
Al-Azhari's Political Theory for Pakistan in 20th century: An Analytical view

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Abstract

Justice Al-Azhari was the interpreter of the Quran, biographer of the Holy Prophet (S.A.W), teacher, researcher, Sufi, and writer. Along with all these qualities, he was a great reformer and a dianoetic leader as well. His basic aim was not just worldly politics. He wanted to see politics according to the character model of the Holy Prophet (S.A.W). So, he struggled to bring reforms through his pen, justice, and by practically participating in politics. His practical heaven was a collection of fear of Allah and love of the Holy Prophet (S.A.W). His political vision and intellect were constructed according to the ideology of Islam and Pakistan and his standard of enmity was "treachery against Islam and Pakistan". In the history of the country, his political character reflects these very principles. The center and axis of the political life of justice Al-Azhari were the only two ideologies: Islam and Pakistan. His whole life is composed of these ideologies. From his conscious life to his last breath, every moment of his life is passed in the effort that Pakistan be made a cradle (center) of Islam. His speeches, writings, ideological and practical politics, hardships of imprisonment, judicial and journalistic services, the effort for the unity of the nation as well as of the Ummah, reflect the spreading of Islam and the ideology of Pakistan.

Keywords: Al-Azhari, Political Theory, Justice, Islam, Pakistan

Introduction

The name of his good self is Muhammad Karam Shah and his father's name is Muhammad Shah. His lineage, through 22 relations, connects with Hazrat Ghous Bahaa-ud-din Zakariyya Multani. He is Hashmi Qureshi relatively and Hanfi from Maslak point of view. Pir Muhammad Karam Shah Al-Azhari is counted among the famous scholars of the present age, who led the Muslim Ummah through his movement of knowledge and thought, and he was also illuminated with the light of guiding thousands of people who were going astray, and he guided them based on his writings, spiritual and knowledge endowment and continuous struggle. He is a genius who is recognized for his writing and composition, educational institutions, journalism and literature, and the insight of Islamic jurisprudence.

Political Vision of Justice Al-Azhari

Justice Al-Azhari was the interpreter of the Quran, biographer of the Holy Prophet (S.A.W), teacher, researcher, Sufi, and writer. Along with all these qualities, he was a great reformer and a dianoetic leader as well. A reformer struggles to do all-encompassing reforms in society. His basic aim was not just worldly politics. As a reformer, he wanted to reform the whole Pakistani system which includes economic, social, and political systems. He wanted to see

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politics according to the character model of the Holy Prophet (S.A.W). So, he struggled to bring reforms through his pen, justice, and by practically participating in politics. His practical leaven was a collection of fear of Allah and love of the Holy Prophet (S.A.W). His political vision and intellect were constructed according to the ideology of Islam and Pakistan and his standard of enmity was “treachery against Islam and Pakistan”. In the history of the country, his political character reflects these very principles.

In an interview given to the monthly Sayyara Digest Lahore, Justice Al-Azhari describes his political theory that loves the man who loves Islam and Pakistan and that man is my enemy who has enmity and malice against these two things. Wherever I find love for these two things my heart is automatically drawn towards it/him. Whenever I find opposition to these two things my heart starts hating them. I can't control this love and hatred. [1] More explanation of his political theory is not possible. The center and axis of the political life of justice Al-Azhari were the only two ideologies: Islam and Pakistan. His whole life is composed of these ideologies. From his conscious life to his last breath, every moment of his life is passed in the effort that Pakistan be made a cradle (center) of Islam. His speeches, writings, ideological and practical politics, hardships of imprisonment, judicial and journalistic services, the effort for the unity of the nation as well as of the Ummah, reflect the spreading of Islam and the ideology of Pakistan. A few important aspects of Justice Al-Azhari's political life from beginning to end are being presented here which may help us to assess the strategy of his political life.

