

IQBAL AND QUAID-I-AZAM

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The achievement of Pakistan is a great tribute to the farsighted-of Allamah Iqbal and the unfailing statesmanship of the Quaid-i-. Both were motivated by patriotic spirit. How splendid that ammad Ali Jinnah and Muhammad Iqbal had the name of our Holy het, the benefactor of humanity, common in their names! In this text, it is interesting to note that both the Quaid-i-Azam and Allamah Iqbal were ardent lovers of the Prophet (peace be on him). The Quaid i-Azam once said that he joined the Lincoln's Inn because on the entrance of that institution the name of the Prophet Muhammad peace be on him) was included among the names of great law-givers the world. The Allamah's intense love for the Prophet is proverbial. is emotional attachment is evident from these lines:

معنی حرفم کنی تحقیق اگر
بنگری بادیدہ صدیق اگر
قوت قلب و جگر گردد نبی
او خدا محبوب تر گردد

[If you go deep into the meaning of my verse, If you have the eyes of Siddiq (Abu Bakr),

The strength of our heart and soul is our Prophet; To us our Prophet is dearer than God.]

In the context of Pakistan today Iqbal and Jinnah are synonyms. They are two sides of the same coin.

The greatness of their achievement can be realised only when the ' I, economic, political and cultural conditions of the time in which lived are studied.

Iqbal had to fight on many fronts. The British, the Hindus and nationalist Muslims, particularly the Punjab Unionist Party—all formidable opponents, Man Sir Fazle Hussain, the champion of cost Party of Hindu and Muslim landlords, being one of them. But he, through his poetry, speeches and writings impressed upon the Muslims of India that their salvation was not in United India.

They must have their separate homeland. He had to incur the displeasure of many in the beginning which has been aptly described in the following lines:

اپنے بھی خفا مجھے سے

بیگانے بھی ناخوش
 میں زہر ہلال کو کبھی
 کہ نہ سکا قند²⁴⁸

[My friends and foes—all are angry, But I had to say the truth.]

Both the Quaid-i-Azam and Iqbal had their political conviction. They stood like a rock against all odds and oddities.

Iqbal has composed a poem titled Mard-i-Buzurg (“A Great Man”) which aptly describes both these great personalities, Quaid-i-Azam and Iqbal:

اس کا انداز نظر اپنے زمانے
 سے جدا
 اس کے احوال سے محروم ہیں
 پیران طریق!²⁴⁹

[His vision is different from that of his age ; Even the saints are not aware of his qualities.]

Honesty, sincerity, selflessness and straightforwardness are the qualities of a true Muslim. These virtues were inherent in abundance in both:

²⁴⁸ Bal-i-Jibril, p. 34.

²⁴⁹ Darb-i-Kalim, p. 129.

نگہ بلند، سخن دل نواز،
جان پرسوز
یہی ہے رخت سفر میر
کارواں کے لیے²⁵⁰

[Loftiness of idea, soft-spokenness and vigour of life, Are the property of the leader of the caravan.]

The Quaid-i-Azam and Iqbal both are the true emblem of these qualities of Mard-i-Mu'min as described by Iqbal in these lines:

ہو حلقہٴ یاراں تو بریشم
کی طرح نرم
رزم حق و باطل ہو تو
فولاد ہے مومن!²⁵¹

[In the company of friends he (Mu'min) is as soft as silk;

If there is a fight for truth and falsehood he is as hard as iron.]

جس سے جگر لالہ میں ٹھنڈک
ہو ہو شبنم!

²⁵⁰ Bal i-Jibril, p. 74.

²⁵¹ Darb-i-Kalim, p. 41.

دریاؤں کے دل جس سے دہل
جائیں وہ طوفان! ²⁵²

[Like dew drops which refresh the heart of tulip,

The storm which brings uproar in the heart of rivers]

Their love for truth, their fearlessness and devotion to the Holy Prophet go a long way to make them successful in their fight for Pakistan.

We are indebted to Iqbal, not only for his beautiful poetry and wonderful dynamic philosophy of life, but for upholding the rights of G e Muslims of India. Concrete idea of Pakistan was brought into existence by Quaid-i-Azam Muhammad Ali Jinnah.

Allamah Iqbal entered politics, not for the lust of power and position, but for establishing the right of self-determination of the Indian Muslims and secure a homeland for them where they could live honour-ably with their Islamic way of life, culture and their own heritage. The basis for demanding Pakistan was not only the fear of Hindus, or merely economic emancipation, but it was demanded on ideological grounds, i.e. on the basis of the two-nation theory. Muslims are Muslims, Hindus are Hindus, like Rudyard Kipling's "West is West and East is East."

²⁵² Ibid., p. 57.

