

**IQBAL**

**The Great Poet Philosopher  
Of The Muslim World**



By:  
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**IQBAL**  
**THE GREAT POET PHILOSOPHER**  
**OF THE MUSLIM WORLD**

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## **UNITY OF THE MUSLIM WORLD IN THE CONCEPT OF IQBAL**

Concept of Allama Iqbal, Poet-Philosopher of Islam, on any vital issue, is based on and guided by the philosophy of Al-Quran.

The Unity of the Muslim Ummah is fundamentally based on the concepts of Oneness of the Creator and Sustainer (Towhid), status and responsibility of men as His vicegerents on this planet (Khalifatullah), Universal approach of Islam, the pursuit and execution of a common scheme of life (a Complete Code) envisaged in Al-Quran, Equality and Brotherhood of men.

### **CONCEPTS OF EQUALITY AND BROTHERHOOD OF MEN ARE INTEGRAL PARTS OF ISLAM**

Of all the religions of the world, Islam is the first, foremost and the only religion that along with the declaration of Oneness of Allah (Towhid) it declares the unity of mankind, wherefrom emanates the concept of equality which is foundation of brotherhood of men as well as of the Unity of the Islamic World. Al-Quran declares: "Verily this brotherhood of yours is a single brotherhood and I am your Lord and Cherisher therefore, serve Me. (and no other)".<sup>1</sup> Al-Quran unambiguously mentions the sources of equality and brotherhood of men: O mankind! We created you from a single (pair) male and female and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily most honoured of you in the sight of Allah is (he who is) the most righteous of you and Allah has full knowledge and is well acquainted (with all things)<sup>2</sup>. Al-Quran further declares that Allah created mankind from a single person, created of like nature, his mate, from them two in scattered (like seeds) countless men and women<sup>3</sup>. Fraternity of

believers has been encouraged by Divine Command to consult on any problem among them, lest they may be swayed by personal feeling which may lead one to misfortune. Reconciliation has been enjoined between the two contending brothers<sup>4</sup>. It is not unusual that differences may arise among the believers but Al-Quran enjoins: If two parties among the believers fall in to a quarrel make ye peace between them.<sup>5</sup> Allah commands the Muslim Ummah to remain united in the following terms:

And hold fast  
All together by the Rope  
Which God(Stretches out for you)  
And be not divided among yourselves<sup>6</sup>  
Islam declares that the believers are but  
A Single Brotherhood  
So make peace and Reconstruction between your  
Two Contending brothers  
And fear God that ye  
May receive Mercy.<sup>7</sup>

Prophet (PH) in his famous farewell address said that there is no superiority of an Arab over a non-Arab and vice versa. Mankind is the progeny of Adam who was fashioned out of clay. He further declared that very claim of privilege whether that of blood or property was under his heels. The Prophet (PH), in fact, did not consider, even himself, to be above the law. Al-Quran makes it clear that he is a man like others, except that revelations come to him and he did never claim any distinction in this social behaviour.<sup>8</sup> He also sought to establish this by his own acts and precepts. He himself appeared in several suits filed against him.<sup>9</sup> Islam does not approve of the idea: 'king can do no wrong', nor it approves of any difference between man and man.

To encourage a genuine brotherhood it has been emphasized that one cannot be a Mumin unless he likes that for the brother which he likes that for himself. The integrity of the Ummah has been compared with a human body: the entire Muslim society is considered as one body and if any one part becomes diseased the other parts shall feel the agony. The Muslim Ummah has also been compared by the Prophet with building. Each member of the Ummah is closely connected with other members as source

of strength as each brick is the source of strength for other bricks. The Prophet (Ph) having put the fingers of his one hand into the fingers of his other hand demonstrated the strength of unity. The history of love and sacrifice for the sake of Islamic brotherhood among the Muslims is an unparalleled one. The Mujahedeen in the field of Jihad were extremely in need of drinking water, but everyone was anxious to sacrifice for giving preference to his other brother. The water carrier approached them but each one refused to drink in preference to his other brothers but each of the Mujahedeen expired without any water. Love and sacrifice of the Ansars of Medina for the Muhajereen from Mecca are the proverbial instances of brotherhood (Ukhuwwa) in human history.

On the teachings of Al-Quran and the guidance of the Prophet (SAS) the spirit of Islamic brotherhood developed, during the early days of Islam, to such an extent that it accelerated the unique success of Islamic movement and consequently the establishment of an Islamic state at Medina based on the principles of Al-Quran. Due to the integrated brotherhood of the Ummah inspired by the ideology of Islam, the conquests of two mighty Empires: The Muslim Ummah within a century of the Prophet's death conquered half of the known world covering important regions of three continents: Asia, Africa and Europe. It was not the sword but the extraordinary merit of Islam as a system of life that inspired the then world to voluntarily join this unique system of life (Islam). For long 800 years the Muslims ruled in Spain and made it the highest seat of culture and civilization of the then world, when rest of Europe was slumbering under the thick cover of darkness and barbarism.

M. N. Roy in his *Historical Role of Islam* says that learning from the Muslims, Europe became the leader of modern civilization. Even today her best sons are not ashamed of the past indebtedness.<sup>10</sup> Moreover having appreciated the unifying forces of Islam as a Complete Code of life Thomas Carlyle, H. G Wells, H. Lammens, J. Chacht, Von Kremer, H. A. R. Gibb, Arnold Toynbee, James Henry Breasted, Charis Waddy, Keith Callard, W. C. Smith, Michael H. Hart, Maurice Bucailee and other western scholars and historians, unambiguously admitted



the specialties of Islam and its contribution not only to Europe but also to world civilization

The European historians further admit that there would have been no Renaissance movement of Europe during the 16<sup>th</sup> century if there would have been no Muslim civilization in Spain to educate the Christian Europe. Apart from that, the Muslim Rule over half of the known world for about 1000 years created the Golden Chapter of Human History in all affairs.

#### **AFFECT OF DEPARTURE FROM AL-QURAN**

Unfortunately with the slackening of the tie of brotherhood, and dislodgment of the Muslim Ummah from the teachings of Al-Quran, decadence set in the Muslim Ummah which resulted in factional conflict and fratricidal frictions.

Consequently a sectarian and regional patriotism came to prominence, which ultimately took the shape of Geographical Nationalism. Taking the advantage of departure from the teachings of Islam and disunity of Muslim Ummah, the imperialistic powers from the European countries penetrated into the heart of the Muslim World by the 18<sup>th</sup> century. Many Muslim countries lost their sovereignty and independence. As a result the Muslim World not only had to accept the degradation and decadence but also forgot the very consciousness that it had the greatest culture, civilization and a unique heritage. Taking advantage of the pitiable condition of Muslim Ummah the European imperialists used to behave with them in whatever merciless way they liked. The Muslims having even forgot the idea of uniting themselves for any action to rise up, they became disheartened and took recourse to passive method of sitting at home with Tasbih in hand praying for Jannat (Paradise). Describing deplorable condition of the Muslims, an urdu poet exclaimed;

شیر کے سر پر بلی کھیل رہی ہے  
کیسا ہے مسلمانوں کا برا نصیب  
جہاد کی تمنا مر گئی  
تسبیح کے دانوں پہ جنت لٹ رہی ہے

**ALLAMA IQBAL THE GREAT POET-PHILOSOPHER OF  
ISLAM INSPIRED THE MUSLIM UMMAH TOWARDS UNITY  
AND INTEGRITY**

Iqbal had the prophetic vision and the statesman-like leadership to guide the Muslim world. His value system was identified with Towhid (Oneness of Allah), evolution of mankind, as his true vicegerents, unity and brotherhood of men, human dignity, personality, (Khudi) rationality, universalism, service to humanity, justice, fair play and dynamism which constitute the essence of Islam. He felt that since Islam is a complete and an integrated system of life for Muslims both individually and as an Ummah collectively, they should go back to Islam in the complete sense of the term to restore their unity and prestige as well as leadership of the world once again. He reminded the Muslim World:

وہ زمانے میں معزز تھے مسلمان ہو کر  
اور تم خوار ہوئے تارک قرآن ہو کر

Iqbal dedicated his life to inspire the Muslims to go back to the teachings of Al-Quran to unify and consolidate them on the basis of values of Islamic brotherhood and he politically and culturally guided them as the philosopher-poet of the Muslim Ummah. He came forward with modern interpretation of Islam to reunify and refashion the Muslim Ummah which was an indispensable need of the hour.

Iqbal emphasized concept of brotherhood of Islam and Unity of Muslims, he regretted in Jawab-e-Shikwa: the prophet of all Musalmans is the same, Din is the same, Iman is the same, Kaba is the same, and Allah is the same, Quran is the same, is it difficult for the Muslims to be united, there is Firkabandi, different groups, tribes and nations. Is this the way for the Musalmans to progress and become powerful? This urge and appeal of Iqbal have got a perpetual relevance for the Muslim world. It was Iqbal who stood against Western culture and civilization; he thereby arrested the tide of Western culture to save the Muslim world from its evil influence. He, of course, as a realist encouraged the adoption of the Western progress in the

fields of science and technology. Iqbal condemned Taqlid and urged the renewal of Ijtihad.

Allama Iqbal apart from being, the loudest muazzin of the 20<sup>th</sup> century to urge the Ummah to go back to the teachings of Al-Quran, had taken recourse to a revolutionary programme, as required by the teachings of Al-Quran, to inspire each muslim to be a Mumeen as an ideal and a perfect human personality 'Insan-e-Kamil., He consequently emphasized to strengthen Khudi:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے پوچھے بتا تیری رضا کیا ہے

#### **DYNAMISM**

For getting back the Ummah united a revolutionary programme on the Philosophy of Al-Quran is indispensable. In the context of the status of man and in fitness of things, he has to be not only, conscious of his status but also of his responsibility and duty towards God, his fellow man and other species of creation. Since God has subjected the entire universe at the disposal of men His vicegerents so they are to establish control on nature and utilize its forces for the service of humanity. Man, therefore, had to be continuously active, mobile and dynamic to fulfill his mission.

Iqbal put great importance on ceaseless struggle and action to rehabilitate them to their original and over-vigilant dynamic life. He told that the Muslims rose with Al-Quran and sword but fell down with Tabla and sitar. He was convinced that the Muslims could not survive except with Quran which provides a complete code of life and emphasizes action and dynamism. He prays:

یا رب! دل مسلم کو وہ زندہ تمنا دے  
جو قلب کو گرما دے، جو روح کو تڑپا دے

O God! Grant a burning desire to the Muslim's mind that warms the heart and stirs the soul.

He urges:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا  
لیا جائے گا تجھ سے کام دنیا کی امامت کا

He directed them to read again the lesson of Truth, Justice and Gallantry which would entitle them to take again the leadership of the world.

عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی  
یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے

It is action that makes life, heaven and Hell too  
This man (made of earth) by nature is neither from light nor fire (originally)

He says in *Asrar-I-Khudi*: The Pith (essence) of life is contained in action. The delight in creation is the law of life.

“Arise and create a new world!

Wrap thyself in flames, be an Abraham!

He inspires:

Abide in Self, like Joseph

Advance, from captivity to Empire.

Iqbal not only emphasized continuous motion and ceaseless action but also directed the Ummah to avoid conventional Islam. Since dynamism is inherent in Quranic system of life itself so according to him decadent and conventional Islam in the absence of dynamism is itself a Jahiliyyat.

Iqbal emphasized the importance of ‘Iman; in God, Takbeer and action:

ماسوی اللہ کے لئے آگ ہے تکبیر تری  
تو مسلمان ہو تو تقدیر ہے تدبیر تری

He encouraged the Ummah not to lose heart:

اے مسلم دل خستہ مصائب سے نہ گھبرا  
خورشید نکلتا ہے سدا پردہ شب سے

He was proud to admit himself as an Islamist and was sure of the victory of Islam:

مجھے یقین ہے کہ میری قوم شاندار مستقبل رکھتی ہے جو مشن  
اسلام کا وہ پورا ہو کر رہیگا۔ اور اسلامی روح آخر تک غالب  
ہوگی۔

He gave a clarion call to be united from the Nile up to Kashgar with a destination: Mecca:

ایک ہوں مسلم حرم کی پاسبانی کے لئے  
نیل کے ساحل سے لے کر تابخاک کاشغر

He directed to take the derailed or misguided deer to Mecca i.e. to Islam:

بھٹکے ہوئے آہو کو پھر سوئے حرم لے چل  
اس شہر کے خوگر کو پھر وسعت صحرا دے

He inspired : if you are really a Mumin Allah's promise is true that your victory is sure.

He urged upon the Muslims to strengthen the action the fate shall be changed.

He further says that good news of victory lies in restless devotion and perseverance.

It is useless to complain against Taqdir, since one can build up his own Taqdir.

He, during the trials and tribulations, guided and encouraged the Muslim World. If the unity of Islamic World may be achieved we are confident that Islam shall play its vital role again to save mankind.

#### **SUPERIORITY OF ISLAM TO CHRISTIANITY AS A CODE OF LIFE.**

Jesus, though, was sent as a prophet, did not come with a complete system of life for his followers to solve their worldly problems. He, rather, condemns and forsakes this Worldly life in

problems. He, rather, condemns and forsakes this Worldly life in clear terms. Jesus said, Render unto Caesar the things that are Caesar's and unto God the things that are God's<sup>11</sup> Christianity teaches the renunciation of this worldly life. My kingdom is not of this World said Jesus<sup>12</sup>. So the Christian became very busy, during its early centuries for the kingdom of the heaven as such they liked renunciation of this World and encouraged monasticism, though Allah's Kingdom requires firmness, courage, resistance, law and discipline to establish and enforce truth and justice through which dignity of Man and Humanism can be ensured. Christianity not only lacked the merit of solving worldly problems and advancing rational thinking and human progress, it, rather, under the leadership of Popedom stood against progressive movement and scientific researches, so Renaissance movement of Europe became indispensable.

#### **FUNDAMENTALISM**

Though, Luther (1483-1546) the leader of Protestantism in the Christian World and Rousseau (1712-1778) the intellectual father of posthumous success of French Revolution wanted to save the Western Society from the fetters of Popedom and Absolutism of kingship respectively, but ultimately they failed to salvage the West from the Catacomb of earlier debasement. Evasion from society and worldly affairs amounts to escapism from reality. Islam, on the other hand, disapproves of monasticism, asceticism and celibacy. Al-Quran, therefore warned referring to the followers of Jesus Christ, that what they invented for themselves was not prescribed by Allah for them. Christian fundamentalism stood against human advancement. In that context, Western World castigates fundamentalism as the worst abuse and they, out of ignorance about Islam, a complete, scientific and dynamic system of life, due to hatred and bitter animosity against the Muslim World, most irrelevantly castigates the Muslim Ummah as so called Fundamentalists though Islam instead of deterring human progress, rather, encourages and advances human progress in all spheres of life which is an incomparable a divine and an all comprehensive system of life for solution of individual, social, political, economic, national and international problems through Shariah as also through Ijtihad with the process of time and change of circumstances.

John L. Esposito in his *Islamic Threat Myth or Reality*, condemns the baseless Western attitude and its ignorance about Islam, he says on Islamic Fundamentalism and the West: Selective and therefore biased analysis adds to our ignorance rather than our knowledge, narrows our perspective rather than broadening our understanding, reinforces the problems rather than opening the way to new solutions. He on proper analyses of Islam as a complete system of life discards the abuse of so called fundamentalism against Islam. He says that it is Islamic revivalism and Islamic activism.<sup>13</sup>

Since Christianity failed to deliver any code of life to solve Worldly problems to its followers even after the renaissance (15<sup>th</sup> Century) Europe took a diametrically opposite turn from religiosity and monasticism to unmixed worldly mindedness and materialism. Machiavelli (1469-1527) said to be the father of modern politics in Europe, divorces ethics from politics altogether. Consequently religion and worldly affairs have been following different course in the West.

Total separation of religion from politics laid the foundation of secularism, which having divorced ethics and senses of human values, encouraged the west to unscrupulous competition to build up individual fortune and aggressive nationalism based on Geographical patriotism that led to capitalism, exploitation and imperialism resulting already two world wars or to other menacing catastrophes to humanity. Since Christianity, unlike Islam, suffers from inadequacy of required provisions for solving human problems so the Christian World has got no other alternative but to either accept Islam as scientific, progressive and a complete code of life or to adopt secularism under compulsion, which can solve neither human problems nor can ensure human dignity and values of humanism.

Allama Iqbal, in this context, vehemently criticized the West: "Believe me: Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, realizing from the inmost depth of life, internalizes its own apparent externality<sup>14</sup>. To save mankind from out of this grave crisis created by secular Europe, Iqbal emphasized: Humanity needs three things today (1) a spiritual interpretation

of the Universe, (2) spiritual emancipation of the individual and (3) basic principles of a Universal import directing the evolution of human society on a spiritual basis.<sup>15</sup>

This unique quality of Islam has been admitted by even non Muslim intellectuals, Philosophers, Scholars and Statesmen.

Wilfred Cantwell Smith remarks that Islam had superiority over Christianity glaringly as a religion. According to him, during the Middle Ages, religions flourished in both communities: The Christian and Muslims, yet that was when Islamic civilization flourished, while Christendom showed no vitality. As long as the Christian religion reigned supreme, Europe was culturally backward; it is only as Europe has gradually shed her religion, or relegated it to less and less decisive aspects of life, that she has forged ahead so spectacularly. The Islamic world, on the other hand, has retrogressed since gradually forsaking the true tenets of Islam.<sup>16</sup>

Napoleon Bonaparte having conquered Egypt, studied Islam and was convinced that Islam is the best system of life and said. "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness." He further said: "Christianity preaches only servitude and dependence. Society of true Christians would not be a society of men"<sup>17</sup>.

Having considered the merit of Islam A.J. Toynbee for solution of world problems, invoked Islam in the following terms: if the present situation of mankind were to precipitate of peace, Islam might be moved to play her historic role once again. Toynbee on study of Islam was amazed with regard to Brotherhood in Islam and observed that when the Ideology of the Brotherhood of man was fired from the canon mouth of Islam, it set the whole world ablaze. And he was highly convinced that Islam is the only framework within which the hopes and aspirations of mankind can be fulfilled.<sup>18</sup>

H.G. Wells (1866-1946), English Novelist, Sociologist and Historian discussing the phenomenal and marvelous vigour of Islam as a complete code of life says: And if the reader entertains any delusion about a fine civilization, either Persian, Roman, Hellenic or Egyptian begin submerged by this flood the sooner



he dismisses such ideas the better. Islam prevailed because it was the best social and political order the time could offer. It prevailed because every where it found politically apathetic peoples, robbed, oppressed, bullied, uneducated and unorganized and it found selfish and unsound government out of touch with any people at all. It was (Islam) the broadest, freshest and cleanest political ideas that had yet come into actual activity in the world, it offered better terms than any other to the mass of mankind.<sup>19</sup>

Former U.S. President Bill Clinton said in a report of the U.S Congress Our Policies are guided by our profound respect of Islam. The Muslim religion is the fastest growing faith in the United states, the number of Muslims in the U.S. is put at 5 to 6 millions, The President further said We recognize and honour Islam's role is a source of inspiration, instruction and moral guidance for hundreds of Millions of peoples around the world.<sup>20</sup>

Michael H. Hart on the comparative study of the contributions of all great men that the world produced put the name of Prophet Muhammad at the top, (as number one) in his book; 'The 100 A Ranking of the Most Influential Persons in History' for his supreme success on both religious and secular levels. He put the names of Newton as number two, his own Prophet Jesus as number three, Buddah as number four, Moses number sixteen.<sup>21</sup>

George Bernard Shaw, the most critical observer of human affairs with deep insight was said to be the voice of conscience of modern Europe, says, "I have always held the religion of Mohammad (SM) in high estimation, because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capacity to the changing phase of existence, which can make its appeal to every age. I have studied him, the wonderful man and in my opinion far from being an anti-Christ he must be called the savior of humanity, I believe that if a man like him were to assume the dictatorship of the world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Mohammad (SM) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today".<sup>22</sup>

Prof. Rama Krishna Rao the Reader and Head, Department of Philosophy, Maharani Arts College for Women, Mysore India, quoting Hurgonge says: The League of nations founded by the prophet of Islam put the principle of international Unity and Brotherhood on such Universal foundations as to show candle to other nations.<sup>23</sup>

Professor Ramakrishna Rao in the Biography of the Prophet says that there has been a remarkable change in the attitude of the West about Islam in modern times that great intellectuals embrace Islam.<sup>24</sup> In fact a good number of great intellectuals of the West, since 19<sup>th</sup> century, having appreciated the superiority and indispensability of Islam, started embracing it stating their logical grounds and their number has been increasing by leaps and bounds. Professor Rao having quoted George Bernard Shaw says, If any religion has a chance of ruling over England, nay Europe, within the next 100 years, it is Islam.<sup>25</sup>

On achievement of the Unity of the Muslim Ummah not only the Muslim World shall regain its security, prosperity and prestige but also mankind as a whole shall be benefited by Islam a complete code of life which no other religion nor any man-made secular system could ever offer to solve all human problems squarely covering both material and spiritual aspects of human life to establish peace, fair play as also fraternity of mankind to develop humanity. Let us have a vow at the beginning of the 21<sup>st</sup> century with Allama Iqbal's inspiration to fulfil his prediction:

The lion who had emerged from the desert and toppled the Roman Empire.

Is as I am told by the angels, about to get up again (from his slumbers)

## NOTES AND REFERENCES

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  - <sup>3</sup> *Ibid.*, Nissa :1
  - <sup>4</sup> *Ibid.*, Hujurat : 7
  - <sup>5</sup> *Ibid.*, Hujurat : 9
  - <sup>6</sup> *Ibid.*, Al-I- Imran : 103
  - <sup>7</sup> *Ibid.*, Hujurat : 10
  - <sup>8</sup> *Ibid.*, Kahf : 110
  - <sup>9</sup> K. Jamal Ahmed, *Heritage of Islam*
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  - <sup>22</sup> George Bernard Shaw, *The Genuine Islam* P. 62 at 64
  - <sup>23</sup> Professor Ramakrishna Rao, *Mohammad The Prophet of Islam* P. 62 at 64
  - <sup>24</sup> Professor Ramakrishna Rao, *Ibid.*, P. 64
  - <sup>25</sup> Professor Ramakrishna Rao, *Ibid.*, P. 64

# FUNDAMENTAL TEACHINGS OF AL-QUR'AN—FOUNDATION OF IQBAL'S PHILOSOPHY

Of all the religions Islam is the only code of life which was revealed by *Allah Rabbul Alamin* for guidance of mankind not only to solve individual, social, political, economic, national and international problems but also to develop mankind as His vicegerents on this earth.

Iqbal did not select Islam as the basis of his philosophy perfunctorily, rather, he on a thorough and comparative examination of major religious and man-made isms accepted Islam as the foundation of his philosophy.

Let us now examine the correctness or otherwise of Iqbal's decision in accepting Islam as the basic foundation of his philosophy. Relevantly the concepts of sovereignty and nationalism etc. also come up for consideration at the outset.

## SOVEREIGNTY

### SECULAR VERSUS ISLAMIC CONCEPTS OF SOVEREIGNTY

The most glaring distinction between the Western (secular) concept of Sovereignty and the Islamic concept of Sovereignty is based on the question as to who is the repository of sovereign power. According to the secular concept it lies with the passage of time with the king in a Monarchy, with a limited number of persons in an Aristocracy, with a dictator in a Dictatorship and with the people in a Democracy. But according to Islam Sovereignty lies with Allah alone.

## NATIONALISM

According to Iqbal nationalism based on geography, bereft of any idealism, is considered by the West as a demi-god, with the

attitude: 'right or wrong my country'. Under the impulse of nationalistic patriotism the demon of imperialism was let loose to facilitate exploitation which led the world to continual conflicts. On the threshold of the New year (1924) his warning to the world was that the magnitude of evils brought into the world by the forces of imperialism had puzzled and bewildered the thinkers of the world and if these things continue for long the world would become unfit for human habitation. Bertrand Russell subsequently echoed the same view through his anti-nuclear campaign. Islam does not believe in geographical nationalism, it believes on the other hand, in internationalism and universalism. Islam is to the Muslims what the motherland is to others.

#### **UNIVERSAL APPROACH OF ISLAM**

Having accepted Islam as the fundamental basis of Iqbal's philosophy he started emphasising the speciality of Qur'anic teachings: Islam organized and united mankind to bring them on a common platform. Islam emphasised equality and brotherhood of men and established the principle that knowledge coupled with righteous action, as prescribed by Al-Qur'an under the sovereignty of God, decides the status of men. Of all the thinkers Iqbal was the champion of universal outlook of mankind. He in "The Reconstruction of Religious Thoughts in Islam" observes: "It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism, but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only and not for restricting the social horizon of its members.<sup>1</sup> The Message of Al-Qur'an being a universal one, the philosophy of Iqbal being based on the teachings of Al-Qur'an, his message, consequently, is not only for the Muslims alone but also for the entire mankind, irrespective of their tribes, colour, caste and creed.

In Payam-i-Mashriq Iqbal says that Tarik landed at Andalusia, on his order all the boats were burnt so that the Muslim soldiers could not think of going back. On being asked he replied that the entire world is the kingdom of God. So question of going back does not arise. In Bal-e-Zibril Iqbal finds similarity between Shaheen and a Muslim, the former flies in the open sky without caring Geographical boundary of any particular

country. It has no nest. A Muslim also moves throughout the whole world without building any residence nor does he require it. Iqbal with reference to a famous Hadith believed that the whole world is a mosque for the Muslim who have got no fixed residence.

His philosophy is not confined to any geographical boundary nor his patriotism is centered round his birth place. He admits of no birth place except Islam itself. He, accordingly declares:

Chain O Arab Hamara, Hindusta Hamara

Muslim Hai Hum, Watan Hai Sarajaha Hamara'

Allama Iqbal as the poet-philosopher of Islam highly appreciated that man is the center of the universe, his status is the highest amongst all the species of creation, he is the most honoured one in the world of creation and he is also the vicegerent of God on this earth to represent His quality of Rabubiyat: Cherishing, sustaining and developing himself and the universe. Man has to also establish Kingdom of God on this earth as His vicegerent.

#### **CHRISTIANITY**

The Christian world believes in the concept of Original Sin of mankind which, as they believe was from Adam. According to Christianity Jesus came for redemption of original sin. This concept has been depriving mankind of any respectable position whatsoever. Saint Augustine, apart from others supported the original sin-theory and considered Adam as debased. Scholastic movement reached its climax in the west through Thomas Aquinas who echoed the idea of Saint that man is debased and must seek salvation from original human sinfulness which is inherent in and natal to man. The Christians believe that they are insufficient to obliterate the stigma and the effect of original sin. So redemption through Jesus is incumbent for them as such the basis of Christianity is the salvation from the original sin through Jesus. Christianity, therefore has been shabbily, dealing with man and his prestige.

Whereas according to Islamic concept man is the noblest of creations and he is not only God's representative on the earth, but also born sinless and his post birth deeds after attainment of his rational faculty would make him a sinner or otherwise. Islam does not make any one vicariously liable for the fault of others

nor a man inherits the sin of other's wrong action.<sup>2</sup> According to a famous Hadith : A child is born as a Muslim who is made subsequently otherwise by his parents and environments.

### **TRINITY**

Western world even under Christianity adopted Polytheism: Jesus as usual, was one of the Apostles of God. He was neither God nor His son nor Partner. Arius, a Christian scholar at Alexandria was the originator of the theory that Jesus was not a divine but created being. Among the Roman emperors Constantine (274-337 AD) embraced Christianity. He called the First Council on May 20, 325 AD in his royal Palace at Nicaea and adopted the resolution: God the father, God the son and God the Holy Ghost creating three gods (Trinity) as against oneness of God (Towhid), Arius was condemned in the said Council.<sup>3</sup> Jesus did not come with a complete system of life for his followers to solve their worldly problems. He rather condemns and forsakes this Worldly life in clear terms. Jesus said, Render unto Caesar the things that are Caesar's and unto God the things that are God's.<sup>4</sup> Christianity teaches the renunciation of this worldly life. My kingdom is not of this world, said Jesus.<sup>5</sup> So the Christians became very busy, during its early centuries for the kingdom of the heaven, as such they liked renunciation of this World and encouraged monasticism, though Allah's Kingdom requires firmness, courage, resistance, Law and discipline to establish and enforce truth and justice through, which dignity of Man and Humanism can be ensured. Evasion from society and worldly affairs amounts to escapism from reality. Islam, on the other hand, disapproves of monasticism, asceticism and celibacy. Al-Quran, therefore, warned, referring to the followers of Jesus Christ, that what they invented for themselves was not prescribed by Allah for them. But after the renaissance (15th Century) Europe took a diametrically opposite turn from religiosity and monasticism to unmixed worldly mindedness and materialism. Machiavelli (1469-1527), said to be the father of modern politics in Europe, divorced ethics from politics altogether. Consequently religion and worldly affairs have been following different courses in the West. Dignity and status of men have been bypassed by Christianity due to acceptance of the concept of original sin, direction to forsake this Worldly life, Trinity and

Worship by the followers of Roman Catholic Church of the images of Jesus, Virgin Mary and even of saints.

Though Luther, (1483-1546) the enemy of despotism in religion and Rousseau, (1712-1778) the intellectual father of French Revolution wanted to save the Western Society from the fetters of Popedom and Absolutism respectively but ultimately they failed to salvage the West from the catacomb of earlier debasement. Napoleon, within 15 years of French Revolution (1789) smashed away the spirit of the concepts of Liberty, Equality and Fraternity. He took power as an absolute monarch and declared himself as emperor. Total separation of religion from politics laid the foundation of secularism, which having divorced ethics and sense of human values, encouraged the west to unscrupulous competition to build up individual fortune and aggressive nationalism based on Geographical patriotism that led to capitalism, exploitation and imperialism resulting to either world wars or to other menacing catastrophies to humanity. Since Christianity unlike Islam, suffers from inadequacy of required provisions for solving human problems. So, the Christian world has got no other alternative but to either accept Islam as a scientific, divine and a complete code of life or to adopt secularism, under compulsion, which can solve neither human problems nor can ensure human dignity and values of humanism.