The Beginning of his Political Life

Before practical political life, because of being a thoughtful leader, his political sense had got utmost maturity. He was studying it with critical eyes. The earliest biographer of Justice Al-Azhari, Prof. Hafiz Ahmad Bakhsh writes that Justice Al-Azhari started studying newspapers at the very beginning of his conscious life. In those days, the newspaper came to only a few houses. He daily went on his foot from his house to Ganj Mandi and there he studied newspaper in detail in a library situated there. He got the awareness of the circumstances and conditions of India and the Islamic World. In 1942, when he visited one of the greatest scholars “Hazrat Maulana Naeem ud Deen Muraadabadi” for Dora Hadees, the Pakistan Movement was full in swing those days. There he enjoyed many occasions to look at the political conditions and ideas of the Indian Muslims from very close quarters. His reverend teacher was one of the founder members of the India Sunni conference and was spending busy days and nights in leveling the ways of the public opinion for the establishment of Pakistan. His tours of the far-off cities of the subcontinent, had contacts with different and reliable teachers and scholars, gathered scholarly and expert comments on changing global circumstances, all these things on his part, were such factors as had deep imprints on the heart and mind of Justice Al-Azhari. [2]

As his political sense has awoken from his very early life, the circumstances before the establishment of Pakistan, especially the misery of political, economic, and social circumstances aroused him to step into the arena of action. When he came back after completing his Dora-e-Hadith, the Pakistan Movement was in its full swing. In this period, he did B. A from the University of Punjab in 1945 while his reverend father Hazrat Peer Muhammad Shah (R.A) Astana Alia Syal Sharif Sargodha and other scholars had become very active in the Pakistan movement shoulder to shoulder with each other. The leadership of the

Muslim League was entrusted to him the responsibilities of the presidentship of Muslim league District Sargodha and membership of Majlis-e-Aamila Punjab. So, he under the guardianship of his father, toured every village and town of Sargodha and awoke the Muslims, and prepared them for the achievement of Pakistan. [3]

His thoughtfulness and political insight, the trust and reliability which Muslim League had for him, and all the responsibilities given to him by ML are not the things to be wondered at.

The Beginning of Practical Politics

When the civil disobedience movement started against Khizer Hayat Tiwana in Punjab, the bitterest kind of opposition was made by Shaikh-ul-Islam Khawaja Qamar-ud-din Sialvi. Along with it, he introduced the standpoint of ML with full vehemence and unveiled the nominal Muslims who were against the Hindu and the British. Justice Al-Azhari fully participated in the Pakistan movement shoulder to shoulder with his reverend father Hazrat Peer Muhammad Shah Sb. He achieved high status in the political and religious circle because of his purity, intention, good strategy, and high thoughts and actions. Because of these faculties and high vision, his spiritual guide Hazrat Khawaja Qamar-ud-Din Sialvi ordered Justice Al-Azhari to take part in the elections of the Punjab assembly in 1950. Although because for some reason, he did not succeed yet these elections experience played a key role in lending vastness and balance to his personality and making him multi-dimensional in the field of knowledge and action. [4]It smacks of the fact that on how high status of politics he has sat that his spiritual guide Khawaja Qamar ud Din Sialvi selected him for the Punjab Assembly.

The Political Cause of Justice Al-Azhari

According to Justice Al-Azhari, only a sincere and patriotic politician can be the cause of changing the fate of the nation in the best way. He never remained unconcerned about the political situation of Ummah, in any period of his life. His deep attachment with the Muslim Ummah and zestful political character smacks this point. He has openly described his point of view about politics that we have only two mottoes: the security protection of Pakistan and implementation of Islamic Shariah in it. Whoever takes steps toward it, will enjoy our cooperation. But if someone deviates from these aims, if somebody wants to play with the fate of Pakistan, if some conspiracy is hatched to split the geographical unity of Pakistan, or if somebody intends to make it a laboratory for any other system than Islam, we shall never ignore such people at any cost and shall struggle to our utmost possible level not to let them succeed in their bad intentions. [5]

“Pir Muhammad Amin ul Hasanat (son of Justice Al-Azhari) expressed his views in an interview about the political cause of Justice Al-Azhari telling that he was not a professional politician, but his motto of life was to finish the academic famine from the rows of Ahl e Sunnat, but despite this, whenever a difficult moment inflicted upon the country or the nation, he was in the ground of action and stood armoured against every wrong power. To me, the political ideology of Zia-ul-Ummat was based on the Hussaini character. That's why in 1977, he bore the tyrannies of imprisonment and confinement”. [6] He stated his point of view in very open words that we wanted the defense of Pakistan and implementation of the System of Mustafa (S.A.W) and even more important thing was that about which he gave the clue that

we would not accept any other system except that of Islam.

