

**IQBAL'S
PHILOSOPHY
OF SOCIETY**

BY

B. A. DAR

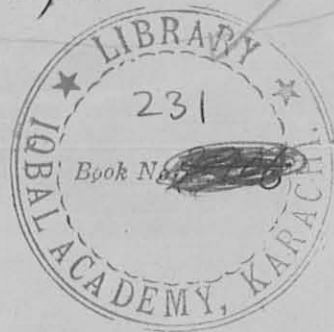
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Iqbal's Philosophy of Society

by B. A. Dar

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Lead philosopher:
to act as a new of thought and
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Iqbal's Philosophy of Society
an exposition of Ramuz-i-
Bekhudi
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INTRODUCTION.

Sir Mohammad Iqbal possesses a pre-eminent position to-day in Islamic Society especially of India. He has a certain message to deliver to the world at large. This message, he thinks, is universal. He has also criticized modern culture in all its aspects, but he sympathises with what is good in it. His message is important for Muslims, since it is a true representation of those Islamic teachings which, he thinks, will be accepted by the world in the near future, directly or indirectly. These alone can bring true peace and prosperity to the miserable masses.

The whole teaching of Iqbal is expressed in the two books *Asrar-i-Khudi* and *Ramuz-i-Bekhudi*. The one is intended to guide the individual, while the other is intended to guide a nation or society. The other books of Iqbal are to a great extent an elucidation of the teachings embodied in these two books.

The main and most important thesis of his is of *Khudi*. By it he means self, or a more comprehensive term, personality. It is the essence of the life of men, as well as of animals. Any living being who forgets this sacred lesson is in reality

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a dead corpse. That this is so is psychologically borne out. As soon as a child is born, he brings with himself an already built mental structure which according to the Western psychologists is the sum-total of tendencies derived through heredity namely, the tendencies of whole past generations and according to the Indians, it is the sum total of tendencies of the past lives of the individual. But as soon as he enters the world endowed with several senses, he begins to receive impressions of various kinds. As he progresses in years, so do his experiences multiply. These increasing experiences also leave behind upon the mind impressions which constitute what is called 'mental content'. These two structural layers of mind constitute the personality, and it is on this unity that the life of any animate being depends. Every individual has his own personality quite peculiar to himself and different from others. The stronger this unity (*Khudi*) the more developed is the possessor of it in the scale of life. Iqbal illustrates this notion by a poetical metaphor.

چون زمین بر هستنی خود محکم ست ماه پابند طواف پدیم ست
هستنی هم از زمین محکم ترست پس زمین مسکور چشم خاورست !

Because the earth is firmly based on self-existence,
The captive moon goes round it perpetually.
The being of the Sun is stronger than that of the
Earth :

Therefore is the Earth betwitched by the sun's eyes.

The conception of self to Iqbal is not 'an immutable soul-substance...and unaffected by the passage of time.' It is liable to progress and decay and so he discusses the means by which it may develop and the means by which it may decay. The first means for the development of *Khudi* is by the cherishing of desires and ideals. An individual who has no ideal or aim in his life is really dead. Psychologically it is impossible for an ego to be without a mental event at any time. Whether awake or asleep he is busy with some event...it may be a feeling, a wish or desire or it may be an action. For Iqbal this 3-fold function is essential for the *Khudi*. A being must feel and then must have some wish or "desire." This desiring is the very core of *Khudi* and if a man has high and noble desires, his *Khudi* is also greater and stronger in proportion. But mere desiring is useless for a life as man's. So comes in the third factor, and that is striving for the achievement of these desires. *Khudi* is a source of life to an individual, for it is a message of activity and labour. It is in desire and in the endeavour for the achieving of those desires that life consists.

اصل او در آرزو پوشیده است
از شعاع آرزو تابنده ایم .

زندگی در جستجو پوشیده است
ما ز تخلیق مقاصد زنده ایم

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Life is latent in seeking.

Its origin is hidden in desires.

We live by forming ideals, we glow with the sun-beams of desire.

The second element which strengthens *Khudi* is 'love'. Love is a sentiment which is a highly organized unity of experience. It is a stage arrived at by very few individuals in their lives. The preliminary stage of human life is instinctive and here there is neither the unity of the object nor the unity of the impulses. As man progresses this stage disappears and passing through several other stages he arrives at the highest stage of sentiment. Here we notice the highest kind of unity ever known in human life.

When we develop the sentiment of love for any thing (because love must have some object) that sentiment, if it is stronger, will determine our whole life. If we love something mean and low we shall be degraded to the lowest level and if, on other hand, our love is for a noble thing, it should become a source of further development for us. That love will determine our inclinations, our prejudices, our future desires and future ambitions. The object of love therefore, Iqbal thinks, must be a perfect man, who will change our life for better. As an example

شماره صفحہ سیاہ ہو گیا ہے

of such a love he gives the instance of Rumi whose love for a perfect saint like Shams of Tabriz was so intense that Rumi's life was changed to the very core and as a result of which he wrote a book like *Mathnawi* which is one of the best interpretations of the Qur'an. Love for a perfect man is necessary for the development of *Khudi*.

نقطہ نورے کہ نام او خودی است
از محبت اشتعال جو ہر شے
از تقاضے ممکنات مضمورش
کیمیا پیدا کن از مشیت گلے
بوسہ زن بر آستان کا ملے

The luminous point whose name is the self,...
From love proceeds the radiance of its being,
And the development of unknown possibilities.
Transmute thy handfull of Earth into Gold,
Kiss the threshold of a Perfect Man.

Such a Perfect Man for the Muslims is the holy Prophet and the Muslims are enjoined to love him. "Nobody can be a true Muslim," we read in a Hadith, "so long as he does not love me more than his wife, children and parents.....in short, more than any thing else in the world." Love for the holy Prophet will serve to organize all the conative tendencies of Muslims to one single object and that object will be to follow him in all the aspects of our life. We would love any thing that he loved and hate all that he hated. Such a complete love we find in the person of the

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Muslim saint Bayazid of Bistam who abstained from the use of melons for the reason that he did not know the way how the Prophet used this fruit. Such a complete subjugation to the will of a Great Man is called love.

عاشقی ؟ محکم شو از تقلید یار !

If you claim to be a lover then be constant in devotion to thy beloved.

But the element which weakens *Khudi* is asking or to be under obligation to others. To ask others to do something is a sign of a mean nature and would lead to the negation of self. *Khudi* cannot bear even the smallest bounty from others.

"All that is achieved without personal efforts come under asking. The son of a rich man who inherits his father's wealth is an asker. So is every one who thinks the thought of others."

Begging is really the destruction of the rest of mental functions. As an example Iqbal quotes an incident from the life of Caliph Umar who got down from his camel to take up the whip from the ground rather than ask anybody to give it to him.

خود فرود آ از شتر مثل عمر الحذر از منت غیر الحذر !

Come down yourself from the camel like Umar. Bewar of asking from others.

This teaching of *Khudi* is in contrast to the teaching of several old thinkers who preached the negation of self, which in the end culminated in

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Pessimism. The Pessimistic view of life is very largely responsible for the decay of a society and for a long time through the influence of mystic writers and poets this tendency prevailed in the Islamic Society. It was only very recently that the gospel of optimism was preached. First of all it was set down as anti-moralistic yet it developed and now Iqbal is the first advocate of it. Life, for him, is full of success and true happiness only if the natural law (*i.e.*, the law of the holy Quran) is followed. He preaches that man and the material world in which he lives are both things of great value and we should not live as to destroy them —only what is needed is to study them. So he expounds the principle : "Know your self (*Khudi*)". The self possesses immensely great potentialities which can be realized only if we desire, desire and desire, and then participate in active life to achieve those desires. Life is not a thing to be wasted but something to be caught by the forehead.

Islam never taught pessimism. We have in several places such optimistic utterances, as:

"Be not dismayed, neither be ye grived ;
For ye will over-come them if ye are believers."

(3 : 139.)

This is what Iqbal wants to convey.

عالم اسباب را دوز گفتند
دوز مخوان این عالم مجبور را
امتحان ممکنات مسلم است

اے کہ از تاثیر افیون خفتند
خیز و را کن دیدہ مخمور را
غایتش توسیع ذات مسلم است

O Man ! you have gone to sleep due to the effect of poppy and call this world as mean.

Rise and open your eyes and do not upbraid this world for its miseries. These miseries are meant to develop Muslim society and to bring out the hidden potentialities of the Muslims.

Iqbal wants to remove the age-long stupor of the Muslims which, he thinks, is due to the influence of Greek Philosophy on Islam. Islam is through and through anti-classical but this fact was realized very late in the Islamic World. The Persian culture also proved greatly destructive to the growth of Islam. Both these influences Iqbal regards as harmful and so the greater part of his teaching is a revolt against these cultures—both of which expounded pessimism, renunciation and negation of self. These ideas influenced mysticism and gave rise to a sect which taught things quite contrary to the spirit of Islam. Several Persian poets especially Hafiz and Iraqi became the exponents of these ideas. The whole of the *Diwan* of Hafiz is full of sub-human moral teachings—viz.

“Leave aside the world, drink wine and while away your time in inhuman pastimes.”

No doubt several other poets beside Hafiz learned the same lesson of sub-human morality and conveyed it to the world but Iqbal takes Hafiz as a representative of this movement for it was through him, on account of his polished language and acceptance throughout the World of Islam, that this teaching became current. One of the main ideas of these poets is the extreme inferiority of the temporal to the spiritual. This idea is not truly Islamic.

“The ultimate reality, according to the Quran, is spiritual and its life consists in its temporal activity. The spirit finds its opportunities in the natural, material and the secular. All that is secular is therefore sacred in the root of its being. There is no such thing as a profane world. All this immensity of matter constitutes a scope for self realization of the spirit.”*

While the old Sufi poets taught hatred for this profane world, Iqbal on the other hand teaches the life of temporal and spiritual activity and labour. In the *Jawaid Nama* he expresses the same dissatisfaction with the Sufistic mode of life and thought in his conversation with the famous Hallaj:

زنده رود : معرفت را انتها نا بودن است ؟ زندگی اندر فنا آسودن است ؟
حلاج : سکر یاران از تهی پیمانگی است ! “ فیستی ” از معرفت
بیدانگی است !

* See Iqbal's *six Lectures* p. 217.

Zinda Rud:—Does Ultimate Knowledge terminate in non-existence? Does life consist in death?

Hallaj:—The mystics (who preach these ideas) are intoxicated due to the lack of knowledge. Non-existence or death is really ignorance of ultimate knowledge.

In his zeal for the affirmation of self, Iqbal does not even agree to the famous Sufi idea that the end of man's evolution is to merge his self in that of God's.

ترا او بیند و او را تو بینی
مشو نا پید اکثر بکر نورش!

چنان با ذات حق خلوت گزینی
بتخود مستحکم گزار انداز حضورش

You may come into contact with God so much that He may see you and you may see Him. Yet you must keep your-self strong in His presence and be not carried away in the ocean of His light*.

To Iqbal this *Khudi* is a source of life not only to the individual but also for the society. *Khudi* in relation to an individual means the realization of potentialities of the self which will lead to activity and labour. But in relation to society this *Khudi* means preservation of the past history and past traditions. In the *Asrar-i-Khudi* Iqbal illustrates it in a conversation be

* "Physically as well as spiritually man is a self-contained centre, but he is not yet a complete individual. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself." P. XIX. Introduction to *Asrar-i-khudi*. (English translation.)

tween a saint and a Brahman to whom the Shaikh advises:

من نگویم از بتان بیزار شو
کافرے شائستہم ز ناز شو
اے امانت دار تہذیب کہن
پشت پا بر مسلک آبا عزن

I do not bid thee abandon thine idols,

Thou art an unbeliever then be worthy of "Zunnar."

O, inheritor of ancient culture

Turn not thy back on the path thy fathers trod.

So the *Khudi* of a nation is the respect for old traditions....not only verbal but practical respect which would be apparent in every aspect of their life. He preaches to the Muslims to return to the Arabic Islam of thirteen centuries old and in this respect he resembles Rousseau. At the time when Rousseau delivered his message to the world, the European culture had become so complicated and superficial that instead of being useful to the people it had become positively harmful. Rousseau with his clear insight noted it and began to oppose it with a firm determination. What he taught may be expressed by the phrase: 'Return to Nature'. By this, we should not think he meant utter barbarism, a return to the wild nature of men of thousands of years before; by it he did not mean the leaving aside of all the advantages which the increasing intellect has rendered to man. He only wanted to em-

phasize the advantages of the simple life such as characterised the older people. His message was mainly of simplicity, equality and justice. Iqbal, too, has been brought up at a time which notices the supremacy of the Western culture in the west and the east alike. This culture is superficial and complicated and most of all, is characterized by the anti-religious spirit. Iqbal preaches to the world 'Return to Nature' and for him nature is the holy Quran. He wants the people to return to what is taught by the Quran and the Prophet of Arabia in their true form. He therefore advises the reader to study the past history of Islam. The preservation of the past history and culture is the necessary step which a society must take before it can claim to progress in the world.

For this reason Iqbal raises his voice against the rising tide of the Western culture. He has criticised the Persian and Greek cultures, no doubt, but his criticism of Western culture is the strongest because it is the living and its rising tide, it is feared, may over-throw the past cultures once for all. So he analyses it and shows its disadvantages to the people in general and to the Muslims in particular.