Dante (1265-1321), the greatest Poet of Italy undertook a night-journey and described his experience in Divine Commedia (Divine Comedy), the greatest Christian Poem. The ideology of Christianity, due to its deficiency as a system of life could not properly serve the purpose of Dante. He took Christianity as his ideology though it (Christianity) does not take any cognizance with regard to any problems of life in this world. According to Christianity both this and the next world and the material world and spiritual one can not be obtained simultaneously. As such if one is to be accepted the other is to be despised. One cannot serve God and mammon simultaneously<sup>6</sup>.

Leo Tolstoy, having analysed this concept carries it further in his book: 'Christian Teachings. The Complete Works, says: "One can not care for ones soul and for worldly goods at the same time". Christianity, as such, has no ground to be the



fundamental basis of any literature as a guidance to solve human problems even for the Christians themselves far less for others.

### **HINDUISM**

Let us now examine Hinduism to find as to whether or not it provides any system of life with guarantees to ensure human dignity and values of humanism far less a complete code of life to solve human problems. Hinduism except its rigid religious system does not provide any complete code of life.

Vedic teachings have been encouraging renunciation of this Worldly life. With the growth of doctrine of transmigration of soul it was thought that the full release from the round of birth and death chain (Samsara) could be gained only by giving up this Worldly life and the goal of Hindu life is the transcendence of the 'Samsara', and attainment of 'Moksha.'

### **POLYTHEISM**

Unity of God (Towhid) as distinguished from Polytheism is a guarantee of human dignity, since worshipping or bowing down before any specimen of creation, other than God Himself is derogatory to the prestige and dignity of man.

But polytheism has been acutely prevalent in Hinduism. According to S. Ranga Char, Rao and Regavan, people in the Indian subcontinent having shunned the Creator, started worshipping the created beings out of fear and superstition. The sages during the Vedic age considered the Sun, Moon, Storm, Cyclone etc. as gods and worshipped them. They had an idea that to disobey these gods is to invite famine, death and destruction.<sup>7</sup> Maulana Abul Kalam Azad makes an observation that with the change of time, superstition led Hinduism to such an extent of Polytheism that nothing was left out to be included as gods and goddesses in the Hindu Pantheon.<sup>8</sup> Moulana Azad further observes that Indian concept of god is a self-contradictory one. Its race of Monotheism and Polytheism has proceeded without any limit and as a result the worship of idols has been so much widened that each piece of stone and each tree is a god.<sup>9</sup> S. Radhakrishnan, a distinguished Hindu philosopher and a former President of India, held the same view and observed that before the advent of Guatam Buddha, the innumerable elements in the sky, the trees, birds and beasts of the forest and also the hill tops were made gods and nothing was

left out to have a share in godhead.<sup>10</sup> Radhakrishnan is also of the view that Polytheism has been embedded in Hinduism to such a depth that it is not possible to throw it away<sup>11</sup>. Hinduism having accepted Pantheism encouraged not only shirk but also total merger of man and other items of creations in God and thus lost the concept of independent status and existence of man altogether.

### **CASTE SYSTEM**

Indian (Hindu) Society is religiously divided by rigid caste system (Varna). Both according to the Rig Veda and Gita Brahmins are born out of the head of Brahma. Khaitrias are from his two arms, Vaishaas are from his two thighs and Shudras the menials, are from his two feet<sup>12</sup>. A difference between a man and a man is insitutionalised. The Untouchables cannot freely move lest they or their shadow contaminates the upper classes, nor they can share water from a common source, the same well. According to Arun Mal, the depressed classes are considered as untouchables and oppression, upon them is inhuman<sup>13</sup>. The Mondal Commission Report noted: The real triumph of the caste system lies not in upholding the supremacy of the Brahmins alone, but conditioning the consciousness of the lower castes in accepting their inferior status in the ritual hierarchy as a part of the natural order of things<sup>14</sup>. The Report further says: If religion was ever used as an opium of the masses, it was in India<sup>15</sup>. So Dr. Ambedkar, former Law Minister of India in his presidential address before the Bombay Presidency Depressed Class Conference said: Choose any religion which gives you equality of status and treatment. I had the misfortune of being born with the stigma of an untouchable. However it is not my fault, but I will not die a Hindu, for this is in my power<sup>16</sup>. He further added "do not say that men who treat animals with more respect than humans and who respect all Brahmins as gods are religious". Do not say that men who feed ants with sugar and let men go without water are religious<sup>17</sup>. A resolution was passed with a new message of a new Monu on a clear reference to the Monu Smrity and the ancient Hindu Law Code which decreed rights and punishments on a caste basis, the resolution stressed the rejection of Hinduism<sup>18</sup> In 1936 Dr. Ambedkar said in All Bombay Mahar Conference that to remain in Hinduism and to

attempt to abolish the Caste system is like sweetening poison<sup>19</sup>. In fact, he embraced Buddhism in October in 1956 in an open field in Nagpur City with many others on a declaration: "I embrace today the Buddha Dharma discarding Hindu religion which is detrimental to the emancipation of human being"<sup>20</sup>. He further said that the religion which forbids humanitarian behaviour between man is not a religion but a reckless penalty. The Religion that allows to touch a foul animal but not a man is not a religion but a madness. A Pamphlet in Marahati was distributed to the effect: Religion is for man, man is not for religion. If you want to gain self-respect, equality, independence, and happiness change your religion<sup>21</sup>. Many untouchables in groups, as reported in Prithivi, (Nov- December Issue 1989), having renounced Hinduism embraced Islam in 1981 in Tamil Nadu.<sup>22</sup>

Apart from dealing with the lowest caste, addressed by Mr . Gandhi as Harijans, rest of the Hindu community is also divided into manifold groups by watertight compartments such as: Brahmins, Khatriyas, Baisyas, Shudras and many others. The fabric of entire Hindu society has been a challenge against equality and fraternity consequently against human dignity.

Over and above Hindu attitude with regard to non-Hindus as expressed by famous historian Al-Beruni who visited the sub-continent during the 9th century is that all their fanaticism is directed against those who do not belong to them and all foreigners. They call them Mlechcha i.e. impure and forbid having any connection with them.<sup>23</sup> Jawaharlal Nehru as a father instructed his daughter Indira by a letter dated April 25, 1932, that India itself was a world to the Hindus; the others, outsiders are Barbarians or 'Mlechchas'<sup>24</sup>. Humanity and values of humanism have been palpably denied by Hinduism.

Rabindranath Tagore, one of the revivalist leaders of Hindu India based his literature on philosophy of Upanishadas, in other words, Vedanta. He took inspiration from the Vedas, Gita, Ramayana and Mahabharata including, even Sivaji. He along with B.G. Tilak, Bankim and Gandhi accepted Sivaji as an ideal leader. He having eulogised sivaji wrote the poem: 'Sivaji Utsab.' Be that as it may, though he accepted the Hindu ideology as the basis of his literature but Hinduism could not provide any

specific solution of human problems. Rather Hinduism on the basis of its Scriptures divided the society into 4 uncompromising classes as mentioned above.

Over and above, the concept of Pantheism (Sharbesharbad) provided by Vedanta merges each item of creation and the universe as a whole, inseparable with the Creator Himself to form one indivisible Unit of existence (Ekaebam Adyitium). Thereby each item of the creation numbering crores, is a God for them to be worshiped. Thus human dignity has been trampled down through Polytheism. Caste system causes deprivation of human rights as well as human dignity. Rabindra Nath's literature with the basis of Hindu ideology can not be acceptable for obvious reason, even for most of the Hindus.

Hinduism, over and above, is based on incomplete and contradictory ideas which as a scheme of life, as such it can not be, even, defined as a religion Jawaharlal Nehru, in 'Discovery of India' says: "Hinduism as a faith, is vague, amorphous, many sided all things to all men. It is hardly possible to define it, or indeed to say definitely whether it is a religion or not, in the usual sense of the word. In its present form, and even in the past it embraces many beliefs and practices, from the highest to the lowest often opposed to or contradicting each other"<sup>25</sup>

### **BUDDHISM**

The advent of Buddhism was a protest against ruthless oppression of Brahmanism, polytheism, Caste system and other defects of Hinduism. Buddha through 4 Noble Truths declared that human life is impermanent and full of sorrow or pain. In tracing the cause of Pain he found it to be thirst or longing for worldly objects. There is an inseparable relation between pain and individuality, therefore according to Buddhism, salvation lies in renunciation of this worldly life and action, which means self-denial and self-destruction, as against assertion, action and development of human personality as emphasized by Islam. Buddha was silent about the existence of God but the Buddhists having made his statue started worshipping him treating as God. So starting from the sorrow or Pain Buddhism teaches self-destruction through renunciation of this worldly life. Eight fold Path is proposed for cessation of Pain. The idea of Karma was

not original with Buddha, though he interpreted that good deeds bring good results and evil deeds bring evil results.

Swami Vivekananda in his Chicago speech, in 1893, and Pandit Jawaharlal Nehru in his 'Discovery of India' said that Buddhism is not independent and a separate religion, it is, rather, a Reformatory movement of Hinduism. According to many scholars, Buddhism is a philosophy rather than a religion. During the reign of Asoka (264-227 BC), the grand son of Chandra Gupta, he patronized Buddhism as Roman emperor Constantine gave patronage to Christianity. The Tripitak, Buddhist religious book was written 200 years after the demise of Buddha, under the leadership of Asoka. Though Buddhism was flourished by royal patronage but due to the machinations of Brahmanism, Buddhism was vanquished practically from Indian Sub-Continent. Hindu scholars and historians assert that Buddhism has been absorbed in Hinduism of which it was a mere reformatory movement. But Buddhism protested against superstitions based Hinduism characterized by inhuman caste system and polytheism (idolatry) derogatory to human dignity. Of course except, some moral precepts Buddhism did not offer any complete system of life to regulate social, political, economic and other spheres of life to solve human problems to ensure human dignity and values of humanism.

#### **MAN-MADE ISMS**

In the absence of any religious provision, prescribing an exhaustive system of life to establish human dignity and ensure values of humanism, the Western secular thinkers, Spinoza, Karl Max, Nietzsche, Huxley and others had an expectation that without the crutch of Supernatural religion man can guide himself with the help of Scientific intelligence and humanistic values and stand against barbarism. But human history has disproved that expectation. Reasons for failure of man made systems and isms are obvious. Man made laws and systems of life are bound to be partial, narrow, short sighted and one sided in favour of the law makers only. Human wisdom and foresight fall by far shorter than the wisdom and foresight of all Powerful Creator who knows best the problems of His own Creation and their proper solution, due to His unlimited wisdom.

The Creator alone can prescribe sound and impartial solution for those problems through His divine wisdom. The absence of ethical, guide line to regulate human conduct is another drawback in man-made isms. Men adopted secular system one after another to solve their problems but each attempt failed in quick succession due to inherent defects and the people fell from frying pan to the fire. Man-made isms in Politico-economic systems of the West threw men at the grip of Monarchy, dictatorship, capitalism and so-called scientific Socialism. Western man made systems divorced moral and spiritual values from life. Capitalism proved to be the vehicle of monopoly, exploitation and imperialism.

Karl Marx, the Nineteenth Century materialistic Philosopher, taking the advantage of the failure of Capitalism, products of secular democracy came to the scene with Friedrich Engels on a slogan of Scientific Socialism through Communist manifesto claiming it as a panacea for all ills. Having opposed religious ethical and all human values it came to establish so-called proletarian dictatorship. This system caused the deprivation of human rights, civil liberty and democratic values. It considered man as a part and parcel of a lifeless machinery. Under this totalitarian system members of the public, not in terms of thousands but in terms of lacs, were mercilessly killed. Concentration Camp was the inevitable destination for those who disliked the dictatorial regime. Such an artificial and inhuman system was misfit for any human society.

It was a challenge to man, Human Rights, humanism and even to human nature. So it collapsed like a house of cards due to its own inherent defects, peacefully, without even any external aggression. Another Nineteenth Century Philosopher Frederick Nietzsche having denied the moral and spiritual aspects of men emphasized that the Will to Power is dominant in man. He evolved a theory of Superman and asserted that the German blood is Unique and they are destined to dominate the world. The effects of his writing turned Europe to Fascism and Nazism through Benito Mussolini and Adolf Hitler respectively. They accelerated the process towards the second world war putting mankind and humanism into an unprecedented catastrophe.

A combination of materialism and spiritualism is an essential precondition to ensure the success of men individually, since he is a social being so for collective life also as a member of the society. The success of the concept of humanism is also dependent upon this combination. Neither any religion, other than Islam, nor any man-made ism fulfils this condition. In fact a man having no proper faith or ideological mooring and spiritual conviction can make himself an ideal citizen. He can not serve any useful and ideal purpose for him or for his society.

Islam puts great importance to education for man which should continue from his cradle to death so that he can ideologically and culturally build up himself as a worthy citizen for the nation and the world at large. Man-made isms do neither care for a complete system of life nor for combination of material and spiritual aspects of life. So secularism, instead of doing good to the society puts man and humanism in jeopardy. Let us now examine the merit of Islam, a complete code of life, with its contribution to and impact upon Man and Humanism.

## **ISLAM**

### **PREVIOUS PROPHETS**

The system of Resalat (Sending Prophets with divine message to guide mankind) was a universal and a continuous one. The mission of each prophet was concerned with human welfare. Though the commonness of their mission was Tauhid (Oneness of God), but the previous prophets were sent for a particular tribe, to a particular geographical area and at a particular time and their approach was towards their own community. Due to change of social condition in different regions, and at different times, the details in their programme (Shariah) varied and obviously those codes were not exhaustive. Those religions due to lapse of time, change or total disappearance of languages in which those divine books were revealed, and due to corruption set in the original Scriptures, became inoperative and inapplicable. With social complication and development of human intellect and level of maturity of understanding of mankind, expansion of human society and outlook, beyond limited geographical areas, humanity needed a Universal Messenger as such this chain of prophethood was perfected through Muhammad (PBUH) the latest and the final

one as the Universal Model (34:28), with Al-Quran a unique, complete and an exhaustive code as guidance for mankind (Hudan Lin Naas) for solving all human problems for entire mankind for all time to come.

### **THE APPROACH OF AL-QURAN IS UNIVERSAL**

Allah, the Creator and Lord of the worlds cherishes and sustains the Universe as a whole and the outlook of His religion, Islam is all comprehensive and universal. Islam does not admit of any geographical boundary or topographical limitations, nor does it admit of any racial and parochial approach. The appeal of Al-Quran is to mankind as a whole 'Ye ayyuhannas' or to the believers wherever they may be "Ye ayyuhallazina Amanu" The prophet of Islam was sent not only for the believers<sup>26</sup> but also for the entire Universe as a Mercy<sup>27</sup>. Islam treats the believers as one nation and enjoins them to do what is right and forbid what is wrong.<sup>28</sup>

That Islam as a religion is of Universal Character is justified by the name Islam itself, which signifies a submission to Lord of the Worlds- Rabbul Alamin. It is not named after the name of the Prophet as Mohammadanism, though the Westerners out of ignorance call Islam as such, since it is a world religion its conceptions are Universal. Its social, political, economic and legal systems have got universal relevance and significance. The source of law, under the Islamic concept is that Sovereignty belongs to God alone and its application is Universal as distinguished from racial and parochial man made laws. Islamic law is divinely designed for all time to come and for all and sundry. Man-made law is characterized by geographical, racial, personal and sectarian interest. The naked contest between one ethnic group and another, between rich and poor, black and white so on and so forth endangers the social fabric, even under the umbrella of secular democracy racialism, sectarianism and exploitation prevail unabated.

It is only idealism that can encourage Universalism but the secular West is far from the idealistic approach to life, and the true and practical sense of the term. So Dr. Iqbal observes that the idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through materially intolerant democracies whose sole function is to exploit the poor



in the interest of the rich<sup>29</sup>. The Universal approach of Al-Quran as a guidance for mankind as a whole is its declared policy.<sup>30</sup>

Professor H. A. R. Gibb is also of the view that Islam has still a further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter racial understanding and co-operation. No other society has such a record of success in uniting in an equality of status of opportunity, and of endeavour so many and so various races of mankind. He further observes that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition, if ever the opposition of the great societies of East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely, the solution of the problem with which Europe is faced in its relation with the East. If they unite, the hope of a peaceful issue is immeasurably enhanced. But Europe by rejecting the co-operation of Islam, throws it into the arm of its rivals, the issue can only be disastrous for both<sup>31</sup>. Al-Quran prescribes the basic principles which are adoptable under all circumstances and for all time to come to guide Mankind in all spheres of life. Al-Quran fulfils the demands of man and humanism to establish and sustain an ideal human society.

#### **HUMAN DIGNITY, STATUS AND FREEDOM OF MEN**

TOWHID: "There is no Ilah except God" is the greatest Charter of human dignity, freedom, status, equality and brotherhood of men. All intervening agencies: so called gods, goddesses and any other so-called powers are done away with. Islam establishes a direct relationship between man and God, the Almighty. Except the creator Himself none is superior to mankind. According to Islam, Sovereignty lies with God alone. So man is not to bow down before anyone nor to seek favour or guidance from anyone other than Him. It has been unequivocally declared "Walakad Karramna Bani Adama" that is sons of Adam (Mankind) have been honoured.<sup>32</sup> Indeed man is created in the best of moulds<sup>33</sup>. Another revolutionary declaration is made by Al-Quran that men are being sent as God's representatives on this earth, irrespective of male or female, black or white,<sup>34</sup> they have been made His agents and inheritors on this earth<sup>35</sup>. Man as

Khalifatullah, His viceroy, is to carry out His function of Rabubiyat. Since man is the 'best of the creation, Ashraful Makhluqat, God directed even the Angels to admit the superiority of Mankind by bowing down before Adam<sup>36</sup>. Al-Quran declares that man is by far superior to so called gods and goddesses who are mere ordinary creatures of God or mere objects of human fantasy. God has placed men with authority on this earth providing them with the means for fulfilment of the great purposes of their lives, cause of a balanced, complete and a pragmatic lifestyle, prescribed through the wisdom of the Creator Himself, man having solved all of his problems material and spiritual can develop himself squarely to attain perfection as God's true representative on this earth. Having considered the unique importance of man's life, Islam declares Qisas (life for life) as punishment for murder, it is also declared that an illegal murder of a person is a crime equivalent to murder of mankind as a whole and the saving of a single person amounts to the saving of the life of mankind as a whole.<sup>37</sup>

#### **MAN IS THE CENTRE OF THE UNIVERSE**

The whole universe, according to Al-Quran, is given in control and at the disposal of men so that they, as vicegerents of God on this earth, may make best use of the entire creation to fulfil His purposes. "It is He who hath created for you (mankind) all things that are on earth"<sup>38</sup>. Al-Quran makes mankind conscious: "Do you not see that God has subjected to your (use) all things in the heavens and on earth, He has made His bounties flow to you in exceeding measure (both) seen and unseen."<sup>39</sup> In the scheme of Islam, men from the centre of creation, the entire Universe is designed for their purpose.<sup>40</sup> In fact God's purposes according to His design are to be fulfilled through mankind His vicegerents on this earth. To enable mankind to discharge their responsibility as God's Vicegerent, they have been given special faculty of rationality and quality of understanding things. God taught Adam nature of all things and established his superiority to those of even Angels.<sup>41</sup> God fashioned Adam (in due proportion) and breathed into him His spirit i.e. the faculty of God like knowledge and will, which, if rightly used, would give man superiority over other creatures.<sup>42</sup> Quranic value relating to man are that he is endowed by God with the potentialities of

doing good to both himself, his fellow-being and other species of creation and that man alone can score the highest degree of moral, material and spiritual development. To maintain the dignity of man he has been stopped from bowing down before any creation other than God, so 'shirk', Partnership with God, has been declared as the worst crime.<sup>43</sup> Shirk is also declared as an only unpardonable crime (Sin).<sup>44</sup> Having created the Universe inclusive of all its species, God is not sitting apart careless of His creation. He has been continuously active with His master Plan and His working shows new splendour each day: Kulla Eaumina Hua fi Shaan.

According to Allama Iqbal, man can develop his ego, and of all the creations of God, he alone is capable of consciously participating in the creative life of his Maker.<sup>45</sup> In that sense men are invited to be His helpers 'Kunū Ansar Allah'.<sup>46</sup> To properly qualify mankind to make the best use of this Universe and to successfully carry out their functions, the importance of the acquisition of knowledge by men is, as such, emphasized by Islam. So the very first revelation to the Prophet (PBUH) is to that effect.<sup>47</sup> Acquisition of knowledge has been made obligatory for all Muslim males and females. It has been enjoined to go even up to China to acquire knowledge (Al-Hadith).

#### **EQUALITY AND BROTHERHOOD OF MEN**

Islam enunciates two fundamental principles: Unity of God and Brotherhood of men. The concepts of Unity and Equality of men form the basis of brotherhood of men and these concepts were unknown to the west till recently. Of all the religions and man made Isms, Islam alone with the declaration of Oneness of God (Towhid) ensures, as a consequential effect, Liberty, Equality and Brotherhood of Men. Al-Quran unambiguously declares that men are created of a single (Pair) of a male and a female and made them into nations and tribes that they may know each other (not that they may despise each other). Verily the most honoured in the sight of Allah is he who is the most righteous.<sup>48</sup> It is further declared: O mankind reverence your Guardian Lord Who created you from a single person, created of like nature his mate, and from them, twain scattered (like seeds), men and women. Reverence God, through whom you demand your (mutual rights) and (reverence) the wombs (that bore you).

For God ever watches over you.<sup>49</sup> It is Islam that declared mankind as a single nation<sup>50</sup> and they are created of a single person.<sup>51</sup> Islam considers brotherhood of men as a single brotherhood and they are to fear God alone and none else.<sup>52</sup> The Prophet in his famous Farewell address declared that there is no superiority of Arabs over a non-Arab and vice versa. Mankind is the progeny of Adam who was fashioned out of clay. He further declared every claim of privilege, whether that of blood or property, was under his heels. Slavery and slave trade were in vogue till the later part of the 19th Century. Islam first in point of time, as far back as the first quarter of the 7th Century, started the process of doing away with slavery, Al-Quran declares payment of ransom to free the slaves.<sup>53</sup> Khadijatul Qubra spent her wealth on this programme. Zaid on being freed was taken as a member of the family and married to Zainab, cousin of the Prophet. He was given generalship of the army consisting of Muhajjeers and Ansars. On his death his son Osama was given the leadership who was obeyed by top ranking Companions like Abu Bakr, Umar and others. Belal on being freed was put as the Muadhin whom Umar the great used to address: Sayyidina (our leader), Dynasties originally slaves, ruled prominently in different regions of the Muslim world.

Al-Quran makes it clear that even the Prophet was man like others except that revelation came to him. He never claimed any distinction in his behaviour. He even appeared in several suits filed against him. The Prophet set up the instance that the head of the state can be sued both in his official and private capacity. Islam does not approve of the idea 'King can do no wrong', nor it approves of any difference between man and man. Islam not only enunciated but also put in to practice the principles of Universal Brotherhood and the doctrine of Equality. Islam established Brotherhood of man to such an extent that non-Muslim world admits it unambiguously. Even S. Radhakrishnan the top ranking Hindu Philosopher of India had to admit in his *East and West in Religion*, London 1933:

We can not deny that the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterize any other religion. Apart from the Western scholars, philosophers, historians and many other Eastern critics

have been admitting the contribution of Islam to humanity and brotherhood. Sir C.P. Ramswamy Aiyar in an article 'Tribute to Islam' says that, no other religion, whatsoever its theory may be, has brought into practice the essential idea of oneness of men before God as Islam has done, to get rid of the race complex, the inferiority complex, the white, the brown and the black complex, it is only in Islam that there can be no such problem.

### **HUMAN RIGHTS**

The idea of human rights as an independent concept was unknown to the western World till recently though there had been isolated ventures to curb the unlimited and absolute powers of kings and rulers on political bargains: The Magna Carta, Bill of rights etc. To examine chronologically the exact history of human rights in the secular world as an independent concept one has to start from the 10th of December, 1948 on which date the General Assembly of UNO adopted the resolution of the universal declaration of Human rights to be protected by the Rule of Law. But in the matter of implementation, it has not been made obligatory in practice, to impartially resolve the disputes touching the question of human rights. Bungling with outstanding issues: Palestine, Kashmir etc. glaringly exposes the discriminatory attitude of the big powers. The provision for 'Veto' very often creates a clog on the way of solution of human problems. Putting some important issues into cold storage, in the interest of Big powers, is a regular feature. The declaration of the UNO is mainly referred during the academic debates on the floor of the UNO.

Human Rights in Islam are fundamentally rooted in the concepts that God the Creator is the sovereign authority with whom lies the right to give law and He is the real source of all human rights. Within the scheme of Islam itself as provided by Al-Quran and Sunnah of the prophet, including his historical address at Hujjat- ul-Wida, human rights have been inherently made the integral part of Islamic code of life. Human Rights in Islam are wider in dimension and deeper in significance than the items catalogued in the UNO declaration. Over and above Islam not only declared human rights in the 7th century, but also implemented them in the real sense of the terms, at a time when the very concept of human rights was unknown to the world.

Islam as a complete system of life brought with it a legal system. The items: Human dignity, Right to life and property, Equality and Brotherhood of men, Rights of women, Right of freedom of thought, Freedom of conscience and religion, Freedom of opinion, Democracy etc. were most successfully practiced and executed creating a golden chapter in the history of mankind, 1400 years ago. It is through Islamic system alone that human rights in individual, social, national and international spheres may be more effectively ensured.

### **DEMOCRACY**

Political and Economic Systems cast a great impact upon human dignity apart from ensuring the values of humanism and public relations.

### **WESTERN DEMOCRACY (SECULAR)**

Secular democracy despite its apparently lucrative and theoretical sense: Government of the People, by the People and for the People, in practice it failed to deliver goods. The outstanding western political philosophers themselves had to admit the failure of secular democracy.

Having studied the result of secular democracy the western political philosophers themselves are convinced that democracy cannot ensure at all the purposes for which it is theoretically expected.

England is considered to be the cradle of modern democracy. Prof. Laski observed that one can not understand the parliamentary system in Great Britain unless one recognizes that, beneath the appearance of democracy, this is the economic and social system it is intended to uphold. It was made by the owners of the instruments of production in the interest of their property and the safeguarding of their conception of their rights is inherent in all the rules by which it moves. It has been compelled to confer the franchise upon the masses; it has been careful to maintain for property the substance of effective authority.<sup>54</sup>

Prof. Laski observed that these are not characteristics of Great Britain only; they are universal in capitalist democracies. The same forces are compelling the consolidation of Republican and Democrats in United States as a party of property seekers to resist the invasion of its hitherto uncontrolled empire.<sup>55</sup> Allama Iqbal makes the observation, about the purpose of western

democracy, that its sole function is to exploit the poor in the interest of rich.<sup>56</sup>

Bertrand Russel observes that when it is a democracy, the ordinary citizen has very little sense of political power, he doesn't decide what are to be issues in an election, he is not concerned with matters remote from his daily life, which are almost wholly outside his experience, and his vote makes so small a contribution to the total that it is negligible.<sup>57</sup>

British statesman Sir Stafford Cripps in 'Democracy Up-To-Date' is of the opinion that in fact democracy does not exist in any country to make an approach to achieve Government of the people by the people and for the people; and he further holds the view that the western European Countries survive as democracies only in name.<sup>58</sup>

He points out that democratic system is highly expensive and paying capacity of candidate contributes a lot in getting success in the election.<sup>59</sup> He having analysed modern democracy as a system of government says; 'To all intents and Purposes the British democracy is accepting the dictatorship of Prime minister as a substitute for its own actions. Similar systems of democratic government are apparent all over the world'<sup>60</sup>

Laski, in his 'Democracy in Crisis' refers to Rousseau and observes that there is a vital truth in Rousseau's taunt that the electorate is free at election time and that freedom but the prelude to a new domination. It cannot choose the representative it wants; it can only strike against those at whom it feels a passing indignation. Every political conflict is the battle of two active minorities for the possession of the inert multitude.<sup>61</sup>

Dr. Iqbal, the philosopher—poet, having critically examined the concept of modern secular democracy, observed that democracy was a coat which a several European countries discarded after trial and which a number of Asiatic countries have picked up to wear however ill fitting it may be. He says in 'Zarb-e-Kalim' : Democracy counts the persons and does not weigh. Iqbal could not reconcile himself to western democracy on the main ground that popularity is its yard stick, though without ability and wisdom a man can be popular. Iqbal gave this message to the west through his 'Gulshan-e- Raz' that Satan was let loose through western democracy which is a naked sword in

the hand of the political factions. Iqbal heard the voice of imperialism in the flute of western democracy in his 'Khijr-e-Rah'. According to him institutions and civilization built upon secular democracy can never be sound. Dr. Iqbal pointed out that the defects of the narrow concept of dialectical Materialism and capitalistic western democracy and according to him class war is the result of western democracy whereas justice and Unanimity are results of Islamic democracy.<sup>62</sup> Islam does not allow us to deal with others unjustly, nor does it allow us to be dealt with unjustly.<sup>63</sup>

### **POLITICAL DEMOCRACY-ISLAMIC**

The collective and individual view points have been so blended in Islam that it is difficult to separate them. Fraternity and love are the cementing factors which bind various individuals to form a homogeneous society congenial to democracy. In the prophet's words : "The faithful are to one another like (parts of) a building each part (brick) is strengthening the others"and: "The faithful in their mutual compassion, sympathy and love are, exemplified as human body. If one of its organs falls ill, the remainder will suffer (Al-Hadith).

