

Special Interactive Session

Ideology of Pakistan as per teachings of Quran, Quaid-e-Azam & Allama Muhammad Iqbal

United Platform of pro-plebiscite parties of Kashmir, All Parties Hurriyat Conference (APHC) organized a special interactive session "Ideology of Pakistan as per teachings of Quran, Quaid-e-Azam & Allama Muhammad Iqbal" on 27th August at APHC office Islamabad. Chairman, MUSLIM Institute Sahibzada Sultan Ahmad Ali delivered the special lecture and answered different questions asked by participants in the interactive session. Mr. Ghulam Muhammad Safi, Convener Tehreek-e-Hurriyat Jammu Kashmir welcomed the guests and gave opening remarks. APHC leaders were also present on that occasion. The brief report of session is as follows:-





Special Lecture

Sahibzada Sultan Ahmad Ali

Chairman, MUSLIM Institute

We are quite aware with the great sacrifices of APHC and I feel honored to express my views on the ideology of Pakistan according to the teachings of Quran, Quaid and Iqbal on this forum today. Khalifa Abdul Hakeem wrote about Iqbal that he was not only poet of Quran but also Quran of all poets. Iqbal was one of those great personalities who learnt and took inspiration directly from Holy Quran. The sayings of Quaid-e-Azam convey that he had also deeper understanding of Quran. On 26th December, 1943, he said, *"It is Islam. It is the Great Book, Quran, that is the sheet-anchor of Muslim India. I am sure that as we go on there will be*

more and more of oneness, one God, one Book, one Prophet and one Nation". It clearly implies that he acquired guidance from Quran and showed us the same path to make Quran our guide because only it can create unity because of belief in one Allah, one Prophet and one Book and Iqbal had the same thought process. Two-Nation Theory is clearly mentioned in Surah Al-Kafiroon *"Say, 'O disbelievers, (1) I do not worship what you worship. (2) Nor are you worshippers of what I worship. (3) Nor will I be a worshipper of what you worship. (4) Nor will you be worshippers of what I worship. (5) For you is your religion, and for me is my religion.' (6)".* That provides the foundation, on which our Quaid made a speech on 22nd March, 1940 and said, *"The Hindus and Muslims belong to two different religious philosophies, social customs and literatures. They neither intermarry nor interdine together and, indeed they belong to two different civilisations which are based mainly on conflicting ideas and conceptions. Their aspects on life and of life are different. It is quite clear that Hindus and Mussalmans derive their inspiration from difference sources of history. They have different epics, different heroes, and different episodes. Very often the hero of one is a foe of the other and, likewise, their victories and defeats overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the government of such a state".*

The arguments given by Allama Iqbal about the separate identity of Muslim nation and state in the Allahabad address were based upon the comparative analysis of Islam and political thought of Islam with Christianity and the movement of Martin Luther. In the poetry of Iqbal, before this address and after 1908, there were four basic things, concept of state, nationalism, the gloomy and depressing atmosphere in Hindustan and rising religious status quo in the region. He worked on these four dimensions as a dynamic movement. Iqbal also discussed these four points in the Allahabad address. It was fortunate matter that Allahabad address was the continuity of the same movement in which he was negating the state e.g. he discussed in his famous poem Patriotism (وطنیت)

ان تارہ جفاؤں میں ٹاس کے وطن ہے
جس پرین اس کا بچہ مذہب کا گن ہے

Country, is the biggest among these new gods!
What is its shirt is the shroud of Deen (Religion)

گنڈا سیات میں وطن اور ہی کچھ ہے
ارش و نبوت میں وطن اور ہی کچھ ہے

In political parlance country is something different
In Prophet's command country is something different

Similarly, Iqbal considered racism as deadly poison for youth and he describes the fact while making commentary on Surah Ikhlas. He quoted Hazrat Salman Farsi (RA)'s saying in which he advocated to shun all other identities except Islamic identity and in the same regard, instead of attaching himself to the ancestors, called himself as Salman-ibn-e-Islam (the son of Islam). In the poem Rise of Islam (طلوع اسلام) Iqbal described:

غبار آلودہ رنگِ نسب ہیں بالِ تپسیے تم اے مرغِ حرم! اڑنے سے پہلے پر نشانِ ہجا

*Your wings and your plumage are soiled with the dust of colour and race;
You, my bird of the holy shrine, shake your wings before you start to fly.*

Means before flying, it is necessary to remove the dust of racism from wings. Iqbal urged to remove all biases of color and race before taking the true flight because we had been brought upon in the same lap of Deen-e-Islam.