The first and the foremost element in the present day Western culture is the dominance of

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Reason. Reason for them is the standard of truth and error; what is not proved by reason is false and untruth. Iqbal, though a philosopher, does not admit the supremacy of reason at all. He had for his support the whole history of philosophy since its beginning with Thales up to the present moment. Kant's 'Critique of Pure reason' clearly established once for all that attempts of the Rationalists have been futile and that reason solely is unable to solve the most important problem of the Universe.....what is God, what is the material world and how they are related with each other. Iqbal, therefore, takes help from the other method, which he calls Faith or Intuition. This however, does not mean the abundance of reason at all. To him, reason, though inferior to Intuition, is yet organically related to it. He wants to apply both since neither is reason sufficient nor intuition, in guiding man in the solution of the problems of life. Here we notice the difference of Iqbal from Bergson who rejects reason as totally incompetent. In his *Jawaid Name* he contrasts both reason and intuition (love) through the mouth of the late Turkish Minister, Said Halim Pasha.

شوقیان را عشق راز کائنات
کار عشق از زیر کی محکم اساس
عشق را با زیر کی آمیزد

غریبان را زیر کی ساز حیات
زیر کی از عشق گردد حق شناس
خیز و نقش عالم دیگر بنم

The Westerns are confined to Intellect while the Easterners do not go beyond Love.

But Intellect comes to perceive of God only through love and love, in its turn, is without any foundation without intellect.

Rise (O men of new generation) ! and create a new world through a mixture of love and intellect.

He is dissatisfied not only with reason alone but with love alone also. The best way is to mix the two.

One of the main productions of the modern world is the idea of Nationalism which has attained great currency in the whole world. Nationalism means love for a limited area of the Earth. An Indian ought to love India, and an Egyptian, Egypt and so on. But when we study the general growth of human social relationship, we notice that this ideal is very narrow in its scope. In the first stages the social relationship of man was confined only to the members of a single household and then to the clan. In these stages "man" was the centre of social relationship. Nobody lived in any special area, but people wandered here and there as nomads. So necessarily this change of place could not make any "place" the centre of their social life. But later when men settled down in fixed places these became centres for their social relations. In

its first phases, this centre was a city or the village, where the group or society lived, as for example the life of old Greeks and Arabs. Later on it developed into country and continent-centres. Nationalism is a production of this stage. These stages that we have seen so far are developments one to the other, till we reach the relatively higher stage when men began to regard countries and continents as bases for racial differentiation. Though this ideal was more comprehensive than the previous stages it was still not the highest. It was a limited conception, with which our present age is struggling. There is the last stage of social relationship and that is the most comprehensive of all—viz., the relationship of Humanity. This is not limited by any geographical boundaries nor affected by any racial or national limitation. All the rest except this last are relative and therefore not according to the law of nature. It is this social relationship which should bind us together as one and in its presence all other divisions appear as shadows, unnatural and therefore not only useless but positively harmful. So long as man was not advanced, previous stages satisfied him, but with the expansion of knowledge they gave place to higher ideas. So also this stage of nationalism

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must yield to the yet higher stage, and that is the stage of humanity.

At the advent of Islam in the 6th century of the Christian Era, Arabia was still at the stage of Clanism and this narrow ideal was the cause of great frictions among several clans. Day and night they did nothing but fight—not for the sake of humanity but to keep the prestige of one clan over others. The Roman Empire, though highly civilized at the time, was yet at a stage where Roman citizenship was regarded as the highest merit for a man. Islam surpassed all these stages of Race, Country, Colour and Tongue which were unnatural standards for the difference of men and were set up for the temporary needs of humanity. It goes forward and preaches the unity of mankind as we read in a verse of the Quran:

“O man! we created you of a male and female and then divided you into sects and clans and spread you in several regions. But all these differences were meant to distinguish one clan from another. As for the standard of superiority of man is concerned, that does not depend on separate divisions but on the practical life of man. He is the noblest who is the most virtuous.”
(XLIX: 13.)

The holy Prophet also at the time of Hajjat-ul-vida' declared, “No Arab is superior to a Persian nor can any Persian claim any superiority over an Arab.....they are all sons of Adam.”

anted crossed.

In short 'Islam became a super-nationality which extinguished nationalism in the body of Islam.' Islam teaches that we should not bind ourselves to any part of the world; all Muslims are brothers and they form a fraternity. An Algerian Musalman ought to feel for the Chinese and the Indian Muslims should sympathise with the Americans. Country, race, tongue and colour cannot prevent Muslims from identifying themselves in one society. It is the most universal message of Islam which Iqbal wants to teach to the world once more. Non-Muslims call it Pan-islamism but it is nothing else than Islam in its real shape.

قلب ما از هند و روم و شام نیست
مرز و بوم ما بجز اسلام نیست

Our heart is not of India, Turkey and Syria;
Our common birth-place is nothing but Islam.

Nationalism, based as it is on a love for a limited area of the Earth, in its first stages may be useful for a country but it proves very harmful to the rest of humanity at a later stage. The history of Europe is a clear proof of the evil character of this ideal. In its first stage, we notice England and France opposing monarchies, America declining to accept English supremacy, Greece and the Bulkan peninsula protes-

ting against the Turks. Every society of Europe limited itself within special geographical limit and built within that limit its own nation. But to what this apparently good ideal lead to has been witnessed by the whole world. Nationalism is really the root of all evil to mankind. The modern world has, however, begun to realize its narrowness and evil character. Several Western writers are criticising it and a reaction against it has appeared. Socialism and Communism, the representatives of reaction, are determined to change the present state of affairs in Europe. It was under this stress that the west began to consider the scheme of Internationalism like the League of Nations, but even this is nothing more than a collection of different nations with their different purposes opposed to each other. 'It started at a disadvantage, for it admits the principles of aggressive nationalism and imperialism.' No doubt the League has done some useful work but with regard to the aim with which it was convened, *viz.*, the preservation of peace in the world, it has proved itself almost powerless. In the war between China and Japan, the League has been proved to be nothing more than a nonentity. In spite of the League, of the Kellogg Pact, and several other treaties of

the same nature Japan is bent upon occupying Manchuria—because on the one hand, she knows full well the helplessness of the League and on other hand because she is swayed by the selfishness due to the prevalence of the ideal of nationalism. True internationalism means no nationalism—it wants to make humanity to be one nation as is taught by Islam. The very distinction of nationality must be abolished if true equality and liberty is to be achieved. So Iqbal labels it

مس ازیں بیش ندانم کہ کفن دزدے چند بہر تقسیم قبور انجمنے
ساختم اند

I do not know more than this that a few shroud-stealers have convened a society for the distribution of graves among themselves.

The democratic system of the West also does not appeal to Iqbal and he criticizes it in his own characteristic way. The democratic ideal involves equality, liberty and fraternity.* But such an ideal is not, rather cannot be, fully operative. It must remain a utopia under these circumstances. Democratic government in several countries is nothing but a screen for the older systems of autocracy or monarchy.

An argument that is brought against Democracy is that it is the 'cult of incompetence.'

* See C. Delisle Burns. Democracy, its defects and disadvantages p. 23.

'Most men are incompetent in large issues of public policy; and if they are given power to choose the man who is to control the public policy, they choose the incompetent.' But the greatest argument against democracy is brought by Fascism and Communism, both of which assert that the 'common man does not, in fact, know what is good for him, and that institutions, resting on the assumption that he does know, are either fraudulent covers for an actual autocracy or inevitably destructive of the common man's happiness. The best thing is just to glance over the current events of Europe. Every nation is sub-divided into several parties, 'having different and often opposite ideals and aspirations. The Western Parliaments are nothing but arena for social contests, where sometime one party gains and sometimes another—each trying to consolidate its own position without any care for the national welfare and thus corrupt the administration. We cannot deny that differences must appear even in the form of government advocated by Islam. But in such a government there will be no communists, no socialists, no republicans nor any monarchists. There will be only men of good will, all cherishing the same

ideal and aim. The differences among them will only be about the means for serving that ideal.'

The democratic ideal may be as such the best, but considering human nature it is quite impossible. It may be practicable in a society, the members of which are free from all defects. Iqbal is of opinion that man, by his very nature, must bend before power or strength—it may be represented by a Caesar or an Alexander, or at other time by a Hitler or a Mussolini. He expresses this idea in the conversation between Lenin and Kaiser Wilhelm.

طواف اندر سرشت برہمن ست	گناہ و عشوہ و نار بتاں چہست ؟
کہ بیزار از خدایان کہن ست	دما دم نو خداوندان تراشد
ہماں ہنگامہ ہا در انجمن ہست	اگر تاج کئی جمہور باشد
اگر خسرو نبا شد کو ہکن ست !	نماند ناز شیریں بے خریدار

What are the blandishments of the beloved? (They are of no importance!) It is in the nature of the Brahman to fall in love with his idols.

He creates new gods at every moment for he is tired of old.

If the people assume kingship, it makes no difference.

The airs of Shirin have always some customer—at one time it may be in the person of a king like Khusru and at other times it may be in the form of a labourer like Farhad (Kuhkan).

The next problem discussed by Iqbal is that of capitalism and socialism. As a Muslim he

cannot sympathise with the former at all. Islam is the oldest and greatest enemy of capitalism and for this very reason it stopped all those tendencies that might lead to it. The most important of these is the principle of 'Interest' which is strictly forbidden by the Quran. No anti-capitalistic movement can consistently maintain its aims and objects and still uphold this principle. 'The first thing after the socialist regime in Russia,' therefore, 'was the abolition of interest which is the essential element of capitalism.' Those persons who think that interest can make a society rich and strong are wrong in their judgment. There are two fallacies in their arguments, first, that interest can be a source of wealth neither for an individual nor for a society. This principle is based on the motto of self-interest, whereas society rests on the principle of some self-sacrifice on the part of its members. These two principles cannot hold together. If a rich man cannot sympathise with the poor members of his society and does not give them something to save their lives in time of need, he is really harmful for it. A society must be constituted in such a way as to allow every member—whether rich or poor—to have an equal chance

cracked

longer with strength

of living. Islam, for this reason, forbids interest on the one hand and reckons almsgiving, on the other, as one of the greatest signs of virtue. The institution of Zakat, if followed socially according to the principles of Islam, also aims at the same object. The second fallacy lies in the point that the wealth of a society lies not in money alone. A society composed of the richest persons may not be the best one. The life of the Jews is a sufficient illustration of this point. Almost all members of the Jewish community are rich yet as a social unit they have no existence at all. It is not money that makes a society strong; it is organization, it is presence of strong and perfect individuals that makes it surpass others.

This should not, however, lead the reader to think that Islam looks upon money as worthless. It has its value which nobody can deny. The Quran calls it as the 'Bounty of God' (LXII: 10). Money itself is not an evil; it is its ill-usage which is evil.

The West with all the claims of equality, liberty and freedom has not been able to free men from the clutches of the Capitalists. Present-day democracies are really ruled by them—they are kings in all departments of life. We may quote the following words from a lecture:

"The general impulse of Capitalism is quite contrary to the conception of Islamic Fraternity. Why do socialism, communism, etc., today threaten the whole structure of the capitalist form of society—an order of society which has had a bare century of existence? It is because the capitalist form of society is founded upon usury and that is held to be reason why it is productive of much social evil and injustice."*

Iqbal in several of his books bewails the miseries of humanity which is suffering at the hands of the capitalist.

خواجر از خون رب مزدور سازد لعل ناب
از جفائے ده خدایان کشت دهبانان خراب

The capitalist extracts blood from the veins of the labourers. The farms of the peasants have come to ruin through these cruelties..

The Muslims must sympathise with all the attempts that are made for the uplift of the working class. Socialism is the best form of such a movement in the West, which has several resemblances with the Islamic ideal of society. Karl Marx whose book "Capital" is looked upon as a Bible of the socialists, is, therefore, styled by Iqbal as *سست کافر* that is, his heart is a Musalman but his mind is an unbeliever. Socialism, however, as represented in Russia is a purely negative doctrine as yet, which preaches—"No

* See lectures of M. Pickthall: 'The cause of Decline and Fall' (of Islam).

Crown, No Capital and No Religion." It is allied to Islam in its first two principles. The Muslims themselves destroyed the two great monarchies of their time, viz., the Persian and the Roman but later on, unfortunately, they adopted the same monarchical system of old. Soviet Russia has revolted against Capital as well as the Crown. They are no longer under the supremacy of Czar and have destroyed the capitalist root and branch. It is only in the third aspect that Russian socialism differs from the Islamic socialism. The former rejects religion as untrue while Islam is nothing but religion. For this reason, (viz., the anti-religious spirit of socialism) Iqbal expresses a dissatisfaction with it. In the *Jawaid Nama* he says

جز به تن کارے ندارد اشتراک
دین این پیغمبر حق ناشناس
تا اخوت را مقام اندر دل سست
ببخ او در دل نم در آب و گل سست

Socialism has its basis on materialism.....
The religion of that atheist Prophet (Karl Marx) depends on the equality of the stomach, (i.e., matter).

The equality really depends upon heart and not on clay. That is, true equality must be spiritual and not material.