A homogeneous society based on Equality and Brotherhood of man sharing common ideology is condition precedent of success of democracy. It is only Islamic society that fulfils it. Under the sovereignty of God and Khilafat (Vicegerency) of Men, Islam established an Ideal state within the framework its constitution Al-Quran. Neither kingship, nor dictatorship nor autocracy has got any room there to adversely affect human dignity, liberty, individual and public interest as also human values. Khalifa was answerable for all actions. An ordinary man could ask Umar the Great, while he was giving Khutba to lead the prayer as to wherefrom he (Umar) got greater quantity of cloth to make his long garment, in comparison to others his son stood and said that he gave his portion to the father, a tall man to make his garment. Islamic democracy as practised in Medina state as a model is unparalleled in the history of mankind. Prof .Rama Krishna Rao the Reader and Head, Department of Philosophy Maharani Arts College for Women, Mysore India, quoting Hurgonje says: The League of Nations founded by the



Prophet of Islam put the principle of international Unity and brotherhood on such Universal foundations as to show candle to other nations. The Prophet of Islam brought the reign of democracy into best form.<sup>64</sup>

Sarojini Naidu in one of her speeches in London referring to Prophet Mohammad (PH) drew the attention of the west to the fact that what the west dreamt today was not merely a dream but fulfilled fourteen hundred years ago when the lonely dreamer of the desert, communing with the stars first realized the brotherhood of man, the right of every individual to freedom and equality. That Camel driver in the desert was the only true beggetter of human democracy<sup>65</sup> as mentioned by Professor Rao.

Unlike the secular West, Islam instead of taking democracy as an isolated and a casual venture during election at long intervals, which by itself is based on liberty, equality and fraternity: the sheet anchors of democracy. So success of democracy under Islam is the necessary corollary to Islamic social system itself. The religion revealed to Prophet Muhammad (PBUH) not only taught the loftiest principles of Liberty, Equality and Fraternity, but also ensured the principles of cultural, political and economic democracies, it was almost twelve centuries before the idea became known in Europe that democracy had been preached and practised by Islam with a unique success. Charis Waddy expressed her surprise that though Islam had preached and practised liberty, fraternity and equality, the principles of democracy, long one thousand years before the French Revolution (1789 A.D) but the historians of the west date liberty, fraternity and equality from the French Revolution without uttering a word about Islam.<sup>66</sup>

#### **ECONOMIC DEMOCRACY -ISLAMIC**

Political democracy without economic democracy is a misnomer. Islam not only, ensures Human Rights that are concerned with the political and cultural rights of men but also ensures basic principles of economic democracy as rights for mankind.

Rights of men in economic sphere are not dependable on any body's grace or sweet will, rather all forms of human rights emanate from the Creator and as a matter of right, people can claim and realise them.<sup>67</sup>

The economic system of Islam is an integral part of Islam within its own frame work. Ownership of property, according to Islam, lies with God as political and legal sovereignty also lie with Him; to Him belongs what is in the heavens and on earth and all between them and all beneath the soil.<sup>68</sup> The Islamic economic system is based on the ownership of God, Khilafat and Trusteeship of men. Every thing on this earth is created for mankind.<sup>69</sup> Every thing in the Universe is put under the control of men for their use.<sup>70</sup> According to the scheme of Islam man is the centre of the universe. Islam encourages mankind to explore and exploit the natural resources gifted to them by God to utilize those resources for their purpose. It is enjoined that after prayer is finished men should disperse through the land seek the Bounty of God.<sup>71</sup>

Islam recognizes and declares the right of the needy in the wealth and possessions of the rich.<sup>72</sup> The rich shall be questioned by God as to how far they discharged their duties towards the poor in respect of their possession.<sup>73</sup> Payment of Zakat has been enjoined as a duty next to salat (Prayer). Reward has been declared for spending in charity (by day and night in secret and in public.<sup>74</sup> It has been made incumbent to spend, out of love for Him, for kin, orphans, for the needy, the way farer, for those who ask and for ransom to free the slaves. The concept of capitalism is the outcome of secular economic system of the west. The Islamic economic system prohibits both usury and monopoly which breed capitalism. Islam introduced an exploitation free society more than one thousand years prior to the Industrial Revolution of the eighteenth century of which capitalism is an offspring. The economic system under communistic dictatorship and totalitarianism establishes state managed capitalism in place of capitalism and exploitation by individuals under secular democracy. Both the systems, as of necessity, encourage imperialism under different disguises. Islam through its balanced economic system prohibits all forms of capitalism and exploitation. Because of the balanced economic system of Islam Prof. H.A.R. Gibb observes that within the western world Islam maintains the balance between the exaggerated oppositions. It is opposed equally to the anarchy of European nationalism and the regimentation of Russian

communism. It has not yet succumbed to the obsession with the economic side of life which is a characteristic of present day Europe and Russia alike. Having quoted Professor Massignon, Gibb further observes: Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community. It is hostile to unrestricted exchange, to banking capital, to state loan, to indirect taxes on objects of prime necessity. Here again it occupies an intermediate position between doctrines of bourgeois capitalism and Bolshevik communism.<sup>75</sup> Charis Waddy having appreciated the Islamic economic system observes: "these ideas are not merely of moral value, they are legally implemented for Islam brought with it a legal system. A legal principle introduced by the caliph Umar decrees that if a person dies of starvation, then the penalty for wrongful death should be imposed on all the citizens of the town concerned as though they had killed him."<sup>76</sup> She further observes that in Islam, for the first time, an economic theory of equal opportunities and fair distribution were outlined. Islam teaches that God is concerned not only with moral and ethical reforms but also with social emancipation and economic condition.<sup>77</sup>

#### **USURY, HOARDING AND MONOPOLY**

Usury is the vehicle of exploitation; Islam permits trade and forbids usury.<sup>78</sup> A war is declared from God and the Apostle against usury.<sup>79</sup> The Prophet declared: He that monopolizes is a wrong doer (Al-Hadith). Islam encourages circulation of wealth in society and in consequence, hoarding is also prohibited as a great sin.<sup>80</sup> To ensure circulation of money or wealth, rotation of wealth between wealthy people alone is forbidden.<sup>81</sup> Islam discourages: both niggardliness and extravagance and it strikes a balance between the two.<sup>82</sup> Islam takes a revolutionary stand when Al-Quran enjoins that assets beyond the need of the rich one to be distributed among the poor.<sup>83</sup> Islam enjoins men to seek the Home of the Hereafter with the wealth which God has given.<sup>84</sup> The needy who from a sense of prestige, do not openly beg, must be helped.<sup>85</sup> The Prophet (PH) of Islam implemented the economic principles of Islam while he headed the Islamic state at Medina. Historian Khuda Bakhsh, with reference to Von Kremer's view says: In the Quran the command to pay poor tax

(zakat) directly follows the command to pray: “perform the prayers and pay the poor tax”. This tax had a strong communistic complexion which is evidenced by the following tradition: The Prophet sent Muadh to Yaman and told him: summon the people to accept the confession of faith namely there is no God but Allah and that I am his Prophet; if they listen to it, teach them further that God has ordained five daily prayers if they are also agreeable to this, teach them further that God has enjoined the poor tax (Sadhah) payable by the wealthy upon their property for distribution among the poor<sup>86</sup> Khulafa-e-Rashedeen similarly established economic democracy envisaged by Islam. Umar, the second Caliph declared that he would have to answer the question from God even if a dog died of starvation in the furthest corner of the Islamic state. None can be considered as a Mumin if he eats and goes to sleep while his neighbour remain hungry (Al-Hadith)

The basic reason behind the success of democracy in Islam under the concept of sovereignty of God, is that an Islamic state is a homogeneous institution of Islamic Brotherhood, based on a common cultural, social, political and economic code backed by the supremacy of Law and independence of the Judiciary. The ruler and the ruled are to co-operate in executing the common programme as guided by Al-Quran and Sunnah. There is, as such, no scope for any free style exercise of power politics, usurpation of power, violation of human rights and exploitation in Islam.

The causes of the glaring failure of democracy in the west are that the secular and heterogeneous society in the west is characterized by conflicts between the nobles and commoners, exploiters and exploited and haves and have-nots. Moreover, there is no definite and common sense of direction based on moral foundations for the solution of all problems: political, economic, social, national and international.

Charis Waddy on a comparative study of the present day economic systems observes. “In the present day world both the capitalist and communist camps suffer from a conflict between the rights of the individuals and the rights of the community. Whereas Capitalist Societies protect the individual and his rights, often pushing so far as to trespass on the community welfare,

Communist countries disregard the individuality for the sake of society, as a whole. The result of both are far from satisfactory. Whereas under the Islamic concept of sovereignty an equilibrium between individualism and collectivism has been established, Islam not only declared a complete code of life in which provision is made to refer all questions of dispute to God that is Al-Quran. She further observes the so-called free world boasts of political freedom, freedom of thought and expression. Yet under the banner of private enterprise such perversions as greed and selfishness have become acceptable. Freedom of thought has often been converted into freedom to pollute thought. As people become more and more material minded, they become less and less God guided. The result is an unhappy society. When we turn to communist society of course it has already collapsed by now, the scene is even worse. Individuals are but bricks used for a building. Society looks like a bee hive of an ant colony, very active, very disciplined. In this atmosphere, a sign of individuality is looked upon as political opposition. Since the conception of God is not existent it is difficult to imagine any source from which values such as conscience, love, self-restraint and charity can derive. The inevitable result is also an unhappy society.<sup>87</sup>

Charis Waddy, in the context of the failure of the west turns to Islam and observes: It may be asked how Islam views this question. It is interesting to note that the views given here are not derived from the theories of communism and capitalism. Because the religion of Islam as conveyed by the prophet Muhammad is nearly fourteen hundred years old.<sup>88</sup>

Lammens S. J. an eminent orientalist observes: Shariaah the Quranic Law imposes on a Muslim an obligation in his triple capacity of a believer of a man and a citizen of an Islamic state. Shariah regulates his religious, political and social life reserving to itself the right to superintend its multiple manifestation and to direct its complicated rhythm.<sup>89</sup>

Charis Waddy appreciates Islamic ideas of life and says. "These ideas are not merely of moral value. They are legally implemented for Islam brought with it a legal system."<sup>90</sup>

Wilfred Cantwell Smith remarks that Islam had superiority over Christianity glaringly as a religion. According to him,

during the Middle Ages, religion flourished in both communities: The Christian and Muslims, yet that was when Islamic civilization flourished, while Christendom showed no vitality. As long as the Christian religion reigned supreme. Europe was culturally backward; it is only as Europe has gradually shed her religion, or relegated it to less and less decisive aspects of life, that she has forged ahead so spectacularly. The Islamic world, on the other hand, has retrogressed since gradually forsaking the true tenets of Islam.<sup>91</sup>

H.G. Wells (1866-1946), English Novelist, Sociologist and Historian; discussing the phenomenal and marvelous vigour of Islam as a complete code of life says; And if the reader entertains any delusion about a fine civilization, either Persian, Roman, Hellenic or Egyptian being submerged by this flood, the sooner he dismisses such ideas the better, Islam prevailed because it was the best social and political order the time could offer. It prevailed because everywhere it found politically apathetic peoples, robbed, oppressed, bullied, uneducated and unorganized and it found selfish and unsound government out of touch with any people at all. It was (Islam) the broadest, freshest and cleanest political ideas that had yet come into actual activity in the world, it offered better terms than any other to the mass of mankind.<sup>92</sup>

Islam combines the bright capitalism and communism. It eliminates the dark sides of both. It offers the best of the schemes of which there is no parallel.

#### **AL-QURAN A MIRACLE**

Maurice Bucaille a Christian, French doctor examined the Holy Scriptures in the light of modern knowledge and concludes: "The comparison of several Biblical and Quranic narration's on the same subjects shows the existence of fundamental differences between statements in the former which are scientifically unacceptable and declarations in the latter which are in perfect agreement with modern science. In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Quran which are connected with Science could have been work of a man. It is, moreover, perfectly legitimate, not only to regard the Quran as the expression of Revelation, but also to award it a very special

place on account of the guarantee of authenticity it provides and the presence in it scientific statements which, when studied today, appear as a challenge to explanation in human terms.<sup>93</sup> Of course, the Christian world, particularly its political circle as a matter of policy has been dealing maliciously with Islam and Muslim world to safeguard their vested interest and on the apprehension that Christianity may be eclipsed by Islam in due course. William Ewart Gladstone (1809-1898 AD) the greatest British statesman of 19th Century and four time prime minister while debating on British colonial policies in the parliament held the Holy Quran in his hand and shouted that so long the Egyptians have this book with them, the British cannot have quiet or peace in that land. When the enemies of Islam rejected the truth of Al-Quran as a revelation,- a challenge was thrown by Allah himself to the unbelievers to produce a sura like this with the help of their witnesses or helpers, but uptill to day, more than 1400 years, none came forward even with a sura.<sup>94</sup>

Professor Rao said, with regard to authenticity of Al-Quran: Even a hostile critic like Sir William Muir speaking about Holy Quran said that there is probably in the world no other book, which remains 12 now 14 centuries with so pure a text. He further says that the authenticity of the Bible is not only doubted but emphatically refuted by scholars of both creeds.<sup>95</sup> Professor Rao having quoted Goethe the greatest of German poets says that he (Goethe) had declared about, Al-Quran. that it will go on exercising through all ages a most potent influence.<sup>96</sup> The disorganized Arabs with no education were passing days through darkness of barbarism. none of the contemporary powers : the Romans or persians took cognizance of them at all. But having come in touch of this Holy Book they dramatically stood up united, made miracles one after another in all spheres of human life, built the greatest civilization and advanced humanity still miraculously commanding surprise and great respect from all over the world.

#### **ISLAM A COMPLETE CODE OF LIFE**

God has created this universe with heavens, earth, and all the species of creation in an integrated way. Each item is connected with the rest of the items, however gigantic or microscopically small they may be. The Universe as a whole has been created,

regulated and sustained by the single, omnipotent and omnipresent Creator. The mountain top is connected with the items at the depth of the ocean which is also connected with the farthest star in the Galaxy as interlinked and integrated. Interdependence is the basis of their existence.

Similarly Islam prescribes an exhaustive, indivisible, integrated a complete and a universal system of life under sovereignty of God. It requires to be executed or practiced in the complete sense of the term. If one part is accepted and practised segregating from the rest, instead of yielding any benefit make the whole exercise unbalanced and futile. Its social, political and economic systems are blended and integrated in such an inseparable way that instead of taking completely none of the branches can be acted upon in isolation. Al-Quran therefore directs to enter into Islam completely.<sup>96(1)</sup> Udkhulu, Fis Selme Kaffa. Acceptance of part and rejection of the other has been forbidden which would put one to disgrace in this worldly life and consigned to most grievous punishment on the Day of judgment.<sup>97</sup> The truth of this verse is justified by history of the Muslim world in as much as when Al-Quran was accepted and acted upon in the complete sense of the term during the time of the prophet and Khulafa-e-Rashedeen the Muslim world was at the zenith of its success and glory, Muslim world today is disgraced since we do not lead our political, economic and state affairs according to Quranic System which is by itself a complete and an integrated code of life.

### **IJTIHAD**

The concept of human dignity and humanism along with their basic principles have been provided in Al-Qura'n. The concepts and principles in Al-Quran are eternal and applicable always despite change of time and circumstances, through Ijtihad, The principle of Movement in the Structure of Islam is 'Ijtihad' to form an independent judgment on legal questions. According to Iqbal the idea of Ijtihad got its origin in the well known verse of Al-Qura'n: "And to those who exert we show our Path",<sup>98</sup> The origin of Ijtihad is found more definitely in the Tradition of the Holy Prophet: Ma'ad was appointed ruler of Yemen, the prophet reportedly asked him as to how he would decide matters." "I will judge matters according to the Book of God", said Ma'ad but if



the Book of God contains nothing to guide you? “asked the Prophet”, then I will act on the precedent of the Prophet of God”replied Ma’ad. But if the precedents fail?”, “said the prophet”“Then I will exert to form my own Judgment in the context of principles of Quran and Sunnah, replied Ma’ad.<sup>99</sup> Thus the forward march of Shariah, Law of Islam had been maintained and developed through centuries. Islamic system of life inclusive of its legal system is the condition precedent of solution of all human problems ensuring human dignity.

In the context of acceptance of secularism by the west, absence of a complete system of life even for the material world and absence of sense of direction on ethical and spiritual line, the western society has been the victim of inequality between man and man, mutual conflict, exploitation and oppression, so Iqbal said in his speech on the topic, The Principle of Movement in the Structures of Islam: “Europe to-day is the greatest hindrance in the way of man’s ethical advancement.”He further observed : Humanity needs three thing to-day a spiritual interpretation of the Universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis.<sup>100</sup> In fact Islam as preached and practised by the Prophet Muhammad (Peace be on Him), on the basis of Al-Qura’n, a complete code of life, squarely succeeded in both material and spiritual fields. Iqbal had been passing sleepless nights, all his life, to uphold human dignity and also the values of humanism and his contributions to that end, stand unparalleled.

#### **POLITICAL CULTURE**

Islamic Culture is based on the concepts of Sovereignty of God, vicegerency of men and an Islamic model of Democracy distinguished form a Secular one. Islam has been a religio-political-cum-economic movement. So, it was not merely a spiritual movement but blended with state craft. Islam as distinguished form Christianity, other religions and secular systems can not be divided in to water tight compartments. Allah has created the Universe as a composite whole and as a continuous, indivisible and integrated one in as much as the planets: the moon etc. the galaxy of stars in the sky, the hills, oceans and the elements at the depth of the sea etc. are

inseparably connected with one another. Their existence in isolation is unthinkable. In the physiological sphere similarly a human body is indivisible and integrated. Different organs are inseparable and none can exist in isolation without co-operation of the rest.

**Brain:** Is the only controlling centre of the entire body.

**Heart:** Collects blood from the whole body then sends to lungs for oxygenation, then circulates oxygenated blood to the whole body.

**Lungs:** Take oxygen from atmosphere and carbon dioxide to atmosphere, which is produced as a waste product of the body.

**Kidney:** After utilization of food particle in the body, there are some waste products, which are produced during utilization of food particles. These waste particles are excreted as urine by kidney. This waste particles are also harmful for our body if kidney cannot pass out urine.

**Liver:** Food and medicine that are taken by us are metabolized in the liver and made easy for body's utilization.

#### **INTERRELATION AND INTERDEPENDENCE OF THE ORGANS**

**Brain:** Brain's function is dependent upon adequate oxygenated blood to the brain. It depends upon blood from cardiovascular system (cvs) and oxygen from atmosphere through lungs for Brain nutrition. If oxygen ceases for three minutes the Brain is irreversibly damaged.

**Heart:** Heart is a part of cardiovascular system (cvs), which depends on brain for its control. Heart depends upon lungs for oxygenation of blood that is essential for heart's own nutrition and also for nutrition of the body.

**Lungs:** An essential for body's survival and lungs also depend upon Brain and heart for its control and nutrition.

**Kidney:** Kidney excretes all waste materials produce in the body harmful for it. For this function, kidney also depends upon cardiovascular system and Brain.

**Liver:** Liver also depends upon cardiovascular system & lungs for it's own nutrition.

Thus each organs of the body is interrelated and interdependent to one another and no organ can survive alone in isolation without support from and co-operation with other

organs. The condition precedent of a good health is co-ordinated and simultaneous function of all the organs.

Islam, similarly, as a complete code of life, is an integrated and indivisible system in which all its spheres: socio-politico, economic and other sections are interlinked and they are to function in a concerted manner, simultaneously in coordination and in a harmonious way towards the common goal of solution of all human problems to develop mankind to discharge their onerous responsibilities as God's vicegerents on this earth.

Al-Quran directs the believers to enter into Islam wholeheartedly.<sup>101</sup> Allah warns those who believe only a part of the Book and reject the rest and reward for partial acceptance is disgrace in this life and grievous penalty on the Day of Judgement.<sup>102</sup> Both in the spiritual and material fields the principles of Islam have to be implemented as inseparable parts. According to Dr. I.H. Qureshi Islam is not like Sun-Day Suit which can be put to enter a place of worship and put off when dealing with day to day life.<sup>103</sup> The principles of Islam are to be compulsorily implemented in all affairs of life.

#### **RULE OF LAW AND INDEPENDENCE OF JUDICIARY IN ISLAM**

Responsibility of Government as well as the responsibility of dispensation of justice including protection of human rights, through the Rule of Law, according to Islam, are considered as Amanah, so a solemn pledge for supremacy of law according to Islam, is the condition precedent of assumption of office of a Caliph. Abu Bakar, on being elected as Caliph addressed the people thus: "Gentlemen, I promise to you to follow the injunctions of the Book of Allah, and the example of His Apostle, I have been elected as your leader, but, by Allah, I am not the best amongst you, The strongest of you shall be considered weak with me until I have taken for the weak what is due to him from the strong. I shall do my best to fulfil pledge. Follow me as long as I follow the commands of Allah and the Prophet. If I disobey Him and the Prophet, obey me not. Let Allah help me." The crowd (in one voice) said "Amin Amin".

Umar similarly took a pledge on being Caliph, that he would be guided by Al-Quran and Sunnah. He also declared: "By Allah, he that is weakest among you shall be in my sight the

strongest until I have vindicated for him his rights, but him that is strongest will I treat as weakest until he complies with the laws in rendering back the dues of the weak". Other Caliphs also promised and declared the same way.

After the election of Umar Bin Abd-Al-Aziz (Umar –E-Thani) as a Caliph he gave a very significant and a historical Khutba (address), "O people! after the Holy Quran no other Book shall come from Allah and after your Prophet no other Prophet shall come. I am not a law maker. I am only an executor of law. I will bring about no innovation. I will only follow. I am not better than any individual from among you. The only difference is that I carry the greater burden (of Khilafat) on my shoulders. Remember! that no good can be achieved by disobeying Allah." He further said, "O people! obedience must be given to him who obeys Allah. Any one who disobeys Him, must not be obeyed. Up to the time I obey Allah, obey me; and if I disobey Him, then you must not obey me." He further stated that the Caliph is not a law giver; his function is not legislative. He is there to carry out the 'law' and to execute it, that is, in Islam there is the Supremacy of law, and not of men and this supremacy of law is the supremacy of the Quran which represents the Sovereignty of Allah, and government is only an agent to fulfil the purposes of law. Lastly, the Caliph is responsible both to Allah and the people. Absolute obedience is conditional. Hence if the Caliph or the ruler goes against the commands of Allah, he can be disobeyed and removed by the community.

Al-Quran puts highest importance to justice and independence of judiciary. To ensure fairness and impartial justice it has been made mandatory to stand out firmly for justice as witness to God, even as against oneself, parents and kin, the closest relation.<sup>104</sup> It has been further emphasised: stand out firmly for God as witness to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice, Be just that is next to piety<sup>105</sup> The Prophets were sent before, with clear signs and sent down with them the Book and Balance (of Right and Wrong) that man may stand forth in justice, and We sent down iron in which is (material for) mighty war, as well as many benefits for mankind, that God may test.<sup>106</sup>

Islam established independent judiciary first in point of time in the history of mankind. Prophet himself appeared before the court both on official and private capacity. Umar the great and Ali the 4th Caliph also appeared personally, and accepted the verdict against them. Abbaside Caliph Monsur had to come all the way from Baghdad to Medina on a summon by the Quadhi. Islam basically stands for establishment of justice and repulsion and vanquishment of wrong and injustice. In this regard co-operation among the Muslims is enjoined: Help you one another in righteousness and Piety. But help you not another in sin and rancour.<sup>107</sup> There is; over and above, a direction for competition in good deeds (Fastabequl Khaira). The Grand success of Islamic victory and expansion over half of the known world, within a century from the demise of the Prophet (PBUH) was, according to even non-Muslim historians, due to merit of Islam as a system of life, fair play, Rule of Law and justice for which people voluntarily accepted Muslim rule which nullifies the ill propaganda that Islam was expanded by sword. In Islam, the ruler and the ruled are equally governed under the sovereignty of Allah. Even the Prophet himself was not an exception. That being so, Islam as a complete code of life, establishes justice in all spheres of life and thereby creates a balanced society from all standpoints, ensuring peace, human dignity and values of humanism.

#### **FUNDAMENTALISM; ISLAMIC VIS-A-VIS CHRISTIANITY**

In the light of the above discussion it is clear that Islam is a complete system of life and Al-Quran fully establishes it whereas Christianity far from giving a complete code of life, rather, abandons and forsake the worldly life all together so fundamentalism provided by Al-Quran is highly beneficial to mankind squarely, but system of life has been offered by Christianity, rather Christians have been directed otherwise. Wilfred Cantwell Smith remarks that Islam had superiority over Christianity glaringly as a religion. According to him, during the Middle Ages, religion flourished in both communities: The Christian and Muslims, yet that was when Islamic civilization flourished, while Christendom showed no vitality. As long as the Christian religion reigned supreme, Europe was culturally backward; it is only as Europe has gradually shed her religion, or

relegated it to less and less decisive aspects of life, that she has forged ahead so spectacularly. The Islamic world, on the other hand, has retrogressed since gradually forsaking the true tenets of Islam.<sup>108</sup>

### **RECOGNITION OF SUPERIORITY OF ISLAM EVEN BY THE WEST**

Where does the western world stand today? In the absence of a complete and an exhaustive system of life like Islam, which covers material, moral and spiritual aspects of life, blended into one code with a sense of direction to establish a balanced and an ideal society for the benefit of mankind: both in this worldly life and the life hereafter, the west today has been floating like a ship, without any mooring and rudder. The secular world has been adopting unsuccessful political and economic systems one after the other to fall from frying pan to fire.

In the context of the failure of other religions and man made isms, modern world craves for a proper and practical guideline to solve human problems and to foster brotherhood and toleration to establish peace, Islam alone can take the leadership to fulfil the expectation of the "world community 'and save mankind. Even the Western and non-Muslim scholars and Orientalists admit that Islam alone can give proper guidance in this respect A. J. Toynbee in *Civilization on Trial* observes: The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. The forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales (it is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favour of tolerance and peace.<sup>109</sup>

Having considered the merit of Islam A.J. Toynbee in *Civilization on Trial*, for solution of world problems, invoked Islam in the following terms: "if the present situation of mankind were to precipitate for peace, Islam might be moved to play her historic role once again". Toynbee on study of Islam observed

that when the Ideology of the Brotherhood of man was fired from the canon mouth of Islam it set the whole world ablaze. And he was highly convinced that Islam is the only frame work within which the hopes and aspirations of mankind can be fulfilled.<sup>110</sup>

Michael H. Hart, Lamartine, George Bernard Shaw and many other Christian intellectuals agree with one another in respect of superiority of Islam and its Prophet :

Michael H. Hart on the comparative study of the contributions of all great men that the world produced, put the name of Prophet Muhammad at the top, (as number one) in his book. The 100 A Ranking of the Most Influential Persons in History for his supreme success on both religious and secular levels. He put the names of Newton as number two, his own prophet Jesus number three, Buddha as number four, Moses number sixteen.<sup>111</sup>

Charis Waddy who having considered the Unique achievements of the Prophet, who died at the age of 63 said that he completely transformed his native land. Not only a new, pure faith prevailed, the whole of existence had become different. The status of the poor and the slaves, the right of women, the protection of the minors had been put on totally new basis, politics and economy were reorganized, democracy brought in to public life, all in a new manner incredibly audacious for those days.<sup>112</sup>

Lamartine says that as regards all standards by which human greatness may be measured it may be well asked: Is there any man greater than Muhammad ? He with a challenging tone poses a question: who could dare compare any great man in modern history with Muhammad? George Bernard Shaw, the most critical observer of human affairs with deep insight was said to be the voice of conscience of modern Europe, says I have always held the religion of Mohammad (SM) in high estimation, because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capacity to the changing phase of existence which can make its appeal to every age. I have studied him, the wonderful man and in my opinion far from being an anti-Christ he must be called the saviour of humanity, I believe that if a man like him were to assume the

dictatorship of the world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Mohammad (SM) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.<sup>113</sup>

Professor Remakrishna Rao in the biography of the Prophet says that there has been a remarkable change in the attitude of the West about Islam in modern times that great intellectuals embraced Islam.<sup>114</sup>

In fact a good number of great intellectuals of the West, since 19<sup>th</sup> century, having appreciated the superiority and indispensability of Islam, started embracing it stating their logical grounds and their number has been increasing by leaps and bounds.

Professor Rao having quoted George Bernard Shaw says, If any religion has a chance of ruling over England, nay Europe, within the next 100 years, it is Islam.<sup>115</sup>

Lamartine says: "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he".<sup>116</sup>

Napoleon Bonaparte having conquered Egypt, studied Islam and was convinced that Islam is the best system of life and said: "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness". He further said: "Christianity preaches only servitude and dependence. Society of true Christians would not be a society of men".<sup>117</sup>

Thomas Carlyle of Scotland (1220 [C.E. 1795]- 1298 [C.E. 1881]), one of the greatest men of knowledge known world over, entered the university when he was only fourteen years old, studied jurisprudence, literature and history, learned German and oriental languages, exchanged letters with, and even visited, the well-known German writer (Johann Wolf-gang von) Goethe (1749-1832), was awarded by the King of Prussia with the medal



of honour called *le merite*, and was elected president by the University of Edinburgh. Among Carlyle's works are *Sartur Resartus*, *The French Revolution*, *On Heroes*, *Hero Worship* and *the Heroic in History*, *Past and Present*, *Latter-Day Pamphlets*, *The Life of Friedrich Schiller*, and *Critical and Miscellaneous Essays*. He (Carlyle) further says : "As you read the Qur'an al-kerim, you will presently realize that it is not an ordinary tome of literature. The Qur'an al-kerim is a work of art that springs from a heart and instantly penetrates all the other hearts. All the other works of art are quite dull when compared with this tremendous masterpiece. The most striking characteristic of the Qur'an al-kerim is that it is a truthful and excellent guide. To me, this is the greatest merit of Qur'an al-kerim. And it is this merit that begets other merits".