Vehement Opposition of Gandhi

Before the creation of Pakistan, Pakistan Movement and the two-nation theory were the part and parcel of Al-Azhari's life. His tours to far-off cities of the subcontinent, his contacts with different scholars, his comments on changing global circumstances were the factors that had deep imprints on Al-Azhari's mind. A meeting was arranged for the prejudiced Hindu leader Mahatma Gandhi when the efforts of Hindus and the British Unionist Party rose from among the Muslims' rows and Congress and Unionist Party started a public campaign to dilute the effort of numerical power of the Muslim League. He delivered a vehement speech against Two Nations Theory and tried to produce doubts about the point of view of the Muslim League, in the hearts of common Muslims. To erase the effects of Gandhi's speech, the high command of the Muslim league announced a public meeting. In this most important meeting of the leadership of the Muslim League, Justice Al-Azhari was selected to reject the contents of Gandhi's speech. In this public meeting, his speech was so well-argument, effective, and vivid that the magical drama of Gandhi's speech expired with this meeting of the Muslim League. [7] As the basis of his political ideology was Islam and the ideology of Pakistan, he looked at everybody in this very perspective as friend or foe.

The rightfulness of Vote

To him, only that person deserves the vote that struggles for the Islamic system and adopts the model of the politics of Holy prophet (S.A.W). The person, who deviates from the Islamic system of life and is away from the importance of the establishment of the system of Mustafa (S.A.W), is not rightful for the vote. In this connection, he said that Your vote should not go in the box of an enemy of Islam. Allah knows the secrets of the hearts and knows the hidden and the unhidden. When you are stamping the voting paper only, He will be seeing you. I want to say in open words I have come to beg votes from all Muslim brothers, especially from those friends with whom I have special relation and connection. Because your vote, the vote of your friend, brother, wife, son, or daughter should go into the box of Muhammad Mustafa (S.A.W), and not into the box of an enemy of Islam. Just like the scale-pans of scales, there is one scale-pan of Islam and the other of Baatil (The anti-Islamic forces). O, utterers of the Kalima of Muhammad Arabi! O, those who hope to bow their heads for the recommendation before Mustafa (S.A.W)! O, those who have an attachment of devotion! Put all your weight in the scale-pan of Muhammad Mustafa (S.A.W) whether it is equal to an elephant or equal to a particle.

My friends! The state of hesitation/confusion is dangerous for you, for society, and the nation. So, when some person comes to you for a vote, you will answer him/her that you can lay down your life, you can be headed, you can have your children slaughtered, but your vote can not be for anybody other than Muhammad Mustafa (S.A.W).

Brothers of Islam! To you, to my sisters, to my daughters, my mothers, I'll make my first and the last request neither to deceive anybody and nor to be deceived. [8] His political thought and point of view are quite explicit and evident that vote should be only and only for the System of Mustafa (S.A.W) and any other constitution than this was unlawful. This was the ideology of the love and enslavement of the Prophet (S.A.W) which he stated on the court

chair, the chair of teaching, the chair of addressing, moralizing, and the political chair and he guarded this throughout his life.

The Exhortation for the Implementation of the System of Mustafa (S.A.W)

His political ideology is based only and only on the implementation of the system of Mustafa (S.A.W). Except it, no system is acceptable to him. In the elections of 1970, he writes in a letter to his disciples in Sialkot saying that the current elections are not ordinary elections, but we have to decide in it whether we want the system of Allah or that of kufr (a system against the system of Allah). Therefore, I stress upon all my disciples, brothers that they will not lag anybody in this Jihad. They will be in the front by Allah's grace and their purity and altruism will be a model for others as well. You keep this point in your mind very well that if you don't cast your vote in favor of a representative of Jamiat Ulama-e-Pakistan, you will have no relation with me. [9] In this writing by his pen, the element of passion seems dominant. But if look at it keenly, this fact becomes self-evident that his passion is only for the implementation of the System of Mustafa (S.A.W) in Pakistan. His passion is only and only in the perspective of Islam and Pakistan.