Yet Iqbal is in sympathy with the Socialist programme. In the address of Jamal-ud-Din Afghani

So don't print.

to the Soviet Russia. Iqbal asks them to be careful of the step which they have taken and not to revert to the old order. They should go a step further and give up their opposition against religion. Their revolt against religion is really a revolt against Christianity, with which they were familiar for centuries. Christianity which originally appeared as a monastic order, was tried by them, but it failed, just as it failed in the past to satisfy the Emperor Constantine of Rome. Thinking that all other religions are as illusory, as anti-social in character, as characterised by lack of guidance in religious affairs as Christianity, they revolted against religion as such. Islam is quite opposed to the spirit of Christianity. It is allied to the fundamental principles of socialism and can adapt itself, quite contrary to Christianity, to all time.

..... صد جهان تازه در آیات او ست

یک جهانش عصر حاضر را بس ست

گدیر اگر در سینم دل مرغی رس ست !

چوں کہن گردد جہائے در برش می دہد قرآن جہائے دیگرش

Several new worlds are hidden in its verses.....

Out of these only one world is sufficient for the present age. Have it, if you have a knowing heart.

~~5-11-11~~

Naqvi

When one order becomes old the Quran supplies ~~quite~~ a new order to ~~the~~ people*

Thus the movement of Socialism has extracted from Iqbal complete sympathy, except as regards its anti-religious side. Yet in spite of this he sees in it the failure of all other systems and the future success of the Islamic law in the world, directly or indirectly. He asks the Russian Socialists to pass from the negative aspect of their movement to the positive, without which they can have no firm foundation, and that the positive basis for it is the holy Quran. For Iqbal, religion is the basis of all—be it spiritual or be it material. Therefore he is against the Western notion of the separation of Church and State.

"In Islam", he says in one of his Lectures, "the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it..... In Islam it is a same reality which appears as Church looked at from one point of view and State from another. It is not true to say that Church and State are two sides of the same things. Islam is a single unanalyzable reality which is one or the other as your point of view varies..... This mistake arose out of the bifurca-

* See for further discussion of this subject *Jawaid Nama*, pp. 73-82.

tion of the unity of man into two distinct and separate realities. The truth, however, is that matter is spirit in space-time reference.....

The Turkish Nationalist assimilated the idea of the separation of Church and State from the history of European political ideas. Primitive Christianity was founded, not as a political or civil unit, but as a monastic order in a profane world having nothing to do with the civil affairs and obeying the Roman authority practically in all matters. The result of this was that when the State became Christian, State and Church confronted each other as distinct powers, with interminable boundry disputes between them. Such a thing could never happen in Islam; for Islam was from the very beginning a civil society, having received from the Quran a set of simple legal principles which carried, as experience subsequently proved, great potentialities of expansion and development by interpretation." *

بدن را تا فرنگ از جاں جدا دید نگاهش ملک و دین را هم دوتا دید
کلیسا سپهرش پطرس شمارد کہ او با حاکمی کارے ندارد
بہ کار حاکمی مکر و ذنہ ہیں تن ہے جان و جان ہے تنہ ہیں

Since the west separates Body and Soul, his eyes also separate Church and State.

The Church busies itself with the religious affairs alone for it has nothing to do with the State.

They employ diplomacy and tricks in the works of State see a soulless body and a bodyless soul!

In short, Iqbal represents the greatest revolt against Europe and her culture. He is well convinced that such a culture is based on false

* See Iqbal's Lectures No. VI pp. 215-18.

grounds and is bound to destroy itself as well as others. New culture which will be a message of life to the world at large is hoped by him to arise from the east and especially from the bosom of Islam. He is a bringer of this message to the dead people of Asia as well as of the west. The new culture will be built on the firm foundation of religion.

After describing the teaching of Iqbal, I may take note of an objection which is often raised against him. The objection is this: "No doubt the message of Iqbal is full of life to the Islamic society, yet he himself does not follow it. While preaching the message of activity and labour, of self-assertion and self-realization, he himself adopts a negative ideal."

Poetry is often regarded as a re-creative art, and distinguished from philosophy, ethics and religion on the one hand, and from the natural sciences on the other. But in the history of the world there have been several poets whose works cannot be regarded as a mere recreation. Such poets have adopted poetry to convey a certain message to their readers. They are in this respect like prophets. A prophet receives inspiration from God and that he reveals to the

Iqbal

world. So is also a poet. He gets inspiration and discloses the message to the world. Both the prophet and the poet are on the same level. But the difference between the two lies in the way in which they disclose their message. One adopts poetry as his means and the other adopts action as the means. The prophet teaches his message to the people by actually following it in his life and the most perfect prophet is he who succeeds in carrying out his message in full detail and whose message is the most universal. The poet, on the other hand, adopts poetry through which he conveys his message to the world and the most perfect poet is he who is able to convey his message in full detail through the more difficult medium of language and whose message is the most universal. It was for these purposes that Iqbal selected Persian as his medium; in Urdu his message would not have been conveyed in full or to the world abroad. He is a poet and as such we cannot expect from him the duties of a Prophet. Both these functions are different and it would be a mistake on our part to merge the two.

But there is one more point to be cleared. Some say that his teaching is of no importance

Iqbal

if he is not a prophet. We can answer this objection very well by bringing in the testimony of history. What does history say about Rousseau, Voltaire and Goethe? The history of France and Germany clearly show that these persons were the heralds of momentous changes in their countries. This was done, however, not through an active participation but only through their language which is the means of poets. I may close it with the words of a biographer of Goethe who says about him :

The only voices against him (Goethe) worth counting were those raised on the score of his want of public spirit. He had none of the intense hatred of wrong which made Swift exclaim, 'Do not the villians of mankind make your blood boil?' He had no expansive philanthropy, no sympathy with self-sacrificing virtue or heroism. The enthusiasm of united Germany for independence when the Napoleonic grasp was beginning to relax, rather annoyed than gratified him. The man of science or artist wrapped up in his vocation must not be confounded with the champion of liberty, the martyrs of religion, or the large-hearted, high-minded benefactors of mankind.

D. J. F. J.

II

RELATION OF INDIVIDUALS
AND SOCIETY.

Ramuz-i-Bekhudi deals with the life and principles of a society. The life of an individual, being gregarious by nature, apart from his fellow creatures who influence him and are influenced by him in return, is a mere abstraction. To know his relation with other members of the circle in which he moves is as good a part of an individual's ideal of life as to know his own self. Islam, as a religion, does not teach individualism of any kind. It emphasises in close accordance with the nature of man, the necessity of society, without which it would be impossible for him to lead his life successfully. All the religious functions of Islam, viz, prayers, *Zakat*, *Hajj* etc., are based on social principles.*

*We read in the traditions of the Holy Prophet that if a man performs his prayers at home and not in the mosque, in company with other persons, his prayers are not accepted by God. In other words, such a man has not understood the true spirit of prayers. A mosque where prayers are offered is to be a sort of Club-House for the Muslims where they meet five times a day and thus become intimate with each others. Similarly the institutions of *Hajj*, and fasting (in the month of *Ramzan*, are nothing if not performed according to social principles.

D. J. F. J.

"It is a psychological truth", says Iqbal, "that association multiplies the normal man's power of perception, deepens his emotions and dynamises his will to a degree unknown to him in the privacy of his individuality.....With Islam, this socialisation of spiritual illumination through associative prayers (etc.) is a special point of interest. As we pass from the daily congregational prayers to the annual ceremony round the central mosque of Mecca, we can easily see how the Islamic institution of worship gradually enlarges the sphere of human association".*

Nobody can deny the remarkably extensive influence which society weilds upon an individual's life. A man living apart from society would have been quite a different being from what he is now.† All the the factors which go to make man rational and thus place him above animals in the process of evolution—viz., his intellectual, moral and religious capacities,—are all the productions of society. Without society, he had been rude, wild and barbarous.

"It would seem probable", says McDougall, "that, apart from the influence of society in moulding the characters of its members, the behaviour of all men would be as rude, as ruthlessly self-seeking, as unrestrained by any moral considerations, as the behaviour of most other mammals".‡

*See page 127: Lecture III.

†The holy Prophet calls a persons living away from society, a Satan and evil doer.

‡See McDougall's "Energies of Men" chap. VIII.

Thus we notice the importance of society which plays a great role in the life of an individual. It was for this very reason that Islam denounced in very bitter terms all the tendencies that may lead to anti-social character of man's life. Suicide and renunciation of the world were practised everywhere in the world in pre-Islamic societies. The Greek philosophers known as Stoics and their later Roman disciples looked upon suicide as nothing immoral. To them life has no value and so long as man can go on with this burden, it is well; but when he thinks it becomes unbearable, he may put an end to it for thus nothing valuable is destroyed. It was the commonest practice of the Christians to renounce the worldly life. But these practices are quite opposed to the true nature of man and so we possess the records of the hideous immoralities perpetrated by monks and nuns under the garbe of religion. Had they adopted the true course required by nature, the world would not have witnessed at least these crimes. We notice the same anti-social tendencies in old India too. The division of life into four stages, made by Manu, no doubt does allow a man to lead a worldly life. Yet the stage of the Sunyasin was regarded as

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the most sacred of all. Later on, Buddha's extreme insistence on life's darker aspect gave a further impetus to this other-worldly tendency. The doctrines of Karma (allied to the later anti-Islamic Sufistic idea of *Kismet*) and Re-incarnation, according to which the crimes of this life keep a man entangled by way of punishment, in the cycles of rebirths, strengthened this tendency still further. Even the great Hindu reformer Samkaracharya interpreted the *Bhagwad Gita* in accordance with this spirit. It was only very recently when the East came in contact with the West, that the Hindu reformers began to shake off this age-long mistake. Tilak's commentary on the *Bhagwad Gita* is the first protest on the part of Hindus against the doctrine of the Renunciation of the world.

Islam, from the beginning, forbade any such idea. By the Islamic law a man is not allowed to give up the lawful pleasures of the world; he is positively prohibited to lead a stoic and rigorous religious life. Religion, Islam teaches, is not something to be practised in forests and lonely places far away from the habitation of man; it is rather a mode of happy and peaceful living in the world. Renunciation would mean

that man is ungrateful to God for all sorts of things provided for him on the earth. We read in the Holy Quran that every thing on the earth is created for man, but man is created so that he may worship God and be thankful to Him.

The following verses very clearly show the importance of social life for an individual.

فرد را ربط جماعت رحمت است	جو هر او را کمال از صلت است
فرد تا اندر جماعت کم شود	قطره وسعت طالب قلم شود
فرد تنها از مقاصد غافل است	قوتش آشفنگی را مائل است
قوم باضبط آشنا گرداندش	

For an individual, it is a blessing to be a member of society; his abilities become perfect only through it.

When an individual identifies himself with society he who was first a drop, expands into an ocean.

An individual alone is quite unaware of the ideals and so his forces are all scattered.

It is only society which makes him aware of organisation.

But the reader may ask what is society, and how is it constituted? Society is not a mere assemblage of persons, each striving for his own end. Society is rather a coherent whole, distinguishable from a crowd, which is an incoherent one just as science being an organised knowledge is different from common sense which is a mere

collection of contradictions. There is a single law which governs the life of all men and it is this universal law which makes a society of an inharmonious people. The more is this law observed, the stronger is the society. We notice several societies in the world. There is the one, called the 'Indian Philosophical Congress'. It is composed of members whose single aim is to propagate the learning of philosophy in India. One member of this society is a native of Bengal while the other is an inhabitant of the Punjab. One belongs to a sphere of life quite different from the sphere of life of another. But in spite of all these differences which an observer may notice in the multitude assembled under the title of 'Philosophical Congress' one thing will be common in all—that philosophy must progress somehow or other. It is this idea, this single aim which binds them all to form a coherent whole. In the West also, we notice several societies each with a different object in view and it is this object which unifies its members into one string. But when we come to study the sort of society which Islam preaches and which Iqbal wants to expound in his *Ramuz-i-bekhudi*, we find it to be quite different in its ideal from any other

society in the world. The aim which the Islamic Society has in view is not the propagation of learning, or the preservation of peace or the consideration of means for the the increase of wealth, power or fame; but something above all these, something higher and nobler in quality and to which all these aims may be subordinated. It is the *propagation of true religion in the world** It is this ideal which unites all its members. This ideal is the most universal and includes within it all other ideals which can be useful for a group of people—this is, in short, the fountain head of all benefits. In this law lies the peculiarity of Islam. But what do we mean by religion? The particular form of religion which we call Islam is claimed to have been revealed from God in the form of Al-Quran to the holy prophet Muhammad (peace on him). We, however, read in the Quran that before him several thousands of prophets came into the world at different times and to different places. All these prophets delivered the message of God to the people to which they were sent. This message was not different in quality from the message of Islam delivered by the holy Muhammad. The difference is only of quantity. The

* See also Chap. VII of this book.

earlier prophets preached only bits—only so much as was needed at the time of revelation. But the Quran which is the last revelation of God and which incorporates in itself all that was preached by the earlier prophets*, claims to be final in the respect that it contains all that is needed and will be needed in future for all generations of all countries.† The whole Quran is the law of God which is true and eternal. It is this law which binds all members of the Islamic Society into one unified whole.

گر تو می خواهی مسلمان زیستن نیست ممکن جز بر قرآن زیستن

If you want to be a Musalman, you cannot but follow the Quran, (the law of the Islamic Society).

Next to the Quran comes the prophet. Who is a prophet and what are his functions? Accord-

* The belief in earlier prophets and their message is as essential for the Muslims as the belief in the holy Muhammad and the Quran.

“Say (Muslims!): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael, and Issac, and Jacob, and the tribe and that which Moses and Jesus received, and that which the Prophets received from their Lord. *We make no distinction between any of them*” (ii: 136).