From his memoirs of a trip: "In Germany I told my friend Goethe about the facts I had gathered concerning Islam and added my personal reflections on the subject. After listening to me with attention, he said 'If that is a Islam, we are all Muslims.'" <sup>118</sup>

Sarojoni Naido, the great poetess of India and once president of All India Congress in one of her speeches in London, referring to Prophet Muhammad (PH) drew the attention of the West: What the west dream today was not merely a dream but fulfilled fourteen hundred years ago when the lonely dreamer of the desert was the only true begetter of human democracy. She was quoted by Professor Rama Krishna Rao in his *Biography of the Prophet (PH)*, Islam is the first Religion that preached and practised democracy for, in the mosque, when the minarete is sounded, and the worshippers are gathered together, the democracy of Islam is embodied 5 times a day, the peasant and the king kneel side by side and proclaim God alone is Great,' she continues 'I have been struck over and over again by this invisible unity of Islam that makes a man instinctively a Brother' <sup>119</sup>

In Europe the Muslims form the second largest population in each country. In the U.S.A also the Muslims are coming up as second largest population. President Bill Clinton said in a report of the U.S. Congress: "Our policies are guided by our profound respect for Islam. The Muslim Religion is the fastest growing

faith in the United States, the number of Muslims in the U.S is put at 5 to 6 millions". The President further said : "We recognize and honour Islam's role as a source of inspiration, instruction and moral guidance for hundreds of Millions of peoples around the world".<sup>120</sup>

Hugo Young assistant editor, The Guardian in a lengthy editorial mentioned with reference to millennium: "Christianity has never looked in worse shape .....although it is supposed to be one of Christian celebrations it is more like one of Christian crisis. There is a crisis of belief, and a deeper one of institutions.....Christianity hardly deserves to survive as either moral code or system of belief". A. N. Wilson columnist of Evening Standard, London, observed: though the Western concepts of Nationalism, Fascism, Socialism and Capitalism failed but Islam has never failed. It has merely paused. Some intellectuals of the west even do not hesitate to say that the coming pompous celebration of millennium would be, practically, the funeral of Christianity and the next century (21st) shall be for Islam. Islam is not only the best but the only acceptable system of life, for solution of all human problems: individual, social, political, economic, national, international, material and spiritual but also to develop and raise the status of man as the true representative of God.

In the light of the above comparative discussions and analytical survey it is clear that Allama Iqbal was fully justified to accept the fundamental teachings of Islam as the sheet-anchor of his Philosophy and there is no alternative of Islam to solve human Problems to ensure sense of human values and to develop mankind to the real status of Vicegerency of God on this planet.

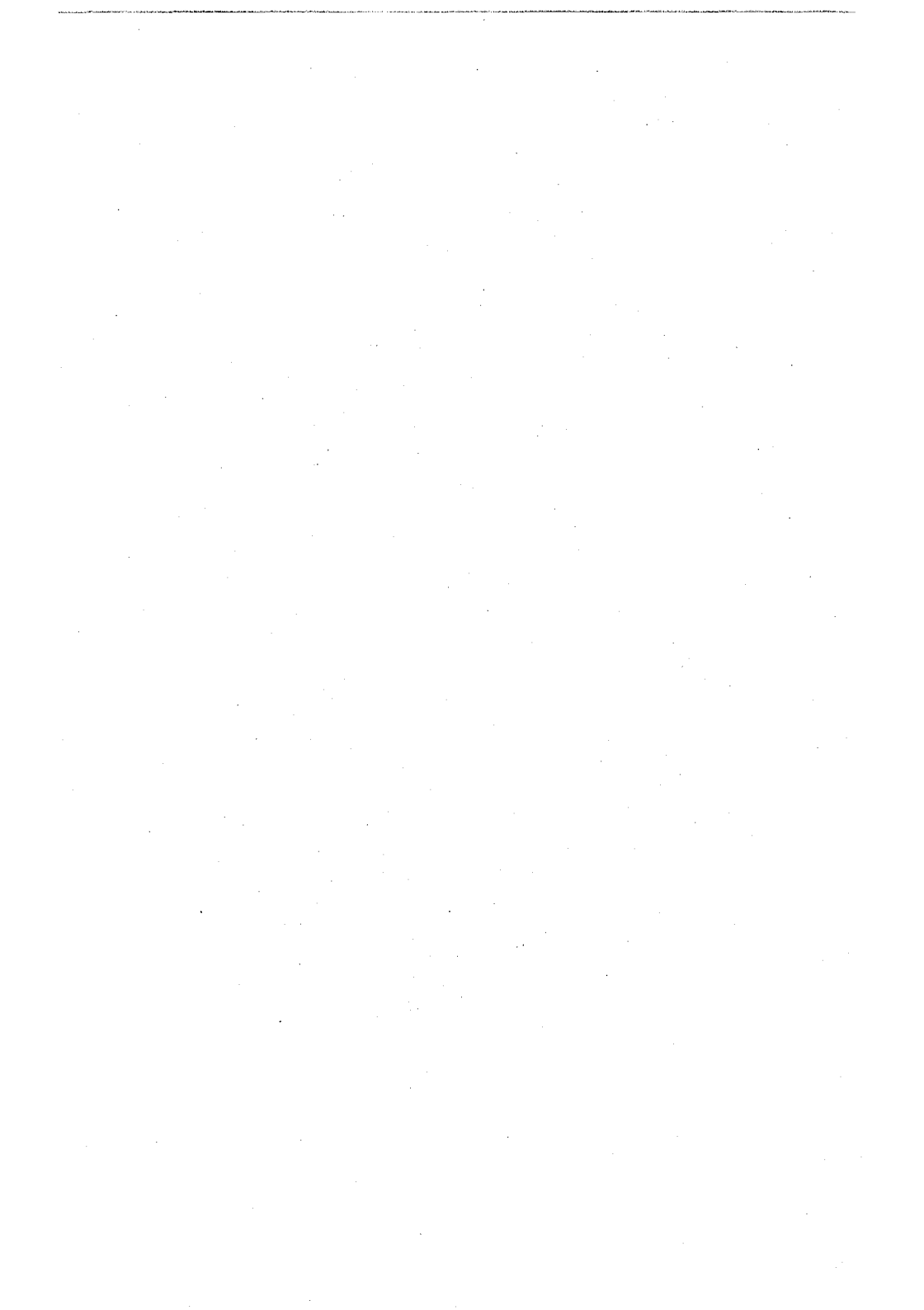
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## IQBAL AND THE TWO-NATION THEORY

Till recently, the terms nation and nationality were used interchangeably, though some writers use them, now, as two distinct terms, they do not agree as to the difference. Be that as it may, the old and secular concept of nationalism mainly based on territory, race, language, and customs etc. as elements of nationalism has long been changed.

Ernest Renan, one of the great French writers, in his famous essay *Q'uest ce qu'une nation?* says " .....A Nation is a living soul, a spiritual principle based on two main elements: The one is the common possession of a rich heritage of memories and the other is actual agreement, the desire to live together.<sup>1</sup> Harold J. Laski referring to Renan's view says that broadly speaking nationality is essentially spiritual in character. It implies the sense of a special unity which marks off those who share in it from the rest or mankind.

That unity is the outcome of a common history, victories won and traditions created by a corporate effort. There grows up a sense of kinship which binds men into oneness. They recognise their likeness and emphasise, their difference from other men. Their social heritage becomes distinctively their own. They come to have an art, a literature, recognisably distinct from that of other nations.<sup>2</sup> Hans Kohn is more specific when he says that nationalism is first and foremost a state of mind and an act of consciousness.<sup>3</sup>

FRIEDMAN IN "AN INTRODUCTION TO WORLD POLITICS" SAYS : things, which are really only one, go to make up this soul or spiritual principle. The one is the possession in common of a rich heritage of memories. And the other is actual agreement, the



desire to live together, and the will to continue to make the most of the joint inheritance. The existence of a nation is a daily plebiscite, just as that of the individual is a continual affirmation of life.<sup>4</sup> John Stuart Mill states that a portion of mankind may be said to constitute a nationality if they are united among themselves by common sympathies which do not exist between them and others which make them co-operate with each other more willingly, than with other people, desire to be under the same Government and desire that it should be governed by themselves or a portion of themselves exclusively.<sup>5</sup>

#### NATIONALISM AND INDIAN SUB-CONTINENT

India as a sub-continent, throughout its history, has been inhabited by heterogeneous human species, differing racially, anthropologically, socially, linguistically and culturally. India was never one homogeneous country, nor did it ever contain one nation. Neither during the time of the aboriginals, nor the Dravidians, who had possessed a superior civilization to that of the Aryans nor the caste-ridden Aryans themselves, nor during Asoka the Buddhist Emperor, nor even during the great Mughals, was India inhabited by one nation, the advent of the Muslims of the sub-continent divided Indian society into two water-tight compartments.

According to Panikkar the main social result of the introduction of Islam as a religion into India was the division of society on a vertical basis. Before the 13th Century, Hindu society was divided horizontally and neither Buddhism nor Jainism affected this division. Islam, on the other hand, spilt up Indian society into two sections from top to bottom and what has now come to be known in the phraseology of today, as two separate nations came into being from the beginning.<sup>6</sup>

#### HINDU CHOUVINISM

Since the advent of the Muslims in the Indian sub-continent Hindu India instead of any adjustment with the Muslims for co-existence has been opposing their very presence in the sub-Continent. According to the religio-mythological concept of the Hindus this sub-continent is identified with a very important goddess '*Bharat Mata*' out of innumerable gods and goddesses. Any outsiders: Muslims or otherwise are looked down contemptuously and are called Mlechcha. Al-Beruni visited this

sub-continent during the 9<sup>th</sup> century and in his *Kitab-al-Hind*, translated by C. Sachau, captioned as 'Al-Beruni's India' says: "The reader must bear in mind that the Hindus entirely differ from us in every respect, Hindus totally differ from us in religion as we believe in nothing in which they believe and vice versa,..... All their fanaticism is directed against those who do not belong to them and against all foreigners. They called them Mlechcha i.e. impure and forbid having any connection with them<sup>7</sup>," Jawaharlal Nehru as a father instructed his daughter Indira by his letter dated April 25, 1932 that India itself was a world to the Hindus: the others outside it were 'Barbarians' or Mlechchas<sup>8</sup>. But the Muslims with their superior culture and civilization have been continuing here, despite the persistent opposition of the Hindus.

The Muslims ruled India for about a thousand years. This blow had to be endured, defiance was also being offered in the name of Dharma : Hinduism by Brahmanism.

Bankim Chandra Chatterjee, an outstanding leader of Hindu revivalism, laid the foundation of acute communalism and an anti-Muslim campaign anew, through his novel 'Ananda Math'. According to Dr. Khetra Gupta, Professor of Rabindra Bharati University, Bankim Chandra used this novel as an instrument of propaganda for Hinduism and he encouraged others through an article in 1885 to use literature as the ladder for going up to the stage of Hindu religionism. Dr. Gupta further observed that the philosophy of Bankim behind the theme of Ananda Math was to establish Hindu Raj instead of Muslim rule in India. Dr. Gupta also said that Bankim reached the extreme point of communalism and Ananda Math was written for propagation of a specific ideology. 'Bande Mataram' in Ananda Math conceived India as a goddess and he inspired the Hindu community for all sacrifices for Bharat Mata, Mother India.<sup>9</sup>

Karan Singh, M. A. Ph. D, in his book 'The Prophet of Indian Nationalism' with a foreword by Jawaharlal Nehru, says that the concept of spiritual nationalism and divinity of the motherland is based on the Vedas. He observes that the Vedas contain numerous hymns in adoration of the earth, and the worship of Prithvi is one of the essential rituals of Hindu religious ceremonies. Bankim Chandra Chatterjee in his Ananda Math

created a famous mantra: *Bande Mataram* glorifying the divinity of the motherland. Aurobindo Ghosh's contribution was to take up this mystic and religious concept of Bankim, adapt it to the political requirements of India at the turn of the century, and turn it into a veritable dynamo of strength and inspiration. His exposition of the religion of nationalism and the consequent necessity for utter self sacrifice and immolation at the feet of Mother India was unsurpassed for its deeply-felt eloquence.<sup>10</sup> The same author remarked that Kali, known also by the terms Bhawani, Bhavatarini, Durga etc. has been the favourite deity of most of the Hindu leaders who have sought to free India from the bonds of enslavement, if necessary by force. Aurobindo's plan for a secret society to train revolutionaries was dedicated to Bhawani and the concept of the goddess as the source of Power (Shakti) is elaborated in his celebrated pamphlet on *Bhawani Mandir*<sup>11</sup> Aurobindo was considered by Hindu India to be the prophet of Indian Nationalism. He writes: "For what is a nation? What is our mother country? It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty Shakti, composed of all the Shakties of all the millions of units that make up the nation, just as Bhawani Mahisha Mardini sprang into being from the Shakti of all the millions of gods assembled in one mass of force and welded into unity". Ananda Math was published in 1883. According to Aurobindo it was this book that gave them the reviving mantra which was creating a new India and the mantra was *Bande Mataram*.<sup>12</sup> According to Aurobindo the concept of India as a nation went far deeper than normal patriotism. He looked upon India as a living and pulsating spiritual unity.<sup>13</sup> Nationalism in Aurobindo's thought is not merely a patriotic and intellectual pastime, but a deep and fervent religious Sadhana. In one of his speeches this is very clearly expressed. "What is Nationalism? Nationalism is not a mere political programme; nationalism is a religion that has come from god".<sup>14</sup> 'Swaraj' according to Aurobindo, is considered as the fulfilment of the ancient life of India under modern conditions..... and for the fulfilment of the Vedantic ideal in politics. This is the true Swaraj for India.<sup>15</sup> .....

The work that India has to do now is to organize life in terms of Vedanta, and that work she cannot do while overshadowed by a

foreign power and foreign civilization.<sup>16</sup> Swami Dayananda Saraswati had founded Arya Samaj in 1875 and he advocated a return to the pristine purity of vedic Hinduism. His organization was the First real concrete nucleus of Hindu political nationalism<sup>16(1)</sup>. In the context of Hindu polytheistic philosophy, the Hindu leaders were not mentally prepared to accommodate the Muslims, the followers of Oneness of God (Towhid) as neighbours and equal citizens. The Hindu concept of nationalism was necessarily based on the goddess: Bharat Mata and the mantra of Bande Mataram. So according to Hindu philosophy nationalism on Indian soil is exclusively Hindu nationalism constituted by the Hindus alone. So Hindu leaders themselves advocated exclusive Hindu nationalism excluding the Muslims.

V.D Savarkar in his presidential address at the All India Hindu Mahasabha session in 1939 said: "Let us bravely face the unpleasant fact that there are two nations in India, the Hindus and the Muslims."<sup>17</sup> Even Jawaharlal Nehru on May 14, 1933 in 'Glimpses of World History' admitted in an unambiguous way that the Hindu idea of nationalism was definitely one of Hindu nationalism.<sup>18</sup>

Since the days of Shivaji, the Marhatta warrior and the subsequent 19<sup>th</sup> century Hindu revivalist leaders: Ram Krishna, Bankim, Vivekananda and the 20<sup>th</sup> century heroes of Hindu revivalism: Tilak, Surendra Banerjee, Aurobindo, Rabindra Nath Tagore, M.K. Gandhi, Jawaharlal Nehru and others consistently sought to derive strength and courage from the mighty goddess Bharat Mata.<sup>19</sup>

According to Mohit Lal Majumdar there was an unbroken continuity between the writings of Bankim and Rabindra Nath and whatever seed was sown by Bankim in his literature and whatever flowers and fruits came out, Rabindra Nath developed them and he was inspired by the ideas of Bankim.<sup>20</sup>

Hindu India was adamant to fight out the Muslims physically, politically and culturally in the name of one and exclusive Hindu Nationalism for India. Hindu India was not ready even to know about the Muslims, far less consider the Muslim view point. Maulana Abul Kalam Azad, with a heavy heart, wrote to a Hindu friend: The mistake that you have committed in interpreting is common and is the result of ignorance which even after living

for a thousand years in the same territory prevails among the Hindus regarding the Musalmans. I have often wished that if by some means we could only remove this barrier of ignorance, what a tremendous amount of mutual hatred would melt away.<sup>21</sup>

However, subsequently Hindu leadership having realised that the Muslims could not be eliminated outright, cognizance, as a matter of a cunning policy, was taken of them, but instead of one exclusive Hindu nationalism a plea of a United Hindu Muslim nationalism was taken up so that under the Western democratic process the Muslims might be made a permanent minority in the Central Legislature of united India and the Muslims might be either enslaved under majority Hindu rule or exterminated altogether in due course. So to get the support for their new stand: United nationality, they managed to enlist the support of some Muslims who posed themselves as nationalists. Surendra Nath Banerjee led this new manoeuvre and captioned his Autobiography as 'A Nation in Making'.

Though it was very much known to the world and even admitted by Hindu India that Hindus and Muslims form two different nations but out of insincerity they made a hypocritical twist and left no stone unturned to establish a false case of a united nationalism inclusive of both the Hindus and the Muslims. What a somersault!

John Bright (1811-1889), a member of the British Parliament in a speech in June, 1858, ninety years before the actual partition of India in 1947, had made a forecast in one of his speeches while debating on India before the Parliament. He argued: "How long does England propose to govern India? Nobody answers that question, and nobody can answer it. Be it 50, or 100 years, does any man with the smallest glimmering of common sense believe that so great a country with its twenty different nations and its twenty languages can ever be bound up and consolidated into one compact and enduring empire? I believe such a thing to be utterly impossible. We must fail in the attempt if ever we make it and we are bound to look into the future with reference to that point."<sup>22</sup>

Sir Syed was the first Muslim to advocate the already existing Two-Nation Theory and it was he who forecast partition of India. In 1867, he said: 'It was now impossible for Hindus and

Muslims to progress as a single nation." In 1882 he said to a students' gathering at Ludhiana that Muslims were a nation, He declared: 'All individuals joining the fold of Islam together constitute a Nation of the Muslims. Remember it is by keeping up Islam that our Nation is a nation'. These are the first known unequivocal declarations that Muslims of India constitute a Separate nation.<sup>23</sup>

It was the Hindus who by their religious conviction, social behaviour and political actions, established beyond any doubt the concept of the Two-Nation Theory, Hindu India having felt that Urdu and Persian Languages, prevalent during Muslim rule, carried the flavour of Islamic culture, organized a Committee in the United Provinces with Sharoda Prosad Shandal as its Secretary and started an agitation to replace the said languages by Hindi. Sir Syed Ahmed Khan wrote a letter on the 29th April, 1870, when he was in England, to Nawab Mohsin-ul-Mulk expressing the anxiety that if the Hindus continued to proceed that way it could be said with certainty that the Muslims could not pull on with them, rather separation was indispensable.<sup>24</sup>

In the context of the Hindu attitude and their anxiety to dominate the Muslims, Sir Syed in a speech in 1883 said; "Now, suppose that all the English were to leave India then who could be the ruler of India? Is It possible that under the circumstances two nations the Muslim and the Hindus could sit on the same throne and remain equal in power? Most certainly not. It is necessary that one of them should conquer the other and thrust it down. To hope that both could remain equal is to desire the impossible and the inconceivable."<sup>25</sup>

Sir Syed having criticised Western democracy, in the context of a United India, opined that it was not applicable in this Sub continent. He, in his speech on December 28, 1887 at Lucknow before the Annual Session of the Mohammadan Education Conference, made the following observation: "They want to copy the British House of Lords and the House of Commons. Now let us suppose that all the Muslim electors vote for a Muslim member and all the Hindu voters for a Hindu Member and now count how many votes the Muslim member will have, and how many the Hindu. It is certain that the Hindu member will have four times as many because their population is four

times as numerous. Therefore, we can prove by mathematics that there will be four votes for Hindus to everyone for the Muslims. And now how can the Muslims guard their interest? It will be like a game of dice in which one man had four dice and the other only one".<sup>26</sup>

Abdul Halim Sharar (1886-1924), an outstanding historian, a journalist and editor of the Urdu Weekly 'Muhazzib' was deeply moved by Hindu-Muslim riots as early as 1890 and made an observation, in the editorial of Muhazzib on August 23, 1890, to the effect that due to the basic difference between the two nations, the Hindus and the Muslims, partition of India into Hindu and Muslim provinces with exchange of population was the only way out. The Hindus seem to be of the view that they should not allow Muslims to be their neighbours".....<sup>27</sup>.

A.O. Hume, a British official, founded the All India National Congress in 1885. He along with Tayibjee tried, during 1888, to get the support of Sir Syed who disagreed with them with a bitter, but a correct reply: "I do not understand what the words National congress mean. Is it supposed that the different castes and creeds living in India belong to one Nation or can become one Nation and their aims and aspirations be one and the same? I think it is quite impossible and when it is impossible there can be no such things as National Congress I object to every Congress in any shape or form whatever, which regards India as one Nation".<sup>28</sup>

ALLAMA IQBAL in his presidential speech at the Allahabad Session of the All India Muslim League in 1930 demanded the bifurcation of the sub-continent on the basis of the Two Nation Theory. He delivered a historic address, which indicated guidelines and the grounds for the future constitutional development of India, in so far as Muslims were concerned. He boldly declared that he was ready to stake his all, for the freedom of India, if the Muslims of India were assured of their own homeland by the amalgamation of the Punjab, Sind, Frontier and Baluchistan into a single "Muslim State". He continued, "To base a constitution on the conception of a homogeneous India or to apply to India the principle dictated by British democratic sentiments is to unwittingly prepare her for a civil war. Self-government within the British Empire or without it, the

formation of a consolidated North- West Indian Muslim State appears to be the final destiny of Muslims, at least of North-West India..... I, therefore, demand the formation of a consolidated Muslim State in the best interests of India and Islam".<sup>28(1)</sup> On further consideration Allama Iqbal, in a letter dated June 27, 1937 gave a guidance to Quaid-e-Azam to claim also North-Eastern Muslim majority areas: Bengal and Assam as separate nation entitled to right of self determination as the Muslim of the North- Western Muslim majority provinces.

THE QUAID-E-AZAM gave a clear idea of the Two Nation Theory: "We are a nation with our own distinctive culture and civilisation, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions, in short we have our own distinctive outlook on life and of life. By all canons of international law we are a nation."

Hindu India through its agent Maulana Hossain Ahmed Madani got a book written 'Muttahida Qaumiat Aur Islam' in support of the so-called one nation theory. Allama Iqbal through a poem expressed surprise that Hossain Amhed could not realise that Islam could not approve of nationalism based on territory (watan).<sup>29</sup>

Maulana Abul-Ala Maududi most successfully controverted Madani's contention by writing a book *Masala-e-Qaumiyat* through which he, in the light of Al-Quran and Hadith, established the Two Nation Theory.<sup>30</sup>

Maulana Maududi in a series of articles in the *Tarjamanul Quran* during the period 1938-39, unmasked the Congress manoeuvre and inspired the Muslims to fight for partition of the Sub-continent with a suggestion of exchange of populations within 25 years. Maulana Maududi in 'Siyasi Kashmakash' expressed the view that it was only the worshipper of Bharatmata who might be pained at heart for bifurcating India, but the Maulana would be the happiest to get even one square mile from out of the whole of India if the Sovereignty of Allah might be established there.<sup>31</sup> On march 23, 1940 the All India Muslim League in its Lahore session adopted the historic resolution



demanding partition of the Sub-Continent, which is popularly known as the Pakistan Resolution.

Then Quaid Azam most relevantly remembered Iqbal and said: "If he would have been alive today, he would be happy to see that his dream is going to be materialised".

The Simla Conference on June 25, 1945 could not bring about any political rapprochement. Viceroy Lord Wavell on August 21, 1945 made a declaration that elections to the central and the provincial legislatures would be held and in December the election for the Central Legislative Assembly was held in which the Muslim League won all the Muslim seats. In the election for Provincial Legislative Assemblies held in early 1946, Muslim League captured 428 out of 492 Muslim seats.

#### DELHI CONVENTION

After the grand success of the Muslim League on the challenged issue of two Nations, a Convention of the Muslim League legislators from all over India was called in Delhi on April 9, 1946 in which the following resolution was adopted amid scenes of tremendous enthusiasm, under the presidentship of Quaid-i-Azam M. A. Jinnah; "Whereas in this vast subcontinent of India a hundred million Muslims are the adherents of a faith which regulates every department of their life (educational, social, economic and political), whose code is not confined merely to spiritual doctrines and tenets or rituals and ceremonies and which stands in sharp contrast to the exclusive nature of Hindu Dharma and philosophy which have fostered and maintained for thousands of years a rigid caste system resulting in the degradation of 60 million human beings to the position of untouchables, creation of unnatural barriers between man and man and superimposition of social and economic inequalities on a large body of the people of this country and which threatens to reduce Muslims, Christians and other minorities to the status of irredeemable helots socially and economically; whereas the Hindu caste system is a direct negation of nationalism, equality, democracy and all the noble ideals that Islam stands for; Whereas different historical backgrounds, traditions, cultures, social and economic orders of the Hindus and the Muslims have made impossible the evolution of a single Indian nation inspired by common aspirations and

ideals and whereas after centuries they still remain two distinct major nations", and "That the zones comprising Bengal and Assam in the north east and the Punjab, North West Frontier Province, Sind and Baluchistan in the north-west of India, namely Pakistan zones where the Muslims are in a dominant majority be constituted into a Sovereign independent State and that an unequivocal undertaking be given to implement the establishment of Pakistan without delay" Mr. H. S. Suhrawardy moved the resolution for establishment of one Pakistan instead of two autonomous regions as was mentioned in the Lahore resolution of March 23, 1940.<sup>32</sup> The movement for partition of the country on the Two Nation Theory ultimately compelled Hindu India to concede to partition of the sub-continent into two states India and Pakistan.

After the battle for Pakistan, fought by the All India Muslim League, was won the Hindu Congress became exasperated against the so-called nationalist Muslims. Maulana Abul Kalam Azad, life-long follower of the Congress confronted Sardar Patel, said to be the Iron Man in the Congress High Command, as to why Congress accepted the Two-Nation Theory, Patel replied on the face of Maulana Azad: "since the latter (Maulana Azad) could not deliver goods in the election" Patel further admitted: "Whether we liked it or not there were two nations in India. Muslims and Hindus could not be united into one nation. There was no alternative except to recognise this fact."<sup>33</sup> It is another somersault!

Hindu India as usual with them accepted the partition of the sub-continent in an insincere manner. The All India Congress committee met on June 14, resolved to accept the plan, but proceeded to assert the following on the partition of India: "Geography and the mountains and the seas fashioned India as she is, and no human agency can change that shape or come in the way of her final destiny..... The A. I. C. C. earnestly trusts: when the present passions have subsided, India's problems will be viewed in their proper perspective and the false doctrine of two nations will be discredited and discarded by all."<sup>34</sup> The Hindu Mahasabha paraphrased the same idea in stronger and clearer terms: "India is one and indivisible and there will never be peace unless and until the separated areas are brought back

into the Indian Union and made integral parts thereof.<sup>35</sup> The Congress and Hindu Mahasabha, according to the Quaid, were two sides of the same coin. Mr. Ashrafuddin Ahmed Chowdhury, a nationalist Muslim, once Secretary General of the All India Forward Block, under the Presidentship of Subhas Chandra Bose wrote a letter on April 30, 1947 to Jawaharlal Nehru asking him why the Congress accepted the Two-Nation Theory, the latter replied on May 23, 1947 to the effect that the Congress stood for the Union of India and still stands for it. But..... If unfortunately situation leads to a division, then inevitably such a division must mean a division also of Bengal and Punjab. That is the only way to have a united India soon after .....<sup>36</sup> Aurobindo Ghosh in his Independence Day Message, on August 15, 1947 said that the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. This must not be; the partition must go ..... by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.<sup>37</sup> It is still another somersault!

Hindu India's concept of nationalism, is characterised by many twists and turns, changed cunningly to suit its purpose to dominate over the Muslims with an ultimate goal of their total extermination in the sub continent and to establish Ram Raj. Hindu India's attitude of hatred towards Muslims even to day, as described by Nirad Chandra Chowdhury, is that the orthodox Hindus would take a bath after the day's business if it has brought them into contact with non-Hindus.<sup>38</sup>

Post Partition policies by India are formulated and executed towards reunification of the Sub-continent to establish an exclusive Ram Raj. Chronic riots perpetrated against the Muslims in India and conversion of Mosques into Hindu Temples bear testimony to India's nefarious design to that effect. Indian Prime Minister Razib Gandhi's public statement on November 4, 1989 at Faizabad, before a mammoth gathering is that if he is voted to power he shall re-establish Ram Raj and according to Reuter, he made a promise to the public.<sup>39</sup>

According to Keith Callard, Associate Professor of Political Science, Mc Gill University, the consciousness of separate identity between the Hindus and the Muslims is not new, and it would be quite wrong to imagine that Iqbal and Jinnah created the feeling of national identity. More than eighty years ago Sir William Hunter wrote that the Muslims were not merely a community but also as a race..... exhibited at intervals, their old intense feeling of nationality.<sup>40</sup> This feeling was stimulated by Hindu Parochialism and sensationalism. Hindu India's goal was supremacy whereas Muslim India's goal was survival. Hindu India's policy was to achieve its nefarious goal through a United India, necessarily with predominantly a Hindu majority central legislature.

Mr. Gandhi the so-called champion of non-violence was discovered out by the Quaid-e-Azam as a cunning fox and a Hindu revivalist<sup>41</sup> According to Lord Mountbatten the last viceroy, Mr. Gandhi urged Indian Unity, to be maintained even by force.<sup>42</sup> But it was not possible for Lord Mountbatten to keep India United because of the success of the Muslim League in establishing Two-Nation Theory through the election results, and because of the statesmanship of the Ouaid-e-Azam. Lord Mountbatten says: "The man whom I had real difficulty in getting through was Mr. Jinnah, the Ouaid-e- Azam (The great leader) as his followers called him. If it would be said that any single man held the future of India in the palm of his hand in 1947 that man was Mohammad Ali Jinnah. To all intents and purposes Jinnah was the Muslim League and of the dream of Pakistan the separate Muslim state ever did come true, it was Jinnah who brought it to life and fashioned it."<sup>43</sup>

Sir Syed foresaw the idea of a Muslim State on Two Nation Theory, Allama Iqbal dreamt and philosophised it and Quaid-e-Azam M.A. Jinnah, as an architect, founded the separate state: Pakistan, on partition of the sub-continent.