Advice to the Workers of Anjuman Talaba-e-Islam

Justice Al-Azhari had a keen eye on international politics especially on the conditions and circumstances of the Muslim countries. From 1951 to 1954, because of his stay in Egypt, he observed the problems and difficulties of Arab countries. According to him the fundamental reason for these problems is the deviation from the Islamic system of life and their mutual differences at the beck and call of America and Russia. If all Muslim countries get united, no power of the world can dominate them. He stepped into Pakistani politics with this very zest and thinking that all religious forces should get united and face the irreligious and prejudice worshipping forces. Only then each hurdle in the way of freedom, integrity, and stability of Pakistan can be removed because of which the implementation of the Islamic system can be possible. In October 1994, he advised the workers of Anjuman Talaba-e-Islam that the service of the religion and Millat is the sole destination for you. It should not be that this destination is extremely high and sublime. You can reach this status only when your existence will be useful not only for the Muslim Millat but also for the whole pained humanity. Your existence can be beneficial only when you will get perfection in the world of knowledge: you will prove you're being living with continuous hard work and struggle. [10] To him, the importance of students in the future of nations is like a stair that fixes the way towards the destinations for the travelers going astray on a night. He always persuaded the students for the steadfastness and continuous struggle for the achievement of knowledge.

Justice Al-Azhari's Love for Democracy

He loved democracy. He not only uprooted dictatorship throughout his life but also thought it a means to usurp the rights of the masses. He liked only the democratic form of government. He dis-liked military and non-military dictatorship. If he expressed good wishes for General Muhammad Ayub Khan and General Zia-ul-Haq on some occasions. It was because of some personal qualities of character on their part. It did not mean that he liked them as dictators on the whole. He saw some of their good achievements with appreciation. He had a very soft

corner for General Zia-ul-Haq in his heart.

“Pir Muhammad Amin ul Hasanat (son of Justice Al-Azhari) mentioned that Justice Al-Azhari was an advocate of such type of government as is based on the principles of Islam, wherein the masses can freely utilize their democratic right for election or accountability. He was strictly against the dictatorship type of government”. [11]

However, he kept on warning him as well, that the problems of a nation can be solved democratically and not through personal/dictator government. He considered that Pakistan is an Islamic democratic country. It has no room for any military or non-military dictator at all. If somebody had some misunderstanding about the evils of dictatorship, they should be finished with the help of the previous experience. The wish of the masses has priority over the will of every dictator. But democracy doesn't mean that some person devastates the fundamental principles of the country and cuts the roots of the country, exploiting his freedom and goes on playing with the fate of the nation behind the curtain of his so-called democratic rights. [12] To Justice Alazhari, the best republic is possible only through democracy. But he supported the democratic form of government, on strong foundations and real meanings which is of the public and for the public. He was not supportive of mere democracy he supported Islamic democracy. He wanted to see democracy under Islam. He stated the limitations and restrictions of democracy as well.

The opposition of Non-Military Dictatorship

Justice Al-Azhari has bitterly opposed military dictatorship but he has also uprooted non-military dictatorship. Gripping the so-called democracy of the people's party, he wrote that along with admitting Islam as a religion of our state, we have announced to adopt the parliamentary democratic system as well. The important characteristic of this system of government is that its people enjoy the freedom to express their thoughts. To criticize the government is not considered to be a crime but to point out the flaws/mistakes on the part of the government is considered to be a sign of patriotism. If democracy is a different system from fascism and its important characteristics are those which have been mentioned, then we must have to say with a lot of regrets that such kind of democracy doesn't exist anywhere. The people of authority get raging even at constructive criticism. To criticize the government for its open mistakes about the fundamental problems of the country is called crime. Such people are punished for speaking truthfully, whose patriotism can be confirmed on oath. The sacrifices given by them and the purity/sincerity demonstrated by them make a chapter of the history of which coming generations will be proud. [13] From this extract by him, it appears that he was successfully sitting on the stage of faith and had full belief that Pakistan had only been made for the establishment of the System of Quran, neither for secularism nor liberalism and nor for socialism. He did not accept any other than Quaid-e-Azam to be a leader or guide.

Justice Al-Azhari and Two Nation Theory

Expressing regret at the miserable condition of the Bhutto government, in March 1971 at the occasion of Pakistan Day, he wrote in his editorial, highlighting the importance of Two Nation Theory that those 31 years ago, on the very date of March, the sons of Islam from Hindustan had opened their eyes from a sound slumber. They had announced the determination to

shatter the chains of slavery. They had told the whole world openly that they would create a free homeland in India whose name would be Pakistan and whose system would be Quran. In the pleasant atmosphere of this holy land would not wave the union jack of British nor the three-colored flag of congress but their green crescent flag would wave. We have heard that the session in which the nation had announced this determination, was held in Lahore and the announcer was the famous son of Dhaka whose name was Maulvi Fazal-ul-Haq. [14] Justice Al-Azhari's ideology is composed of Two Nation Theory. He considered the Two Nations Theory to be the theory of Pakistan and was an exponent of the ideological construction of Pakistan.