Third thing that Iqbal wanted was to plant the seeds of hope and complete faith in the minds and heart of youth. He wanted to grow the faith and hope among Muslims. That is why he said:

خدا کے لم نزل کا دستِ قدرت تو زبان تو ہے یقین پیدا کر اے خاں کہ منسوب گناں تو ہے

*You are the ever-powerful hand and the tongue of the eternal God;
Give birth to certainty, of negligent one, for your are laid low by doubt.*

جب اس انگارہ خاکی میں ہوتا ہے یقین پیدا تو کر لیتا ہے یہ بالِ و پرِ روح الامیں پیدا

*When certainty is born in these embers of ashes,
Then it gives birth to the wings of Gabriel*



Nations are destroyed when they give up hope and faith. Iqbal wanted to create a continuous struggle of hope and faith among youth so that they can make sustained effort because in Holy Quran Surah Almaida describes "Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith] (50)". Quran says that only that nation can grow and succeed which has complete faith.

The fourth thing that Iqbal expressed was 'religious status quo' about which he says:

یہی شیخِ حرم ہے چپرا کر بیچ کھاتا ہے کلیمِ نبو ذر و ذلق اور یس چپ اور زہرا!

*Great kings; the Prophet's heir filches and sells
The blankets of the Prophet's kin.*

خود بدلے نہیں قرآن کو بدل دیتے ہیں جوئے کس درجہ فقیمانِ حرم بے توفیق!

*The jurists are helpless to such extent can't change themselves but would change Quran's content.
How sad, the jurists can't shift their outlook, but would prefer to change the Holy Book!*

نکل کر حنقا ہوں ادا کر رہم شبیری کفستِ خانقاہ ہے فقط اندھ دیکھیری

*Come out of the monastery and play the role of Shabbir,
for monastery's faqr is but grief and affliction.*

This status quo proved to be major threat against the Pakistan Movement. In Muslim India, Unionists and religious status quo were against the formation of Pakistan. Predicting this dangerous element well before the independence movement connotes the foresight, political wisdom or scholarly and poetical miracle of Iqbal which he expressed in Allahabad speech several years ago. Quaid-e-Azam said on 14-15th December, 1947, "Let it be clear that Pakistan is going to be a Muslim state based on Islamic ideals. It was not going to be an ecclesiastical state."

Quaid's remarks tell us that he wanted to cut off the religious status quo from state so that the state could be saved from political explanations of Islam based upon sectarian extremism. Quaid was in favour of welfare state whose idea was given by Iqbal in Allahabad. It was the Allahabad address which provided Muslims of India with intellectual reasoning for formation of Pakistan. Allahabad shook politics of India as well as collusion between Hindus and Britishers while their intrigues were caught in much worry. Have a look on political reaction on Allahabad address. "That was a bombshell for the British as well as Hindus. Mr. Wilson the London correspondent of the Indian daily Mail of Bombay said in his speech dated December 31st 1930 that Ramsay MacDonald, Prime Minister of UK was highly displeased with the views expressed by Iqbal. This was followed by the dispatch from Landon published in the Leader of Allahabad in its issue dated January 04, 1931 which stated, British and Indian circles in the Round Table Conference expressed resentment and termed it as an assault made by Iqbal against the idea of an all India constitution being worked out there".

Two opposing arguments are given against the ideology of Pakistan; firstly, Iqbal did not impact the Pakistan movement, and secondly, Iqbal had no influence on Quaid and 11th August speech is presented as its evidence. I critically evaluate these two points here. Iqbal said in the address, "India is the greatest Muslim country in the world. The life of Islam as a cultural force in the country very largely depends on its centralisation in a specified territory". What effect this statement had on Quaid? On 10th March, Quaid said, "Pakistan is not only a practicable goal but the only goal if you want to save the Islam from complete annihilation in this country". This clarifies that Quaid reiterated the address of Iqbal after eleven years. Iqbal further stated in his address, "Nor should the Muslim leaders and politicians allow themselves to be carried away by the subtle but fallacious argument that Turkey and Persia and other Muslim countries are progressing on national, i.e. territorial, lines. The Muslims of India are differently

situated. The countries of Islam outside India are practically wholly Muslim in population. The minorities there belong, in the language of the Quran, to the 'people of the Book'. There are no social barriers between Muslims and the 'people of the Book'. A Jew or a Christian or a Zoroastrian does not pollute the food of a Muslim by touching it, and the law of Islam allows intermarriage with the 'people of the Book'. On 22nd March 1940, Quaid said, "It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders, and it is a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has gone far beyond the limits and is the cause of most of your troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religious philosophies, social customs and literatures. They neither intermarry nor interdine".