Post-partition realities in India, in fact, are: continual riots, killing of Muslims by thousands, destruction of their institutions including mosques or conversion to temple and total demolition of historic Babri Mosque to establish an imaginary Ram Mondir thereon, which establish the fact that under the false umbrella of geography based nationalism and secularism India believes in

acute communalism and anti Muslim hatred to exterminate the Muslim totally to purify their Bharatmata and to reunify the biggest goddess: Mother India. Each Hindu irrespective of political party appellation, in fact, believes in the common programme or total annihilation of the Muslims which has been their only politico-religious goal.

To analyse the causes of Hindu hatred and venom against Islam from its advent in this Subcontinent we are to further mention that Islam brought the concept of Towhid (Monotheism) coupled with the values of brotherhood of men as against Hindu concept of pantheism cum polytheism added with caste-ridden Hindu society led by Brahmanism. Muslims having come with distinguishably a greater culture and civilization ruled India for about 1000 years. Many Hindus due to superiority of Islamic culture embraced it, but a section of the population led by the Brahmins has been opposing Islam tooth and nail though Hinduism as a system of life could not offer any alternative of Islam, so their opposition against the Muslims rested on cunningness and hypocrisy in politico-religious field through somersaults one after another. Ultimately they had to come to their real colour : Ashok Singhal, President of Viswa Hindu Parishad (VHP), according to President of India (PTI) as reported in Bangladesh Today, February 23, 2003, and other dailies, organized a public meeting at Delhi where through the speeches of Hindu leaders and resolution adopted foot pressure upon its own BJP Government to abandon the family of slackening in the matter of construction of Ram Mandir by the Central government at the site of Babri Mosque which was razed by thousands of Hindu fundamentalists of 6<sup>th</sup> December, 1992 sparking nation wide riots causing death of 2000 people. General secretary (VHP) Parveen Togadia in his speech demanded India be renamed "Hindustan..... so that India's honour is restored. .... It should be declared a Hindu Rastra (State). In the light of the above facts it is clear that Hindu India does not, at all, admit partition of the Subcontinent in 1947, nor the Hindus reconcile with the very existence of Muslims in this subcontinent. They are out, with belligerent politico-religious programmes not only to undo the partition, but also to reunify

and purify Bharatmata on total extermination of the Muslim of the sub-continent.

Two-Nation Theory, as the basis for partition of the Indian Sub-continent, resulted the creation of Pakistan and as a matter of that the present Bangladesh is also the consequence of Two-Nation Theory. Islam is the sheet anchor of Muslim nationalism and Two-Nation Theory. No sensible Muslim can be oblivious of these hard facts. Perpetual vigilance is the price of freedom.

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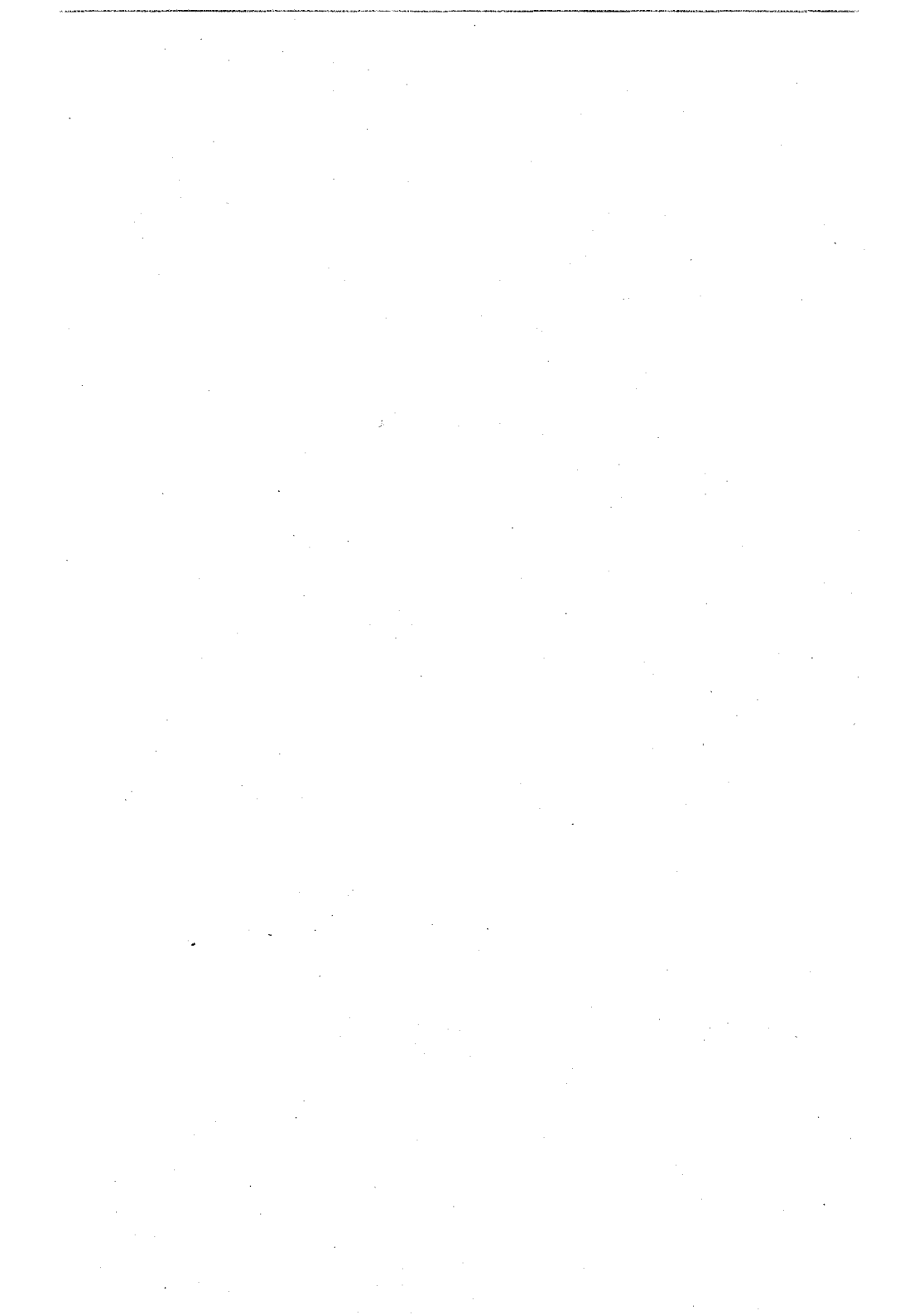
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## **THE TWIN STATESMEN— IQBAL AND QUAID-E-AZAM**

A limited number of talented persons with integrity of character, vision and statesmanship can salvage a nation from the catacomb of degradation and disappointment. It is the quality and not the quantity of leadership that counts in the case of each nation.

Allama Iqbal and Quaid-E-Azam M. A. Jinnah are two such personalities who dominated the history of Muslim India during the 20<sup>th</sup> century. Both of them fought the battle for Islam and Muslims.

The religious, historical and political backgrounds of the Hindus vis-a-vis the Muslims, need to be briefly discussed for our purpose. Islam is a complete code prescribed by God. Its principles cover all aspects of life; individual and social, national and international, economic as well political and spiritual as well as material. Tolerance, justice and fair play, as values, are the inevitable concomitants of the philosophy of Towhid and the basic teaching of Islam. The history of Muslims in this sub-continent has been an interesting study. Since 712 A. D. when Muhammad Bin-Quasim put his first step on the soil of Sind, there has been a continual conflict between Towhid and Shirk in other words between Islam and caste ridden Hinduism led by Brahmanism. The success of Islam, had continued on its own merit and it was irresistible. Hevell stated that the sociological programme of Islam found support among Indian masses, because the philosophy behind that programme was better than Hindu philosophy which had been responsible for the social chaos from which Islam showed a way out. M. N. Roy from the above statement of Hevell, makes an observation that the latter

practically admits that even in the thirteenth and fourteenth centuries, when Islam was winning adherents in India, it had not altogether played out its social and revolutionary role and that it was by virtue of its social and revolutionary character that it struck so deep a root in India.<sup>1</sup> That is to say, even in its days of degeneration and decay, Islam represented spiritual, ideological and social progress in relation to Hindu conservatism. Stanely Lane Poole also expressed the same view when he, on a comparative study, held that Islam commended itself to the Indian intellect as a more cogent faith even than Christianity and the Indians had never known anything better.<sup>2</sup> Islamic conquests were accompanied by nobler values as Lane Poole further observes: Mohammad Bin Quasim gave liberal terms that the Arabs usually offered to all... He left the shrines undesacred. The temple, he proclaimed, shall be inviolate, like the churches of the Christians, the synagogues of the Jews and the altars of the Magians. The Brahmins were protected and entrusted with high office. His instructions to his officers were wise and conciliatory. He commanded them to deal honestly between the people and the Governor, if there be any question of distribution, to distribute equitably and to fix the revenue according to the ability to pay.<sup>3</sup> K.M. Panikkar without any reservation admitted that the Muslim monarchs and rulers always treated the Hindus with great tolerance and generosity.<sup>4</sup> So Islam due to its superior culture and civilisation ruled the subcontinent for about a thousand years from the earliest part of the eighth century upto the middle of the nineteenth century, though there had been persistent opposition from the majority community, the Hindus. Hindu India to do away with Muslim rule had taken recourse to conspiracies one after another and ultimately welcomed the British power even at the cost of the freedom of India. In 1757 occurred the battle of Plassey. It was the battle with which, began the period of British administration over the subcontinent and the Muslims virtually lost their supremacy with the assumption of power by the British through the East India Company, in co-operation with the Hindus, the Muslims were driven away from services and economic advantages. Since Muslims, contrary to the Hindus, not only opposed the British conquest but also started non-cooperation with the British

administration and the system of education introduced by them. Lord Macaulay (1800-1859) tempered the education system subsequently to deprive Muslim India from proper Quranic teachings prescribing English in place of Persian as the state language in 1835. British policy in respect of the Muslims was not only step-motherly but bitterly hostile. W. W. Hunter a British civilian, in his report known as 'The Indian Mussalmans' printed between 1871-1876, detailed the extent to which Muslim in Society was crushed. Hunter observed that '170 years ago it was impossible for a wellborn Muslim to become poor, at present it is almost impossible for a Muslim to continue rich.'<sup>5</sup> Mr. W. C. Smith also corroborates the same view.

Through the patronage of the British administration the movement for Hindu revivalism got momentum under the leadership of Bankim, Tilak, Vivekananda, Aurobindo. Rabindra Nath Tagore. M. K. Gandhi and others, The Hindu Mahasabha, Aryasamaj and other militant Hindu organisations acted in a naked way and the All India Congress acted through a sugar-coated method under the cover of so-called Indian Nationalism, to achieve their common goal of crushing Muslim culture and their economic backbone for ultimate and total extermination of the Muslims in the sub-continent.

The Hindu- Muslim problem in this sub-continent has been based on fundamental differences between the two nations: Hindus and Muslim. Religious teachings of Hinduism are based on polytheism and mythology, characterized by a rigid caste system, inequality and untouchability, so it can not make any room for the followers of Towhid, characterized by liberty, equality and fraternity; for co-existence. Hindu leadership has been mentally handicapped to accommodate the Muslims. If we examine the faith and philosophy of Mr. Gandhi the leader of Hindu India it would be evident, that it was practically impossible for him, with his background, to reconcile with the Muslims. Mr. Gandhi's biographer C. F. Andrews quoted Mr. Gandhi and stated interalia as follows: "I call myself a Sanatani Hindu because :

1. I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures and therefore in Avataras (divine incarnations) and rebirth.

2. I believe in Varnashrama Dharma in a sense strictly Vedic, but not in its present popular and crude sense.
3. I believe in 'Cow protection in a much larger sense than the popular belief.
4. I do not disbelieve in idol-worship.<sup>6</sup> "

Mr. Gandhi, according to C. F. Andrews, publicly preferred protection of the cow to that of any other religious duty<sup>7</sup> What a reverence for the Cow! Mr. Gandhi, according to Andrews, stated: Nothing elates me so much as music of the Gita or Tulsidas's Ramayana, the only two books in Hinduism I may be said really to know. When on one occasion I fancied I was taking my last breath the Gita was my solace.<sup>8</sup> Andrews further stated of him that the more he studied Mr. Gandhi's life and teachings the more certain it became that the Hindu religion had been the greatest of all influences in shaping his ideas and actions.<sup>9</sup> Mr. Gandhi himself declared, according to Andrews. "I have always claimed to be an orthodox and conservative Hindu."<sup>10</sup> Romain Rolland another biographer also stated that Mr. Gandhi was carried away by the Geeta and he realised that for him salvation could lie in Hinduism.<sup>11</sup>

Mrs. Halide Edib made an extensive tour of this sub-continent during mid-thirties, met Mr. Gandhi and joined his 'Prarthana Sabhas' in which as a regular daily programme "Raghupati Raghava Raja Rama Patita Pavana Sitarama" were chanted. She saw Mr. Gandhi from close quarters and made the following observations about him. "To me he represented the Hindu of the Hindus, the essence of the oldest India."<sup>12</sup> She also observed that Mr. Gandhi read the English translation of the Gita by Edwin Arnold: 'Song Celestial' and became a follower of it to such a degree that he used to interpret everything he did or believed in its light.<sup>13</sup> Since Mr. Gandhi was out and out a conservative and a Sanatani Hindu it was not possible for him to rise above his communal and parochial point of view, Now let us turn to Pandit Jawaharlal Nehru. Though outwardly exhibiting an attitude of secularism and very often identifying himself as a socialist, Jawaharlal Nehru gave out his real mind in his 'Discovery of India' saying that the study of the Upanishad had been the solace of his life. Even leaders of thought and action, according to him : Tilak, Aurabinda, Vivekananda, Gandhi and

Rabindra Nath have drawn their inspiration and guidance from it and also from the Geeta.<sup>14</sup> The Quaid-e-Azam by his extraordinary quality of understanding human nature discovered Jawaharlal Nehru an arrogant Brahmin who covets his Hindu trickiness under the veneer of Western education.<sup>15</sup> Over and above, this according to Jawaharlal, Mr. Gandhi himself was a Hindu and an Indian the greatest in many centuries and Gandhi was proud of being a Hindu.<sup>16</sup> Mr. Gandhi himself told a young man that he was a Hindu by birth, by religion and by life style. Mr. Gandhi in the process of giving his reasoning to the young man further stated that Rabindra Nath was the representative of the culture of Bengal which is based on the Upanishada which was the heritage not only of Bengal but the whole of India.<sup>17</sup> To execute their common ideals Mr. Gandhi and Rabindra Nath founded Asrams at Sabarmati near Ahmedabad and at Santiniketen near Calcutta respectively. They on all occasions thought and acted together for Hindu revivalism with a vengeance and venom against Muslim India. It was Rabindra Nath who, conferred upon Mr. Gandhi the title, Mahatma' (Great Soul) in 1915.<sup>18</sup>

#### **BENGAL-PARTITION**

The province of Bengal was overpopulated and it covered a big area, Lord Curzon, Viceroy, on February 2, 1905, sent a proposal for partioning Bengal for more effective administration. It was approved by the British Government the same year. The provinces of Bengal and Assam constituted: Eastern Bengal and Assam with Dacca as its capital and Western Bengal with Calcutta as capital. The partition created a chance for improvement of the lot of the people in Eastern Bengal, populated mostly by Muslims and a possibility of development of Chittagong Port. Prior to partition Eastern Bengal was not only ruled from Calcutta, but also exploited by the Hindu of west Bengal in different fields : administrative, political, cultural, commercial, etc. The vested interests of west Bengal Hindus were adversely affected by the partition :

1. 85% of the Zamindars of East Bengal were Hindus and most of them used to reside in Calcutta their estates fell within East Bengal.

2. 95% of the members of the Calcutta High Court Bar were Hindus of West Bengal and most of the clients were from East Bengal and a new High Court was also proposed for East Bengal to be installed at Dacca which jeopardised the interest of the Calcutta lawyers.
3. The fields of trade and commerce were so long controlled by Calcutta Hindus, but the consumers were the Muslims of East Bengal.
4. The Hindu businessmen dealing in jute on the bank of the Hooghly. Calcutta lost Dacca and Chittagong Divisions the main jute growing areas.
5. The Hindu owners of newspapers in Calcutta feared that newspapers would come out from Dacca to conduct political cultural and economical affairs of the Muslims and the Calcutta press would lose the chance either to guide or misguide the Muslim masses of East Bengal.
6. Muslims began to outnumber the Hindus in the newly created offices of East Bengal.
7. Muslims in East Bengal would no longer suffer under the inquisition of the wealthy Hindu landlords and money lenders of Calcutta and West Bengal.
8. Last but not least in importance, Ma-Kali, the goddess of strength and destruction the symbol of Bengal had been partitioned into two pieces. The Hindus could not tolerate it. Over and above the Hindus of Bengal, nay of the whole of India could not tolerate that the Muslims of East Bengal would be benefited as a result of the partition<sup>19</sup>

A Conference was held in the town hall at Calcutta where the Hindus including Rabindra Nath Tagore, Surendre Nath Banerjee and others made a declaration that they would shed the last drop of their blood to annul the Partition.

A terrible agitation was started by the Hindus to undo the partition. The All India Congress identified itself with the

agitation. The day, the partition was effected was observed as a day of mourning by the Hindus all over India. Surendra Nath Banerjee placed the programme ;

1. The Rakhi Bandhan ceremony-the red band of brotherly union was to be tied round the wrist of all to be welcomed as brothers.
2. The 16th October was to be observed as a day of fasting, the domestic hearth was not to be lit, food was not to be cooked, shops were to be closed, business was to be suspended, people were to walk bare-footed and bathe in the Ganges in the early morning for purification.<sup>20</sup>

People were told that partition was an insult to the goddess Kali. The song 'Bande Mataram' by Bankim Chandra was adopted as their national song.<sup>21</sup> In this gigantic agitation by the Hindus even liberal minded Hindu leaders like Gokhale and others assumed a belligerent look.<sup>22</sup> According to Lavett purely sentimental appeals were ineffectual to excite people, The leaders of the anti-partition movement for sufficient and popular sympathy, searching for a national hero endeavoured to import from Bombay the cult of Sivaji and appealed to the religion of the multitude by placing their efforts under the patronage of Kali the goddess of strength and destruction.<sup>23</sup> The slogan 'Jay Bangla' was raised by the Hindus. The Muslims, except for a few traitors, stood behind Sir Salimullah, Nawab Bahadur, Dacca to see that the partition was not annulled, But on December 12, 1911 in Delhi Durbar His Majesty George V declared annulment of partition and transferred the capital of India from Calcutta to Delhi. Rabindra Nath Tagore not only joined the agitation to annul the partition in the Hindu interest he composed the song 'Sonar Bangla' which is the national anthem of the present Bangladesh. Rabindra Nath composed an address of welcome to George V : "Jana Gana Mana Adhinayaka h-a Bharata Bhagya Bidhata." The lot of the Muslims of Eastern Bengal again was put under the domination of the Hindus of Calcutta and Western Bengal. Annulment of the Partition of Bengal was another success of anti Muslim conspiracy by the Hindu-British alliance.

However, in the context of historical, political, economic and ideological setbacks, two distinguished personalities led Muslim



India from the beginning of the 20th century: They are Allama Iqbal and Quaid-e-Azam M. A. Jinnah.

#### **ALLAMA IQBAL**

Born of a steadfast Muslim family with a background of Islamic heritage, Iqbal with his oriental education entered into a new phase of life through his education in Europe, Iqbal during his stay there for three years (1905 -1908), secured the M, A, Degree in Philosophy from Cambridge, obtained his Doctorate from Munich University, Germany, on the thesis 'Development of Metaphysics in Persia' and was called to the Bar from the Hon'ble Society of Lincoln's Inn.

His study of Western philosophy, and acquaintance with Western concepts on different issues of life created in him a synthesis. This re-orientation made him a master of modern thought and a reconciler of the spirituality of the East and the materialism of the West.

Iqbal exposed the outwardly glamorous Western civilization. He became critical of the Western concepts of 'democracy' that emphasised counting of heads, rather than weighing the brain, 'Nationalism' stood as a demigod for them leading the nations to strife, warfare and destruction. He castigated both Communism and Capitalism for their approach to material needs only at the cost of spirituality and humanism. Over and above, Communism denies individual liberty and Fundamental Human Rights. Capitalism encourages exploitation. Islam, according to Iqbal is a complete system of life which contains the bright sides of scientific advancement of the West on the one side and excludes its defects. He emphasised that Islam as a Code of life is based on Divine Wisdom for the welfare of mankind, His vicegerent on this earth.

Since Iqbal was both a poet and a philosopher, his talent as a poet helped him to use his poems as the effective vehicle of his philosophy.

His deep study of Al-Quran with reference to the creation of the Universe, its mechanism and mobility convinced him of the monotheistic concept of God, (Towhid).

Iqbal was convinced that the Muslim Ummah, to rehabilitate itself, should go back to Al-Quran and that was the only way out for arresting the further decadence of the Muslims, not only of

this sub-continent, but all over the world. But he thought of a practical difficulty in going back to AI-Quran in the context of a united India, since Muslims with one third of the population or even less, could never command a majority in the Central Legislature against a two-third Hindu majority, to determine their own affairs according to the Islamic system of Law-Sharia. So Iqbal in his presidential address to the All India Muslim League Session at Allahabad in 1930 prescribed the partition of the Indian Sub-continent on the basis of the Two-Nation Theory.

#### **INDISPENSABILITY OF QUAID-E-AZAM'S LEADERSHIP**

By the later part of the twenties of this century Muslim leaders: Quaid-e-Azam Jinnah, Maulana Mohammad Ali Shawkat Ali, and others were convinced that despite their sincere attempts for an understanding with Hindu India, the latter was adamant not to consider the reasonable demands of the former. So Muslim leaders had no alternative but to stand on their own legs, a pertinent question that arose was: who would be entrusted with the leadership of Muslim India. There was a consensus among the Muslims all over the Sub-continent that it was Mr. M. A. Jinnah alone who should be given the leadership, because of his extraordinary calibre as a statesman of integrity, Maulana Mohammad Ali when left for England to join the first Round Table Conference in 1930, was sick and he was taken on a stretcher to the ship in Bombay, some of his disciples asked him as to who would lead them after him. He replied "Mr. Jinnah and none else". He prayed to God and further said: If great God puts it in Mr. Jinnah's head to take up the job.<sup>24</sup> Similarly Allama Iqbal wrote to the Association of Nairobi Muslims : "But let me tell you that I have finished my life work. I do not desire to live long. But one man whose service the Muslim World generally and the Indian Muslims particularly require is Mr. M. A. Jinnah, I should like you to pray for his long life."<sup>25</sup> The following letter dated June 27, 1937 written by Allama Iqbal to Quaid-e-Azam unequivocally shows his depth of confidence in the leadership of the Quaid-e-Azam :

"My dear Mr. Jinnah,

I know you are a busy man, but I do hope you won't mind my writing to you so often, as you are the only Muslim in India to whom the community has a right to look up for self-guidance

through the storm which is coming to North West India, and perhaps to the whole of India. I tell you that we are actually in a state of civil war, which but for the police and the military, would become universal in no time, The present constitution is no solution of an economic problem which is so acute among the Muslims. To my mind the new Constitution with its idea of a single Indian Federation is completely hopeless. A separate Federation of Muslim Provinces, reformed on the line I have suggested is the only course by which we can secure a peaceful India and save the Muslims from the domination of the non-Muslims. Why should not the Muslims of North west India and Bengal be considered as nations and entitled to self-determination as other nations.<sup>26</sup>

His Highness The Agha Khan had led the delegation before Lord Minto, the Viceroy of India on October 1, 1906 for separate electorates for the Muslims. The Agha Khan led Muslim India in the Round Table Conference and he was the President of the League of Nations, was a world citizen and had personal contact with distinguished world personalities: statesmen and scientists, Kings and Emperors, philosophers and poets. He wrote his autobiography. 'Memoirs of Agha Khan' which was published in 1954. The Agha Khan's appreciation of the Quaid-e-Azam is as follows: "Of all the Statesmen that I have known in my life: Clemenceau, Lloyd George, Churchill, Curzon, Mussolini and Gandhi Jinnah is the most remarkable. None of them in my view outshone him in strength of character. The Quaid-e-Azam was a man of great conviction and faith in himself. The Agha Khan said "The belief was not a pretentious conceit, it was not self-glorification of shallow vanity in Jinnah. The root of this belief was an absolute certainty of his own merit., an absolute certainty that being endowed with greater wisdom than others, he owed it to his people, indeed to all mankind, to be free to do what he thought best on other's behalf. Was it not the same sort of supremely confident faith which guided and upheld the Prophets of Israel, and reformers like Luther and Calvin."<sup>27</sup>

It is relevant to note the opinion of even the leaders of Hindu India with whom the Quaid-e-Azam had bitter confrontations. Jawaharlal Nehru in his 'Discovery of India' had to admit that Mr. Jinnah himself was more advanced than his colleagues in the

Muslim League. Indeed he stood head and shoulders above them and had therefore become the indispensable leader. He is a lone figure even in the Muslim League. He shines as a Lawyer Politician and a tactician." On the integrity of the Quaid-e-Azam, Nehru observed "Mr. Jinnah was a different type. He was able, tenacious and not open to the lure of office, which had been such a failing of so many others. His position in the Muslim League therefore became unique and he was able to command the respect which was denied to many others, prominent in the League.<sup>28</sup> Dewan Chaman Lall, a famous Indian Barrister and a Congress Leader says that Jinnah is one of the few men who have no personal motives to nurse or personal aims to advance. His integrity is beyond question. He was unsophisticated and unpurchasable.<sup>29</sup> Shailesh Kumar Benerjee the author "Jinnah-Pakistan-Natun Bhabana" was a life long follower of Mr. Gandhi, evaluated the Quaid-e-Azam, as the most distinguished personality in the political scene of the Sub-continent. Mr. Annanda Sankar Roy in his foreword to the book says that if Mr. Gandhi had not been born, India could have been independent, but if Mr. Jinnah had not been born there would have been no Pakistan. He further said 'On the Chess Board of Indian Politics Mr. Jinnah was an independent player, The British rulers could never purchase him either by offering any position or any title. He was unpurchasable and incorruptible.<sup>30</sup>

#### **QUAID-E-AZAM RETURNS TO INDIA**

After the promulgation of the Government of India Act 1935, when the All India Congress was busy with preparations for elections to the Central as well as Provincial Legislatures, the Quaid-e-Azam came back from England, as desired by Muslim India with his great mission. He emphasised the Two Nation Theory: "We are a nation with our own distinctive culture and civilisation, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambition in short, we have our own distinctive outlook on life and of life. By all canons of international law we are a nation".

He declared: "The British want to rule India, and the Congress wants to dominate over the Muslims, I shall allow

neither." Jawaharlal Nehru on behalf of the Congress, made the statement that there were only two parties in the sub-continent: "the British and the All India National Congress": the Quaid-e-Azam replied "No, there is a third party, the Muslims".

The Quaid-e-Azam started an extensive tour of the sub-continent to revitalize the All India Muslim League, which was then a mere paper organization. All'ama Iqbal himself was the President of the Punjab Provincial Muslim League and kept the Quaid-e-Azam informed of developments there. Both of them worked in close co-operation. A Central Parliamentary Board of the All India Muslim League was formed with the Quaid-e-Azam as the Chairman and Mr. Abdul Matin Chowdhury, Sylhet, as the Honorary Secretary. The first meeting of the Parliamentary Board was held in Lahore from June 8, 1936. The Board held the first meeting in the house of Mian Abdul Aziz, Bar-at-law and subsequent meetings were held at Nedou's Hotel. Messers Abdur Rahman Siddiqui and A. H. Ispahani attended from Bengal. Mr. M.A.H. Ispahani reported in his book 'Quaid-e-Azam Jinnah as I knew him: "In the course of the Parliamentary Board Meeting several speeches were delivered in keeping with our tradition and weakness for speech making, On the first day, I remember Mufti Kifayatuallah and Maulana Hussain Ahmad Madani supported Mr. Jinnah and welcomed his move to bring the Muslim League into the arena of live politics. But on the last day, one of these two men of learning put forth the suggestion that to ensure the success to the League party at the polls, effective and relentless propaganda would be necessary and for that purpose, Deobund would place its machinery at the League's disposal on condition that the cost of propaganda be borne by the League. To start with it was estimated that Rs. 50,000 would be necessary. The League had not, of course, fifty coppers in its coffers. The President and Secretary, both honorary, carried their offices in their respective portmanteau. The maulanas knew the financial position of the League better than most of us present. So they must have expected the obvious response to their proposal. Mr. Jinnah had to tell them that no such funds were available not did he entertain hopes of collecting the amount in the immediate future. He appealed to all to work with whatever resources they could muster and to

produce some positive results. If the people know that we sincerely mean to work for their good he said money would come without doubt. But let us first work".

A H Ispahani exclaimed and said: "The maulanans appeared disappointed. They drifted in the direction of the Hindu Congress and conducted propaganda for the Congress Party which, of course, could meet their financial demands. This was a bitter shock to me as I did not expect men learned in religion to become obstacles in the way of Muslims who were struggling for their national freedom. I could never dream that such venerable gentlemen could place personal and parochial interests before those of the nation."<sup>31</sup>

After the election in 1937, Congress Ministries were formed in Six Hindu Majority Provinces. Having got Governmental power at their disposal the Congress Governments started invading upon the political, economic and cultural rights of the Muslims. The oppression upon the Muslims in those provinces within two and a half years of Congress rule proved further what would be the fate of the Muslims in a united India with a two-third Hindu majority in the Central Legislature as against one-third or even fewer Muslim seats.