"Pir Muhammad Amin ul Hasanat (son of Justice Al-Azhari) told in an interview that the greatest maturity of his vision was this that he considered Islam and the Two-Nation Theory the alpha and omega of the God gifted country Pakistan. To him, the existence of Pakistan in the light of the Two-Nation Theory was an inevitable fact and it shall remain so. He also emphasized this very thought and vision upon his children, pupils, and disciples." [15]

Justice Al-Azhari and the Ideology of Pakistan

Undoubtedly, Pakistan is founded on the ideology of Pakistan and he considered the theory of Islam to be the aim of the establishment of Pakistan. Whenever somebody spoke against the theory, he rejected it in open words, proving his national valor. To him how great the importance of the theory of Pakistan is, can be guessed from an extract from his editorial narrating that whatever reasons may the self-forgetting critics and courage fewer politicians describe for the demand of Pakistan, but the fact is only what has been said and other than this everything is fictitious. In its favor, many sayings of the founder of Pakistan Quaid-e-Azam can be presented. We present here two extracts from his sayings as a model. The first extract is of a few years before the establishment of Pakistan and the second speech is of a few months after the creation of Pakistan. The Quaid-e-Azam sent this message to the Muslim student's federation of NWFP in June 1945 emphasizing that Pakistan does not mean that it is only an independent and free country, but it is the life theory of the Muslims and their real aim. The defense of this theory is our obligation. This is a highly precious gift, it's a treasure. We hope the others also benefit from this gift and treasure. Now the speech extract which is being presented was delivered by him on 14 Jan 1948 in Islamia College Peshawar. Our Quaid-e-Azam had openly said that we had not demanded Pakistan just to get a piece of land. We wanted to get a laboratory where we could test the principles of Islam. [16] In the matter of Pakistan, he was against any opinion which was against the ideology of Islam and the ideology of Pakistan. He fully believed that Pakistan was established based on Kalima whose constitution and ideology would be only Islamic. No other theory than this is practicable.

Favor of Political Candidates based on Ideology of Islam

In the general elections of 1970, Jamiat Ulama-e-Pakistan got a lot of popularity in the masses. It won more seats in the center as well as in the provinces than all the religious parties. It was decided to support the candidates of other parties or free representatives on those seats against which no representatives of Jamiat Ulama-e-Pakistan were nominated. It was the view of Justice Al-Azhari that they were struggling for Islam at the platform of Jamiat Ulama-e-Pakistan. Therefore, they will expect the candidate whom they will support to spend his

energies for the propagation of Islam. In these elections, Jamiat Ulama-e-Pakistan supported Malik Noor Hayat Noon in Tehsil Bhalwal. He was a candidate from the Muslim League, Qayyum group. When he came to Bhera, he took a promise from him to struggle his utmost for the implementation of Islam in case of his success, only then they would support him. There is written the address of Malik Fateh Tiwana on the corner of blue paper. There is promise underneath it. Under it, there is the signature of Malik Noor Hayat Noon.

Fateh Muhammad Tiwana
Sitara-e-Khidmat 104/A
Sargodha.

In the name of Allah Almighty, the Most Beneficent, the Most Merciful.

I promise that if I succeed, I'll try my level best for the implementation of the Islamic constitution on the laws of Shariah in and out of the assembly, In Sha Allah.

Noor Hayat Noon

11-10-1970 [17]

The above-mentioned pact is clear proof that how greatly Justice Al-Alzhari loved his theory of politics. In connection with political decisions, this arrangement of devotion and attachment with Islam on his part was not only in the center but also at the time of support of provincial members that they will work for the welfare of masses and the preservation of Islamic values. In this connection, in the elections of 1979, a few points of the meeting of successful candidates certainly explain his theory of Islam and Pakistan and the dignity of his character. He wrote these points in his diary on Sep 29, 1979:

1. Members will respect each other according to age and they will be treated equally in other matters.
2. Every step will be taken unanimously to impress our opponents with our organization and character.
3. We'll work for the elevation of Islam and we'll never bother anybody for it.
4. Every member took oath in case of mutual difference; he'll accept the decision made in the light of the orders of Allah, the Almighty, and his prophet (S.A.W).
5. We'll try to remove the troubles of the masses of Bhera and will find out honest ways to take them out of the claws of the cruel. [18]

In these points, he arranges a basic welfare structure whose base is only and only Islam. He is fed up with revengeful politics and supports the politics based on real service.