† For the claim of Islam to be the final religion of God see this book pp. 6 3

May

ing to Islam a prophet is a human being* selected by God not as result of his own labours but merely by His grace. He is commissioned to deliver, in detail and without any intervention of his own, the message of God revealed to him. Thus the holy prophet Muhammad preached what was revealed to him—viz., the Quran. The prophet is required not to preach and lead his life like orators 'who speak like angels but live like men'. He is, and *this is the aim of the prophet*, to lead his life according to what he preaches. His life, in other words, should be a perfect exemplification of his message. This is the difference which we notice between a poet and a prophet. The true poet is he who preaches what he gets through inspiration. But we cannot expect from him practical application of his teaching also. A prophet, on the other hand, preaches and at the same time leads his life according to the facts which he preaches to be true and eternal. Thus

* "Say (unto them O Muhammad!): I am only a mortal like you". (XLI: 6). Again, "Say (O, Muhammad!): I say not unto you that I possess the treasures of Allah, nor that I have the knowledge of Unseen, and say not unto you: Lo! I am an angel. I follow only that which is inspired in me" (VI: 50)

the life of the holy Muhammad is a true representation of what is contained in the Quran and as the Quran is the final law of God so the holy Muhammad is the final prophet of God.

Thus we see that for a society, we need beside a single law (viz., the Quran), a prophet also who may illustrate that law. Without the prophet the law is useless and would be to a great extent, impracticable. The law is a mere form and the prophet supplies contents to it. It is one of the characteristics of the Quran that it takes up only general rules. It asserts that believers should say prayers. But the question how to pray is unanswerable from the Quran. It is the duty of the prophet to supply that. The exact time when prayers are to be offered is also fixed by him. The Quran says that all men are equal in their status, that we should deal with our fellow-beings and animals with kindness. All these rules are mere formal which would not have appealed to his followers without being supported by his actual examples. His life abounds in actions which illustrate how he treated his companions, how he treated his wives and how he dealt with his friends and enemies. It is through his practical examples that a society is kept stand-

ing on a strong basis and its members connected with each others by ties irremovable.

Iqbal describes in the following verses the influence which a prophet wields on a society.

تازہ انداز نظر پیدا کند

از تف او ملتے مثل سپند
 بہر جہد شور افگن و ہنگامہ بند
 عقل عربیاں را دہد پیرایتم
 بخشد این بے مایہ را سرمایتم
 تا سوئے یک مدعایش می کشد
 حلقتم آئیں بہ پائش می کشد !

He creates a new point of view (to look at things).....

The whole society becomes energetic through his force and revolutionizes the whole world.

He gives a new dress to the naked "Intellect" and makes it rich.

He carries them towards a single aim and binds them to a single law (i. e., makes them follow that law.)

We shall now proceed to discuss in the next two chapters, the two strong pillars on which the Islamic Society is built.

III.

PILLARS OF THE ISLAMIC SOCIETY.

The first pillar is *Tauhid* or the unitarian conception of God. God is a perfect individual quite distinct and separate from any other being. That God exists is admitted by all religions but what is peculiar to Islam is its absolute monotheistic conception. It recognises no stage intermediating between God and Man—such as saints, prophets, or priests. A man can invoke God at any time he likes and in whatever position he may be. He needs no intervener. His is a condition quite different from that of the earthly monarchs who being mortal are endowed with a limited insight. God is all-seeing and all-powerful and as such can hear and know the most secret of ideas in the heart of men.

Religion, like most of the things, has evolved though several preliminary stages. Its first stage was animism. "Animism is not, indeed, itself a religion; it is rather a primitive kind of philosophy which provides the intellectual form for the interpretation alike of Man and of Nature". Most of the Vedic hymns belong to

this stage. All things that surrounded men were looked upon as active powers, endowed with a life similar to that of man. This belief in animism—the belief, namely, that there is some active force, some being in the clouds, stars, rivers, trees, etc., led to the deification of these things and by and by they became the objects of human worship. This was the stage of polytheism. In the ancient Greece and India, this stage is clearly noticeable. In Greece, Xenophanes, the first of the Eleatic school, was also the first to revolt against the belief in a multitude of gods. To him a collection of gods was quite inconceivable: he, therefore, asserted that there can be only one perfect God. But he identified his God with the material world and so cannot be called a true monotheist—yet he paved the ground for his successors. To Plato, there was only one Spiritual Ultimate Reality, the world of Ideas. This monism, however, later on, during the development of his system, changed into dualism; for being unable to explain the universe by means of this ultimate reality, he was forced to bring in the world of non-being or matter. Aristotle started with the set purpose of overcoming this platonic dualism, yet he did not succeed

all the
has one
world

in this. On the one hand is God and on the other, matter, both of which are eternal. Thus neither Plato nor Aristotle can be regarded as true monotheists. The same is the case with the Aryan religion. Though several writers of the present age have endeavoured to show certain monotheistic tendencies implied in the Rigveda, yet the practice of a great majority of Hindus for centuries has been purely polytheistic. Reformers like Samkaracarya, who was himself a monist no doubt, saw all these anti-monistic practices and remained silent: thinking that truth would ultimately appear itself. But it was a gross mistake on his part and as Prof: Radhakrishnan points out,* he was responsible to a great extent for all the idolatory known and practised by the Hindus. Zoroastrianism, however, put forth a sharp dualism. The problem of Evil led the zoroastrian thinkers to a conception of two gods ruling one Universe. The first was the god of Good who was called Ahura Mazda; the other was the god of Evil, called Ahriman.† Thus we see that

* See his essay on Islam in his book "Heart of Hindustan".

† The Quran says: If there have been therein Gods besides Allah, then verily both (the heaven and earth) had been disordered. (21:22).

neither the Greeks, nor the Indians nor the Persians were able to reach the pure monotheistic conception of God.

Historians, however, have usually recorded only three monotheistic religions—Judaism, Christianity and Islam. The following extract from the Encyclopaedia Britannica (article "Religion") should clear the position of the former two.

All his are crooked

"The monotheism of Judaism was subject to serious qualification. An excellent demonology admitted all kind of interfering causes in the field of human life..... Christianity has, in like manner in the course of its long and eventful history, admitted numerous agencies within the sphere of superhuman causation. The Virgin, the angelic hierarchy, the Saints, have received the believers' homage. Theology might draw subtle distinctions between different forms of devotion; but tried by the comparison of the anthropologist the monotheism of even the historical Christianity cannot be strictly maintained."

The doctrine of the Trinity is also anti-monotheistic. It is really a metaphysical doctrine which was somehow or other incorporated into the religion of Christianity. To regard Christ as the son of God* is very much criticized by the Quran. Even some Christians have come

* The Quran is very clear on this point :

to look upon this doctrine as inconsistent with the unity of God, emphasised in their Scriptures.* They regard him not as an incarnate God, but as a perfect man who taught the true doctrine of God.

The honour of preaching pure monotheism therefore, falls only to Islam which revolted against all the anti-monotheistic tendencies of other religions. The Quran declares in more than one place this absolute unity of God. We may quote, here a few verses.

his are crooked

"Allah! There is no God save Him, the Alive, the Eternal" (ii:255)

"Say: He is Allah, the One!
Allah, the eternally besought of all!
He begetteth not nor was begotten.
And there is none comparable unto Him" (cxii)

There is a story about the Prophet Abraham related by the Quran which runs as follow:—

"O people of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah.....So believe in Allah and His messengers, and say not "Three"—Allah is only one God." (IV:171)
Again: "He (Christ) is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel" (XLIII:59).

* See Encyclopaedia Britannica: Article "Religion."

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"(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

"Thus did he show Abraham the kingdom of the heaven and the earth that he might be of those possessing certainty:

"When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

"And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.

"And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

"Lo! I have turned my face towards Him who created the heavens and the earth, as one by nature upright, and I am not of the idolators" (vi: 75-80)

It was for this reason that the Muslims waged great wars against all idolatrous practices. Wherever they went, whether to Persia or India, China or Africa, they tried to cut up idol worship root and branch. Islam forbids the worship of saints, angels, ginn, or idols. The only argument that can be put forth for idolatry is that the "idols" are really symbols of God. Such a doctrine is apparently useless in the case of advanced people and for those of common and low intellect, it is dangerous

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for it is liable to lead to still lower and vainer practices. Nor can the point that the idols serve to centralize the attention of the devotees hold its ground. To have as many idols or centres as there are individuals would disorganize a society. All the members of a society must direct their attention, in prayers, to one centre and such a one is provided by Islam — viz., the Kaaba*. To take thousands of idols for a centre is really to have no centre at all. For man to bow his head before an idol hewn out of a stone by his own hands is the most ridiculous idea.†

To worship idols or to create other objects (such as graves of holy saints, trees, stars etc.) for this purpose, is called *Shirk* شِرْك which technically interpreted means "assigning partners or associates to God in His government of the Universe." This idea is opposed to Tauhid and therefore adversely criticised by the Quran. ‡

* See for a detailed discussion of this subject Chapter VIII

† The Quran denounces idol-worship by giving the following reason: "If ye pray unto them that hear not your prayers, and if they heard they could not grant it you....." (xxx: 14)

‡ "Say: Have ye seen your partner gods to whom ye pray beside Allah? Show me what they creat-

Tauhid has two aspects: (1) positive and (2) negative. The positive aspect was pointed out and emphasized by all pre-Islamic religions. Every religion starts with the assumption that God is one. But such an abstract and indefinite notion of unity of God was not able to establish clearly in the mind of people the relationship between God and Man. Necessarily, within a short period after the death of a prophet or a reformer, his followers were led into paths quite antagonistic to this fundamental notion. It was due to the lack of exact definition of Tauhid that pre-Islamic societies were led to the worship of idols and to the deification of saints. The symbolism which was adopted for the representation of God and His attributes and His relation to man, by and by, came to be looked upon as a reality in itself. God disappeared from the scene: only His symbolic forms remained which were, all of them, regarded as gods. Sometimes He was represented in the form of Father, sometimes in that of Mother and sometimes in that of a Husband. These were

ed of the earth! or have they any portion in the heavens?" (xxxv: 40) "Whose assigneth partners to Allah, he hath indeed invented a tremendous sin" (iv: 48).

the objective representations of different conceptions of God at different stages of human civilization. But Islam, once for all, refuted this belief in Symbolism by declaring *ليس كمثله شئى* and this stopped all possibilities of *Shirk*. Some looked upon different attributes of God as separate beings and gave them independent existences. There was a God who creates, another who sustains and still another who destroys. There were separate gods of rain, growth, clouds etc. But Islam, again, refuted this multitude of gods and merged them all into one all-powerful God who is the Creator, Sustainer and Destroyer of every thing, who sends rains and brings out for us all kinds of plants and fruit. He alone is the God of the Sun, the Moon and the stars; of Heaven and the earth; of Rains and Clouds. The Quran announces:

He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).

He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise. (LIX : 23-24)

Islam put forth this doctrine of Tauhid and defined it both positively and negatively. It not

only emphasized that God is one but also affirmed that none else is like Him, either in personality or in attributes. He is One and also the only Being that deserves the worship of man. He should be invoked for help. It was only to clear the negative aspect of *Tauhid* that Islam declared that all *prophets are men* just like others. A limit is put forward beyond which no mortal being can go—in no case can he become one with God. Pantheistic Sufism is thus wrong when it postulates that the last stage for human spiritual progress is to merge one's self into that of God.

The emphatic criticism of *shirk* and the defence of *Tauhid* by the Quran has a deep psychological significance for human progress. Preaching that there is only one God, the supreme and all-powerful, it follows that he should not look up to anybody else for his help. God is great and therefore He should be invoked at the time of need and none else. He is the creator of all the heavens and the earth and whatever is in them. Believe in God and there is no ground for you to fear anything else. The lightning and thunder, mountains and streams, the sun and the moon are all created by God for the service of man. We should not fear them but fear the

Almighty, their and our creator and who alone is worthy of our worship.

Iqbal describes the effect of *Tauhid* on man as follows:—

دیس ازو، حکمت ازو، آئیں ازو	زور ازو، قوت ازو، تمکین ازو
پست اندر سایہ اش گردن بلند	خاک چون اکسیر گردن از چمنند
بیم و شک میرد، عمل گیرد حیات	چشم می بیند ضمیر کائنات !

Religion, Wisdom and Law, power and supremacy are all its effects.

A low person, under its influence, becomes high and the earth assumes value like elixir.

Fear and doubt die away; life becomes active and the eye sees the secret of the universe.

Fear and pessimism are the most dangerous diseases that hinder the progress of humanity. Iqbal is never tired of preaching optimism and hopefulness to his readers. To him fear and pessimism are identical with Disbelief and *shirk*. A polytheist who prostrates himself before everything that comes in his way, a tree, a snake, a river, a stone, and fears lest these gods may become angry with him, is not worthy of being called a "man". His life is nothing but a perpetual fear and anxiety, the necessary consequences of which are perfect lack of activity and ambition and thus a degradation of life.

بیم غیر الہم عمل را دشمن است
کاروان زندگی را رهن است

Corrected lines.

عزم محکم ممکنات اندیش ازو
هر شر پنهان که اندر قلب تست
همت عالی، تامل کیش ازو
اصل او بیم ست اگر بینی درست !

Fear of non-god is enemy of action — it impedes the progress of life.

Firm determination becomes loose through it and noble ambition is made lazy.

