

Only an Ideological Leadership Can Lead a Charged Ummah and Her Armies

Pakistan's prime minister Shehbaz Sharif in his Independence Day message mentioned the war imposed by India on 6-10th May 2025 as "Marka-e-Haq" as our armed forces "shattered the false pride of enemy by acting as a Bunyan-um-Marsoos - a solid fortified wall". He declared it "the victory of the validation of a Two-Nation Theory" and praised the nation saying, "The past 78 years tell a tale of resilience, strong faith and a hope of a bright future".

The tale of deception through appealing words and vague interpretation dates back to well before the subcontinent partition when the Muslims of subcontinent were given a Two-Nation Theory in order to achieve a separate land. It was to mean that the Muslims and Hindus are two entirely different nations and cannot live together. This theory was inherently flawed as both the Muslims and the Hindus lived in harmony for centuries under the Islamic rule in the subcontinent until came the British rule that empowered Hindus over Muslims and suppressed them in revenge through Hindus. The theory thus evolved under this hatred, though it could have been nullified if the Islamic rule prevailed again.

Muhammad Ali Jinnah, a lawyer-turned-politician, who once was an advocate of the united India, did respond to the call of suffering Muslims and led a movement for a separate land for Muslims to live in. The Muslims in India were divided over this idea of a new land and many did resist for they had stakes in India. They had their homes, family businesses and vast agricultural lands. This was also resisted by the subcontinent Muslim clerics who hoped for revival of an Islamic State in subcontinent.

It was during 1943-44 when a couplet and political slogan **Pakistan ka matlab kya, La illaha illal Allah** پاکستان کا مطلب کیا لا الہ الا اللہ (*What does Pakistan mean?... There is no god but Allah*) coined by Asghar Sodai, a schoolteacher from Sialkot, became a battle cry for the months and years to come. But did this also mean anything for the political leadership of the Muslims of subcontinent. "Neither the Muslim League Working Committee nor I ever passed a resolution [called] '*Pakistan ka matlab kya*' — you may have used it to catch a few votes," said Muhammed Ali Jinnah when a Muslim Leaguer chanted this slogan at the last session of the All India Muslim League. Jinnah's response clearly shows what it meant for the leadership but this poem proved to be the most influential piece of poetry that created a great momentum in the movement for Pakistan. The Muslim League had to follow the course and so did Jinnah for it paved way for the political objective as a result of which Pakistan was carved out of India. Since the leaders of the political movement that led to the creation of Pakistan were secular Muslims, they appeared more interested in creating a British parliamentary democracy than an Islamic state. This is how the sacrifices of millions of Muslims were made to count for a piece of land to be ruled by Muslims who were devoid of any ideals of political Islam.

The past 78 years tell a tale of similar deceptions. The current response to Indian attack was termed as Bunyan-um-Marsoos to mean as a solid fortified wall. This term is from a Quranic ayah, the same ayah the remained on a standing wall of the mosque attacked by India. The term Bunyan-um-Marsoos again serves the political objectives of the rulers because it restricts armed forces and not to think beyond the nation-state framework and just keep on defending firmly.

O Armed Forces of Pakistan: Don't you see your soldiers and pilots are constantly betrayed and restricted from helping your oppressed brothers in Kashmir and Palestine who cry for help.

Allah (swt) asks you in Quran. **﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا﴾**

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”

Your political and military leadership will remain silent over this, no matter how many of them have memorised this ayah as they are attending meetings to serve the cause of their masters other than their only Master Who will account them and you if you do not move to end this oppression while having power to do that. Nothing other than the Khilafah (Caliphate) on the method of the Prophethood will send you to protect your brothers.

**Written for the Central Media Office of Hizb ut-Tahrir by
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