

Exposing Secular Hatred for Iqbal - A Brief Expose of the Bigotry of the Pakistan Daily Dawn

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The intensive organizing efforts of secular fanatics that indoctrinate adherents to secular ideology and provide misguided information to advance their causes, have provoked a hatred for our founding fathers in our secular media. Though their vindictiveness against Pakistan, Islam and Muslims continue to haunt our public media the secular supremacists and other fringe groups are getting menacing day by day. The usual writers that generate hate in our secular press have increased in number and activities. One may compare the outbursts of the secularists against Islamic Republic of Pakistan with their total silence over Jinnah's statements, the evidence seems to be surfacing that their hatred against our founding fathers is not just a hypothesis but in reality poses a big challenge to the Pakistanis to question the so called 'free' and 'secular' media including the bigoted press barons that own them. Everything from leaving the secular butchery aside and picking Jinnah's words alone; to keep their meaning and context aside and jumping to criticizing Jinnah's and Iqbal's faith, expose what the general public doesn't see too often on display from the misrepresenters of 'modernity' and 'rationalism.' A cursory look over the top notch English dailies in our press would provide adequate evidence that they are crammed with racist memorabilia with staccato blasts of hatred against Islam. As if this was not enough, the secularists have extended their hate-spewing boundaries to even include Iqbal in their thrashing.

Roedad Khan in his article *Threat to the Islamic World*^[1] had beautifully mentioned the concept of Islam as opposed to western precept of religion. He said "The notion of church and state as distinct institutions, each with its own laws, hierarchy, and jurisdiction is characteristically Christian and is alien to Islam. In Islam, religion is not, as it is in Christendom, one sector or segment of life regulating some matters and excluding others. It is concerned with the totality of life. In such a society, the very idea of separating church and state is meaningless, since these are not two separate entities to be separated."

But what followed in the same 'esteemed' newspaper a few days later, was a rebuttal in the shape of pathological hatred of Islam burning with rage from the secular psychotic fiend, Ardeshir Cowasjee, who wrote "the misrulers, breakers and dismantlers of the State of Pakistan - have continually maintained in the interests of expediency and self-perpetuation that 'the notion of church and state as distinct institutions, each with its own laws, hierarchy and jurisdiction, is characteristically Christian and is alien to Islam (Roedad Khan, Dawn, March 8)." Anyone, who had studied Iqbal, stumbling across this filthy and disgusting statement by Cowasjee would probably have been psychologically maimed for a moment. Reading the words of hatred spewed from the filthy mouths of secular supremacists like Cowasjee is the personification of everything that is ugly, non-human and hateful to the core.

Roedad Khan, may or may not know, that the words he had written in his article, which received a cruel rebuttal from Cowasjee, were in fact spoken by someone more than six decades ago. It was Iqbal who had himself declared that the concept of separation of Church and State is alien to Islam. In fact he viewed Islam as opposed to secularism "Islam does not bifurcate the unity of man into an irreconcilable duality of spirit and matter. In Islam God and the universe, spirit and matter, Church and state, are organic to each other."[2]

At another place Iqbal sets out the cards more clearly against Cowasjee when he was addressing the students at Cambridge in 1931 "I would like to offer a few pieces of advice to the young men who are at present studying at Cambridge I advise you to guard against atheism and materialism. *The biggest blunder made by Europe was the separation of Church and State.* This deprived their culture of moral soul and diverted it to the atheistic materialism. I had twenty-five years ago seen through the drawbacks of this civilization and therefore had made some prophecies. They had been delivered by my tongue although I did not quite understand them. This happened in 1907..... After six or seven years, my prophecies came true, word by word. The European war of 1914 was an outcome of the aforesaid mistakes made by the European nations in the separation of the Church and the State."