Every secret mischief that is in your heart, has its root in Fear.

Pessimism is also denounced by Iqbal.* The Holy Prophet (peace be on him), in several places, declared it to be a sin. The Quranic verse is clear on this point: "Be not dismayed, neither be ye grieved; for ye will overcome them if ye are believers". (iii: 139). Pessimism suppresses the invigorating spirit of man, it kills activity and ambition, *Khudi* or personality on which alone depends both the life of society as well as individuals, depends in its turn on the strength of hopes and desires. Leave all hopes and you destroy your *khudi* and once your *khudi* is lost everything disappears.

زندگی را یاس خواب آور بود
مرگ را سامان ز قطع آرزو ست
زندگانی محکم از "لا تقنطوا" ست

Pessimism makes life lazy and inactive.

Abandonment of hopes and desires is a cause of death. Life is strengthened through "Be not hopeless".

* See for this topic p. 7 of Introduction.

Tauhid alone is a remedy against these dangerous enemies of man. Belief in one supreme God makes the heart active and invigorated. The first part of the *Kalma* known as *لا اله الا الله* conveys this idea of the supreme unity of God. It means that there is no other being in the world worthy of the worship of man except Allah. Allah is a name for one individual God.

"The Islamic culture," says Iqbal, "finds the foundation of world-unity in the principle of "Tauhid". Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones, and since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature".

Tauhid in its essence leads to the principles of equality, solidarity and freedom†. "The State, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite organization".

اسود از توحید احمر می شود
خویش فاروق و ابوذر می شود

The black, through *Tauhid*, becomes red and attains an equal status with Faruq (the Caliph Omar) and Abu Zar.

In order to illustrate his thesis—viz., the

* See Iqbal's Lectures No: VI page 207.

† Ibid No: V1 page 216.

سارا سفی سباه سون

ennobling effect of *Tauhid*—Iqbal relates an anecdote from the life of the Emperor Aurangzeb, the last of the Great Moghuls. One day early in the morning the king was out walking in the woods. Seeing the morning beauty of the woods and hearing the hymns of the birds, the king fell down in prayers before God and began to offer his thanks to the Great Monarch. While in this state of ecstasy a lion attacked him from behind. This was the most critical moment for the king. An ordinary man, busy in his work and caught by a lion, would have cried and fallen helpless before the animal. But the king, who was a true disciple of "*Tauhid*," who fearing God would never allow the fear of anything else to enter his heart, remained firm in his mind at such a dangerous spot. He at once took out his dagger and plunged it into the bosom of the lion who then fell dead.

دل بر خود راه نداد (نداشتم) را شیر قالین کرد شیر بیشم را
He did not allow himself to be taken away by fear and thus killed the lion.

After killing the lion, the king continued his prayers.

Shaikh Sa'di has also related a story in the same strain. He says that once he saw a man

riding on a lion. He was so much overtaken by fear that he could not move. The rider seeing his fear, addressed him thus:—

تو هم گردن از حکم داور میبند
که گردن نه ببندد ز حکم تو هیچ
محال است چون دوست دارد ترا
که در دست دشمن گزارد ترا

You should not disobey God so that others may not disobey you.

It is very difficult that He should regard you as friend and then leave you at the mercy of your enemies.

Iqbal suggests that every Muslim should cultivate such firmness of mind which, he thinks, can be very easily achieved through a belief in *Tauhid*.

IV.
PILLARS
OF THE ISLAMIC SOCIETY

(Continued).

margin not strength

The second factor which, according to Iqbal, is the basis for the Islamic Society, is the conception of prophethood. Like the previous one, this too is peculiar to Islam. According to the Hindus, a prophet is a god come down from his heavenly abode to the earth in the guise of man and his purpose is to relieve people of the bondage of Evil. Christianity taught the same. They look upon Christ either as God himself or as a son of God: in any case he is not regarded as a man at all. But the Islamic idea is quite different. According to it, a prophet is a man like so many other human beings, allied to them in instinctive tendencies, having the desire for food, drink, sleep, woman; weak in body, subject to disease and death; liable to error as all mortals are. There is not a single difference between a prophet and other human beings as regards their nature. He becomes a prophet not through the sweat of his brow but merely through the grace of God. The only difference that Islam recog-

nises between prophets and non-prophets is that the former receive Inspiration (*wahi*) from God and thus are able to see into the heart of things much more easily than anybody else.* Yet the honour of being a recipient of heavenly revelation is the greatest blessing which God can shower down upon anybody. A prophet is no doubt a man in his native propensities, yet in respect of his acquired character he is far far above the common level. In the scale of moral evolution he occupies a position not only above men but also above angels. The sanctity of angels is not a matter of volition; they have to choose the path of good, not through a hard struggle against the forces of Evil; they are instinctively virtuous and so their virtue brings them no credit as compared to man. A prophet, on the other hand, is one to whom the two opposite paths of good and evil are open and who chooses the former in spite of the hardest of toil and rejects the latter in spite of the greatest of comforts afforded to him. It is due to this Herculean struggle for life and death against the forces of evil and their supernatural

* We may quote here a verse of the Holy Quran:—
"Say, I am only a mortal like you. It is *inspired* in me that your God is One God....." (XLI: 6).

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perseverance that that they have a claim upon the highest position among mankind and angels, a position which is only next to God. Yet they are men. The great mission of prophets (which is to guide people to the right path) can be fully realized and appreciated only if we regard them as men. If gods show superhuman capacities in opposing the supremacy of the forces of evil, it is quite ordinary for them; but for a man with human weakness it is super-normal and thus he becomes a great personality in the eyes of the people and is able to gather them round his flag. The *kalma* which every man utters when he accepts Islam has as its second part :—

اشهد ان محمد عبده ورسوله

"i. e. I agree that Muhammad is a creature and slave of God and His prophet". The word 'Abd clearly points out that for a Musalman it is necessary to believe that a prophet is also a creature of God—neither a god himself nor a manifestation of God.

According to the Quran, there have been several thousand prophets in the world. Some of them are mentioned by name in the Quran but whether mentioned or not, all of them taught

qualitatively the same message to the world. (42: 11 and 21: 24) The most famous of these prophets are Abraham, Moses and Jesus Christ. Abraham is the father of all prophets that appeared on the face of the earth. He was the first to revolt against the idolatry of his times* and was a staunch exponent of the doctrine of *Tauhid*—the unity of God.

Abraham had two sons—Ishaq and Ismail, from whom two great races appeared in the world. Ishac was given Syria and Ismail, Arabia. The children of each prospered in their respective lands. From the race of Ishac appeared the great prophets, Jacob, Joseph, Solomon, Moses and Jesus Christ and except the last two, all

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* Abraham lived nearly two thousand years before Christ when the Babylonian Empire was in its zenith. But the king claimed himself to be a god and so an idol of his was placed in the State Temple where he was worshipped by the subject. Abraham emphatically denounced these practices. But being without any support from his countymen he was led to leave his native land. He taught the principle of the Unity of God.....even in the face of great opposition from the subjects as well as the king. He was once put into a blazing fire as a punishment for his revolt against the creed of the king, but he being resigned to the will of God, came out of the fire safe and sound.

were, besides being prophets, great kings. From the race of Ismail appeared the ancestors of the great prophet Muhammad who prospered in Arabia for a long time and were the chiefs or the ruling clan of the country. When Ismail first entered into Arabia (especially Mecca) it was a desolate valley and as the tradition goes, there was not a single well there. In this place, later on, was established what is now called "Kaaba" through the united labours both of the father and the son. This "Kaaba" afterwards became the central stronghold of Islam. From this period dates the appearance of the Islamic (i. e., the true and natural) religion and several of the rituals of the Islamic Pilgrimage commemorate these earlier days. After the Kaaba was built, Abraham prayed to God "Here in this valley where we have established a House of God, may there arise a nation which may be dutiful to You.....A prophet should be sent to them who may show them the way of righteousness and wisdom."* God accepted the prayers of Abraham and from one of his sons appeared the greatest of the prophets, the holy Muhammad. Abraham is thus the father of the

* See the Quran: (2: 127-29) :

Muslim society and it is on account of this deep relation with him that several of the rituals of Islam commemorate his life up to this day, three thousand years after his death.

We have already discussed the importance of a prophet's life for the organisation of a society. Iqbal is very clear on this point. To him the individual lives through God, but society lives only through a prophet.* But the most important question in Islam with regard to prophethood is its finality. This idea means that after the holy Muhammad, God will no longer send any prophet to the world. This is not

* Iqbal describes this as follows :-

آن خدائے لم یزل را آیتے داشت در دل آرزوئے ملتے
 بہر ما ویرانگہ آباد کرد
 حق تعالی پیکر ما آفرید وز رسالت در تن ما جاں دمید

He (Abraham), the Sign of eternal God, had a longing for a nation or society.

It was he who populated for us the most desolate place.....

It was in consequence of his desire that God created the Islamic society and sent the prophet to organise us.

* Vide:-

فرد از حق ، ملت از وی زنده است
 از شعاع مہر او تابندہ است

Mirza Asghar Ali Khan

Printed crooked!

a mere dogmatic belief. It is supported by facts and arguments which are beyond dispute. I have just explained above (p. 40) that the aim of a prophet is to illustrate by his actual life what is revealed to him. Such a perfect man must be characterized by four points: (1) Historicity; (2) all-comprehensiveness; (3) perfection and (4) practicability.

By historicity we mean that such a person must have behind him a strong historical evidence for his existence—and not a mere imaginary creation of mind, a body come out of the realm of mythology. But it is not only necessary that he must be a historical personage; it is also essential that the pages of history must relate his biography in full detail. There must be a continuous link of events which, beginning from his birth, must go on to the time of his death. It is only then that his life can serve as an example to the rest of humanity. The youth and the age of a perfect prophet must be known in a valid way and it is only then that he can lay any claim to be a leader. Thirdly, his all-comprehensive life must be a source of light to all classes of people. His life should illustrate all the relations that can exist between man and

God—the emotions of love and fear; of request and invocation; of thanksgiving and gratitude. Not only that, his life should also illustrate the relations which every one must bear to his fellow beings—viz, his neighbours, relatives and his friends. He should be an ideal for a king and subject; for a general and a soldier; for a trader and businessman alike. Lastly, such a man must be characterized by practicability. Whatever he teaches must be illustrated in all activities of his daily life. The law of God which he claims to be revealed to him would remain to a greater extent quite useless without being supported by the examples of his life.

Just take all these points one by one and search the pages of history and you will find not a single prophet coming up to the standard. Take up Goutama (Buddha), Zoroaster, Jesus, Moses, Abraham, Krishna—of whom do the world know as sufficiently as to serve as a guide for the miserable humanity in their different spheres? The answer cannot be but in the negative. Judged by these standards it is only the life of the Holy Muhammad that can fulfil these demands. It is not a play of mere chance; it was the intention of God and it has come to pass. Every prophet,

when he came, must have led his life according to these four standards. But God did not intend to preserve their life history and the matter of their revelation. According to the Quran, innumerable prophets were sent to the world and out of these we know only a few and out of these few, it is only of fewer still that we know the names, and out of these, it is only the life of the Holy Muhammad that comes up to these standards. The Quran which was revealed to him, is as intact now as it was at the time of revelation; his Sunna is also in a wonderfully preserved state—both of them are sufficient to guide individuals and societies. It was for these reasons that the Quran declared: "This day have I perfected your religion for you."* Iqbal has discussed this problem both in the *Ramuz-i-bekhudi* as well as in his Lectures, from two different points of view. In the former, he looks upon the finality of the prophet-hood as a remedy against the disorganisation of the Islamic society. The idea that there is going to be no other

* See for a detailed discussion of this topic, Sayyad Sulaiman Nadvi's *Eight Lectures* delivered at the Muslim Educational Association of Southern India (in Urdu). It is a good book on the subject and to which I am much indebted.

prophet or no other society superior in any respect to the Islamic Society has a great psychological effect in making it strong. The old Magian religions *viz.*, Zoroastrianism, Judaism, Christianity always looked forward for some prophet, "Zoroaster's unborn sons, the Messiah, or the Paraclete of the fourth gospel" to relieve them from the bondage of Evil. In the old and the new Testaments there are several passages which indicate this expectant attitude.* But the Quran stops, once for all, this expectation and declares:—"This day have I perfected your religion for you and completed my favour unto you, and have chosen for you as religion *Al-Islam*." (V: 3) In other words, it declares that the line of prophets which began since the beginning of

* In his last sermon to his followers, Christ said:—

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, whatsoever he shall hear, that shall he speak: and he will show you things to come.

"He shall glorify me: for he shall receive of mine, and shall show it unto you". (John. XVI: 12-14).

These thoughts are a clear indication that Christ predicted some prophet to come after him.

humanity terminates "now"; the Holy prophet Muhammad is the last of the prophets and the Law of God comes to an end in the form of the Quran.

تا نه این وحدت ز دست ما رود هستگی ما با ابد همدم شود
پس خدا بر ما شریعت ختم کرد بر رسول ما رسالت ختم کرد

In order to keep up the unity of the society and make its life immortal, God terminated His Law in the form of the Quran and stopped prophet-hood in the personality of the holy Muhammad.

