

THE SERMON OF TOLERANCE –A
CONSPIRACY AGAINST THE
IDEOLOGY OF PAKSITAN

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In Pakistan, confused talking has become the order of the day everybody is busy in disseminating confusions, in public and private. Press and politicians, employed and unemployed both, are contributing their mite in this unholy crusade against the ideological foundations of Pakistan. Crafty phrases and epithets, like "Islamic Socialism", "Mullatism", "Ulema-crazy", "Islamic Democracy", "Theocracy", "Sectarianism", have been coined to make the confusion worst confounded. Latest of this unending series is the sermon on tolerance—a mischievous attempt to seep the critical faculty of the people, to muscle their voice and to strangle the opposition, which is the flower of democracy. This "talk about tolerance" calls for an analysis and a scrutiny. In this article we shall try to expose, the CONSPIRACY AGAINST THE PEOPLE AND THEIR IDEOLOGY, which is being cooked behind the facade of tolerance.

In the Pakistan Day Message it has been declared that; "Democracy and specially Islamic Democracy, demands great TOLERANCE, forbearance and understanding."

Earlier it was said.

Islam is a religion of Peace. It does not, allow of any compulsion in matters of faith... how very tragic it is, then, that the followers of a religion whose teachings placed greatest emphasis on tolerance are today being swept off their feet by tides of INTOLERANCE, prejudices and sectarianism."

And that . . .

"We must not rush into actions which besmirch the fair name of Pakistan and lower its prestige in the eyes of other nations,"

continuous endeavour is being made to pour scorn over those who are snuggling for the revival of Islamic glory and to doubt them as the peddles of sectarian feelings, as the religious fanatics, as the vehicles of intolerance. An analysis of the statements and articles...of these critics brings home the following points.

1. To criticise others from the viewpoint of religion and to make the Word of Allah the criterion for judgment is narrow- mindedness. It breeds sectarian feelings and ignites the fires of communalism- this, in turn, leads to intolerance and fanaticism.
2. This religious "intolerance" disconfirms the face of Pakistan and lowers its prestige in the eyes of the modern world. The world would think us to be orthodox, narrow-minded, uncivilised folk, not able to distinguish between progress and barbarism.
3. Our face can only be saved if we fight intolerance. And some even go to say that we can mitigate the evil only by adopting secularism.

This case for tolerance itself proves at least one thing—That tolerance cannot be without limits. Unlimited tolerance is another name for licence. It would abolish the distinction between law and anarchy. If everything is going to be tolerated. then the devil will hold the sway and chaos will

dwelt in abundance. Had there been no limits to tolerance, there would have been no need of a "fight against intolerance"— intolerance should have been tolerated ;

Now the question arises, what is tolerance? Does it mean principleness? Does it stand for compromise with evil? Does it call for "no disagreement, no criticism and no difference of opinion"? Does it mean submittance to injustice, lawlessness and servitude? Does it enjoin surrender to encroachments on one's rights and liberties? Does it prohibit expression of truth and the endcavoures to criticise, and convert?

If somebody thinks so, he is lost in the mire of ignorance. Common-sense and Islam both go against this concept of tolerance. It would be the creed of the cowards. If this be accepted, injustice would thrive, scoundralism, political and otherwise, would become rampant and truth would become rampant and struggled. It would lead to a state of chaos and anarchy. Islam can never consent to this New-Barbarism. The Holy Prophet said :

It is a duty on everyone who sees evil to stop it with his hand; if he is not in a position to do so, then, he should condemn it with his tongue; and if he has no power to do so, then, he should hate it with all his heart, after which there is no faith—not even equal to an atom.

The Quran says:

"You are the best community that hath been raised up for mankind. Ye enjoin good and express Evily, and k ye believe in Allah"

and that:—

"And help ye one another unto righteousness, of pious duty. Help not one another unto Sin & transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

and that:—

Thus, Tolerance in Islam can only mean:

- Respect for the principle of others, no ridiculing of them. (ANAM—108). Islam enjoins us to Propagate our creed and try our level best to establish its superiority and victory over all others in a decent and appealing way. (AS'SAF—9)
- No conversion should be made by compulsion. Foe will should be honoured and respected. (AL—Bagr-252)
- No compromise with evil, in any have or colour. Open criticism of vice and no 'concealment of truth;!
- Striving for the establishment of the reign of justice—the Islamic way of life—come what may.

Those who exceed the limits prescribed by Allah are the trespassers but those who stand firm by the principles enunciated above, are the true believers, the symbols of truth, the soldiers of Islam, the living emblems of real tolerance. And no amount of remark-showers can make them budge an

inch— Islam does not believe in the hypocritical non-violence or the Christian tolerance and no amount of clap-trap by the westernised muslims make the two shade into each other.

As to the criticism that the world would enroll us on the black-list of the intolerant fanatics, suffice it is to say that it is not the so-called religious intolerance which has besmirched our face but the POLITICAL INTOLERANCE to which our prophets of tolerance have succumbed. The Safety Acts, the Security Acts, the muzzling of the press, the monopoly of radio, the strangling of opposition, the mockerisation of elections are so many stigmas on our face—these and these alone have lowered our prestige in the eyes of the world.

The critics who are advocating secularism and dubbing the popular demand for Islamic State as something narrow-minded and communalisation must know that they are undermining the very ideological foundations of Pakistan. The demand for Pakistan was based on the "Two Nation Theory" and not a single true Pakistani can be a party to the Nehru game of Secularism. The critics are, wittingly or unwittingly, playing to the tunes of Bharat and the Congress and are insulting the Pakistan Movement. They are sabotaging the foundation of our state. It is a treason—and no state can ever tolerate it.

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