Not only did Iqbal view separation of the Church and State [secularism] as a blunder but also pointed out its destructive nature if applied to Islam "What, then, is the problem and its implications? Is religion a private affair? Would you like to see Islam as a moral and political ideal, meeting the same fate in the world of Islam as Christianity has already met in Europe."[3] Just like all us Muslims, Iqbal also viewed Islam as an expression of the whole man "Religion [Islam] is not a departmental

affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man.”[4]

If secularists, like Cowasjee, are adamant at labeling Islam as a Church to table the case for the separation of Church and State, they are refuted by Iqbal himself “I have already indicated to you the meaning of the word religion, as applied to Islam. The truth is that Islam is not a Church. It is a state conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal which regards man not as an earth-rooted creature[5], defined by this or that portion of the earth[6], but as a spiritual being understood in terms of a social mechanism, and possessing rights and duties as a living factor in that mechanism.”[7]

In fact, Iqbal’s awareness of Islam had enabled him to prioritize the propagation of Islam and its teachings above all obligations. In his December 5, 1928 letter to Ghulam Bheek Naring, he wrote “To me the propagation of Islam should be accorded precedence over all other issues. If the objective of the Muslims of India is only freedom and economic betterment, and not the protection of Islam as is evidenced by the behavior of today’s nationalist, then Muslims will never succeed.”[8]

It was the very same Iqbal who had refuted the idea of secular freedom as he preferred religious education over freedom at all costs “I feel the need of imparting religious education in our educational institutions. The fact is that being an Indian [Muslim], I prefer religion to *soraj* [freedom]. Personally, I would have nothing to do with freedom unhinged from religion. Pure ‘worldly approach’ of education in Europe has been of devastating consequences. I do not want my country to meet the same fate.”[9]

Girded on all sides by a screeching ideology that is founded on a perversion of the basic tenets of Islam and of those who advocate it, secularists like Cowasjee, have in fact abused Iqbal by implying that those who view separation of Church and State as an alien concept to Islam are “the misrulers, breakers and dismantlers of the State of Pakistan.” Statements such as Cowasjee’s, typify the intolerant and bigoted mindset of secularists whose feverish, ferocious, wasting hatred gives them only one direction and purpose they have anymore - a hatred that has devoured every other emotion and suffocated any semblance of humanity. And when one renders such outbursts down to their essentials to look at it in a clear light there is no mistaking that these foundations of hatred are exactly the constituent components that the ‘respected’

secular press has carefully and deliberately used to build and nurture their ideological and cultural bigotry.

It was the same Iqbal for whom Jinnah had said when presiding over the Iqbal Day meeting held on March 25, 1940 at Lahore “if I live to see the ideal of a Muslim state being achieved and I were then offered to make a choice between the works of Iqbal and the rulership of the Muslim state, I would prefer the former.”^[10] Similarly four years later on the occasion of Iqbal Day’s message in December 1944 Jinnah had described Iqbal as the idea champion of Pakistan, he said “He was a true and faithful follower of the Holy Prophet (Peace be upon him) - a Muslim first and a Muslim last. He was the interpreter and voice of Islam...with his firm conviction of and faith in the ideals of Islam, he was one of the few who originally thought over the feasibility of carving out of India such an *Islamic State* [Pakistan] in the North-West and North-East Zones which are the historical homelands of Muslims. I whole heartedly...pray that we may live up to the ideals preached by our National poet so that we may be able to achieve and give a practical shape to these ideals in our sovereign state of Pakistan when established.”^[11]

So did Jinnah differ with Iqbal on the issue of the foundation of Pakistan or did his views correspond with that of Iqbal? Iqbal had passed away before the Muslim League’s adoption of Lahore Resolution and it was on this occasion that Jinnah showed immense faith in the political wisdom of Iqbal who had always wanted an Islamic State. Jinnah said “Iqbal is not more amongst us but had he been alive he would have been happy to know that we did exactly what he wanted us to do.”^[12] Such glaring examples are themselves a clear evidence of a shared vision for Pakistan between Jinnah and Iqbal. But secular bigots, like A. H. Nayyer, who loathe the very word ‘Islamic’ against Pakistan continue to maintain that the Pakistanis never “want to keep pushing the so called ‘Ideology of Pakistan’, a term and a set of ideas that were never used or supported by those who struggled to found our nation but was created and forced on us...”^[13] The minds of these secular bigots is like the pupil of the eye. The more light is poured upon it, the more it will contract until it results in complete darkness.