On the declaration of the Second World War in September, 1939 the Congress for its strategic gain adopted a resolution on October 10 directing, the Congress Ministries to resign. The Quaid-e-Azam declared the following December 22. a "Day of Deliverance and Thanksgiving, as a mark of relief. To the surprise of Congress, December 22, became not merely by a Muslim celebration; Parsees, Christians, Hindus opposed to Congress, and hundreds of thousands of the 'untouchables, joined the demonstration."<sup>32</sup>

The Muslim League started becoming popular by leaps and bounds and Muslim India, except for some traitors, soon stood behind Quaid-e-Azam Mohammad Ali Jinnah, President of the All India Muslim League. On March 23, 1940 the historic resolution was adopted, popularly known as the Pakistan Resolution, by the All India Muslim League in its session at Lahore demanding partition of India on the basis of the Two-Nation Theory. The extraordinary verdict in the general elections of 1946 in favour of the Muslim League, which captured 98% of

the Muslim Seats, established the fact before the world that the Muslim League was the only representative body of the Muslims of the Indian Sub-continent, Pakistan as the biggest Muslims state of the world came into existence on August 14, 1947.

The establishment of Pakistan has been a great milestone in the process of the Renaissance of the Muslim World. Bangladesh is the outcome of the partition of India on the basis of the Two-Nation Theory. This is the culmination of the idea of Sir Syed and the logical sequence to the dream of Allama Iqbal put on record 17 years ago in his presidential address to the Muslim League Session held at Allahabad in 1930.<sup>33</sup>

Allama Iqbal and Quaid-e-Azam Mohammad Ali Jinnah acted as Twin. The former was the dreamer and the later the architect. Iqbal depended upon the leadership of the Quaid-e-Azam as a statesman of extraordinary calibre and the Quaid-e-Azam depended upon Iqbal as his guide, friend and philosopher. They were complementary to each other. What Iqbal thought, the Quaid-e-Azam translated into action. Professor Rushbrook William in his address on Iqbal Day in London in 1967, made the correct appreciation of these Twins. It is true that Iqbal influenced the Quaid-e-Azam, it is also true that the Quaid and his nation building work exercised a profound influence upon Iqbal.

According to Garami Iqbal did the work of a Prophet, though one may not call him Prophet. Shaikh-ul-Islam Maulana Shabbir Ahmed Osmani, President of the All India Jamiat-ul-Ulema-e-Islam said in his Khutba after he had led the Namaz-e-Janaza of the Quaid: "The Quaid-e-Azam was the greatest Muslim after Aurangzeb."<sup>34</sup>

The Twin gave us the correct sense of direction. Iqbal is an ideological and a philosophical guide for Muslim Ummah and the Quaid-e-Azam is the best specimen of statesmanship. The spirit of the Twin shall serve us as a beacon light.

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# IQBAL'S CONCEPT OF KHUDI

## THE CONCEPT OF KHUDI:

Iqbal in the context of human dignity and their onerous responsibility as vicegerent of God attached special importance to the concept of KHUDI.

Over and above, during his time he found that the Muslim World was subjugated by the Western Imperialistic Powers and as a result they had to accept the position of subservience and the Muslim Ummah, by and large, was made the victim of Christian Powers. The Western domination led the Ummah to such a pitiable situation that they lost their independent status and personality. They even, forgot not only the teachings of Al-Quran but also the great heritage, that they, themselves had ruled half of the known world including the most important parts of Europe. They also forgot that they contributed substantially to the world civilization, culture and human knowledge including science, philosophy and other branches. Iqbal in the back drop of this situation advanced his concept of KHUDI to regenerate and revitalize the moribund Muslim Ummah. Iqbal throughout his life encouraged mankind to strengthen Khudi. In Zarbe Kaleem to emphasise the importance of Khudi he says:

If Khudi is alive Fakiri is Shahinshahi

If Khudi is alive you can cross the deep sea on foot.

If Khudi is alive even the mountain turns to soft silk.

The living crocodile is free on the breast of a flowing river.

The path of a dead crocodile is obstructed even by a sandy wall.

A burning desire for development of Self and its potentialities motivated Iqbal to put a great importance to the concept of KHUDI (Egoism) or personality to make man worthy of being true vicegerent of God in the real sense of the term. His famous

poems 'Asrar-i-khudi (The Secret of the Self) and 'Rumuz-i-Bekhudi' (Mysteries of Selflessness) published in 1915 and 1918 respectively, represent his concept of Khudi.

### **KHUDI**

The former deals with development of individual life and the latter deals with man as a member of the society or the collective life of the Muslim Ummah. These two works represent the continuity of his thought on Self or personality which he described as KHUDI. He advocated for a developed individual within a healthy and developed community. These two works constitute the centre of Iqbal's philosophy of KHUDI. His other works are contributory and explanatory to these two main works to bring home to the Muslim Ummah the significance of the concept of KHUDI and the methods of strengthening it. Development of self is rather, the foundation stone of Iqbal's philosophy.

According to him Khudi is the only reality in this universe and all the rest is a mirage. He is not ready to be absorbed in God, to lose his personality, rather, he emphasizes: 'Takhallaqu Bi-Akhlaqillah', to qualify one self with the qualities of God. Unlike the pantheistic philosophers and mystic Sufis, he said: Abandon self to flee to God not to be absorbed rather to absorb God unto yourself and to return to Self after being strengthened by His qualities. He deals with this topic in his lecture on the 'Spirit of Muslim Culture' (Published in *Reconstruction of Religious Thought in Islam*), in the following terms: "The mystic does not wish to return from the repose of 'unitary experience' and even when he does return, as he must, his return does not mean much for mankind at large. The prophet's return is creative. He returns to insert himself into the sweep of time with a view to control the forces of history and thereby to create a fresh world of ideals. For the mystic the repose of unitary experience is something final: for the prophet it is the awakening within him, of world-shaking psychological forces calculated to completely transform the human world. The desire to see his religious experience transformed into a living world force is supreme in the Prophet<sup>1</sup>. He inspired the Muslim Ummah to develop their ego in the following words:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

(Exalt Selfhood to such a height that before each dispensation God Himself would ask his servants, what is your pleasure). The philosophy behind this human effort is based on the Quranic teaching that man is the architect of his own fortune: "Man achieves only that for which he strives" and "Allah does not change the condition of any nation unless it changes its own condition".

Man as a social being has to live in a society which is indispensable for an individual who is also essential for the formation of a society Iqbal described this indispensability through interesting analogies in *Rumuz-i-Bekhudi*: A wave lives as a rider on the ocean's back but can not maintain its existence out of the ocean, similarly an individual can not live without society. The stars having stood in line make the Milky-Way and beautify the sky. The words or sentences of a poem having stood haphazardly can not beautify the poem, rather if they stand in proper line, a meaningful and a beautiful poem is created. A developed individual personality requires to be adjusted with the social environment to achieve the proper development and benefit from the collective society. Iqbal developed the personality of the society in *Rumuz-i-Bekhudi*. A man, of course, as a member of the society has to sacrifice and restrict some of his personal advantage to accommodate with other members of the society for the greater interest of the community life for its collective good. Iqbal on the scheme of Quranic code of life kept both the individual and the society united and safe from each other to establish a balanced social life by breaking the chain of selfishness and self-centeredness.

Iqbal in his *Khudi* concept emphasizes the importance of Self in *Asrar-i-Khudi*. According to him order in the universe emanates from self and the continuation of life of individual existence also depends on the self. Consciousness of self and strengthening it are essential for existence of the individual self

on which depends the order of the universe. Life of the self owes its preservation to ideals, goals and aims. Ideal desires and ambitions keep the heart alive and they inspire life with zeal. When self is strengthened by intensive love, it can command control over all the forces of the universe. Self is weakened by asking or begging which amounts to naked insultation to respect and dignity of the self. Striving for achievement is honourable. Achievement of a dew-drop is by far preferable to getting even an ocean by begging. Negation of self is the invention of weaker or subject nations. Plato the Greek Philosopher encouraged mysticism whose literature influenced the Muslim Ummah towards asceticism and inaction. So Iqbal advised the Muslim Ummah to shun his philosophy, who on the same ground disliked and disregarded the mystic Sufis who shun the worldly life by taking recourse to monasticism, asceticism and inaction.

According to Iqbal Khudi is comprised of the following four components:

- i) Realization of the superiority of Man and the potential of his spiritual powers.
- ii) Comprehension of the relative values of Intellect and Love.
- iii) Comprehension of the controversy of “Khair and Shai” (Good and Evil).
- iv) Comprehension of the human desire for eternal life. This desire is universal and has existed in Man since his creation. It started with the secret of Chashmah-i-Hayat (The Spring of Eternity) whose water would confer eternity and Iksir (Elixir) which would convert base metals into gold and confer eternal wealth. Though these goals have remained unrealized the human efforts in these directions became the fountainhead from which flowed the springs of knowledge which have created the whole reservoir of learning which God has conferred on Man.

Allama Iqbal has recommended the following program for the development of khudi in the book *Asrar-i-Khudi* (The Secrets of the Self) :

- i. Love of God and the Holy Prophet S.A.W.
- ii. Obedience of God and the Holy Prophet S.A.W based on the Love mentioned under (i).

- iii. Distancing one self from Fatalism which is an offshoot of Plato's Philosophy as explained earlier.
- iv. Abstention from asking favors from any other than God.
- v. Creation and procreation of objectives and ideals. The best of these are to exalt and propagate the name and commandments of God by all means possible and to enact and establish them after attaining the necessary political and material power.
- vi. Holding fast to the characteristic Islamic traditions in order to attain and continue honour in material life.
- vii. Attainment of the vicegerency of God as the final stage when a person can and should establish the Kingdom of God or the Islamic State on earth.

The climax of Khudi consists in merging the individual's Khudi into that of the Ummah. Allama Iqbal designates this as Bekhudi. He discussed this in his other book *Rumuz-i-Bekhudi* (The Mysteries of Selflessness). This book is complementary to *Asrar-i-Khudi* and transcends indicated by its name. It is a treatise on the plan and constitution of the Islamic State on the basis of the Holy Qur'an and Ahadith. However the concepts contained in it are repeatedly stated in his other books including *Bang-i-Dara*.

The erroneous concept created by *Wahdat-al- Wujud* and the correct one offered by Islam are summed up in the first and the second verse respectively as follows :

You want God as well as this base world  
This is wishful thinking difficult, insanity  
What is worldliness, to become heedless of God  
Not clothes, wealth, children and spouse

Rumi

It will be seen from the foregoing that the prescription for developing Khudi is the same as that of Islam. In that sense it completes the argument that the potential of man for full development cannot be attained by any method except accepting Islam as one's way of life and submission of one's will to the will of God.

It is anomalous as well as unfortunate that the concept of Khudi the strongest pillar of Allama Iqbal's philosophy should also become the focus of strongest criticism. This criticism is

based on two misunderstandings. The first misunderstanding is the concept of fatalism which is an offshoot of the theory of Wahdat-al-Wajud. Under the influence of this theory many later Sufis specially those in Persia and India held fast to the notion that a person could not obtain the knowledge of and proximity to God without divorcing all material worldly objects including one's own person. The latter meant annihilation of the self. The whole discipline of this is nothing short of asceticism which the Holy Qur'an and the Holy Prophet S.A.W. have categorically condemned. In spite of this most sufi literature of the Person and Indian origin insists on annihilation of the self and renunciation of all material objects for attaining the Pleasure of God and attaining His proximity. The "Self" is mistakenly taken to be an equal of and contender with God. Which must be eliminated for attaining His Marifat and proximity. The concept that the "self" was a potential gift of God which could be used profitably through suitable training and discipline to obtain the best of both worlds remained foreign to their intellects. Allama Iqbal realized this and has clearly stated that the present degenerated condition of the Muslim Ummah was in the greatest measure due to distancing itself from the efforts to develop the "self" in the service of God and Man.<sup>2</sup>

According to Iqbal the Ego in its movement towards perfection has to undergo a training of self which has to pass through three stages: Obedience to the Law for self-control which is the highest form of Egoism and Divine vicegerency.

**Obedience to Law:** One has to do his job incessantly and noiselessly like a camel whose nature is to obey law in discharging his responsibility of carrying the burden even through the unpleasant atmosphere of desert which makes his job strenuous. Unhesitatingly he reaches the caravan to its fixed destination. He never disobeys, Iqbal sets the example of a star that having deep obedience to law it steadily moves. By disobedience even fire is reduced to ashes. Iqbal advises the Muslim Ummah to adorn their feet again by wearing chain of silver's hold set by the Prophet and not to complain of harshness of law nor to transgress the limit set by him.

**Self Control :** Iqbal emphasises the importance of self control by holding the bridle in one's hand. He warns that if one

is not under his own command shall be forced to follow other's command to meet his (latter's) demand.

**Divine Vicegerency:** Iqbal advises that if one controls the camel (of clay) he can rule over the world as long as the world exists where absolute peace shall subsist. He further says that the vicegerent has to establish the command of Allah alone. R. A. Nicholson in his introduction to the Translation of *Asrar-i-Khudi* by him, says that the divine vicegerency is the last stage of human development on earth.

Iqbal emphasised the importance of Jihad for the sake of Allah to establish the Kingdom of Allah Who directed the Prophet to tell: "Verily my prayers and sacrifices, life and death are all for Allah the cherisher of the worlds."<sup>3</sup> The conquest of land, if it is motivated by hunger for conquest alone is condemned since the purpose of fulfilling the divine design is absent there. For a Mumin whatever he does, does for Allah's sake.

Iqbal's Concept of Khudi is a Unique addition to the World of thought. No other statesman or philosopher could ever contribute such an original thought towards raising human dignity and establishing the values of humanism.

## NOTES AND REFERENCES

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## **RELEVANCE OF IQBAL IN THE MODERN WORLD**

Allama Iqbal the philosopher-poet was the greatest and most modern interpreter of Islam during the 20th century. He dealt with Islam, a complete system of life, Al-Quān as preached and practised by the Prophet (PBUH) and his close associates. He interpreted Islam in terms of modern thought and the teachings of Al-Quran which form the sheet anchor of his philosophy. A philosophy can command relevance even with the lapse of time when its quality is such that it serves human purpose by its own inherent and lasting merit. So, to properly appreciate the relevance of Iqbal in modern times a brief discussion on the distinction of Islam as a religion is pertinent.

Islam is not a religion in the conventional sense of the term. Other religions mainly define and establish a private relationship between an individual and the Creator. Those religions, as such, prescribe some rites and rituals with a few moral instructions for that limited purpose. So the question of any issue relating to social, economic, political, national and international affairs has got no relevance in respect of those religions which clearly stand for asceticism. Christianity, Hinduism, Buddhism and other religions, rather, encourage renunciation of the worldly life.

### **CHRISTIANITY**

Christianity condemns and forsakes this worldly life in clear terms. Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."<sup>1</sup> Christianity teaches the renunciation of this worldly life. "My kingdom is not of this world", said Jesus.<sup>2</sup> So the Christianity became very busy, during its early centuries, for the kingdom of the heaven; as such they liked renunciation of this world and encouraged

monasticism, though Allah's Kingdom requires firmness, courage, resistance, law and discipline to establish and enforce truth and justice. Evasion from society and worldly affairs amounts to escapism for reality. Islam, on the other hand, disapproves of monasticism, asceticism and celibacy. Al-Quran, therefore, warned, referring to the followers of Jesus Christ, that what they invented for themselves was not prescribed by Allah for them.<sup>3</sup> But after the Renaissance (15<sup>th</sup> century) Europe took a diametrically opposite turn from religiosity and monasticism to unmixed worldly mindedness and materialism. Machiavelli (1469-1527) said to be the father of modern politics in Europe, divorced ethics from politics altogether. Consequently religion and worldly affairs have been following different courses in the West.

### **ISLAM**

Islam on the other hand, is a complete code of life which defines the relationship between man and the Creator, between man and man, and between mankind on the one side and the rest of the creation on the other. Islam encompasses all spheres of life: Individual, social, political, economic, national and international. In other words, it covers the gamut of life as a whole. Over and above there is no division between the material and spiritual aspects of life in Islam. Every sphere of life, is blended into an indivisible and integrated legal system, Shariah of Islam.

Islam as a complete system of life is perfected through Muhammad (PBUH)<sup>4</sup> the last of the Prophets.<sup>5</sup> He was sent as a Mercy not only to the believers<sup>6</sup> but also to all creatures.<sup>7</sup> He was, in other words, sent as a universal Messenger to mankind.<sup>8</sup> For guidance of mankind nothing has been omitted in Al-Quran.<sup>9</sup> The Islamic system of life is prescribed by the Creator Himself in the context of His Master-plan for mankind, His Vicegerents on this earth.<sup>10</sup> It is based on His divine wisdom and foresight, as such it carries with it, as its concomitant distinction: the quality to meet all human problems irrespective of time and clime. It also, as a divine plan, ensures a balanced material and spiritual development of mankind. Allah had repeatedly declared that He has sent His Apostle Mohammad (PH) with guidance and Din to proclaim it victorious over all other religions.<sup>11</sup> The term 'Din' in

Islamic phraseology means a system of life as distinguished from the term religion as understood in the ordinary sense of the term. Islam also strikes a balance among all aspects of life and establishes an equilibrium among all spheres and between worldly life and the life hereafter. There is, therefore, no scope for any authority nor there is any necessity for the formulation of any basic law in contravention of the principles of Al-Quran.

Islam is the only system of life which has subordinated government, law and justice to moral values. Islam as such guarantees integrity, purity and impartiality both in matters of general administration and dispensation of justice. In Islam, ruler and ruled are equally governed under the sovereignty of Allah. Even the prophet was not an exception. That being so, Islam as a complete code of life establishes justice in all spheres of life and thereby creates a balanced society from all points of view.

Lammens S. J. an eminent orientalist rightly observes that "Shariah, the Quaranic law imposes on a Muslim an obligation in his triple capacity of a believer, of a man and citizen of an Islamic state. Shariah regulates his religious, political and social life reserving to itself the right to superintend its multiple manifestation and to direct its complicated rhythm."<sup>12</sup>

According to Professor Hitti: "In the Muslims mind religious law (Shariah), secular law and theology were mixed inextricably. Religious law (Shariah), was an integral part of the word of Allah. It co-existed with Him. The Shariah according to the traditional view, is eternal, universal, perfect and fit for all men at all times in all places. It preceded the evolution of state and society. It recognizes no difference between state and society nor it recognizes any difference between the sacred and the secular. It sets forth and regulates man's relations with his obligations to Allah as well as his relation with his fellowman. Of the six thousand verses in the Qur'an some two thousand are strictly legislative. They occur mostly in suras Baqara and Nisaa."<sup>13</sup>

J. Schacht equally appreciates the wider and all comprehensive character of Shariah. He says, 'Ilm-al-fiqh', the science of Islamic law is concerned with a wider area than that which is strictly juridical in the Western sense of the term.<sup>14</sup> 'Islam', as Schacht puts it, is a religion of action rather than of belief alone.<sup>15</sup> Hence theology in the Christian sense could not be

conceived in Islam, according to Keith Callard, Associate Professor of Political Science, Mc Gill University: In the context of 2000 years of Christian experience and 1600 years of co-existence of Church and State as separate entities, it is difficult for the West to understand a Muslim when he talks of the Sovereignty of God, ideological state, and 'Islamic Republic'. Early Christians had no opportunity to run a civil Government. But the Prophet and the early Caliphs had. There was no dual authority in Medina. There was no church apart from the state,<sup>16</sup> Wilfred Cantwell Smith says that Islam had superiority over Christianity glaringly as a religion. According to him, during the Middle Ages, religion flourished in both communities: the Christian and Muslim, yet that was when Islamic civilization flourished, while Christendom showed no vitality. As long as the Christian religion reigned supreme, Europe was culturally backward; it is only as Europe gradually shed her religion, relegated it to less and less decisive aspects of life, that she forged ahead so spectacularly. The Islamic world, on the other hand has retrogressed since gradually forsaking the true tenets of Islam'.<sup>17</sup>

H. G. Wells (1866-1946), English Novelist, Sociologist and Historian discussing the phenomenal and marvelous vigour of Islam, a complete code of life says: "Islam gave the broadest, freshest and cleanest political ideas that had yet come into actual activity in the world and it offered better terms than any other to the mass of mankind".<sup>18</sup>

Islamic ideals have got eternal values since they emanate from God, the Creator and the Sustainer of the universe, Whose wisdom knows no limit. The Creator knows the exact requirements of mankind, His own creation and His representative on this planet, and He has His own design for the benefit of mankind. In one of his speeches entitled: 'The Principle of Movement in Structure of Islam', published in 'The Reconstruction of Religious Thoughts in Islam', Iqbal says that Islam demands loyalty to God not to thrones, since God is the ultimate spiritual basis of all life. Loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a

conception of reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life for the eternal gives foothold in the world of perpetual change.<sup>19</sup> The eternal character of Islamic values under God's Sovereignty guarantees its continuance to make the values relevant for all time to come through the principle of movement in the structure of Islam known as Ijtihad. Allama Iqbal's philosophy having been based on the teachings and eternal values of Islam, has relevance not only for the modern age but also for all time to come as Islam had relevance to guide and revolutionize mankind during its golden days beginning from the seventh century A. D. As a system of life, Islam on its merit, has no parallel even today and its inherent qualities ensure the continuance of its relevance with the passage of time. Basic human problems continue to be the same despite changes of time. The methods of solution advanced by Islam most successfully solved all the problems during the early period of Islam. The same relevant methods are capable of solving the same problems even today and the changing circumstances may be met through the method of Ijtihad.

#### **IQBAL AND THE MUSLIM WORLD**

Iqbal had the talent and the capability for acquisition of ideas, their assessment and assimilation, with wisdom and vision which played vital role in making a thinker great. Iqbal's study of both Eastern and Western philosophy and his intimate acquaintance with the concepts of both the Eastern and Western Worlds on different issues of life created in him an extra-ordinary synthesis. This reorientation made him, a master of modern thought and a reconciler of the spirituality of the East and the materialism of the West. He consequently assumed a world personality. Due to the extraordinary talent of Iqbal, his vast experience, vision, foresight, and his philosophic views based on Qur'anic teachings, his views and messages can never lose their relevance. His philosophy was not confined to his own time alone. He was much ahead of his time. Truly he said of himself in the prologue to *Asrar-i-Khudi*:

"I have no need of the ear of To-day,  
I am the voice of the poet of Tomorrow.  
My own age does not understand my deep meaning.

My Joseph is not for this market.  
I despair of my old companions,  
My Senai burns for the sake of Moses who is coming.  
Their sea is silent, like a dew,  
But my dew is storm-ridden like the Ocean  
My song is of another world than theirs:  
This bell calls other travelers to take the road.  
Many a poet was born after his death,  
Opened our eyes when his own were closed .....

Though Iqbal was not a prophet in the religious sense yet his prophetic vision was an internationally admitted fact. The well known German Orientalist Professor Annemarie Schimmel of Harvard University, among many others, recognised Iqbal's distinction. She says: "Nobody would assert that Iqbal was a prophet but we may admit that he has been touched by Gabriel's Wing".<sup>20</sup> Referring to the contribution of Iqbal in the intellectual development of philosophic thought in Islam Poet Garamy says: "Iqbal did the work of a prophet though one may not call him a prophet".<sup>21</sup> The poems of Iqbal in both Persian and Urdu have an extraordinary quality which has made him immortal. His poems are also the vehicles of his deep philosophical thought. What was Iqbal, apart from being an extraordinary philosopher-poet? A politician or a political philosopher or a statesman? According to Aristotle man is a political animal. In that sense everyone is a 'politician' more or less. The term politician in ordinary parlance is understood to mean a person who deals with politics. Quaid-e-Azam M.A. Jinnah said that a politician generally is he who thinks of his next election and is concerned with his immediate personal gain, whereas a statesman is concerned with the fate of the nation or mankind as a whole irrespective of his personal interest. A statesman wants to serve the nation whereas a politician wants that the nation should serve him. Iqbal was not at all a politician in the narrow and limited sense of the term though he had been a member of the Punjab Provincial Assembly since 1926 for a short period of time. Iqbal, unlike a politician, as is understood in the ordinary sense of term, was a profound thinker and a multi-dimensional personality. His role as a thinker, both in national and international spheres, with uncommon wisdom, foresight and straightforward views made

him a world figure as a political philosopher and a statesman of an outstanding stature. His value system was identified with rationality, universalism, service to humanity and dynamism which are of the essence of Islam.

The Muslim world due to its deviation from the teachings of Al-Quran lost its ideological moorings and was caught in a process of debacle. Baghdad fell to the ruthless invasion of Halagu Khan in 1258 A.D.

The degree of moral degradation for the Muslims was unimaginable. Bashir Ahmad Dar in the introduction of *Gulshan-i-Raz-i-Jadid* and *Bandagi Nama* mentions: The moral and spiritual impoverishment was so great that people lost all confidence in themselves. He refers to Ibn al-Athir who said that the panic (during the Mongol devastation) made people extremely cowardly. He quotes the instance of a man who, in obedience to the command of an unarmed Mongal soldier, kept lying where he was, till the soldier returned with a sword and killed him.<sup>22</sup>

With the passage of time when most of the African and Asiatic countries went under the domination of the western Colonial powers and the said countries for about two to three centuries remained under colonial rule. The people of these regions lost not only their independence but also the consciousness that they had a great heritage, they surrendered to fate which brought for them lethargy, inertia and total stagnation. They fell into a catacomb of disappointment with no ray of hope left for them.

It was at this stage of total despair and pessimism that Iqbal came forward as a philosopher poet-cum-statesman to the moribund Muslim world. Iqbal diagnosed the cause of degradation of the Muslim Ummah to be a departure from the teachings of Al-Quran. Due to its deviation from Islam the Muslim World had lost its sense of direction and was drifted to different artificial and secular man-made isms which ultimately led them to bewilderment and confusion.

His messages bearing a sense of direction for the renaissance of the Muslim world have got relevance even today, rather, with a greater degree than before. He was a crusader against those who derailed Muslim society from the pristine purity of Islam



introduced innovations, and against mystic Sufis who being influenced by the pantheistic philosophy, encouraged renunciation of this worldly life and misguided the Muslim Ummah and drove them away from the integrated character of Islam as a code of life and its revolutionary spirit. The disintegration and disunity of the Muslim Ummah painfully troubled the mind of Allama Iqbal, since the disunity among Muslim countries has been helping the diplomatic manoeuvre of the non-Muslim world against both Islam and the Muslim world.

Though Al-Quran's mandate to the believers is "watasemu bi havlillah jamiau wala tafarraku"<sup>23</sup> {And hold fast all together by the rope which God (stretches out for you) and be not divided among yourselves}, unfortunately the Muslims due to their deviation from the teachings of Al-Quran lost their integrity and were divided into fighting factions among themselves.

Iqbal reminded the Muslim Ummah :

وہ زمانے میں معزز تھے مسلمان ہو کر  
اور تم خوار ہوئے تارک قرآن ہو کر

He urged the Muslims to go back to the pristine purity of Islam and its teachings. He, in Tulu-e-Islam in Bang-e-Dara gave a clarion call: "Let the Muslims from the banks of the Nile to the land of Kashgher, be united and be the protectors of the Hiram in Mekkah" The Allama condemned the Traitors (Gaddars), who acted against unity as pawns in the hands of the enemies of Islam, in bitterest terms. In Javid Nama he found in his celestial journey, with Rumi, the spirit of the traitors: Jaafar of Bengal and Sadiq of the Deccan (Mysore) in Saturn who approached the hell for admittance but even hell fire rejected their prayer with utter contempt. Traitors have been repeating the history even now. So Iqbal's warning against treachery by a Muslim to a Muslim cause is highly prevalent even today. He says unequivocally with contempt:

"Jaafar of Bengal and Sadiq of Deccan  
Shame to mankind, religion and fatherland  
Unaccepted despairing, undesired  
Jaafar is dead, but his spirit is living still

As soon as it escapes from the chains of one body.  
At once it makes its nest in another flesh  
Jaafar in whatever body murders the nation;  
His treachery divided the peoples' unity;  
Whenever a nation is devastated,  
The root of its ruin is a Sadeq or a 'Jaafar,  
God save me from the spirit of Jaafar,  
Save me from the Jaafars of the present time."<sup>24</sup>

### **ACTIVISM**

He gave a revolutionary call to the Muslim Ummah to shake off their lethargy and inferiority complex. He taught them the lessons of the Ego, consciousness about Self. Through his poetic works in both Urdu and Persian he inspired them to shun lethargy and galvanise themselves:

عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی  
یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے

His degree of hatred towards the inactivity of the Muslims is expressed in Javid Nama: An infidel before his idol with wakeful heart is better than the religious man asleep in the mosque. In Bang-i-Dara, he also emphasized dynamism, motion and struggle: Those on the move have gone ahead, Those Who tarried even a while got crushed. He prayed to God for the slumbering Muslims:

دل مسلم کو وہ زندہ تمنا دے ایا رب  
جو قلب کو گرما دے، جو روح کو تڑپا دے

Iqbal took the prophet as the ideal and directed the Muslim Ummah to follow his path. The Islamic state of Medina based on Qur'anic principle was model.

### **PANTHEISM VERSUS ISLAM**

The concept of Pantheism (Unity of being) identifies God with the Universe and vice-versa. According to this concept, God, is omnipresent in every species of creation and every thing is part and parcel of God (Wahdat-ul-Wajud). The relationship between the two is inseparable. God and His creation constitute

one existence. The existence of anything beyond God is a mere shadow having no real existence. The idea is 'All is He' which, in Tasawuf, is termed: 'Hama wost'. According to Pantheistic philosophers Khudi (Self) is a screen between man (the devotee) and God. It is only by weakening Khudi or by its total annihilation (Fana) that a Pantheist can attain his goal of absolute merger in and union with God. But Islam conceives of the independent and separate identity of both God and creation (Whadat-ul-Shuhud). The former (Pantheism) takes a negative view of life and teaches the loss of the independent personality of man and encourages renunciation of this worldly life whereas the latter (Islam) encourages independent personality (Khudi). Iqbal confronted the pantheists and sufis. He advocated that instead of denial of Khudi it should be rather, strengthened to justify the status, dignity and responsibility of man, the Vicegerent of God on this earth. Man has a great role to play to establish God's kingdom here which is Mazra atul Akherat. Islam condemned Rahbaniyat (Asceticism).

