

## *Quaid-i-Azam and Muslim Freedom Movements*

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The Founder of Pakistan Quaid-Azam Muhammad Ali Jinnah was not only a politician but a great statesman as well. He awakened the Muslims of the Subcontinent and emancipated them from the fetters of the British colonialism. Before saying something about this great historical personality, it seems necessary that the objective causes accelerating the Muslim movements of freedom should, in a nutshell, be discussed.

Since the mid-nineteenth century till now a number of great religious, scholarly and political personalities have emerged in the Muslim world. The first among them was Syed Jamaluddin Asadabadi. He was a man who loved freedom and had valuable philosophical, political and social thoughts. He was the pioneer of Pan-Islamism and Muslim unity. Throughout his life, he crusaded against the oppression of the monarchies in Iran, Turkey and Egypt and raised his voice against the British imperialism.

Besides Syed Jamaluddin, the other eminent Muslim intellectuals who worked for Islamic renaissance, were Abdul Rahman Kawakibi from Syria, Sheikh Muhammad Abdoh, Rashid Reza and Syed Qutb from Egypt, Allama Morteza Motahhari Shaheed and Dr Ali Shariati from Iran and Dr Allama Iqbal from Pakistan. They and some other men of wisdom spent their lives for Muslim unity and reformation. They awakened the Muslims and prepared them to fight against imperialist forces for achieving their nobler and greater objectives. Consequently, in this century a series of revolutionary movements against Western

colonialism and imperialism started in Asia and Africa and several countries were emancipated from the yoke of the imperialist powers.

In this Subcontinent, the first enlightened thinker who realized that the Muslims were deprived of independence everywhere was Dr Allama Iqbal. He emphasized the need for establishment of an Islamic State that could be helpful to the Muslims in projecting their culture and promoting their way of life. He influenced the masses through his poetry and philosophy and conveyed to them a political message.

There were two main political parties in the Subcontinent: the Congress and the Muslim League. Iqbal was elected as the President of the Muslim League. The Congress was diametrically opposed to the Muslim League in all walks of life. Maulana Muhammad Ali Jauhar, a distinguished Muslim leader, who was elected several times as the President of the Congress, after his disillusionment, left that party, saying good-bye to the friendship of Mr. Gandhi. The Quaid-i-Azam also, like Maulana Jauhar, left the Congress, and joined the Muslim League, realizing that the Congress worked only for the interests of the Hindus and not the Muslims. A time came when, out of disgust, the Quaid-i-Azam left politics of India, and went back to England. Burney, the author of the *Makers of Pakistan*, in 1932, during a meeting with Quaid-i-Azam requested him to come back to India, and lead the Muslim nation. A year later, in 1933, Liaquat Ali Khan also went to England with a letter of Dr Iqbal asking him to come back and take up the leadership of the Muslims of the Subcontinent. Liaquat Ali Khan said to Mr. Jinnah: 'Come back to India. The people need you. You are the only man who can inspire, liberate and guide the Muslim community.'

Ultimately, Mr. Jinnah came back to India. In his absence, the Muslim League had become quite disorganized. The Muslim League now unanimously elected Quaid-i-Azam as its President. Till then the Quaid-i-Azam believed in a united India, and he was called 'Ambassador of Hindu-Muslim Unity' even by some responsible Congress leaders. But due to the continuous anti-Muslim attitude of the Congress, he had to change his course. It was during the Second World War that sharp differences between the Congress and the Muslim League arose and consequently the Muslim League had to demand division of India and the establishment of a separate homeland for the Muslims of this Subcontinent.

The same solution had earlier been suggested by Allama Iqbal in 1930 in his Presidential address at the Annual Session of Muslim League

at Allahabad in which he also demanded a separate homeland for the Muslims on the basis of two-nation theory. Exactly after ten years, the Muslim League passed a resolution in 1940 at Lahore which subsequently came to be known as 'Pakistan Resolution'. Under the dynamic leadership of the Quaid-i-Azam and his companions, the ideological movement crystallized in the demand for Pakistan which was to be the largest Muslim state in the world, with Quaid-i-Azam as its first Governor-General. After the historical revolutions of France and Russia, the creation of Pakistan as an Islamic state is certainly a great miracle of modern history. The Islamic democratic state of Pakistan came into being when the Ottoman caliphate in Turkey had already been abolished. In Iran, Afghanistan, Egypt and in many Arab countries, there were despotic autocrats ruling these Muslim countries. The concept of Islamic caliphate of Jamaluddin could, therefore, not find any place under those prevalent political systems.

In view of the overall unhealthy political situation of the Muslim world, the Quaid-i-Azam felt a dire need for the establishment of a free Muslim state where the principles of Islam could be democratically practised. The independence of Pakistan gave a great momentum to the movements in the Muslim and non-Muslim countries, launched for achieving independence from Western imperialism. The Muslim countries under the tyrant rule of colonialism and monarchical governments also found an impetus for the establishment of Islamic republics. Before the democratic movement of the Quaid-i-Azam, the Muslim world was not fully aware of the democratic spirit and institutions of Islam. Thus, we can safely assert that Quaid-i-Azam gave a gift and a living example of democracy in the form of Pakistan to the democratic movements of the Third World.

We, however, regret to mention here that a country which was created on the basis of Islamic democratic values and whose founder was himself a great democrat, was unfortunately, run by three martial laws in its brief history of only forty years.

Inspired by the Islamic democratic state of Pakistan, we in Iran, got up to abolish the despotic rule of the Shah, and succeeded in establishing an Islamic democratic Republic after the sacrifice of a huge number of precious lives under the great leadership of Hazrat Imam Khomeini.

It will not be out of place to mention here that after one year of the birth of Pakistan, the imperialists created Israel in 1948 in the heart of

the Arab world to divide and rule the Muslims. Israel was created by the Zionists and the imperialists, as a reaction to the establishment of Pakistan in the name of Islam. Even today we find that the imperialists and the colonialists are at the back of Israel. It is, therefore, the duty of all Muslim countries to be united under a single banner of Islam. If they want to prosper, they will have to achieve advancement in the fields of science and technology. They will have to dissociate themselves from the politics of the super powers. For the solution of Kashmir, Palestine and Afghanistan issues, we will have to make a United Assembly of Muslim Countries.

Pakistan had to face two big wars with India. It was partitioned and its Eastern wing was separated from its Western wing, and consequently Bangla Desh was created. Moreover, three martial laws were imposed in the country. All these were the result of the conspiracies of the imperialist powers. In the same manner, Iran-Iraq war was also masterminded by imperialist powers and was forcibly thrust on Iran.

All these regional and international problems are the creation of world imperialism. If we want to pay homage to the Quaid-i-Azam in the true and practical sense, let us decide to wage a collective war against foreign domination, imperialism and economic as well as political exploitation, as the Quaid-i-Azam was a great champion of democracy, social justice and freedom. Herein lies the real message of the Quaid for the Muslim world today.