"Pir Muhammad Amin ul Hasanat (son of Justice Al-Alzhari) described in an interview that if Justice Al-Alzhari supported any candidate, it was only on this condition that after being elected, he would try to implement the System of Mustafa S.A.W using his abilities. In the elections of 1970, in Sargodha, Jamiat Ulama e Pakistan decided to support Malik Noor Hayat Noon on this very condition. He was a candidate of the Muslim League (Qayyum Group). When he came to Bhera Sharif to get moral and individuals to support, he made written pledge with him and Noor Hayat also gave written promise". [19]

Expression of Aversion for Traditional Politics

Justice Al-Azhari, because of his political theory, disliked the traditional political parties found in the country. To him, the first manifesto of every political party should be this that it will struggle for the preservation and dissemination of Islam and the ideology of Pakistan. He addressed a public meeting in Sialkot in connection with the general election's campaign of 1977 saying that we voted again and again in the name of Islam and we were deceived every time. These people, whom we gave the alms of votes, never admitted our sacrifice. They got busy in the worship of their belly and in making their personality. They forget the nation and religion. I am requesting them on my behalf as well as on the behalf of present people that we are not giving votes to Khawaja Safdar Sb.

We are not giving votes to Ameen Javed. We are voting for Allah and we are voting for Muhammad Mustafa (S.A.W). Even today our votes will go whether it's the lap of Ameen Sb or it's the lap of Abdus Salam or it's the lap of any other person. The voice of our heart and conscience will go where there is the consent of Muhammad Mustafa (S.A.W). Nobody should fall into the misunderstanding. If we can turn our eyes away from Bhutto, if we can fell his authority castle to dust, then whoever deviates from Islam, should look at the fate of Bhutto. Our relation is only with that person whose relation is with Allah and his prophet (S.A.W). If you want to remain apples of our eyes, become loyal to Islam. [20] He stated his view of politics without any consideration of praise or dispraise that we are voting for Muhammad Mustafa (S.A.W). He abided by ideas and not by personalities. His ideology was only one that is the raising of the word of Allah; the System of Allah and Mustafa (S.A.W) should enjoy dominance. Only this was the dominant ideology on his whole life which he practically demonstrated quite openly.

Kashmir Issue and the Importance of Tashkent Pact in the Eye of Justice Al-Azhari

In 1965, when president General Muhammad Ayub Khan signed Tashkent Pact, it was a strong and most effective weapon to level the global public opinion and to teach India a lesson shortly but because of the irresponsible behavior of short-sighted politicians, the affairs were spoiled. In such conditions, Justice Al-Azhari issued a newspaper statement saying that since the Tashkent Pact had been signed and its 9 points came out, some circles have been trying to create an atmosphere of hopelessness in the country that by signing this pact, Pakistan has deviated from its victorious standpoint. Not even a short-sighted critic of his can dares to deny the political vision, valor, steadfastness, purity/sincerity, and altruism that the beloved president of Pakistan has proved in the previous circumstances of emergency. He has not only routed the plans of the cunning and clever enemy by leading his enemy bravely and judiciously but also illuminated the greatness and dignity of Pakistan in the whole world. The signing of the pact by such a judicious president in the presence of his strategic ministers is a