But there is another point of view from which we may look at the finality of the institution of prophethood. The attitude of expectation on the part of people indicated that they were helpless in conquering the forces of evil which surrounded them all on sides. They required a reformer, with superhuman capacities; perhaps a prophet sent by God having the forces of Heaven at his command. It was only such a power, which, they thought, could overcome Evil. They felt continuously the necessity of Revealed Books which would command them in some respects and forbid them of others. But there came a time in the evolution of man's life when God deemed it necessary to teach them for the last time and then to leave them to their own resources. Such a final teaching is contained in the Quran.

The Quranic message is universal and meant for all nations and all ages. In several places, the Quran asks the reader to employ reason and experience in the consideration of problems. By this God meant to direct their attention to the use of reason in all matters. The Quran also asks the reader to study and examine Nature, for here—in the universe which is governed in the most satisfactory and wonderful way—they will find ample proof for the existence of God. We may quote the words of Iqbal:—

"The prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world.....*In Islam prophecy reaches its perfection in discovering the need of its own abolition.* This involves the keen perception that life cannot for ever be kept in the leading strings; that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kinship in Islam, the constant appeal to reason and experience in the Quran, and the emphasis that it lays on Nature and History as sources of human knowledge are different orders of the same idea of finality.*

The idea of the finality of prophethood makes all claims based on supernatural authority

* See Iqbal's Lectures pages 176-177.

groundless. "I declare it to be truth for it is revealed to me by God" is no longer acceptable after this idea. Everything is to be judged through one's critical faculties, which this idea meant to create and mature. Even the Quran itself claims to be judged through the same faculty. Thus the idea of finality led the Muslims to cultivate learning in all its aspect. They developed the Mathematical sciences, invented Algebra and improved upon Geometry and Trigonometry. Nearly all the Greek books on all departments of knowledge—philosophy, mathematics, astronomy, politics,—were translated into Arabic. No doubt for several centuries afterwards Muslim thinkers imitated Greek writers, yet the spirit of the Quran was anti-classical and it asserted itself afterwards. On its logical side, Alkindi criticised deductive method adopted by Aristotle and gave currency to the Inductive method. Like J. S. Mill, he pointed out that every deductive syllogism starts from premisses which are the result of inductive inference. This critical view did not confine to Logic alone. There arose several thinkers in Islam who tried to revert this undue influence of Greek philosophy. Imam Ghazali was the foremost of this group. He studied the

See the enormous cultural influence of the world on Christendom, which finds expression to this day in the unnumbered words of Arabic origin in our language... Not 71 of material products of the East line the broad lines of economic life,

systems of all the Muslim thinkers, Al-Farabi and Ibn-Sina (Avicenna) but could not seem to be satisfied. As a result, he wrote a book, "*Refutation of Philosophy*" and thus tried to give religion an independent footing. He took the matter in hand and with a bold heart and imposing pen, rent the whole fabric of blind Muslim thinkers. Besides these activities, they introduced the Arabic numerals and gave names to the stars. They laid the foundation of modern astronomy, chemistry and physics, and introduced great improvements in agriculture and manufactures. *

All this was the consequence of the most important factor of the Islamic conception of prophethood—viz., its finality. It also led to several other reforms in the Islamic Society with which we shall deal in the next chapter.

the ideal expressions of our medieval chivalry, the basis of our whole ed. in the natural sciences, were ideas - philosophy and theology which have had a wide influence, even to our day during the period from Islam

C. H. Becker [Western Civilization in the Near East by Hans Kohn p. 42]

* See J. W. Draper: "History of the conflict between Religion and Science" p. 102.

The principle of human brotherhood
 presented by Islam does not mean any political
 social reform: it has as its basis a great political
 ideal which, when realized, would bring peace
 any nation, any individual as members of the world.

V

HUMAN BROTHERHOOD.

The aim and purpose of the prophet of Islam is to establish equality among mankind. The idea that all men are equal was first proclaimed by Islam. But before dealing with what this idea of equality wrought among the Islamic society, it would be better if we see how far this principle of equality was observed among the pre-Islamic societies.

First, let us take the Roman society. Its history clearly shows that there was no sign of equality among them at all. In the case of the Roman Penal Code, we find that a single crime had different punishments corresponding to the position and rank of criminals. A certain crime might lead a poor man to the gallows, while a rich person convicted of the same crime may be set free. Such procedure was undoubtedly quite contrary to the spirit of equality. Slave dealing was very much in vogue but what is above all significant is that the treatment meted out to them was the most cruel. The stories of arenas

and amphitheatres is not yet out of the memory of the present age.

بود انسان در جهان انسان پرست

بندھا در دست و پاؤ گردنش

سقوط کسروی و قیصر رهزانش

Man, in the world worshipped man.....

The grandeur of the Persian and the Roman kings was really his enemy and put fetters on his feet and neck

Such also were the conditions under the sway of Christianity. The institution of Popal sway exercised a great influence in exterminating equality from the Christian world. The teaching of Christ, from the very beginning, became amalgamated with Paganism and other anti-Christian creeds and this led to a complete abandonment of the principle of Equality. "No doubt Christianity, long before Islam, brought the message of equality to mankind, but Christian Rome did not rise to the full apprehension of the idea of humanity as a single organism..."*

در کلیسا اسقف رضوان فروش - بهر این صید زبون دایم به دوش

In the church, the priest, who would sell paradise to people for a small bribe, was always ready to catch this unfortunate game in net.

* As Flint rightly says, "No Christian and still less, of course, any other in the Roman Empire, can be credited with having had more than a general and abstract conception of human unity". See lecture No. V. of Iqbal's Lectures p. 195

marginal straight

The same position do we notice in the case of the Hindus. The caste system, started by their first law-giver Manu, is the most prominent factor in their life. Just as the Popes contrived to strengthen their position by several unnecessary ceremonies, irreligious in nature, so did the Brahmans in India. The whole community divided into four sects, of unequal ranks, was the most ingenious idea on their part. This system of inequality penetrated into the life of Hindus much more deeply than we notice in the corresponding Christian world. This division of people into four sects is not based on the doctrine of the division of labour but on the principle of *Birth Rights*, which is the root of all inequality in the world. A child, if born in the house of a Brahman, even were his mind the fittest for business purposes, had however to become a Brahman and not a tradesman. So also was this consideration of a man's inherent nature disregarded in other cases. The four sects were created not to divide various works among different people, but to preserve the supreme position of the Brahmans. Had the idea of the division of labour been the basic principle of this sect-classification, then

a child of a Brahman, if fit, would either have adopted military life or business line. But Manu strictly forbade this, and threatened with several heavenly punishments those who violated these rules. Thus were degraded the poor Sudras to the lowest position in the Hindu society without any future hope for amelioration. Even at present, when the Hindus are led by stress of the circumstances to introduce several new reforms into their past religion, this sect-complex is still present and is responsible for a great trouble in the political atmosphere of India. The "Untouchables" are not willing to be regarded as Hindus, for they have not been looked upon as such in the past. The present war against untouchability carried on by Mr. Gandhi, is evidently intended more for political than for social and religious purposes. Whether he will succeed in his campaign is a matter which the future alone will decide. But it is an undeniable fact that this untouchability is the very essence of their religion for it is the logical consequence of the sect-classification. *

* Mr. Gandhi, very recently, asserted that inspite of his campaign against untouchability, he admits the importance of the division of four sects. This shows very clearly that the principle of sect-class-

crossed lines.

Similar was the hold of the Zoroastrian priests on their congregation.

کاہن و پاپا و سلطان و امیر ہر ایک نختچیر صد نختچیر کیو

There were the Brahmans, the Popes, the Kings and the Aristocrats.....all these innumerable hunters for one game (i. e. man).

Even in Arabia we notice the same lack of appreciation of this most important principle of Islam. A man belonging to a noble clan was equal to several persons of a lower clan and so when any of the former was killed by any of the latter, the revenge fell not on a single person but on several corresponding to that single one. It was Islam that preached the noblest of ideas that all men are brothers, equal in all respects.

It is this message of Islam which makes it the most universal of other religions. It was one of the most important messages of the Quran but unfortunately it is *the* message which remained, and is still, in the dark—partly owing to the increasing decadence of interest in religious

ification and therefore untouchability (for the two are mutually related) are essential for Hinduism. If the Hindus are anxious to remove untouchability, they must do away with the caste system which is the real root of the curse—but this requires a complete overhauling of the basic principles of their religion which even the movements of Arya and Brahmo Samajs have not been able to achieve.

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problems and partly owing to the party feelings created by narrow-minded Muslim preachers. At present several religions claim to hold the field, each denouncing the other as untrue. Islam, however, rejects all these ideas. It asserts time and again the unity of mankind which somehow or other were led to form antagonistic camps among themselves.

“Mankind were one community, and Allah sent (unto them) Prophets...” (II: 213).

This message was sent to every corner of the earth and thousands of prophets delivered it—viz., that all men are brothers, that they should pray to God and be not led astray. The belief in the truth of all prophets and their mission is one of the most important elements of the Islamic Faith. The Quran repeatedly asserts this point by which it wanted to emphasise the unity of all religions. It is positively prohibited to make any distinction between prophets. “We make no distinction between any of His messengers” (II: 285) is very essential for a Musلمان.

The unity of all religions, however, does not exclude the possibility of differences. Differences are natural and must appear. Every prophet taught qualitatively the same message but

quantitatively there were differences in what they taught. This was natural on account of differences of time and country. But such minor differences are of no greater importance. Reality is one everywhere; only appearances are multiform.

It is ordained that men should worship God—this is the real point. Now a particular group of men, living under certain circumstances, may adopt one mode of worship and another group, affected by its own particular necessity, adopts quite another—this is only superficial. The essential point is present everywhere. There is unity amidst all apparent multiplicity. Believe in God and pray to him; show kindness to men and animals; develop high and noble moral qualities—should be the basis of every religion and those which inculcate these are true. The Quran does not rule out any religion from the boundary of truth if it teaches the most fundamental principles. It clearly points out that minor differences are natural to every group of men and that these should not be made the basis of real differences.

"Unto every nation have we given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon (people) unto thy Lord (for this is the real point)." (XXII : 67).

There is an incident which took place in the early days of Islam—called the "Change of *Qibla*." For a long time, the Muslims used to pray turning their faces towards Jerusalem. But later on, it was changed to the Kaaba. This change caused great opposition from among Christian and Jewish circles who looked upon this change as anti-religious; for Jerusalem, according to them, was the only sacred place. But the Quran declares that this is not the real point to create dissensions among groups of people. Turning one's face in a certain direction while praying cannot be a standard of truth and error.

"And each one hath a goal toward which he turneth; so (do not quarrel and) vie with one another in good works. Where-soever ye may be, Allah will find you all. Lo! Nothing is beyond Allah's power." (II : 148)

In another long verse the Quran points out the difference between reality and appearance, between fact and fiction.

"It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth Allah and the Last Day and the angels and the Scriptures and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphan and the needy..." (II : 177).

Such is the message of Islam in the pages of the Quran. Open and read it and you will find

nowhere else such universality, such human brotherhood as you will find here. Islam never came to add another sect, another group of people to fight with the rest of humanity. It emphasises لا تفرقوا "do not create dissensions." It says that all religions are not only partly true but affirms that they were true in all respects. It was only the later followers that partly out of ignorance and partly out of personal moral defects were led astray. Even Muslims themselves have adopted ways and means which are perfectly anti-Islamic.

But then a very relative question arises: If according to Islam, every other religion is based on truth, what, then, is the significance of missionary activities of the Muslims? Islam never asks the followers of other religions to leave their respective faiths. What it demanded and demands from them is only to follow their religions in their true forms; move all superficial layers and adopt the real essence.

"So set thy purpose for religion as a man by nature upright....That is the right religion, but most men know not:—

Turning unto Him (only); and be careful of your duty unto Him, and establish worship, and be not of those who ascribe partners (unto Him)...." (XXX: 30-31).

The above verse clearly points out that the essence of Religion lies "in turning unto Him and

Blackwood

in establishing worship." It does not preach any special religion. It only demands cultivation of higher moral qualities. In a verse of the Quran (III: 20), the standard of right guidance is put forward as "Surrender to the will of God." Any man whether he claims to be a Muslim or not is equally on the right path if he surrenders. How opposed is the teaching of the Quran to that of other religions—each of which claims that salvation lies only in following them. The Christians, Jews and Hindus all regard other religions as untrue and leading to destruction. But the Quran refutes their ideas. It says:

"And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires.... Say, but *whosoever surrendereth his purpose to Allah while doing good, his reward is with His Lord...*" (III: 111-12).

How in clear words the Quran enunciates the essentials of true religion. Salvation lies in following the true path and not ~~in~~ any special religion. All those who believe in God and do good deeds are eligible to get salvation. "Lo! religion with Allah (is) The Surrender (to His Will and guidance)." (III: 19). It was in this sense that the Quran says that the true religion of God is Al-Islam, which does not signify any special religion but the

essence of all religions. All men whether they be Jews, Christians, Hindus etc., are equal and can get salvation only if they believe in God and cultivate virtuous deeds.

"Lo! those who believe (in the Quran), and those who are Jews, and Christians, and Sabeans—*whoever believeth in Allah and the Last Day and doeth right*—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve". (II: 62).

Nowhere else than in the pages of the Quran can a reader find such emphasis on the unity and brotherhood of humanity.