With the political debacle of the Muslim world the anti-Islamic concept of pantheism, in the meantime, entered as a perversion in the thought process of the Muslim world. Pantheistic ideas through mystic Sufis captured the field of Islam and encouraged inaction and renunciation of this worldly life. Allama Iqbal said: The propagation of the philosophy of pantheism proved much more dangerous for the revival of Muslim culture than the physical destruction at the hands of the Mongol invaders. Muslim society was able to recover its political power, but the mental confusion produced by this doctrine of negation remained unchecked and soon led to the total misinterpretation of all Islamic values. In Rumuz-i-Bekhudi, Iqbal refers to this unhappy state of affairs in the following verses: He who would kill a lion as if it were a sheep, came to feel a pang of sympathy at the trampling of a tiny ant, He whose takbir used to melt even stone hearted persons began to feel uneasy at the song of the nightingale; he before whose will even a mountain became a straw handed himself over to passive resignation; he whose exploration created several new worlds adopted a hermit's life. His endeavors and active life

were given up for the sake of contentment, so much so that he came to feel proud of his bowl of beggars.

In the context of this pessimistic situation Iqbal presented a fresh scheme to revive up the morale and agility of the Muslims. In Iqbal's philosophy mankind is the centre of the creation, as in Al-Quran, for whose benefit everything in the world is created by God.<sup>25</sup> The entire universe has been put at the service of men,<sup>26</sup> so that they can utilize every species of creation for their great purpose for establishing His Kingdom as representative on this planet. To attain that great purpose man has to shake off lethargy, develop his ego and strengthen Khudi.

### **KHUDI**

For the renaissance of the Muslim world, Iqbal attached special importance to the Khudi to strengthen personality. His *Asrar-i-Khudi* (Secrets of Self) and *Rumuz-i-Bekhudi* (Mysteries of selflessness) are monumental works to that effect. He emphasized preservation and development of self to regenerate the sleeping Muslim Ummah. His philosophy of Khudi is based on the Quranic concept of human dignity and man's vicegerency of God on this earth. The concept of Khudi is the central point of Iqbal's philosophy. According to him Khudi is the only reality in this universe and all the rest is a mirage. He is not ready to be absorbed in God, to lose his personality, rather, he emphasizes 'Takhalaqu Bi Akhlaqillah' to qualify oneself with the qualities of God. Unlike pantheistic philosophers and mystic sufis he said : Abandon self to flee to God not to be absorbed but to return to Self after "being strengthened by His qualities. He deals with this topic in his lecture. 'The spirit of Muslim Culture' in the following terms: The mystic does not wish to return from the repose of 'unitary experience' and even when he does return, as he must, his return does not mean much for mankind at large. The prophets return is creative. He returns to insert himself into the sweep of time with a view to control the forces of history and thereby to create fresh world of ideals. For the mystic the repose of unitary experience is something final; for the prophet it is the awakening within him of world-shaking psychological forces calculated to completely transform the human world. The desire to see his religious experience transformed a living world-force is supreme in the prophet.<sup>27</sup>

He inspired the Muslim Ummah to develop their ego in the following words:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

(Exalt selfhood to such a height that before each dispensation God himself would ask His servants, what is your pleasure). The philosophy behind this human effort is based on the Quranic teaching that man is the architect of his own fortune: "Man achieve only that for which he strived" and "Allah does not change the condition of any nation unless it changes its own condition." A developed, individual personality (Khudi) requires' to be adjusted with the social environment to yield the proper result. Through *Asrar-i-Khudi* (Secret of the Self), written in 1915 Iqbal encouraged the development of an individual as a separate personality through three stages: (a) obedience to law, (b) self control and (c) development as divine vicegerent. *Rumuz-i-Bekhudi* (Mysteries of Selflessness) was written in 1918 dealing with the individual life of a Muslim as a part of a bigger Muslim Ummah. According to Iqbal to attain full personality one has to get spiritual sustenance from the wider society. He says in *Rumuz-i-Bekhudi*: When self becomes one with society; The tiny drop becomes a mighty sea.

#### **INSAN-E-KAMIL**

A perfect individual as desired by Iqbal is termed:

Insan-e-Kamil (mard-e-Momin) who is to qualify himself with the attributes of God. Unlike the concept of Superman in Nietzsche, who encouraged to achieve power to dominate without reference to any ideological moorings and moral guide line, Iqbal's Insan-e-Kamil is committed to ideological and ethical moorings. He is the living symbol and upholder of Al-Quran. Insan-e-Kamil develops his Ego to such an extent that he is the master of his own destiny. He is ever vigilant, dynamic and he ceaselessly struggles to achieve his goal. He is uncompromising with anything wrong and contrary to Allah's scheme. As a true representative of God his principal purpose is to establish His kingdom on this earth. He works for Allah's sake and for Him. His hand becomes Allah's Hand.

Iqbal also inspired the Muslim Ummah to acquire power which is required for domination to establish Truth and Justice. He would not accept even a Prophet who has no message of power. According to him, the Prophethood of Moses is bound to fail without a stick, a symbol of power which is essential to establish Truth and Justice by uprooting untruth and injustice. Islam stands not for renunciation of this world but aims to dominate it. He asked the Muslims to reorganise themselves. He also reminded them of their glorious heritage and encouraged them: Learn again the lesson of Truth, Justice and Bravery. Thou shall be entrusted (again) with the leadership of the world.

Iqbal dedicated his life to inspiring the Muslims to go back to the teachings of Al-Quran, to consolidate them on the basis of Islamic brotherhood and he politically guided them as the philosopher-poet of the Muslim Ummah. A modern interpretation to refashion Islam was the need of the hour. According to W. C. Smith such a refashioning was a service rendered to Islam chiefly by the outstanding Muslim poet and thinker of the century, Muhammad Iqbal. The need for this service may be measured in terms of the universal attention and veneration which he has attracted. He is great because he said with supreme eloquence and convincing passion what his fellows were vaguely beginning to feel, but were unable to formulate.<sup>28</sup>

Though other leaders of the Islamic revivalist movement preceding Iqbal had made laudable contributions to the renaissance movement, he was the most extraordinary philosopher-poet cum statesman, the revolutionary interpreter and the loudest voice of Islam during the 20<sup>th</sup> century. He excelled the previous thinkers and outshone them.

In him are combined the essence of the urge of Umar bin Abdul Aziz and Ibn Taymiyya for restoration of the pristine purity of Islam, the essence of scholasticism and the philosophy of al-Ghazali (excluding Ghazali's compromise with sufism that encouraged inaction), the urge of Rumi to bring about dynamism in Islam by creating an attitude of hope and to kindle the fire of enthusiasm for life, the quality of the study of philosophy of history as propounded by Ibn Khaldun, the father of sociology, the uncompromising stand of Shykh Ahmed Sirhindi (Mujaddid-alf-e-Thani) against all pernicious innovations, the thought of

Shah Waliullah, the last and the greatest theologian of Islam to go back to Al-Quran and to restart ijtehad without breaking with the past, the pan-Islamic thought of Jamal-uddin al-Afghani and the quality of statesmanship of Sir Syed Ahmed and Quaid-e-Azam M.A. Jinnah which led to the creation of an Islamic state (Pakistan) to solve the social, political and economic problems of the Muslim world in the light of the Al-Quran and Sunnah. Emphasizing the concept of Brotherhood of Islam and unity of the Muslims, he said in *Jawab-e-Shikwa*: the Prophet of all Musalmans is the same, Din is the same, Iman is the same, Kaba is the same, Allah is the same, Quran is the same, is it difficult for the Muslims to be united, there is Firkabandi, different groups tribes and nations. Is this the way for the Musalmans to progress and become powerful? This urge and appeal of Iqbal have got a perpetual relevance for the Muslim world.

The relevance of Iqbal's philosophy for both modern times and for future generations is an obvious fact. Quaid-e-Azam M.A. Jinnah in his condolence message on the demise of Iqbal said: To me Iqbal was a friend, guide and philosopher and during the darkest moments throughout which the Muslim League had to go, he stood like a rock and never flinched for one single moment Iqbal was the bugler of Muslim thought and culture. He was the singer of the finest poetry in the world. He will live as long as Islam will live. His notable poetry represents the aspirations of the Muslims. It will remain an inspiration for us and for the generations after us.<sup>29</sup>

Iqbal's interpretation of Islam in the light of the advancement of science and modern thought has been projected mainly in the six lectures delivered under the auspices of the Madras Muslim Association at Madras, Mysore, Hyderabad and Aligarh which along with an additional one: total seven lectures were published in "*The Reconstruction of Religious Thoughts in Islam*". These lectures are highly intellectual achievements of Iqbal which have been acclaimed all over the world. Vice-Chancellor (Prof) Syed Sajjad Husain, in his article 'Understanding of Iqbal', very rightly observed: "Reconstruction of Religious Thoughts in Islam seems to me to be the only work which Muslim intellectuals of our times can read with satisfaction. For here alone is an attempt by an eminent thinker to explain Islam in

terms of modern thought. This work 'Reconstruction of Religious Thought in Islam is bound to survive as a germinal work which will colour the thinking of the entire generation of the present day Muslim.<sup>30</sup> With the passage of time, Iqbal's messages became clear and more obvious. The truth of his message is assuming importance both for the East and the West. Dr. Aftab Iqbal appreciated the greatness of Allama Iqbal in following terms: Iqbal was one of those great men whose eminence grows more obvious with the laps of years. Like a mountain, obscured, at first by its foothills, he rises as he recedes. The coming generation of the Indo-Pak Sub-continent will see him in a much better perspective than we do today.<sup>31</sup>

#### **IQBAL AND THE WESTERN WORLD**

Iqbal due to his study of both the Eastern and the Western philosophy became a reconciler of the materialism of the West and the spirituality of the East. His approach was universal and humanitarian. Man was the center of his philosophy. He dealt with development of man irrespective of his geographical location, caste and creed. Apart from rendering immense service to the Muslim World, Iqbal as a world personality contributed revolutionary thought for solving human problems and for the development of mankind as a whole. He led a constructive campaign for correcting the Western world. It was Iqbal who first in point of time exploded the apparently dazzling Western civilization which is based on materialistic philosophy alone, on a divorce of spirituality and human values. He warned: "O inhabitants of the West, God's earth is not a shop. The gold you take as genuine will now prove to be of low value. The nest built on a delicate branch will remain unstable."

He raised a voice of protest against imperialism, capitalism, all forms of exploitation, the western secular concept of sovereignty, nationalism based on geography and democracy based on the counting of heads irrespective of right or wrong. He warned the West to change its outlook lest its civilization would commit suicide by its own dagger. His prediction came to be true through two great wars, continual, racial, political and economic clashes and conflicts.



### **NATIONALISM**

According to Iqbal nationalism based on geography, bereft of any idealism, is considered by the West as a demi-god, with the attitude: 'right or wrong my country'. Under the impulse of nationalistic patriotism the demon of imperialism was let loose to facilitate exploitation which led the world to continual conflicts. On the threshold of the New year (1924) his warning to the world was that the magnitude of evils brought into the world by the forces of imperialism had puzzled and bewildered the thinkers of the world and if these things continued for long the world would become unfit for human habitation. Bertrand Russell subsequently echoed the same view through his anti-nuclear campaign. Islam does not believe in geographical nationalism, it believes on the other hand, in internationalism and universalism. Islam is to the Muslims what the motherland is to others.

### **DEMOCRACY**

Allama Iqbal was a bitter critic of the Western brand of democracy because of its inherent defects. He says in 'Zarb-e-Kaleem': democracy counts the person and does not weigh (the brain). His advice to mankind, in "Payam-e-Mashriq" is to remain aloof from the Western democratic system and to follow the wise, since the brain of two hundred asses cannot produce the brain of a single person. In Bang-e-Dara he exposed Western democracy as the old tune (autocracy), there is nothing in it (autocracy), there is nothing in it except imperialism and the guise of democracy the demon of oppression has been dancing and the West has treating it as a fairy of freedom. Iqbal could not reconcile himself to Western democracy on the ground the popularity is its yardstick, though without ability and wisdom a man can be popular, Iqbal gave this message to the West through his 'Gulshan-e-Raz' the Satan was let loose through Western democracy which is naked sword in the hand of the political factions. Iqbal heard the voice of imperialism in the flute of Western democracy in his 'Khijr-e-Rah'. According him the institutions and civilization built upon secular democracy can never be sound, and to him class war is the result of Western democracy whereas justice and unanimity are the results of Islamic Democracy.

Theoretically though secular democracy, sounds lucrative : 'Government of the People, by the People, for the People', in practice it is not at all a desirable system.

Having studied the result of secular democracy the western modern political philosophers themselves are convinced that democracy cannot ensure at all the purposes for which it was theoretically designed.

England is considered to be the cradle of modern democracy, Prof. Laski observes that one cannot understand the parliamentary system in Great Britain unless one recognizes that beneath the appearance of democracy, there is the economic and social system. It is intended to uphold. It was made by the owners of the instruments of production in the interest of their property; and the safeguarding of their rights is inherent in all the rulers by which it moves. It has been compelled to confer the franchise upon the masses; it has been careful to maintain for property the substance of effective authority.<sup>32</sup>

Prof. Laski further observes that these are not characteristics of Great Britain only; they are universal in capitalist democracies. The same forces are compelling the consolidation of Democrat in the United States as a party of property seeking to resist the invasion of its hitherto uncontrolled empire.<sup>33</sup>

Bertrand Russell observes that when it is a democracy the ordinary citizen has very little sense of political power. He does not decide what are to be issues in an election, he is not concerned with matters remote from his daily life, which are almost wholly outside his experience, and his vote makes so small a contribution to the total that it is negligible.<sup>34</sup>

British Statesman Sir Stafford Cripps in 'Democracy Up-To-Date' is of the opinion that in fact democracy does not exist in any country to make an approach to achieve Government of the people, by the people, and for the people; and he further holds the view that the Western European Countries survive as democracies only in name.<sup>35</sup>

Sir Stafford Cripps having analyzed modern democracy as a system of Government, says: "to all intents and purposes the British democracy is today accepting the dictatorship of the Prime Minister as a substitute for its own actions. It is not necessary to review the very similar symptoms of democratic

Government, which have made themselves apparent all over the world, in some places to a greater and in others to a lesser degree.<sup>36</sup>

Laski, in his 'Democracy In Crisis' refers to Rousseau and observes that there is a vital truth in Rousseau's, taunt that the electorate is free only at election time and that freedom is but prelude to a new domination. It cannot choose the representative it wants; it can only strike blindly against those for whom it feels a passing indignation. Every political conflict is the battle of two active minorities for the possession of the inert multitude.<sup>37</sup>

John Dewey in his article 'Democracy' observes that democracy is now challenged as it never has been before. In some nations they are more than challenged. it is being ruthlessly and systematically destroyed. Everywhere there are waves of criticism and doubt as to whether democracy can meet pressing problems of order and security. The main cause of the failure of Secular Democracy, according to John Dewey, is that Democracy has not become a part of the bone and blood of the people in daily conduct of life. Democratic forms were limited to parliamentary elections and combats between the parties and that unless democratic habits of thought and action are part of the fiber of a people, political democracy is insecure. It cannot stand in isolation. It must be buttressed by the presence of democratic methods in all social relations.<sup>38</sup>

Having realized the failure of democracy in the United States of America. Walt Whitman in his Article 'Democratic Vistas' suggests that to meet the situation in future the whole mass of American mentality, taste and belief, should be changed and a new breath of life is to be introduced into the national life affecting politics for more than the popular superficial suffrage, accomplishing a religious and moral character beneath the political productive and intellectual bases of the state.<sup>39</sup>

Edward Benes in 'Democracy Today and Tomorrow' says, "Success of Democracy requires an integrated society based on equality but he finds European society otherwise."<sup>40</sup> Professor Laski in his article 'The Internal Conditions of Democracy' observed that democracy might endure so long as men felt that they had great ends of life in common and the values they sought to realize were the same values.<sup>41</sup> But instead of the pursuit of

common values, the secular world suffers from contradictions and conflicts in their ideas, values and ends. Their pursuit is confined to and aimed at the achievement of political power and economic interest for personal aggrandizement. So democracy cannot acclimatize to western society except in Islam where on the foundation of equality and brotherhood of man Muslims are committed on the basis of a complete code of life, to strive and go ahead for the achievement of the common values and the common ideology prescribed by Al-Quran for the benefit of mankind as a whole.

Allama Iqbal, the philosopher poet having critically examined the concept of modern secular democracy and its practice observed that the sole function democracy is to exploit the poor in the interest of the rich.<sup>42</sup> It is a fact that the western democracy and communism are incapable of solving together both political and economic problems. Bertrand Russell observes that old fashioned democracy and new fashioned Marxism have failed because the former was only political and the latter only economic. Democracy unsuccessfully tried to emphasize political freedom and marxism only economic interest. A system that cannot squarely solve political and economic problems, creates more problems in both the fields than it solves. The solution of both problems political and economic together is indispensable.<sup>43</sup> Ibn Khaldun (1332 - 1400 A. D.), father of sociology and the historical philosopher was the first man to pointedly say that the importance of economics for the success of politics is a condition precedent, in his Muqaddima (Prolegomena) to his famous Kitab-Al-Iber.<sup>44</sup>

The absence of a sound, wise and impartial sovereign, the absence of a complete code of life based on moral foundations as a specific guideline, inequality in rank and file of western society, absence of any ethical standard and the absence of faith in accountability to the Supreme Power are the main reasons for the failure of Western Democracy.

The Western political philosophers wanted to graft democracy upon a western secular society divided by race, colour and economic clash with the unavoidable result that the values of democracy proved to be totally foreign bodies. The artificial graft had to die a sure death.

### **ISLAM AND POLITICAL DEMOCRACY**

Islam is the only system as an alternative to solve both political and economic problems, particularly because Islam is a complete and divine system of life which got perfection through Muhammad (PBUH) the last of the Prophets and Islam provides solutions for all human problems: Political, Social, Economic, National and International. Now let us examine Islamic democracy vis-a-vis secular western democracy. The Islamic system of life made a silent revolution and established a real democracy with a surprising impact upon human experience. This success was based on the merit of Islam, a complete code of life with sovereignty vested in Allah.

Unlike the secular West, Islam instead of taking democracy as an isolated and casual venture during elections at long intervals, establishes a society which by itself is based on liberty, equality and fraternity: the sheet anchors of democracy. So the success of democracy under Islam is the necessary corollary to the Islamic social system itself. The religion revealed to Prophet Muhammad (PBUH) not only taught the loftiest principles of liberty, equality and fraternity but also ensured the principles of cultural, political and economic democracy. It was almost twelve centuries before the idea became known in Europe that democracy had been preached and practised by Islam with a unique success. Charis Waddy felt surprised that though Islam had preached and practised liberty, fraternity and equality, the principles of democracy, one thousand years before the French Revolution (1789 A. D.) but the historians of the west date liberty, fraternity and equality from the French Revolution without uttering a word about Islam.<sup>45</sup>

Sarojini Naidu the great poetess of India and once President of the All India Congress, in one of her speeches in London, referring to Prophet Muhammad (PBUH), told the West: What west dreams today was not merely a dream but fulfilled fourteen hundred years ago when the lonely dreamer of the desert was the only true begetter of human democracy. She was quoted by Professor Rama Krishan Rao in his Biography of the Prophet (PBUH), Islam is the first religion that preached and practiced democracy for in the mosque, when the minnerate is sounded and the worshippers are gathered together, the democracy of

Islam is manifested 5 times a day the peasant and the king kneel side by side and proclaim that God alone is Great, 'she continues' I have been struck over and over again by this invisible unity of Islam that makes a man instinctively a brother. Professor Rao quoting Professor Hurgonje says: "the League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations. The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of idea of League of Nations. The Prophet of Islam brought the reign of democracy in its best form."<sup>46</sup>

The basic reasons behind the success of democracy in Islam are that the concept of sovereignty is vested in God as distinguished from any particular individual or a party or even a mass of people as in the West. The Islamic State is a homogeneous organization of Islamic brotherhood based on a common ideological, social, cultural, political and economic code backed by the supremacy of divine law and independence of the Judiciary. Ruler and the ruled are to co-operate in executing the common programme, as prescribed by Al-Quran and Sunnah with a sense of direction. There is as such no scope of any free style exercise of power, dictatorship, unbridled party politics for usurpation of power and economic exploitation in Islam. The requirements and pre-conditions of democracy as prescribed by Walt Whitman, Edward Benes and Harold J. Laski, discussed above, are prominently present in Islam to ensure democracy in the real sense.

#### **ECONOMIC DEMOCRACY IN ISLAM**

The economic system of Islam is an indivisible and integral part of Islam, a complete code of life. Ownership is vested in God, men as His representatives are trustees on His behalf. Al-Quran having declared the rights of the needy (poor) in the wealth and possession of the rich,<sup>47</sup> having forbidden usury<sup>48</sup> and hoarding<sup>49</sup> the vehicles of exploitation, having stopped rotation of wealth in the society between wealthy people alone<sup>50</sup> and having directed the distribution of assets beyond the need of the rich<sup>51</sup> among the poor, established economic democracy along with political democracy more than 1400 years ago.

Charis Waddy appreciates Islam ideas of life and says: These ideas are not merely of moral value. They are legally implemented for Islam brought with it a legal system. A legal principle introduced by the 2nd caliph Umar decrees that if a person dies of starvation then the residents of the town concerned shall be liable as if they had killed him.<sup>52</sup> She further observes: In Islam, for the first time, an economic theory of equal opportunities and fair distribution was outlined. Islam teaches that God is concerned not only with moral and ethical reforms but also with social emancipation and economic condition.<sup>53</sup>

The West divorced religion and the sense of value from politics and as such Iqbal directed a bitter criticism against the West. He said:

ہو تماشا جہوری کہ ہو بادشاہی جلال  
چنگیزی ہے جاتی رہ تو سے سیاست دیں ہو جدا

(It may be majesty of Kingship or the fun of democracy:

If religion is separated from politics the latter becomes mere tyranny.)

He regretted that Europe is the greatest hindrance in the way of man's ethical advancement.<sup>54</sup> Iqbal nakedly exposed the Western world as the enemy of humanity in his famous New Year's Message from the Lahore station of the All India Radio on the January 1, 1938. He said: "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today space and time are being annihilated and man is achieving amazing success in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, the tyranny of imperialism struts aboard, covering its face under the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks in every corner of earth the spirit of freedom and the dignity of man are being trampled under foot in a way to which not even the darkest period of human history presents a parallel.

The so called statesmen to whom government and leadership of men were entrusted have proved demons of bloodshed, tyranny and oppression, the rulers whose duty it was to protect

and cherish these ideals which go to form a higher humanity, to prevent man's oppression of man and alleviate the moral and intellectual level of mankind, have in their hunger for dominion and imperial possessions, shed the blood of millions and reduced millions to servitude simply in order, to pander to the greed and avarice of their own groups. After subjugating and establishing their dominion over weaker peoples, they have robbed them of their possessions, of their religions, their morals, their cultural traditions and their literatures. Then they sowed divisions among them that they should shed one another's blood and go to sleep under the opiate of serfdom, so that the leech of imperialism might go on sucking their blood without interruption. The world's thinkers are stricken dumb. Is this going to be the end of all progress and evaluation of civilization, they ask, that man should destroy one another in mutual hatred and make human habitation impossible on the earth. This world will remain a battle ground of ferocious beasts of prey unless and until educational forces of the whole world are directed to inculcate in man respect for mankind.

National unity is not a very durable force. Only one unity is dependable and that unity is the Brotherhood of man which is above race, nationality, colour or language. So long as this so called democracy, this cursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialize. Let us, therefore, begin the new year with the prayer that God Almighty may grant humanity to those who are in places of power and government and teach them to cherish mankind."<sup>55</sup>

The West by the pursuit of materialism, without reference to any moral or ideological values, presents a civilization which is based on expediency: Politically on opportunism, economically on exploitation, and psychologically on sensationalism. Such civilization can neither bring any good for the mankind nor can survive for long. Professor Laski frankly admitted in 'Democracy



in Crisis' that the West had habit without philosophy, power without principle and authority without Justice. He recalled the previous warnings of Words Worth, Carlyle, J. S. Mill and others that unequal Western society contains within itself the seeds of its own dissolution.<sup>56</sup>

Iqbal gave an intellectual leadership to the West as well as to the East for the creation of better men and a better world. He said: "Humanity needs three things today a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis."<sup>57</sup>

Iqbal's philosophy and his role as a statesman have been exercising a profound influence in the world of thought in both the East and the West. His philosophic messages and sense of direction for the welfare of mankind, as a whole, have got, on their own merit, relevance not only for the modern world but also for the coming generations.

## NOTES AND REFERENCES

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<sup>1</sup> Bible, Matt. XXII : 21

<sup>2</sup> *Ibid.*, John XVIII : 36

<sup>3</sup> Al-Quran, Hadid : 27

<sup>4</sup> Al-Quran, Maida : 4

<sup>5</sup> Al-Quran, Ahzab : 40

<sup>6</sup> Al-Quran, Tauba : 61

<sup>7</sup> Al-Quran, Anbiya : 107

<sup>8</sup> Al-Quran, (a) Saba : 28 (b) A'raf : 58

<sup>9</sup> Al-Quran, An'am : 38

<sup>10</sup> Al-Quran, Baqara : 30

<sup>11</sup> Al-Quran, (a) Faith : 28, (b) Saff : 9, (c) Tauba : 33

<sup>12</sup> H Lammens S. J, *Islam-Belief and Institution*, P.82, Professor of Arabic at St. Joseph's University of Beirut.

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- <sup>13</sup> Philip K. Hitti, *Islam A Way of Life*, P. 42.
- <sup>14</sup> J. Schacht, *Theology and Law in Islam*, (Wiesbaden) P. 10
- <sup>15</sup> J. Schacht, *Ibid.*, P. 10
- <sup>16</sup> Keith Callard, Associate Professor, Political Science, McGill University, *Pakistan A Political Study*, Pp. 194-196.
- <sup>17</sup> Wilfred Cantwell Smith, *Modern Islam in India. A Social Analysis*, S.H. Mohammad Ashraf, Kashmir-I-Bazar, Lahore, Pakistan. P. 62.
- <sup>18</sup> H.G. Wells, *Outline of History*, P. 62
- <sup>19</sup> Sir Muhammad Iqbal, *The Reconstruction of Religious Thoughts in Islam*, Published by Javid Iqbal, Son of Late Sir Muhammad Iqbal, Shaikh Mohammad Ashraf, Kashmiri Bazar, Lahore. P.147.
- <sup>20</sup> Annemarie Schimmel, *Commemorative Volume*, published, Harvard University, by Iqbal Centenary Committee, New Delhi, Edited by Ali Sardar Jafri, Introduction. P. 11
- <sup>21</sup> Speech of William Rush Brook, On Iqbal Day, London, *Iqbal Review Journal of Iqbal Academy*, April 1967.
- <sup>22</sup> Sir Muhammad Iqbal; *Gulshan-i-Raz-I-Jadid and Bandigi Namah*, An annotated English Translation by Bashir Ahmad Dar. Published by Secretary, Institute of Islamic Culture, Introduction P-V.
- <sup>23</sup> Al-Quran, Al-I-Imran : 103.
- <sup>24</sup> Sir Muhammad Iqbal, *Javid*, Translated by Arthur J. Arberry. London, George Allen & Unwin Ltd, *Iqbal's Introduction*, Pp. 106-109.
- <sup>25</sup> Al-Quran, (a) Baqara : 29, (b) Hajj : 5
- <sup>26</sup> Al-Quran, Luqman : 20
- <sup>27</sup> Sir Muhammad Iqbal, *Ibid.*, (Ref. 19) P. 124
- <sup>28</sup> W.C. Smith, *Modern Islam in India. A social Analysis*, Shah Muhammad Ashraf. Kashmiri Bazar, Lahore (Pakistan). P. 104.
- <sup>29</sup> Abdul Qayyum, Modern International Development, An Article in *The Cultural Heritage of Pakistan*, Edited by S.M. Ikran and Percival Spear OBE, Ph. D. Fellow of Selwyn College, Cambridge, Oxford University Press. P. 202.
- <sup>30</sup> Syed Sajjad Husain, Vice- Chancellor, Rahshahi and Dhaka, University, Article: Understanding of Iqbal, Published in *Iqbal Review (A Critical Study)*. Compiler Misbahul Huq Siddiqui, Farhan Publication, Lahore, Pakistan, Pp. 126-127.
- <sup>31</sup> Dr. Aftab Iqbal, Article : Iqbal was born ahead of his time, *Iqbal (A Critical Study)*, Page 28.
- <sup>32</sup>
- <sup>33</sup> Harold J. Laski, *Ibid.*, P. 96.
- <sup>34</sup> Bertrand Russell, Article : *The Taming of Power in Readings for Thought and Expressions*, compiled by the McMillan Co., New York, P. 177.

