against Zulfiqar Ali Bhutto as an independent eyewitness. Commenting on the agitation he said that the demonstrations on street were hailed by those who praised and welcomed Bhutto on his arrival (Durrani, 1996, pp. 161-62). His comments on the imposition of martial law were altogether neutral. He observed that

“National Survival and Islam are integrated with social welfare. That is the only slogan of the people. *Murdabad, Zindabad*, and all clever slogans can achieve nothing. It is the same old whitewash. Issue of poverty, illiteracy, unemployment, population, and health represent only a few obvious disorders, the people's minds need overhauling. Leadership that does not, on a priority basis aim at a psychological change of attitude, and does not propound an ideology based on humanitarians and self-help is against the state. It wastes the time of nations with great potential. Removal of Bhutto is not beneficial in any way (Durrani, 1996, p. 162).”

Edhi had a soft and cordial feeling for Bhutto when Zia tried to hang him. He did not show any political or cordial affiliation with the Zia regime during all this time but at the same time, he did not take any political stand publically against the Zia regime (Paracha, 2016).

#### **Politics in Post-Zia Period**

During the Zia regime, Edhi again had chances to participate in politics when he was nominated as a member of Zia's Majlis-e-Shura in 1981. He accepted the nomination and took oath with all other members of Shura on 11 January 1982. He did not complete the tenure as a member in Shura and resigned in the middle because of ideological differences with other members and governmental machinery in 1984 (Durrani, 1996, pp. 176,190).

During his tenure as a member of Shura, Edhi would travel to Islamabad at his expense. He stayed in a low-cost hotel in Rawalpindi for a night and went to attend the Shura's first session by public bus. He was warmly welcomed by the Assembly staff at reception but he felt that members treated him as a low-level personality and avoided establishing links with him due to his poor condition. As a member of Majlis-e-Shura, he was invited to welcome the Indonesian President at the airport in 1982 but was mistreated by the foreign office staff due to his dress. (Durrani, 1996, pp. 177, 183-184)

The participation in national politics as a member of Majlis-e-Shura with the support of the Zia regime did not end with his resign in 1984 but Edhi offered his candidature to contest the non-

party base elections in 1985 with behind the scene support of PPP. Edhi filed his nominations from NA-196 Karachi. Although the PPP had decided to boycott the polls yet backed many candidates individually in various constituencies around the country. Edhi was one of them in Karachi who was backed by PPP without formal nomination as party-candidate. Edhi accepted support from PPP but at the last moments withdrew his candidature owing to some unknown reasons (Paracha, 2016).

Benazir Bhutto, Chairperson of PPP, offered Edhi the party ticket in the elections of 1990 and 1993 but he refused to contest elections at all (Paracha, 2016). It seemed that there was some pressure on him not to contest as a PPP candidate. He had withdrawn from PPP candidature in 1985 and refused the party tickets in 1990 and 1993. In contrast, he had to participate in political rallies arranged by emerging ethnic political groups. He was threatened by some "unknown powers" during the early 1990s and was pressurized to join pressure groups formulized against the mainstream political parties. Edhi avoided being part of these pressure groups but he had to pay for it and was pushed for self-exile from the country (Durrani, 1996, p. 323). Belkis Edhi commented on the situation as, "Edhi Sahib did not tell the reasons of self-exile in 1994 but those were very tragic days. There was some pressure put by officials upon us and everyone inquiring about Edhi and his activities. Although we were doing nothing wrong but the inquiries were initiated about our activities" (Edhi, 2019).

Edhi verified the Agencies' role to empower and destabilize the governments as well as political parties in the 1990s by his personal experiences. Recalling the past, he explained his first meeting with some personals of agencies. He was called for a meeting in an office and was offered a key role in upcoming alliances and pressure groups against mainstream parties as well as governments. He was praised for his clean past and social services without personal benefits and was directed to participate in the rally especially arranged for peace on Independence Day but with some political motives behind it. He was instructed to deliver a written speech provided by officials. He refused to follow the instructions and affirmed that he would speak with his heart and freedom of mind and ultimately spoke against the will of secret directors (Durrani, 1996, pp. 326-27). Army and agencies tried to involve him in the game of pressure groups' politics, but he was not ready to participate in such activities and left Pakistan for some time (Kanwal, 2016). The early decade of the 1990s was a hard time for him as he had to face pressure from unknown corners (Ahmed H. Y., 2017). He left Pakistan but did not accept to work as a puppet in the hands of the establishment (Naz, 2016).

Imran Khan met Edhi in 1994 during a conference of Edhi Foundation in London as a self-offered guest. He invited Edhi to joining his likely to be founded party, the Pakistan Tehrik-i-Insaf (PTI). Imran Khan disclosed his plan to launch the party with the slogan to counter corruption. Edhi refused to be part of this type of move and advised Imran Khan to remain alone, build pressure of good work and not to be involved in pressure groups and political parties. The idea of launching a political pressure group was floated by General Hamid Gul with the same pattern as Imran Khan did. After two years of his retirement from services, General Hamid Gul called on Edhi and said that the politicians had succeeded in destroying the people, and were encroaching upon the forces. He, therefore, was suggested to step forward to protect the country through the formation of a pressure group. Edhi refused to be part of such a political move but Gul insisted upon his ideology and inquired about his schedule in Islamabad to meet there. Edhi did not meet Gul even when he visited Islamabad many times and transpired a statement in this regard to the media (Durrani, 1996, pp. 328-29). Gul tried to manage Edhi as he was doing with other politicians but Edhi refused and went away from the country. After some time, Edhi disclosed the "Hamid Gul plan" and presented it as the reason for his exile (Nisar, 2020). He forbade Imran Khan to participate in pressure groups' politics and advised him to concentrate on public welfare projects instead of political games. Gul also tried to include him in his pressure group against democratic forces, but he strictly denied it (Kanwal, 2016).

Following Edhi's refusal to General Hamid Gul, his men visited Edhi Centres in different areas of Karachi and inquired about the funds and working of the foundation. They probed about the organization and a senior official frequently met him to offer him become a part of the upcoming power game. After continuous refusal, some unknown persons tried to involve Edhi in the killing of Salahuddin, the editor of *Takbeer*, who was coming to him for his interview in the hours when he was murdered. He was also threatened for killing or for involvement in any other crime. In these circumstances, He decided to a self-exile and went to England. After a few months, he was called back by President Farooq Leghari. (Durrani, 1996, p. 335) He chose self-exile but did not damage the

democratic forces on the demand of establishment. Some circles tried to allege him in the murder of known journalist Salahuddin, but the plan was failed due to his exile and he disclosed the pressure group policy launched by the establishment via Hamid Gul (Kanwal, 2016).

### **Conclusion**

Edhi served the masses practically and his life was the sign of social services in the country but he also tried his luck in politics. He contested the local and national elections. He could not succeed to get a significant position in the political field. He tried to enter politics by contesting the elections but failed to gain public recognition. Most of his political and electoral endeavors were based on his solo and personal efforts and sometimes he was not nominated by the established political forces and at other times he did not feel it better to get support from such forces. His personal and single-handed political efforts remained utterly failure. He received fame and popularity but neither had he got it as a political worker nor this popularity was of any use in his success in the political field. His efforts in social services were recognized at all levels but he was not recognized as a political leader by the popular vote. In the political field, he stood for pro-people, practical, and humanitarian ideologies. He did not favor anti-democratic forces even though he was unable to find a party ticket from PPP during ZA Bhutto's times. He joined Shura of General Zia but felt him misfit in that body and soon resigned. Likewise, he did not accept offers to participate in anti-democratic pressure groups even when he was threatened.

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