So did Jinnah want ‘Islamic Ideology’ of Pakistan that the secularists detest so much and demonstrate an intense loathing towards it? Let us allow Jinnah to prove that the secular claims are as false as the masked identity of those who propagate them. In January 1948, at a reception on the occasion of Holy Prophet’s [Sallal Lahu Aalahi Wassalam] birthday, Jinnah had clearly spoken what Iqbal had said at Cambridge in

1931. Paying his humble tributes to the Holy Prophet Sallallahu Aalahi Wassalam Jinnah said “Not only he [Prophet Muhammad Sallallahu Aalahi Wassalam] has reverence of millions but also commands the respect of all the great men of the world...The Prophet [Sallallahu Aalahi Wassalam] was a great teacher. He was a great *law giver*. He was a great statesman and he was a great sovereign who ruled. No doubt there are many people [secularists] who do not quite appreciate when we talk of Islam. *Islam is not a set of rituals, traditions and spiritual doctrines. Islam is also a code for every Muslim which regulates his life and his conduct in even politics and economics and the like...*In Islam there is no difference between man and man. The qualities of equality, liberty and fraternity are the fundamental principles of Islam.[14]

At Sibi Darbar, in February 1948, Jinnah repeated what he had said a month before “Our salvation lies in following the golden rules of conduct set for us by our great law giver, the Prophet of Islam. Let us lay the foundation of our democracy on the basis of *truly Islamic ideals and principles.*”[15] Clear as a blue sky Jinnah had spelled out his vision of the foundation of Pakistan which was to be based on ‘truly Islamic ideals and principles.’ And this came after the August 11 1947 speech. But the myopic secularists and their media surrogates insist on reading secularism in Jinnah’s speeches and continue insulting our state personalities as if they were nothing.

So where does one draw the line, as abusing the values of others would naturally lead to anger, potentially translating into violence? This is where secular hypocrisy and intolerance begins. They expect everyone to endure any amount of abuse of religious values but when it suits them they curtail criticism under the guise of ‘freedom of speech and dissension’ as it was done with Roedad Khan. Shamefully enough the secularists are a continuing embarrassment to our nation and a continuing threat to our democracy, because in our times we should not tolerate such abuses and accusations being hurled at the ideology of our nation let alone the great personalities of Jinnah and Iqbal. It is shameful to read that there are traitors living amongst us who dare to challenge the Pakistanis and call Iqbal ‘the misrulers, breakers and dismantlers of the State of Pakistan.’ If we are to live with such abuses one might want to remove the names of these great personalities from our homes, offices, schools and public places for the sake of protecting their esteem or we can uproot those who dare to abuse our founding fathers openly - the readers can make a choice for themselves.

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- [1] the daily Dawn, March 8, 2002
- [2] 'Ataullah Sheikh, *Iqbal Nama* (Lahore: Sheikh Muhammad Ashraf, 1945) vol 1, p. 2009
- [3] Reconstruction of Religious Thoughts in Islam, Iqbal, page 2
- [4] ibid.
- [5] Rejection of this world being the sole objective of mankind
- [6] Rejection of nationalism and ethnocentrism
- [7] Sherwani, Speeches...,page 11
- [8] Sheikh Ataullah (ed), *Iqbal Nama* (Lahore: Sh. Muhammad Ashraf, 1945) p. 209
- [9] M. Rafiq Afzal, *Guftar-i-Iqbal* (Lahore: Idara Tayhqiqaat-i-Pakistan, 1986) p. 224 fn.
- [10] Quoted by Khawaja Abdur Rahim, *Iqbal: The Poet of Tomorrow*, (Lahore, n.d.), p. xix
- [11] Jamil-ud-Din Ahmad, ed., *Speeches and Writings of Mr. Jinnah, II*, (Lahore, 1964) pp. 146-147
- [12] Matlubul Hasan Saiyid, *Mohammad Ali Jinnah: A Political Study* (Agra, 1954), p. 116
- [13] *Debating education reform - I*, The News, March 16 2004
- [14] M. Rafique Afzal, ed., *Selected Speeches and Statements of Quaid-i-Azam Mohammad Ali Jinnah*, (Lahore, 2nd ed., 1973), pp. 455-56
- [15] Quaid-i-Azam, *Mohammad Ali Jinnah: Speeches as Governor General of Pakistan 1947-48*, p. 58

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