20/11/11 The notion of equality, however, does not mean annihilation of all differences among mankind. In spite of the fact that all men as members of the same society, are entitled to enjoy equal rights and privileges yet there are certain points in regard to which we have to admit the superiority of some men over others. But what these standards are is a question to which nobody has yet given an adequate answer. Western culture regards "colour" as the distinguishing mark and divides the whole world accordingly into whites, blacks and browns. This division is quite apparently unnatural, for the whites cannot be said in all cases to be superior to the blacks or browns. The very fact that the

black races of the world once ruled the whites and were the originators of the most branches of modern learning indicates that the standard of colour is not a true basis of difference among mankind. There are others who look upon "race" as the distinguishing mark. The recent movements of Pan-Turanianism, Pan-Slavism and others, clearly show this tendency. But there are others who come down to the still narrower distinction of "countries"—viz., Indians, Persians, Germans, English etc. This standard of difference is the most prevalent of all at the present age and is called by the most patriotic name of Nationalism.*

None of these standards, however, is fit to be made a basis of difference among men; it is unworthy of man's noble origin to reckon "blood" "race" or "country" in determining the superiority of the one over the other. That one belongs to a certain race and country is only a superficial difference. In Logic we call these as only accidents, i. e. a thing comes to possess of certain attributes merely by chance. The true standard which, according to Islam, should be made the

* For a detailed discussion of Nationalism, see Introduction pp 14—18.

basis of distinction among men is *their moral and spiritual perfection*. Islam does not recognise the unnatural relations of race, tongue, colour or country as valid bases. The Quran declares :—

“O Mankind! Lo! we have created you (of a) male and female, and have made you nations and tribes that *ye may know* one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct”. (XLIX : 13)

The Quran emphasises the unity of the human race by asserting that all the world is created from a single man and a single woman; that they are the issues of common parents and belong to one single race and therefore the distinction of race, blood and country are all superficial. The words of the Quran “*ye may know*” moreover clearly show that all the different sections that have arisen among men due to racial, colour or national prejudices or to the natural evolution of mankind have no deeper significance than that they are meant to classify them. The division of mankind into different sections is no real division. The real distinction is only one and that is as regards the behaviour and conduct of man, his moral and spiritual achievements.

The lecture (*Khutba*) of the Holy Prophet which he delivered for the last time at the

Hajjatul-wida' (i.e. the last pilgrimage) concluded with these words :—

Nobody has any superiority over the other but in respect of religious and moral perfection; all are the sons of Adam and Adam was made out of clay. *

But above all these, there is an invocation (du'a) which is said to have been recommended by the Holy Prophet to be recited five times a day after the prayers. It runs as follows :—

“O God, the Lord of all! I bear witness that you alone, without any partner, are the Lord of the world. O God, the Lord of all! I bear witness, again, that Muhammad is your creature and apostle. O God, the Lord of all! I bear witness, once more, that *all men are brothers to one another*”.

This invocation very clearly indicates the true position which the doctrine of Equality and Brotherhood possesses among the most fundamental principles of Islam. Brotherhood is second only to Tauhid (the unity of God) and Risalat (prophethood). Though the people have invented new kinds of circles and sects, dividing themselves into different centres, yet the real relationship of men among themselves is only this much that they are brothers to each other. The most ordinary rituals of Islam *viz.*, prayers,

* See the Quran (XXXII: 7) “He (God) began the creation of man from clay”. Again, (XXIII: 12) “Verily we created man from a product of wet earth.”

fasting, *Zakat* and *Hajj* clearly show that they all meant to establish the principle of brotherhood and equality among the Muslims and they undoubtedly have borne fruit.

ما مسلمانیم و اولاد خلیل
 از ایبکم گیر اگر خواهی دلیل
 با وطن وابستم تقدیر ام
 بر نسب نادان شدن نادانی ست
 حکم او اندر تن و تن فانی ست
 ملت ما را اساس دیگر ست
 این اساس اندر دل ما مضمون ست

We are Muslims and the offsprings of Abraham, the Khalil (*i. e.* friend of God) and so must take lesson from his life.*

The other nations build their foundation on "Nationalism" or "racialism,"

But it is wrong to be proud of these things for they are confined only to body (*i. e.* are material) and body is mortal.

Islamic society on the other hand is based on a different ground and that ground lies in our soul... (it is spiritual.)

The prophet of Islam thus brought a new message to the world by which he wanted to deliver mankind of the false illusion into which it had been thrown.

The cry of equality, liberty and justice which we hear resounding throughout the West is only an imperfect shadow of the Islamic teaching.

* The relation of Abraham and the Islamic society has been shown above. The Quran calls him the father of the Islamic society. (See the Quran XXII: 78).

All the western nations claim to be the upholders of these principles. But a glance over the political atmosphere of Europe since the beginning of the 20th. century perfectly dis-illusions a man about their claim. Is not America, the leading champion of the cause of liberty, laying a heavy hand on the rights of the Easterners? Is not the West exploiting China, Egypt, India, Arabia and Persia for their own political and economical purposes? What is the Mandate System imposed upon Iraq, Syria and Palestine but a bond of slavery? All the so-called enterprises — nothing less of usurpation — which have culminated in the subjugation of several thousands of people cannot be consistently carried on with their advocacy of liberty, equality and justice. While admitting the right of every nation to govern itself, they are crushing the subject races under an iron heel. Even democracies with Parliaments, Assemblies and Unions, instead of preserving and promoting, are striking at the root of, the rights of the common man. The recent outbreaks in Germany, England and other countries are visible signs of the common man's discontent with the present system of government. In Russia and Italy we notice, as a re-

largely
not convincing.

H

crack

Marginal straight.

action, that democracy has been transformed into dictatorship. The post-war activities of the Western world for the preservation of equality and liberty are not, and will not be, fulfilled so long as the basic principles (*viz.*, racial and national prejudices on the one hand and the separation of religion or spiritualism from state or the temporal on the other) on which the Western world is resting are not metamorphosized. Russia alone, of all the nations of the West, has grasped the spirit of equality, liberty and justice. If aristocracy means bondage for innumerable peoples, capitalism is no less dangerous in this respect. So the Russian socialist has abolished both these enemies of Human Liberty and Equality.

(اعتبار کار بندگان را فزود خواجگی از کار فرمایان ربود)

He increased the status of the Labourers and snatched away mastership from the hands of the capitalists.

But there is another aspect of equality which was no less emphasised by the Quran. The principle of equality emphasised not only the equality of men but the equality of men and women. Women received very little support at the hands of the ancient lawgivers...they may be Roman, Hindu or any other. It is the Quran which for the first

The book is printed half crooked and half blackened.

time in the history of the world, established a status for women equal to that of men as members of the same society.*

This is what Islam taught to the world and it metamorphosized the whole life of the Arabs. Those who were born with the ideas of inequality, enmity and hatred towards the members of another clan became the great advocates of equality and brother-hood, justice and tolerance towards one another. They carried these principles to every place where they went.....to India, the house of Brahmanic supremacy and pariah's degradation; to Persia and Rome, the homes of aristocratic tyranny; to the West, the home of ignorance and darkness. Not a single spot of the globe of the earth, then known, was left by the Arabs untrodden where they did not teach this noble message to the miserable humanity. Iqbal illustrates the changes brought about in the Islamic society by the advent of this idea by means of two instances taken from History.

(a) The first relates to the time of war against Persia during the reign of the Caliph

* For a detailed discussion about the position of women in the Muslim society see chapter IX.

crooked lines.

Umar. After the Persian army was defeated, Jaban, its Commander-in-Chief, fell into the hands of a Muslim soldier who was quite ignorant of his position and rank. Taking advantage of this ignorance, Jaban contrived to save himself by professing before him that he wanted to become a Musalman. The ignorant soldier at once set him free. Later on, when it came to be known that it was Jaban, the Commander-in-Chief of the Persian armies, the soldiers raised a cry that he must be killed. But Abu Obaidah, the head of the Islamic army, gave the following reply which is illustrative of how the spirit of equality worked in them.

گنت اے یاران مسلمانیم ما
 هر يکے از ما امين ملت است صلح و کينش صلح و کين ملت است
 ملت ار گردد اساس جان فرد عهد ملت می شود پيمان فرد
 گرچه جابان دشمن ما بوده است مسلمے او را امان بخشوده است
 خون او اے معشر خير الانام بر دم تيغ مسلمانان حرام

He said: O friends! We are Muslims.....

Every one of us is a representative of the nation and so his peace and war with anybody means the whole nation's peace and war.

If society is a firm basis for the life of an individual, then corresponding to it, the promise of an individual with another man must be looked upon as a promise of a whole society.

Though Jaban was our enemy yet he has been set free by a Muslim.

crossed out

Therefore it is forbidden for all of us to shed his blood any longer.

Such an excellent example of equality cannot be presented by any nation or country in the world.

(b) The second instance refers to the Turkish history about the King Murad. He ordered a mason of Khujand who was expert in his art, to build a mosque for him. When the mosque was completed, it did not come to his expectation and so the king became displeased with the mason. In this state of indignation he ordered his servants to cut the mason's hands off. The poor man at once went before the Kazi and pleaded for justice. The Kazi thus summoned the king who appeared in the criminal box before him. On the one hand was the mason as plaintiff, and on the other, the great king as a defendant.

So the Kazi said:—

....فی القصاص آمد حیات زندگی گیرد بر این قانون ثبات
 عهد مسلم کمتر از احرار نیست خون شه رنگین تر از معمار نیست
 "In retaliation lies life", (says the Quran). Life is strengthened by this law.

A Muslim servant is not lower in status than a free man; and the blood of a king is not redder than that of a mason.

When the King heard this law (of equality) of the Quran, he stretched out his arms to be cut

off in retaliation. But the mason was so much overjoyed at the justice of the law meted out to him that he forgave the king in the most liberal spirit preached by the Quran.

پیش قرآن بندہ و مولایکے سمیت
یورپا و مسند و دیبا یکے سمیت

For the Quran, the master and the servant are alike in status and those who sit on mats are equal to those who sit on silk-cushioned sofas

Thus, in short, we see that the principle of human brotherhood is one of the most cardinal principles of Islam and it is this very notion which makes Islam rise above the narrow boundaries of nationalism. We shall see in the next chapter what is the real significance of the Islamic society or nation.

سیاہی فریب ہے!

VI

ISLAMIC NATION.

The Islamic nation by its very nature is opposed to nationalism and is the widest of all circles including within it many countries, many races and many nations. A Musalman living in China would feel allied to an inhabitant of Morocco, and one in Malaya with his co-religionist in North Russia. The natural boundaries of mountains and seas and the unnatural limits of different countries cannot in the least affect this universal sympathy among the Muslims. In order to sustain this world-wide unity, Islam established the post of a Khalifa (Caliph) or a dictator. Since the beginning of Islam up to the abolition of Caliphate by Mustafa Kamal Pasha, it was the Caliphs, first of Baghdad and later on, of Constantinople, who were, to a very great extent, responsible for preserving the unity of the Muslims of the whole world.

Iqbal brings two instances from the life of the Holy Prophet to illustrate this super-national character of Islam. Once a poet *Ka'b* wrote a *Qasida* known as *Banat Sua'd* بانات سعاد in the praise of the holy Prophet in which he was addressed as—

crooked

“one of the swords of India.” But the prophet, keeping this idea of universalism in mind, changed the above expression into “one of the swords of God.” The second instance is the famous occurrence of the *Hijrat* of the Prophet from Mecca to Medina. The *Hijrat* took place when the Meccans began to trouble the prophet to such a degree that the further propagation of Islam under such circumstances became impossible. It was not for the fear of his life that he left Mecca, but for the fear lest the Meccan atmosphere may hinder the growth of Islam in Arabia. *Hijrat* signifies that no city, no place, no country is special for Muslims. If a certain place is not good for the growth of the Islamic society, it may be left for another which is better.

عقدہ قومیت مسلم کشود - از وطن آقے ما ہجرت نمود
ہجرت آئین حیات مسلم ست این ز اسباب ثبات مسلم است

The key-note of the Muslim nation is clearly indicated by the action of the holy Prophet. ... when he left his native land.

Hijrat (leaving one's native land) is the law of Muslim's life and it is one of the causes of the solidarity of the Islamic Society.

But the present generation is not ready to accept such a noble universal brotherhood of humanity. Their tendency is towards the nar-

row ideal of nationalism. This idea has, however, divided Europe into many countries which though allied in many respects are separated from each other in spirit much more deeply than the difference of the East from the West. Human beings who were meant by nature to be brothers among themselves, become enemies to one another. The Great War, one of the consequences of national hatred of the West, was the most horrible phenomenon ever witnessed by the human eye. The modern civilization which was a herald of peace proved to be the most inhuman one. The post-war state of Europe is no less horrible. No doubt imperialistic schemes have stopped, yet economic and commercial enterprises, instead of relieving mankind, are making them still more miserable. Much of this trouble is caused by this apparently useful idea—Nationalism.

آن چنان قطع اخوت کرده اند بر وطن تعمیر ملت کرده اند

People have greatly undermined the sense of brotherhood for they have based a “nation” on the idea of a “native land.”

For Iqbal the real basis for a nation should be religion which is the most fundamental fact of human life. Though according to Islam, Religion and State cannot be separated yet the West

It very
properly used.

has, under Christian influence, separated the two. Religion is considered to have quite a separate function, having no sort of relation with the State. So, after this separation, nobody can imagine the Westerners to base this conception of a "nation" on Religion. Machievalli was the first writer of the West who introduced the new basis of a nation.... viz., a native land and being the introducer of an evil thing, Iqbal calls him "a messenger of Satan." Had nationalism been based on Religion, the world would not have witnessed the Great War and the post-war capitalistic exploitations which are carrying the world to ruins.