While delivering the historic Presidential Address at the annual session of the All-India Muslim League, Allahabad, in 1930, Iqbal in unequivocal words said:

“I entertain the highest respect for the customs, laws, religious and social institutions of other communities... Yet I love the communal group which is the source of my life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture, and thereby recreating its whole part as a living operative factor in my present circumstances.”²⁵³

We hear the same echo so beautifully phrased in Jinnah's retort to Gandhi:

“We are a nation, with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and tradition, aptitudes and emotions in short we have our own distinctive outlook on life and of life. By all canons of international law we are a nation.”

This is, in fact, the same concept of the separate identity of which Iqbal had been giving to the Muslims through his writings and poetry.

It is interesting to note that in the early part of their lives both Iqbal and Jinnah were champions of Hindu-Muslim unity. But

²⁵³ "Shamloo," Ed., Speeches and Statements of Iqbal.

both were disillusioned by the sinister designs of the Congress and Hindus in India. Muhammad Ali Jinnah was so much depressed and dejected by the petty-mindedness and fanaticism of Hindus that he left India and sought a sort of asylum in London. He was not hopeful of the bright 'future for Muslims in India,

In December 1928, when Mr. Jinnah as a leader of Muslim League suggested some amendment in the Nehru Report which was accepted by the All. Parties Conference at Lucknow, it was outright rejected by the All-Parties Convention at Calcutta, although Mr. Jinnah had joined hands with Hindus against the British and boycotted the Simon Commission. This shocked Mr. Jinnah and he understood the evil designs of Hindus in India. How Mr. Jinnah reacted is described by his friend Mr. Jamshed Nausherwanji:

‘One man said that Mr. Jinnah had no right to speak on behalf of the Muslims, that he did not represent them. He was humbled and he went back to his hotel.

“About half past eight next morning, Mr. Jinnah left Calcutta by train, and I went to see him off at the railway station. He was standing at the door of his first-class compartment; and he took my hand. He had tears in his eyes and said, Jamshed, this is the parting of the ways.”

Iqbal had already visualised the parting of the ways. As early as 1909, in a letter to Ghulam Qadir Farrukh of Amritsar, he rejected the idea of Hindu-Muslim unity. In 1927, Maulana

Qarshi, one of his compatriots, wanted Muslims to join hands with Hindus against the British in their own interest. Iqbal wrote to him that

Hindus wanted only internal autonomy and they did not want the British to quit India.

Allamah Iqbal, who dominated the Muslim political thought, becomes more vocal for political safeguard of the Muslims of India. While presiding over the annual session of the Muslim League at Allahabad in 1930, he strongly advocated the establishment of an autonomous State of North-Western Muslim majority provinces, I quote his words:

“I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims, at least of North-West India.”²⁵⁴

Late Mr Mumtaz Hasan has given us interesting information about it in his article “Iqbal As A Seer”; “Speaking of the 1930 address, I am reminded of a personal anecdote. When Iqbal returned to Lahore from Allahabad, I went to see him. I was still a student at College and felt greatly perturbed at his reference to self-government for the new Muslim state, ‘within the British

²⁵⁴ S.A. Vahid, Ed., Thoughts and Reflections of Iqbal (Lahore : Sh. Muhammad Ashraf, 1964), pp. 170-71.

Empire'. 'Why did you say that, Sir,' said I ; 'why must our Muslims state remain within the British Empire?' His first response was a smile. 'You will notice,' said he, 'that I have said, "self-government within or without the British Empire". You are worried about "within," but there are so many others who told me they are worried about "without". "But why did you have to say that at all, Sir?' I insisted. 'Because,' said he, 'while I see the establishment of a Muslim state as inevitable in the process of history, I cannot see clearly, at least at present, whether it will be within or without the British Empire.' I had to keep quiet. Here was a man who was utterly loyal to his vision, who told you what he saw clearly and what he did not."²⁵⁵

Allamah Iqbal further said:

“ The life of Islam as a cultural force in this country very largely depends on its centralisation in a specific territory. This centralisation of the most living portion of the Muslims of India . . . will eventually solve the problem of India as well as of Asia.”²⁵⁶

His interest in politics and demand for a separate State were motivated by his inner commitment to his own ideals for the preservation of the cultural heritage of the Musalmans of the subcontinent. By preaching and propagating this ideal ceaselessly he laid the foundation of Pakistan. He wrote letters to the Quaid-

²⁵⁵ Mumtaz Hasan, "Iqbal As a Seer," Iqbal Review (Iqbal Academy, Karachi), April 1966.