- <sup>35</sup> Sir Stafford Cripps, *Democracy Up-To-Date*, George Allen & Unwin Ltd. Museum Street, London, P. 20.
- <sup>36</sup> Sir Stafford Cripps, *Ibid.*, P. 15.
- <sup>37</sup> Harold J. Laski, *Democracy in Crisis*, George Allen & Unwin Ltd. Museum Street, London, P. 75.
- <sup>38</sup> John Dewey, *Democracy in Readings in Philosophy*, Edited by John Harman Randal Jr. P. 35.
- <sup>39</sup> Walt Whitman, Article '*Democratic Vistas*' in *mass Culture The Popular Arts*, Edited by Bernard Revenberg and David Manning White, The New York, Mcmillan Ltd. London, P. 202.
- <sup>40</sup> Edward Benes, *Democracy Today and Tomorrow*, Mc Millan & Co. Ltd. St. Martin Street, London, P. 218.
- <sup>41</sup> Harold J. Laski, Article '*The Internal Conditions of Democracy*' *Reflection on the Revolution of our time*, Allahabad Central Book Depot, PP. 18.
- <sup>42</sup> Sir Muhammad Iqbal, *Ibid.*, (Ref. 19) 179.
- <sup>43</sup> Bertrand Russell, *Readings for Thought and Expression*, Article Taming of Power, P. 180.
- <sup>44</sup> Ibn-I-Khaldun, *Muqaddima* (Prolegomena) to his famous kitab-Al-Iber.
- <sup>45</sup> Charis Waddy, *The Muslim Mind*, Longman, London and New York, P. 40.
- <sup>46</sup> Professor K.S. Rama Krishna Rao, Reader and Head, Department of Philosophy, Muharani Arts College, Mysore. *Muhammad the Prophet of Islam*, Reviwed by Dr. Muhammad Abdu Yhamani, MWL Journal 1990 Nos. 7 & 8 P. 62 & 64.
- <sup>47</sup> Al-Quran, Zariyat : 19
- <sup>48</sup> Al-Quran, Baqara : 275
- <sup>49</sup> Al-Quran, Tauba : 34-35
- <sup>50</sup> Al-Quran, Hashr : 7
- <sup>51</sup> Al-Quran, Baqara : 219
- <sup>52</sup> Charis Waddy, *The Muslim Mind*, P. 39
- <sup>53</sup> Charis Waddy, *Ibid.*, P. 44
- <sup>54</sup> Sir Muhammad Iqbal, *Ibid.*, (Ref. 19) 179
- <sup>55</sup> *Thoughts and Reflections of Iqbal*, Edited by Syed Vahid, Muhammad Ashraf Pulication, Lahore. PP 373-374
- <sup>56</sup> Harold J. Laski, *Democracy in Crisis*, Pp. 266 & 264
- <sup>57</sup> Sir Muhammad Iqbal, *Ibid.*, (Ref. 19) P. 179.

## **IQBAL STUDIES IN BENGALI LITERATURE**

To properly appreciate the topic in a historical perspective it would be convenient to discuss very briefly the relevant history of Muslim Bengal as a whole which had started for the defeat of Nawab Siraj-ud-Daula, the ruler of Bengal, Bihar and Orissa at Plassey on June 23, 1757 resulting his assassination on July 4, Jagath Sheth, Omichand and other Hindu leaders in conspiracy with Robert Clive and other officers of the East India Company committed this debacle. Muslim Bengal under the East India Company Rule caused the deprivation of Muslim Bengal in political, economic and other spheres and through the cooperation with the British they made their fortune over night. Since they immediately started basking in the Sun-shine of the company's favour, they could easily reduce the position of Muslim to destitute by radically changing the revenue system. Zagirdari system which was in control of Muslims was also abolished by introducing the Permanent Settlement (1793) during the time of Charles Cornwallis (1738 – 1805).

As a result of Anglo-Hindu conspiracy the economic condition of the Muslim so adversely changed that from the most prosperous position it was reduced to the lowest depth of poverty and wretchedness.

William Hunter in his book "Indian Musalmans" on thorough examination of the situation relating to the anti British attitude of the Muslims gave his considered view that Muslims had been ruler of Bangladesh who had been so prosperous that it was impossible to think that they would be so much impoverished but now it is impossible to think that the Muslims could ever be poor. Over and above having politically and economically put

the Muslims in a precariously worst condition, British and Hindu leadership thought that the culture of the Muslim should also be effaced. Muslim would be not only powerless politically and bankrupt economically but also dashed to the wall culturally. Thus the Muslims were taken under the double yokes: British and Hindus. Muslim Bengal had consequently to suffer ruthless exploitation, oppression and persecution.

British Govt. was conscious about the importance of Quran, a complete code of life basing on which the Muslims had been most successfully administering half of the known world including substantial parts of three continents Asia, Africa and Europe. So the British Govt. had always been particular not to allow Muslims to follow provisions of Al-Quran. Gladstone (1809 – 1898), 4 times British Prime Minister during one of his speeches in the Parliament regarding British position in Egypt cautioned the British nation about A Book which is in possession of Muslims and having brought out it from the pocket of his overcoat showed it to its members stating that this is Al-Quran a source of knowledge, guidance and power of Muslim world. So the British turned its immediate attention to change the educational scheme of the Muslim period and to introduce a new policy to make the Muslims ideologically and culturally also bankrupt.

To introduce a total perversion in Islamic system of education Alia Madrasa was established in October, 1780 in rented house at Baithak Khana Road, Calcutta, by the Governor General who intimated the directors of the East India Company in 1781.<sup>1</sup> Thomas Babington Macaulay (1800 – 1859) who was popularly known as mighty pen of the British was appointed and sent to India with two purposes: (1) To change educational system of Muslim period which was based on Al-Quran. (2) To introduce English law in place of Muslim law except the Personal Law of the Muslims. He as the President of committee of public instruction, having revised the system he further changed the syllabus. Principals were no other than the Christians till 1927. among them first Christian Principal was Dr. A. Springer and the last one was Mr. A. H. Harli 1927. Shamsul Ulema Kamal Uddin, a member of Indian Education Service (IES) was posted as the first Muslim Principal in 1927. He was a highly talented

man of unique personality who wanted to include in the syllabus some Quranic principles when he was immediately removed on a transfer to Chittagong as Divisional Inspector of Schools. Khan Bahadur Hedayet Hossain Khan Ph.D was appointed in his place in 1928. Over and above Macaulay, the President of another Commission made a draft of the Indian Penal Code in place of Islamic Law which had been based on Islamic Shariah.

Al-Quran is a complete, an integrated and a divine system of life which not only solves all human problems: individual, social, political, economic, national and international but also develops mankind as the vicegerent of God in this world. Muslim world due to Anglo-Hindu conspiracy, forgot the values of revolutionary teachings of Al-Quran: Brotherhood, Acquisition of knowledge, Jihad against oppression of self (Khudi) etc. Muslim Bengal became totally depressed, consequently, disheartened and moribund so they took recourse to Tasbih for Jannat. While they had been groaning in distress in all spheres of life having none to give them guiding inspiration to raise them from the slumber of despondence and degeneration then comes the revolutionary call of Allama Iqbal, the greatest poet philosopher of the century which dramatically stirred the world including Muslim Bengal in particular.

#### **IQBAL'S CLARION CALL TO GO BACK TO AL-QURAN**

Iqbal had the prophetic vision and the statesman-like leadership to guide the Muslim world. His value system was identified with Towhid (Oneness of Allah), evolution of mankind, as His true vicegerents, unity and brotherhood of men, human dignity, personality (khudi), rationality, universalism, service to humanity, justice, fair play and dynamism which constitute the essence of Islam. He felt that since Islam is a complete and an integrated system of life for Muslims both individually and as an Ummah collectively, they should go back to Islam in the complete sense of the term to restore their unity and prestige as well as leadership of the world once again. He reminded the Muslim World:

وہ زمانے میں معزز تھے مسلمان ہو کر  
اور تم خوار ہوئے تارک قرآن ہو کر

Iqbal dedicated his life to inspire the Muslims to go back to the teachings of Al-Quran to unity and consolidate them on the basis of values of Islamic brotherhood and he politically and culturally guided them as the philosopher-poet to reunify and refashion the Muslim Ummah which was an indispensable need of the hour.

### **KHUDI**

Allama Iqbal apart from being, the loudest muazzin of the 20<sup>th</sup> century to urge the Ummah to go back to the teachings of Al-Quran, had taken recourse to a revolutionary programme, as required by the teachings of Al-Quran, to inspire each muslim to be a Mumeen as an ideal and a perfect human personality 'Insan-e-Kamil'. He consequently emphasized to strengthen Khudi:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

### **DYNAMISM**

For getting back the Ummah united for action a revolutionary programme on the Philosophy of Al-Quran is indispensable. In the context of the status of men and in fitness of things, they have to be not only conscious of their status but also of their responsibility and duty towards God, his fellow man and other species of creation. Since God has subjected the entire universe at the disposal of men His vicegerents so they are to establish control on nature and utilize its forces for the service of humanity. Men, therefore, have to be continuously active, mobile and dynamic to fulfil their mission, which they did most successfully.

But describing the present deplorable and pitiable condition to their inaction, one Urdu poet, with surprise scolded them:

شیر کے سر پر بلی کھیل رہی ہے  
کیسا ہے مسلمانوں کا برا نصیب  
جہاد کی تمنا سرگئی  
تسبیح کے دانو پہ جنت لٹ رہی ہے

Iqbal put great importance on ceaseless struggle and action to rehabilitate them to their original and ever-vigilant dynamic life. He told that the Muslims rose with Al-Quran and sword but fell

down with Tabla and sitar. He was convinced that the Muslims could not survive except with Quran which provides a complete code of life and emphasises action and dynamism. He prays:

دل مسلم کو وہ زندہ تمنا دے! یا رب  
جو قلب کو گرما دے، جو روح کو تڑپا دے

Yah Rab dil-e-Muslim Ko oh Jindah tamanna d-e  
Jo Qalb Ko Garma d-e ju ruh Ko tarpa d-e.

O God! grant a burning desire to the Muslim's mind that warms the heart and stirs the soul. He urges:

سبق پھر پڑھ صداقت کا، شجاعت کا  
لیا جائیگا تجھ سے کام دنیا کی امامت کا

He directed them to read again the lesson of Truth, Justice and Gallantry which would entitle them to take again the leadership of the world.

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی  
یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے

It is action that makes life, Heaven and Hell too

This man (made of earth) by nature is neither from light nor fire (originally) He says in *Asrar-i-Khudi*: The Pith (essence) of life is contained in action. The delight in creation is the law of life.

“Arise and create a new world!

Wrap thyself in flames, be an Abraham!”

He inspires :

Abide in Self, like Joseph Advance, from captivity to Empire.

Iqbal not only emphasized continuous motion and ceaseless action but also directed the Ummah to avoid conventional Islam. Since, dynamism is inherent in Quranic system of life itself so according to him decadent and conventional Islam in the absence of dynamism is itself a Jahiliyyat.

Iqbal emphasised the importance of ‘Iman’ in God, Takbeer and action:

ماسوی اللہ کے لئے آگ ہے تکبیر تری  
تو مسلمان ہو تو تقدیر ہے تدبیر تری



He encouraged the Ummah not to lose heart:

He was proud to admit himself as an Islamist and was sure of the victory of Islam:

مجھ کو نہیں اسلامت کہا جاتا ہے جس سے مجھے انکار نہیں  
مجھے یقین ہے کہ میری قوم شاندار مستقبل رکھتی ہے  
جو مشن اسلام کا وہ پورا ہو کر رہیگا  
اور اسلامی روح آخر تک غالب ہوگی

He gave a clarion call to be united from the Nile up to Kashgar with destination Mecca:

ایک ہوں مسلم حرم کی پاسبانی کے لئے  
نیل کے ساحل سے لے کر تابخاک کاشغر

He directed to take the derailed or misguided deer to Mecca i.e. to Islam:

بھٹکے ہوئے آہو کر پھر سوئے حرم لے چل  
اس شہر کے خوگر کو پھر وسعت صحرا دے

He inspire: if you are really a Mumin Allah's promise is true that your victory is sure.

He urged upon the Muslims to strengthen the action then fate shall be changed. He further says that good news of victory lies in restless devotion and perseverance.

It is useless to complain against Taqdir, since one can build up his own Taqdir.

He, during the trials and tribulations, guided and encouraged the Muslim World. If the unity of Islamic World may be achieved we are confident that Islam shall play its vital role again to save mankind, because of its inherent strength and indispensability for benefit of mankind.

#### **IMPACT OF IQBAL STUDIES IN BENGALI LITERATURE**

In the context of the above discussion on the revolutionary and bold interpretation of the message of Islam by Allama Iqbal through his extraordinary and unprecedented poems, the suffering and confused Muslims of Bengal readily welcomed his pertinent appeals. The eminent poets, litterateurs and other

intellectuals started translation of his works in to Bengali which highly enriched Bengali literature:

**Shikwah and Jawab-e-Shikwah** was translated during prepartition days by Amin Uddin Ahmed, Md. Sultan, Farrukh Ahmed<sup>2</sup> and others. Abul Kalam Mustfa translated it in 1952 and poet Gholam Mustafa<sup>3</sup> in 1960 who also translated Kalam-e-Iqbal (several poems of Iqbal). Mizanur Rahman, the founder of Iqbal Academy in 1960, Ashraf Ali Khan, the editor of the Daily Sultan, Prof. Amin Uddin and Doctor Mohammed Shahidullah, the linguist also translated Shikwah and Jawab-e-Shikwah in to Bengali. Mr. Altaf Hossain who subsequently was the chief editor, Dawn And Prof. A. J. Arberry translated it in to English.

Farrukh Ahmed was a highly talented poet with strong ideological mooring. He was a great admirer of Allama Iqbal to whose memory he (Farrukh) dedicated his famous work "Sat Sagarer Majhi" (The Mariner of the Seven Seas).

**Asrar-e-Khudi** (Secret of the Self) Syed Abdul Mannan translated it which was published in 1945 followed by another translation by Abdul Majid and Mirza Sultan Ahmed. Syed Abdul Mannan also translated the book "Iqbal's Educational Philosophy" which had been translated in to English by K.G. Saiyyidain. Another book "Iqbaler Kabita" was jointly written by Farrukh Ahmed, Abdul Hossain and Syed Ali Ahsan which includes parts of Asrar-e-Khudi.

**Ramuz-e-Bekhudi** is translated by A.F.M. Abdul Huq and Manir Uddin Yusuf. Yusuf also wrote a book "Iqbaler Kavya Sanchayan" which includes Bang-e-Dara, Bal-e-Jibir, Zerb-e-Kaleem and Armughan-e-Hijaz. Mirza Sultan Ahmed and Prof. Adam Uddin translated Ramuz-e-Bekhudi in to Bengali. Ahdul Haque Faridi also translated Ramuz-e-Bekhudi.

**Bang-e-Dara:** Prof. Kazi Akram Hossain translated some portions of Bang-e-Dara and other poems.

**Reconstruction of Religious Thoughts in Islam** is the collection of highly distinguished Philosophical lectures of Allama Iqbal in different places: Madras, organised by Madras Muslim Association, Hyderabad and Aligarh. The first translation by Abdul Huq which appeared in MOHAMMADI of Moulana Akram Khan. Mr. Mujibur Rahman Khan of the Azad of Moulana Akram Khan also translated it in part. This was

edited by Ibrahim Khan and Sayeedur Rahman under the heading: *Islame Dharmiya Chintar Punargathan*.

Iqbal's Thesis for Doctorate was on **Persian Metaphysics** which was translated under the auspices of Islamic Foundation, Dhaka.

**Some Prose Writers:** Md. Wazed Ali, Syed Wazed Ali, Dewan Mohammad Azraf, Hasan Zaman and others presented Iqbal's works to the Bengali readers. Habibullah Bahar wrote a book: *Kabi Iqbal (Poet Iqbal)*, Monowar Uddin Chowdhury, former Provincial Minister, Assam wrote a book 'Jalwa' wherein he projected the political philosophy of Iqbal.

Dr. Mohammad Abdullah, Professor of Dhaka University, Advocate A.M.M. A. Jalil, Dr. Abeda Hafiz, Kanize Butool and others are the **Admirers** of Iqbal who also contributed erudite articles which were published in *Journal of Iqbal Sangsad*, Bangladesh.

**Female writers:** Begum Shamsun Nahar Mahmud, Begum Habibullah Bahar, Rokeya Anowar, Begum Fazlur Rahman, Begum Sufia Kamal, Dr. Umme Salma and Prof. Tahmina Begum had been conspicuous as the admirers of Iqbal who also wrote rich articles on him which were published in *Journal of Iqbal Sangsad*, Bangladesh.

**DR. ABU SAYED NURUDDIN was the only Ph.D on Dr. Allama Mohammad Iqbal in Bangladesh who contributed articles in Iqbal Journal, Bangladesh:**

1. Iqbal's Philosophy in the Light of AL-Quran.
2. Allama Iqbal's Message on Action.
3. Biography of Sufism on Iqbal's Life and Poems.
4. Poet Iqbal and Syed Mir Hasan
5. Influence of Sufism on Iqbal's Life and Poems.
6. Allama Iqbal and Sufism.
7. Iqbal's Views on Insan-e-Kamil.
8. Allama Iqbal's Philosophy of Life.

**DEWAN MOHAMMAD AZRAF, the ex-president of Iqbal Sangsad, Bangladesh contributed the following articles in the Journal of Allama Iqbal Society :**

1. Necessity of Study of Iqbal's Philosophy.
2. Contribution of Iqbal in World Civilization.
3. Iqbal and Humanism

4. The Great Poet Iqbal.
5. Zabur-e-Azam in Iqbal's Poems.
6. The Reconstruction of Religious Thoughts of Allama Iqbal.
7. On the Best Poems of Iqbal.
8. Iqbal's Philosophy on History.
9. Iqbal's Contribution in the field of Philosophy.
10. Iqbal and Sufism.
11. Iqbal and Western Philosophy.
12. Iqbal's Concept of Evolution.

PROF. DR. SAYED SAJJAD HOSSAIN, **Vice-Chancellor, Rajshahi and Dhaka Universities** contributed articles in the **Journal of Iqbal Society, Dhaka:**

1. Some Aspects of Iqbal's Works.
2. Iqbal in Muslim Bengal.
3. Why Iqbal is Necessary.
4. Remembering Iqbal.
5. Iqbal Aur Alami Adab.
6. Abstract of Iqbal's Articles in Bengali.
7. The Great Poet Iqbal and We.

I myself (**Mujibur Rahman Advocate**), the present President of Iqbal Snagsad (Society), Bangladesh on a thorough study of Iqbal's works for years, from different perspectives contributed the following articles among others, to the Journal of Iqbal Society, Bangladesh :

1. Why the Fundamental Teachings of Al-Quran Constitute the Foundation of Iqbal's Philosophy?
2. Unity of the Muslim World in the Concept of Iqbal.
3. Relevance of Allama Iqbal in the Modern World.
4. Cultural Philosophy of Iqbal.
5. Role of Iqbal in the Partition of the Subcontinent.
6. Iqbal and Two-Nation Theory.
7. The Twain Statesmen : Allama Iqbal and Quid-e-Azam.
8. Dynamism in Iqbal's Philosophy.
9. Iqbal's Concept of Pan-Islamism.
10. The concept of Sovereignty in the West and in Iqbal's Philosophy.
11. Iqbal's Critique of Democracy.

12. Renaissance Movement of the Muslim World and Allama Iqbal.

13. Iqbal's Concept of Insan-e-Kamil.

14. Iqbal's Concept of Man and Humanism.

15. Iqbal's Concept of Khudi.

16. Iqbal Studies in Bengali Literature.

ABUL HOSSAIN a distinguished poet delivered three speeches at Hotel Metropole, Karachi on Death Anniversary of Allama Iqbal, sponsored by Iqbal Academy, Karachi in 1960, 1961 and 1962 on the subjects :

(1) Impact of Iqbal on Bengali Muslim Thought (2) Iqbal as an Artist

(3) Translation of Iqbal in Bengali respectably. He translated good number of Iqbal's poems in to Bengali. On the request of Habibullah Bahar, Editor 'Bulbul' he wrote 2 poems in the light of the ideas of Shikwa and Jawab-e- Shikwa which were included in Bahar's book: "Kavi Iqbal" (Poet Iqbal).

TALIM HUSSAIN is another distinguished poet cum prose writer as well as a Journalist who was an outstanding personality among the youths of Muslim Bengal during the Renaissance Movement which turned into Pakistan Movement. He was the editor in charge of monthly Mohammadi in Calcutta and Assistant editor "Mahe Nao" Dhaka. These two periodicals were very much conspicuous on Iqbal studies. He translated significant portions of Bang-e-Dara, Khijr-e-Rah, Bal-e-Jibril and Javidnama etc.

Poet, Al Mahmud, renowned Journalists Akhtarul Alam, Syed Tosharaf Ali, Masud Majumder and poet Al-Mujahedi, Moulana Julfiqar Ahmed Kismati, Prof. Abdul Gafur have been contributing rich articles in our Iqbal Journal.

1. Sekandar Abu Zafar
2. Ahsan Habib
3. Habibur Rahman
4. A.N.M. Bazlur Rashid
5. Abdur Rashid Khan
6. Ashraf Siddique.
7. Mohiuddin Khan
8. Md. Moinuddin.
9. Azharul Islam

10. Ashraf Ali Khan.
11. Fazlur Rahman
12. Abdur Rashid Waseqपुरি.
13. Benzir Ahmed.
14. Moulana Abdur Rahim.
15. Prof. Golam Azam.
16. Mir Kasem ALi.
17. Ata Sarker.
18. Dr. Enamul Haque.
19. Prof. Abul Fazal
20. Md. Abdul Hai.
21. Moulana Mostafizur Rahman.
22. Rawshan Ijdani.
23. Akhber Uddin
24. Abul Kalam Shamsuddin
25. Mufakkharul Islam.
26. Md. Mamun.
27. Justice A.B. Baker.
28. Mr. Anowar Kamal
29. Manjur-e- Elahi
30. Eshraf Hossian
31. Azad Chowdhury
32. Mokul Chowdury.
33. Bulbul Sarwar.
34. Abdul Hai Sikhder.
35. Mahbulul Haque.
36. Fazal Shahbuddin
37. Abu Zaher Mahmud
38. Md. Mobarak Hossain Khan.
39. Syed Nasrul Ahsan.
40. Prof. Shamsul Haque Shaidai.
41. A.F.M Hossain Ahmed.
42. Dr. A.N.M. Raisuddin
43. Prof. S. Kalim Sahsarami.
44. K.A. Rahman.
45. Sheik Darbar-e- Alam.
46. Md. Morshed Ali.
47. Abu Khalid.
48. Mahmud Bayat.

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49. Kamrul Islam Humayun
50. Sadia Chowdhury Parag.
51. Md. Abu Talib.
52. Dr. Kazi Nurul Islam.
53. Rakib Al Hafiz.
54. Faruk Mahmud .
55. Md. Mahfuzur Rahman.
56. Dr. Anisuz Zaman.
57. Hasan Shahriar.
58. Md. Asad
59. Musud Sahid
60. Sultan Mahmud Badal.
61. Md. Abdur Sattar
62. Dr. M. Abdul Kader
63. Moulana Aminul Islam.
64. Moulana Mohiuddin Khan.
65. Abdul Haque.
66. Abdul Hai Mashriki.
67. Shahabuddin Ahamad
68. Md. Isa Shahedi
69. Lutfur Rahman Faruki.
70. Gazi Azizur Rahman.
71. Mansur Ahmed
72. Enamul Karim
73. Mahabub Hossain.
74. Md. Musa.
75. Bakhtiar.
76. Amir Khasru.
77. Nahid Saleh.
78. A.F.M. Hossain Ahmed.
79. Md. Maksudur Rahman.
80. Dr. Wali Ullah Zafri
81. Shariful Muzahid.
82. Md. Ruhul Amin
83. Nurzzaman.
84. Aziz Ullah
85. Md. Saqi Miah
86. Syed Nuzrul Ahsan.
87. Md. Mohibbullah.

88. A.B. M. Saleh Uddin
89. Principal K.A. Rahman.
90. Md. Nurul Islam.
91. Dr. Md. Baker
92. Md. Mahfuz Ullah.
93. Mozammel Haque.
94. Shriful Muzahid.
95. Ala Uddin Ahmed.
96. Faruk Ahmed Khan
97. Mhamudul Hasan.
98. Dr. Abu Baker Rafique.
99. Mazharul Islam
100. Yaqub Goali.
101. Hossain Mahamud.
102. Nasir Ahmed.
103. Al-Beruni.
104. Md. Hanif.
105. Zakir Abu Zafar.
106. Khurshid Anwar
107. Mesbah Uddin Ahmed.
108. Jahangir Alam prodhan.
109. Prof. Shahed Ali,
110. Ibn Golam Samad.
111. Abdul Mokit Chowdhury
112. Abdul Mannan Talib.
113. Nur-e-Awal
114. Golam Nabi Panna.
115. Amin -Al- Asad.
116. Dr. Jamal Badabi.
117. Abu Taher Md Manzur.
118. Mr. Ali Avarseji.
119. Galib Hasan.
120. Mozammelul Haque Khan.
121. Faruk Ahmed Khan.
122. Abu Naim
123. Matiur Rahman Mallik.
124. Ahmed Nadeem Kasemi
125. Prof. A.F.M. Hossain Ahmed.
126. Fahamidur Rahman.



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127. Md. Mahfuzullha.
128. Md. Ganjidost.
129. Dr. Wahid Ishrat.
130. Nazeer Siddeqi
131. Ahmed Selim Reza .
132. Prof. Abdul Gafur.
133. Mahzufa Haque.
134. SK. Golam Maksud Helali.
135. Md. Keramat Ali.( Minister for Religion.)
136. A.K.M. Mahbubur Rahman.
137. Md. Hossain Malik.
138. Shikder Abdur Rab.
139. Prof. H. Kalim Sahsarami.
140. Md. Badrul Amin Khan.
141. Zafar Alam.
142. Md. Mostafa Saki.
143. Md. Hafizur Rahman.
144. Md. Morshed Ali.
145. Kamrul Islam Humayun.
146. Dr. Md. Tasir.
147. Dr. Khalifa Abdul Hakim.
148. Lt. Col. A. Rashid.
149. Md. Minhazur Rahman.
150. Mumtaz Hasan.
151. S. Amzad Ali
152. Md. Ismail Hossain.
153. Syed Anwar Hossin.
154. Abu Musa Md Arif Billah.
155. Prof. Dr. Osman Ghani.
156. Nasir Ahmed
157. Syeda Kaniz Mustafa
158. Ayar Danish
159. Md. Naymul Haque.
160. Prof. Zia Rahman.
161. Md. Tutiur Rahman.
162. Prof. Raihan Sharif.
163. Enamul Karim.
164. Prof. Abdul Bari Abbasi.
165. Ahmed Mazhar.

166. Khandker Hasnat Karim.

167. Abdul Wazed Salafi.

**ESTABLISHMENT OF IQBAL SANGSAD (SOCIETY) IN  
BANGLADESH**

With the Indian influence since 1971, the then Awami League Government introduced Secularism in the Constitution of 1972 in place of ideological guide line of the previous Constitutions which were identified with the spirit of Islamic Republic, hostile atmosphere started to prevail, the Monogram 'Rabbi Jidni Elma' was removed. Even the names of Iqbal and Quaid-e-Azam were dropped from two students' Hall. The term 'Muslim' was deleted from the name of pre-partition Halls including Internationally famous SALIMULLA MUSLIM HALL.

But some students of Dhaka University came forward in March, 1986 under dynamic leadership of one talented student: Abdul Wahid, the founder Secretary of Allama Iqbal Sangsad who subsequently did his Ph.D. from the said University on 'Tafsir Literature in Indo-Pak Subcontinent'. DR. ABDUL WAHID is not only the Founder Secretary but also has been the Life-Vein of Iqbal Society, Bangladesh.

**ACHIEVEMENTS**

The Sangsad since 19<sup>th</sup> March, 1986 has been enthusiastically functioning in Iqbal studies in various ways:

- (1) It organized 50 Seminars and Symposiums with intellectual participants and experts on Iqbal till today.
- (2) It has already published 48 quarterly Journals covering 15000 pages by now.
- (3) Iqbal poems on one Audio Cassette (Electronic Media).
- (4) It has been regularly observing the Birth and the Death Anniversaries which are not only attended by the local elites but also by foreign Ambassadors and High Commissioners.
- (5) There are 3000 books in Iqbal Memorial Library. The activities of Sangsad have earned a great reputation within and without the country which is increasing by leaps and bounds.

**PUBLICATION OF BOOKS ON IQBAL:**

1. Mahakabi Iqbal (Great Poet Iqbal) (Biography) By Dr. Abu Sayeed Nuruddin, Ph.D. on Iqbal
2. Iqbaler Srestha Kabita (Great Poems of Iqbal, Edited by Dr. Abdul Wahid)
3. Zarb-e-Kaleem, Translated by Abdul Mannan Talib
4. Shikwah and Jawab-e-Shikwah, Translated by Muhammad Sultan, Golam Mostafa and A.J. Arberry.
5. Iqbal Manane Annessane, Fahmidur Rahman
6. Iqbal Deshe Bideshe (Iqbal both within and outside the country) Edited by Mizanur Rahman.
7. Biswa Shabhatai Allama Iqbaler Abodan (Iqbal's Contribution to World Civilization), By Dewan Mohammad Azraf.
8. Shaheen : Iqbaler Kabita Sharak Edited by Dr. Abdul Wahid
9. Allama Iqbal 1st , 2nd , 3rd , 4th and 5th Volumes Series, Edited by Dr. Abdul Wahid.

In different Universities of Bangladesh: Dhaka, Chittagong and Rajshahi, half a dozen brilliant students have been doing M.Phils and Ph.D on Iqbal.

**OUR APPEALS**

1. Establishment of Iqbal Academy at Dhaka is indispensable
2. A house is urgently required to accommodate the Academy and the Library.
3. We could not as yet translate and publish all the works of Iqbal because of shortage of fund.
4. Plenty of books are required for Iqbal Library.
5. To conduct the activities of the Institution, regular economic assistance is to be ensured.
6. Regular publication of quarterly Journals is to be ensured.
7. This organization has to translate Urdu books in to Bengali and vice versa.

**NOTES AND REFERENCES**

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<sup>1</sup> Alia Madrasar Itihash (History of Alia Madrasa) P.43,90. Abdus Sattar, Translated by Mustafa Harun. Published by Islamic Cultural Centre, Dinajpur under Islamic Foundation, Dhaka

<sup>2</sup> Farrukh Ahmed was a highly talented poet with strong ideological mooring. He was a great admirer of Allama Iqbal to whose memory he (Farrukh) dedicated his famous work "Sat Sagarer Majhi" (The Mariner of the Seven Seas).

<sup>3</sup> Poet Gholam Mostafa also had an ideological stand not to be misguided by opportunists.