guarantee for us that no clause in it is striking against the interest of Pakistan and which may hinder Pakistan from helping their Kashmiri Brethren. Common people are easily borne away in the fast-flowing flood of passion but the person on whose shoulder is the heavy load of the leadership of the Millat does not only work with passion but with intellect and reason. His eyes are not only entangled in the past but the present and future are also before his eyes. He views the circumstances of his own and those of his enemy, the power of his own and that of the enemy, the resources of his own and those of his enemy and other international affairs because all the responsibility of the results fall on him only. He is responsible for the nation, homeland, and history. Therefore, the bird of his thought soars much higher than the world wherein is echoing the tumult-creating slogans of "Long Live!" and "Die Dead!" or "Be Dead!" It is the political insight of the president of Pakistan, his effective personality, and his vehement reasoning which has forced a global power like Russia to play an effective role in the conflict of freedom of Kashmir, giving up old enmity with Pakistan. Here if someone does not understand this decisive revolution of thought, it is something else. Ask the Hindu leaders what is happening with them because of this behavior of Russia. How can the importance of this success be ignored and, on whose head, other than the futuristic vision of the president of Pakistan and his God-gifted insight, go the crown of the success? From the clause of this pact that both countries will not interfere in each other's affairs, to infer that the Hindus consider Kashmir their internal affair, so Pakistan will not interfere in the case of Kashmir, is wrong and non-factual, because no nation of the world is ready to accept this standpoint of India and the president of Pakistan, during his 3 days stay in Russia, has explicated this fact again and again that Islam is the true torch-bearer of reconciliation and peace. It allows waging a war only in unavoidable circumstances. When the peace is being insisted upon by the enemy, to refuse it is against the disposition of Islam. Here in Islam, the Hudebiya Pact/Reconciliation proves to be the forerunner of the conquest of Makkah. In Sha Allah, it will be so this time as well. Therefore, I make my sincere and sympathetic appeal to the sons of Millat to go on moving to their destination, trusting fully the leadership of the reverend president, maintaining discipline, with this unity and union and with its enthusiasm so that nobody may dare to spread disruption and to cause any rift. Surely, the destination is nearer. Kashmir will be freed with Allah's help and support and with the blessing and attention of His Beloved Prophet (S.A.W) and the whole world will have to admit the dignity and power of Pakistan. [21] Here he seems to be affirming a Despot General in the pact of Tashkent but the basis of his support is the flux of those rays of the Hudaibiya Pact by which onwards the ways of the conquest of Makkah were to be illuminated. In this illustration, he considered Tashkent Pact an important progression in connection with the solution of the Kashmir Problem.

The Issuance of Zia-e-Haram for the Dissemination of the Ideology of Pakistan

After the downfall of President Muhammad Ayub Khan, the circumstances changed, and president Agha Muhammad Yahya Khan came into rule. It was quite unsatisfactory for every sensible, patriotic Pakistani. The country's circumstances were going towards a critical, delicate, and decisive turn, whose results could be destructive, according to those having insight and faith. Therefore, Justice Al-Azhari, like other scholars of Ahl-e-Sunnat wa Jama'at and spiritual personalities, decided to step into practical politics. Besides it, he paid his attention towards uniting and organizing Ahl-e-Sunnat wa Jama'at, so that Sawad-e-Azam (the greatest part of the Muslims) may destroy the unholy intentions of the internal as well as external enemies of the country with the help of their collective efforts.

Mujeeb Ahmed writes that when Molvi Bashani of former Eastern Pakistan raised the slogan "Asia is red" in Toba Tek Singh and used dirty language against Pakistan's integrity, in response to it, on 14th of June 1970, a historical Sunni conference was held in Toba Tek Singh. On this occasion, Justice Al-Azhari was appointed the Central Deputy President of Majlis-e-Amal of Jamiat Ulama-e-Pakistan. In this capacity, he along with the leaders of Jamiat, participated in the campaign of General Elections of 1970, individually as well and used almost every medium to disseminate the message of Jamiat. In those very days, i.e. in October 1970, the monthly Zia-e-Haram Lahore was issued through which Justice Al-Azhari started an esteemed, serious, truthful, and bold type of journalism. [22]

It is crystal clear from the above-mentioned things that he was a real true follower of Islam, had unwaveringly believed in the ideology of Pakistan, and was a highly patriotic kind of politician. He was far away from traditional politics and personal advantage-worshipping. He was a very intelligent, far-sighted, and keen-sighted political leader. His patriotism, sympathy, and industry for the country and Millat are a golden chapter of the political history of Pakistan. He preached gloriously and defended heroically the ideology of Pakistan with his speech, writing words, and actions. He observed and studied keenly the problems faced by Pakistan. He woke up the rulers and warned the masses. He also presented the guiding principles and methods for the solution of challenges faced by Pakistan. We can rightly say that Justice Al-Azhari was a very high-ranked political leader, reformer, and thinker of the history of Pakistan enjoying a character free from selfishness and utilitarianism, a trustee of bright traditions about un-declining political thoughts and character, action and speeches full of patriotism, and the beauty of planning and action.

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