²⁵⁶ "Shamloo," Ed., op. cit.

i-Azam stating the necessity of Pakistan and persuaded him to fight for the cause of the Muslims of India. These letters written during the period May 1936 to November 1937 were published²⁵⁷ with a Foreword by the Quaid-i-Azam himself which shows his invaluable contribution towards the making of Pakistan. In this brief Foreword the Quaid-i-Azam says:

“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 23 March 1940.”²⁵⁸

The poetry of Iqbal is a definite contribution to human thought and knowledge and his message is at once noble, sublime and invigorating. His views are not only identical to those of the Quaid-i-Azam in poetical thoughts but are also in consonance with his message of hope, unity, faith and action. Unity, Faith and Discipline, the motto of the Quaid-i-Azam, also forms the guiding principles for human struggle in Iqbal:

²⁵⁷ Letters of Jabal to Jinnah, Lahore : Sh. Muhammad Ashraf, 1974 reprint.

²⁵⁸ Ibid., pp. 6-7.

یقین محکم، عمل پیہم، محبت فاتح

عالم

جہاد زندگانی میں ہیں یہ مردوں کی

شمشیریں
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[Faith, constant struggle and intense love are the conqueror of the world. In the struggle of life for men of valour, these qualities are like swords.]

The Quaid i-Azam described Iqbal as a friend, guide and philosopher and added, “during the darkest moments through which the

Muslim League had to go, he stood like a rock and never flinched for one single moment.”

It is refreshing to note that the present Government is alive to the teachings of the Quaid-i-Azam and Allamah Iqbal. While speaking on the occasion of the Foundation Ceremony of the Staff College, Quetta, our Prime Minister, Mr Zulfikar Ali Bhutto, reiterated the same guiding principles in these words: “We have repledged to strive with unity, faith and discipline to elevate the status of Pakistan as envisaged by the Quaid-i-Azam”.²⁶⁰

²⁵⁹ Bang-i-Dara, p. 310.

²⁶⁰ The Daily Dawn, Karachi, 8 April 1976.

In his Presidential Address of Allahbad in 1930, Iqbal advocated for a separate homeland for Muslims of India. He said:

“Islam can remain alive as a cultural force only if it is concentrated in a territory. Indeed, Islam does not mean a private relation-ship between man and God. It is a system of Government and this system had been determined before any Rousseau had even thought of any.”²⁶¹

In August 1941, in Hyderabad (Deccan), the Quaid-i-Azam answering a question summarized the concept of the Islamic State in the following lines which are very near to Iqbal's concept as explained in his Allahabad address:

“It must always be borne in mind that the distinguishing characteristics of the Islamic state is that in it God is the source of all obedience and allegiance. The practical way of doing this is the establishment of the supremacy of the Quran. In Islam there is no obedience to any king, parliament, person or institution. The laws of the Quran alone determine the boundaries of our limits and freedom in politics and society. Islamic state, in other words, is the supremacy of and government by the Quranic laws and principles. And for government you need territory and a state.”

²⁶¹ “Shamloo,” Ed., op. cit.

After 1930 theoretically the conception of Pakistan was accepted. It was now the choice of a leader. Iqbal defines the qualification and attributes of a leader in these words:

“By leader I mean one who by divine gift or experience possesses a keen perception of the spirit and as destiny of Islam along with the equally deep perception of the trend of modern history. Such men are really the divine forces of a people, but they are God's gift and can-not be made to order.”

And definitely he found such a leader in the Quaid-i-Azam.

His famous line, as a matter of fact, is applicable to both these luminaries:

ہزاروں سال نرگس اپنی بے نوری پہ روتی
ہے
بڑی مشکل سے ہوتا ہے چمن میں دیدہ
ور
پیدا! 262

[For thousands of years the Narcissus sheds tears over its lack of sight or visionary power;

A man with powerful vision is rarely born in the garden of life.]

The fundamental values of Islam were strong forces for both Iqbal

and the Quaid-i-Azam. Iqbal believed that “Islam” is itself a destiny and will not suffer a “destiny”.

When the Quaid-i-Azam returned to India in 1934, Iqbal influenced his thought. Between 1932 and 1937 Iqbal worked towards two ends:

First, to convert the Quaid-i-Azam towards the idea of Pakistan, and, secondly, to make the Muslim League the acknowledged voice of the Indian Muslims.

Subsequently, Muslim League as a mouthpiece of Indian Muslims organized itself to the extent that the movement culminated into direct action. Iqbal wrote to the Quaid-i-Azam on 28 May 1937:

“I have no doubt that you fully realize the gravity of the situation as far as Muslim India is concerned. The League will have to finally decide whether it will remain a body representing the upper classes of Indian Muslims or Muslim masses who have so far, with good reason, taken no interest in it.”²⁶³

Thus on 21 June 1937, Iqbal wrote to the Quaid-i-Azam:

“...you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the

²⁶³ Letters of Iqbal to Jinnah, pp. 16-17,

storm which is coming to North-West India, and perhaps to the whole of India.”²⁶⁴

In 1940, two years after Iqbal's death, the Quaid-i-Azam said: “Pakistan is inevitable.”