The influence of Iqbal's thoughts on Quaid is also evidenced by the letters written by Iqbal to Quaid. He wrote to Quaid, "It is absolutely necessary to tell the world both inside and outside India that the economic problem is not the only problem in the country. From the Muslim point of view the cultural problem is of much greater consequence to most Indian Muslims". Reflecting the same thought, Quaid-e-Azam said after two years on 22nd March, 1939, "Let me tell you, and I tell both of you that you alone or this organization alone or combine will never succeed in destroying our souls. You will never be able to destroy that culture which we have inherited, the Islamic Culture and this spirit will live, is going to live and has lived". Quaid derived this message from Iqbal. Similarly, Iqbal wrote the letter on 28 May 1937, to Quaid and stated, "But as I have said above in order to make it possible for Muslim India to solve the problems it is necessary to redistribute the country and to provide one or more Muslim states with absolute majorities. Don't you think that the time for such a demand has already arrived?" The resolution which was presented on 23rd March 1940 had almost the same wording and pattern and it ensures the impact of Iqbal on Quaid that Quaid's political ideology, policy, decision and thinking has dominant impact of Allama Iqbal. The major evidence of Iqbal's influence on Quaid is that Quaid declared the letter of Iqbal as the resolution. On 27 March, 1943 Quaid wrote in the foreword while publishing letters of Iqbal to him, "I think these letters are of very great historical importance, particularly those which explain his views in clear and unambiguous terms on the political future of Muslim India. His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India, and found expression in due course in the united will of Muslim India as adumbrated in the Lahore resolution of the All-India Muslim League, popularly known as the "Pakistan Resolution," passed on 23rd March, 1940".

Iqbal wanted to create the true atmosphere of firm belief for the same state, he wanted Quaid to work on the same lines. Iqbal says in his poetry

وہاں کی لئے رُسنی تھی دنیائے جس مکان سے میرے رب کے آئی ٹھنڈی ہوا جہاں سے
میرا وطن ہے ہے میرا وطن ہے ہے

*The House from which the world had heard Tawhid's tune
From where the Holy Prophet had felt cool breeze
That same is my homeland, that same is my homeland*

The creation of Pakistan and untiring efforts of Muslims provides this evidence that the firm faith and belief in our nation was related to our fundamental values. The emerging situation on international politics for the last few decades has awakened the two-nation theory. One can ask the validity of this ideology from

western Muslims who are often being criticized for their extremism and fundamentalism. We have to align ourselves with modernism but according to sacred footsteps of Hazoor (PBUH); our past should be reflected into our present and our present should be transformed into brighter future.



Interactive Session

In the question answer session, Sahibzada Sultan Ahmad Ali gave the satisfactory explanation to the different questions. He explained that we have not been able to create harmony with modern thought due to sectarianism. It is the responsibility of the state to specify the boundaries to control sectarianism and give equal status to all schools of religious thought. We have made reasonable advancement due to the current National Action Plan.

Earliest leadership of Pakistan, which was very clear about ideology, could not survive longer. Neither we could continue their work nor we could include our ideology in our curriculum. Furthermore, communism and socialism was so popular at the earliest stage and political movements here were influenced by them due to literary movement; this is one of the main reasons which put our ideology behind the curtain. When the leaders having western thoughts and feudal lords exploiting poor tenants came into power, they became the open enemy of our ideology. One researcher of Muslim Institute has compared the [Speech of Quaid on 11th August with Madina Charter](#) and found out that this speech is in perfect alignment with our first Islamic constitution. When Lord Mountbatten asked Iqbal whether he wanted to follow the model of Akbar, then Quaid said that our true model was given thirteen centuries ago. Eighty two years ago Iqbal said in Constitutional Assembly of Punjab that tax should be imposed immediately upon the agriculture income but no one could implement it. We have to get rid of imperialism because it has badly affected our ideology and country. The 1971 tragedy gave more strength to the ideology of Pakistan after confession by Narendra Modi and India intervened in East Pakistan to give us punishment of two nation theory. Actually this tragedy occurred due to political reasons not because of ideological reasons.



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