Iqbal held the Quaid-i-Azam in great reverence. He replied curtly to a questioner: “He is incorruptible and unpurchaseable.” Pakistan will always remember Iqbal and Jinnah as its benefactors and their message is an eternal guideline for us.

Between May 1936 and June 1937 Iqbal wrote several confidential letters to the Quaid-i-Azam giving an outline of the type of State he envisaged for the Muslims of India. By 1940 the movement was complete. The federation of Muslim majority provinces was made in Pakistan. In such a State the Islamic principles will be the guidelines of the constitution, in which every individual has his economic safeguard.

Pakistan was created, not on geographical demarcation, but as an ideological State.

The Quaid-i-Azam and Iqbal dreamt of Pakistan to be a home-land of Islamic principles, social justice and economic emancipation.

We are grateful to both of them that they gave us a sense of direction. Muslims all over the world are brothers. We have friendly relations, not only with the Arab world, but almost all the

²⁶⁴ Ibid., pp. 20-21.

Muslim States of Africa, Iran, Turkey, Egypt, Malaysia, Indonesia, Afghanistan, Bangla Desh, etc., are our friends and well-wishers.

In the words of Professor Rush brook-Williams: “It is true that Iqbal influenced the Quaid-i-Azam, but it is also true that the Quaid-i-Azam and his great nation-building work exercised a profound influence upon Iqbal, and illuminated the last years of his life with a new hope.”

The Quaid-i-Azam's sagacity and great faith in negotiations were two permanent factors which helped the Quaid-i-Azam in getting Pakistan. Iqbal took more radiant views about the future of India because of his study in Islam and the Quran.

“He [Iqbal] firmly believed that it was not for the Muslims to save Islam but for Islam to save the Muslims” (Rushbrook-Williams).

He exhorted Muslims to get back to the Quran and the fundamentals of Islam. He wanted the homeland in which Islam could be practised. That is why Iqbal depreciated the concept of Nehru's Secularism or Socialism.

In the words of the Quaid-i-Azam, “Optimism, industry, faith, self-confidence and courage are the principles on which Iqbal backs his philosophy “ These attributes are equally applicable to the Quaid-i-Azam himself. That is why their views were identical with regard to a separate State for Muslims.

The Quaid-i-Azam derived inspiration from Iqbal's writings both in prose and poetry and was convinced of his revolutionary idea of "Islamic Polity".

After the Quaid-i-Azam's return from England he continued his efforts with strong zeal and optimism.

نہ ہو نومید، نومیدی زوال
علم و عرفان ہے
امید مرد مومن ہے خدا کے
رازدانوں میں

Now I quoted from the Quaid-i-Azam's Foreword which he wrote to Letters of Iqbal to Jinnah:

"It was a great achievement for Muslim League that its lead came to be acknowledged by both the majority and the minority Provinces. Sir Muhammad Iqbal played a very conspicuous part, though at the time not revealed to public, in bringing about this consummation."²⁶⁵

They had different likes and dislikes in their personal life, but their views in relation to national interests were identical. Iqbal was the Qalandar, the Quaid-i-Azam, an aristocrat. Iqbal's simplicity in dress and living is well known. The Quaid-i-Azam was an immaculately dressed person. This is a unique combination

²⁶⁵ Ibid., p. 5.

of two personalities having different approaches, but both worked together for achieving our great Pakistan.

Iqbal wrote thirteen letters to the Quaid-i-Azam during the last two years of his life. They reflect his attitude, his confidence in the Quaid-i-Azam to marshal the cause of Muslims and his endeavours to see that the Muslim League emerged as a party of people's representatives, not of landlords like the Unionist Party in the Punjab. The Quaid-i-Azam was deeply moved by Iqbal's untimely death when he needed his counsel and support.

A philosopher and guide died when politics in India was at a crucial stage. How emotionally was the Quaid-i-Azam attached to Iqbal is evident from his speech on Iqbal Day in 1940 which was being observed on 21st April, in Lahore paying high tributes to Iqbal the Quaid-i-Azam said:

“Iqbal was not only a philosopher but also a practical politician. He was one of the first to conceive of the feasibility of the division of India on national lines as the only solution of India's political problem. He was one of the most powerful thinkers, tacit precursors and heralds of modern political evolution of Muslim India.”

THE QUAID-I-AZAM'S “IQBAL DAY” MESSAGE*

“...his [Iqbal's] verse, immortal as it is, is always there to guide us and to inspire us. His poetry, besides being beautiful in form and sweet in language, presents to us a picture of the mind and heart of this great poet, and we find how deeply he was devoted to the teachings of Islam. 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.

“Iqbal was not merely a preacher and a philosopher. He stood for courage and action, perseverance and self-reliance, and above all faith in God and devotion to 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 in the North-West and North-East zones which are historical homelands of Muslims.”

On the occasion of the celebration of “Iqbal Day” at Lahore, 9 December 1944.