But though nationalism as an exclusive love for one's own motherland is criticized by Iqbal, yet nobody can deny the truth that the native soil of an individual does play some part in his life. It, however, does not follow from it that he must restrict his affections only to those who belong to his own country and look upon others, as his enemies. All the world is inhabited by men like himself whom he should think as brothers just like those of his own country. Iqbal illustrates this point by the example of the Sun which though belonging to the East, its rising

nahgi

direction, yet benefits the whole world with his light.

با وطن اهل وطن را نسبتی ست
اندوین نسبت اگر داری نظر
گرچه از مشرق بر آید آفتاب
فطرتش از مشرق و مغرب بری ست
گرچه او از روع نسبت خاوری ست

The inhabitants have a certain relation with their native land.

There is a very nice point as regards this relationship.

Though the sun rises from the East,

And for this reason is called "Eastern", yet he is free from all these limits of the East and the West".

Iqbal's message, therefore, is not anti-nationalistic in the true sense. Love for one's motherland is natural and inherent in every one and Iqbal admits this love. What he protests against is nationalism in the modern sense which besides signifying love for one's native land implies at the same time—and this is its essential element—a *hatred* for countries and races other than one's own. No morality, no religion, not Islam at least, can allow such a kind of nationalism at all. Islam does not want its followers to connect themselves with any special area; they may be born in any place, it does not matter; all the world is theirs.

Tarak, the great Ommayyad Commander-in-Chief, declared this fact in the following words:-

هر ملک، ملک ما است که ملک خدایه ما است

"Every country is ours since it belongs to our God." *

But just as Islamic society is not bound up within any geographical areas so also is it above time—in other words, it is eternal just as it is universal. Though individuals come into the world and then disappear from its face, a society goes on living. The death of an individual does not affect it. It is not the man in his personal capacity who is important—it is rather the office which he fills that carries a weight for society. With the death of one individual, another comes up and takes his place and thus the life of society continues. The life of an individual extends only up to sixty or seventy years, but for society even a century is only a day. In fact, the principles that govern the life

* "As there is no English Mathematics, German Astronomy or French Chemistry", says Prince Said Halim Pasha, "so there is no Turkish, Arabian, Persian or Indian Islam. Just as the universal character of scientific truths engenders varieties of scientific national cultures while in their totality represent human knowledge, much in the same way the universal character of Islamic verities creates varieties of national, moral and social ideals." See Lectures of Iqbal, pages 218-19.

and death of an individual are quite different from those that govern the life and death of a society. An individual's life depends upon the good functions of his bodily mechanism and if his body fails to work, he dies. But the principle on which the life of a society depends is "organisation." A society is not simply an assemblage of persons. Several persons constitute a society only if they come together under special aims and purposes and then strive to achieve those aims at the sacrifice of their own personal desires when they come to clash with those of the society. It is only then that we can hope to have any organisation. The best means to preserve this organisation is to keep always before our eyes the old culture and traditions of the society which will lay an axe to the root of all discord and antagonism.

زنده فرد از ارتباط جان و تن زنده قوم از حفظ ناموس کهن
مرگ فرد از خشکئی رود حیات مرگ قوم از ترک مقصود حیات

An individual is alive through the relationship between body and soul while a society is alive through the preservation of its old culture and traditions. *

An individual dies when the vital parts of his body decay while a society dies when it abandons its ideal.

* Iqbal lays a great stress on this point. See *Asrar-i-Khudi* 11. 1253-1259:

O inheritor of ancient culture!

Just as every individual is destined to die so is also the case with every society. It must also die away after a fixed time. The history of the world bears out this fact. There have been in the past great civilizations like that of Greece and Rome, Persia and Egypt—each of which contributed something of its own to propagate the light of learning in the world and thus to better the condition of humanity. Yet a time came when they disappeared from the surface of the earth once for all. We read in the Quran (X: 50) "Unto every nation is a fixed term decreed; when their term therefore is expired, they shall not have respite for an hour".* But though every society and nation is subject to this most universal law of Nature and must disappear from the face of the earth as soon as its appointed time arrives, the Islamic society, as an exception to this rule, is going to survive till the last moment of Doomsday. Its course of life in this world is quite peculiar and is not liable to extinction, natural to

Turn not thy back on the path thy fathers trod!

See also this book chap. VII

* In another place (XV: 5) we also read: "No nation can outstrip its term nor can they lag behind."

all other societies. Iqbal bases this view on the ground of two arguments.

(a). Iqbal bases ^{crooked.} the idea of the eternity of Islamic society on the eternity of the Holy Quran. The problem whether the Quran is eternal or not, attracted the attention of several Muslim thinkers very early in the history of Islam. During the Abbasid period (133-656 A.H.) it divided the theologians into two different camps—the Rationalists (or the Mo'tasalites) on the one hand and the Conservatives (or the Orthodox) on the other.* The former denied the eternity of the Quran, regarding it as another form of the Christian dogma of the eternity of the word. But the conservative thinkers, especially Imam Ahmad b. Hambal (the founder of one of the religious schools of Islam) ^{crooked} opposed the Rationalists, for he feared lest this denial might undermine the very foundations of the Muslim society. †

* This controversy arose during the reign of Al-Mamun who, himself being a Rationalist, issued a public edict declaring the Quran to be created. This edict was confirmed by his two successors. The Orthodox thinkers who held the opposite view were very severely punished. It was only Al-Motawakkal who, fearing the political implications of Rationalism, stopped not only these persecutions but declared that every man is free in the choice of his belief.

†. See Iqbal's Lectures. p. 210.

The Muslims believe that the Quran is a book revealed by God to the holy Prophet and that its contents are in fundamental principles identical with what was revealed previously to the earlier prophets. As God is one without any partner, so also is the law of God one and unique, revealed piecemeal at different times in the history of the world but for the last time and finally in the form of the Quran. And just as God is eternal so is His law eternal and unchangeable. God puts forth a challenge to the whole world to produce any literary work similar even to the smallest verse of the Quran* and the challenge stands unanswered to-day as it was before.

It was Al-Ghazali who tried to solve this controversy by finding a *via media*. George Sale describes his opinion in this matter in the following words:—"The Quran is read and pronounced with the tongue, written in books, and kept in memory; yet eternally subsisting in God's essence, and not possible to be separated thence, by any transmission into men's memories or the leaves of books".

See G. Sale: Preliminary Discourse to the Koran p. 72.

*. See the Quran (11: 23-24); "And if ye are in doubt concerning that which we reveal unto Our slave (Muhammad), then produce a *surah* of the like thereof.....And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers..."

Islamic society is based on the religion of the Quran and as the Quran, being the law of Nature, of God, is eternal and unchangeable, so too is the Islamic society, eternal.

از اجل این قوم بے پرواستی استوار از سخن نزلنا ستم

This society is not subject to extinction for it is supported by the promise of God *viz.*, "We have surely sent down the Quran; and we will certainly preserve the same." (XV: 9)

تا خدا ان یطفئوا فرموده است از فسردن این چراغ آسوده است

Since God has promised "Even if they try to put out (the light of Allah), the Lamp of Islam is safe from being put off." *

(b). The second ground on which Iqbal based his belief in the eternity of the Islamic society is historical. The Islamic society, since it arose in Arabia in the 6th. century of the Christian Era, passed through several rainy days yet it survives the hardest pressure of the times. The greatest catastrophe that it suffered was at the hands of the Tartars who under the leadership of Halaku Khan (656 A. H.), destroyed the Abbasid Caliphate of Baghdad and thus shook

*. Reference is to the two verses of the holy Quran, nearly same in contents. "Fain would they (the disbelievers) put out the light of Allah with their mouth, but Allah will perfect His light (religion) however the disbelievers are averse" (LXI; 8). See also the Quran IX: 32 where the same idea in nearly the same words is repeated.

the very foundations of the Muslim society. "This was indeed a great blow, and all the contemporary historians of the invasion of Tartars describe the havoc of Bhagdad with a half suppressed pessimism about the future of Islam." This pessimism is clearly noticeable in the poets of the time especially Shaikh Sa'di, Hafiz, Ibn-i-Yamin. But wonderfully enough, Islam survived even this disaster and the very Tartars, after a short time, accepted Islam.

رو میاں را گم بازی نماند آن جهانگیری جهانداری نماند
شیشمء ساسانیان در خون نشست رونق خمخانمء یونان شکست
عصر ہم در امتحان ناکم ماند استخوان او تم اهرام ماند
در جهان بانگ اذان بودست و هشت ملت اسلامیم بودست و هشت

The world-wide empire of the Romans came to an end.

The Sasanian and the Greek cultures also disappeared.

Egypt too failed in the struggle of life and of it nothing but relics in the shape of Pyramids can be seen.

But the "Call for Prayers" was and is in the world and thus the Muslim society was and is living and will live in the future.

The same idea of the eternity of the Muslim society is expressed in his Urdu verse.

کچھ بات ہے کہ ہستی ممتی نہیں ہماری
سو بار کر چکا ہے تو امتحان ہمارا

There is some hidden power which does not let the Muslim society decay though it has suffered several mishaps.

The ground on which Islamic society is based is eternal and unchanging and this is a great cause of its eternity. "The ultimate spiritual basis of all 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 us a foothold in the world of perpetual change. But eternal principles, when they are understood to exclude all possibilities of change which, according to the Holy Quran, is one of the greatest "signs" of God, tend to immobilise what is essentially mobile in nature. The failure of Europe in political and social science illustrates the former principle, the immobility of Islam during the last 500 years illustrates the latter."*

*. See Iqbal's Lec : VI page 207.

VII

SOLIDARITY OF THE ISLAMIC SOCIETY.

We have seen in the previous chapters the characteristics of the Islamic society, that it is supernatural on the one hand and eternal on the other. In the present as well as in the coming chapters we shall proceed to determine those principles which can be sources of its strength as well as the strength of all other societies.

A society can maintain its existence only through organisation and organisation arises only if the society is bound up together with one law and ideal. Without such a law, there can be no society—it would be only an incoherent whole.

It is only through the presence of a single law (which also serves the purpose of an ideal for it) that society is capable of progress in the world.* But when this law is lost sight of, the necessary consequence is decay and disorganisation. Neither individuals nor society can prosper without a definite ideal, without a fixed law which chalks out the line of progress for them. It is an ideal, a law that infuses life into

* For this discussion see also Chapter 11.

their hearts. With this law before them in their practical life, they are powerful, organised, assertive; without it they are weak, disorganised and retractive. For Muslim society, such a law is the holy Quran*.

Most of the troubles that are hovering over Islamic society at present are mainly due to a negligence on the part of its members of the law of the holy Quran which should have bound them all in one string. We see sects and parties, dissensions and controversies quite against the spirit of the Holy Book. This negligence, however, is noticeable not only among those who are bred and educated amidst the most luxurious fashions of the West, who instead of turning to it, study Shakespeare and Shelley, Burke and Mill, Hegel and Nietzsche, Rousseau and Karl Marx, in order to derive inspiration for their life. But there are persons who though claiming high religious authority for themselves are

* هستی مسلم ز آئین است و بس...

تو همی دانی که آئین تو چیست؟...

آن کتاب زنده قرآن حکیم حکمت اولا یزال است و قدیم

The existence of a muslim depends upon a law...

Do you know what that law is

It is the eternal book, the Quran; wisdom contained therein is unchangeable and stable.

really mal-treating the Quranic spirit. To the last category belong two kinds of men, the mystics or the sufis on the one hand and Mullas or preachers on the other.

Mysticism for a long time, in the first decade, was only a pure offshoot of Islam—it was nothing distinct or separate. Those who took an extraordinary interest in religious practices were called "sufis" or pure Muslims. But later on, this Sufism amalgamated ideas foreign to Islam—ideas derived from Greek, Persian and Indian thoughts. The history of the mystic literature reveals the fact that this corruption arose mainly through the writings of Shaikh Ibn-i-Arabi (638-656 A. H.) who introduced the notion of Pantheism (وحدت وجود) which in other words, means Incarnation and is quite opposed to the Islamic conception of the Unity of God. They legalised music, vocal and instrumental. Instead of emphasizing the importance of religious practices which, according to Islam, were universally obligatory, they preached to the contrary that these were meant only for the layman and not for the mystics, the special favourites of God. Thus they were responsible for a great laxity of morals among the members

Crossedly printed

of Islamic society. These ideas were popularised by Persian poetry especially of Hafiz and Iraqi and which undermined the foundations of Islam's social and political strength in the world. But there have been appearing men on the stage of the world who devoted their lives to revolting against the baneful influence of non-Islamic sufism. The foremost among them were Imam Ibn-i-Taimiyya, "the most indefatigable writer and preacher of Islam" (b. 728 A. H.), Shaikh Ahmad Sirhindi, who is styled the Reformer or the *Mwiaddad* of his time, and still later on, Shah Wali Ullah of Delhi. All these persons endeavoured through their pen and tongue to root out such un-Islamic elements as have been incorporated into it through anti-Islamic influences. The modern movements of the Return to the holy Quran and the Hadith in India (societies known as *Ahl-i-Quran* and *Ahl-i-Hadith*) are a further step towards this revolt. Iqbal represents a great opposition to this anti-Islamic sufistic mode of life and thought.

از شراب نغمه قوال مست
 صرفی پشمینم پوش حال مست
 در نمی سازد به قرآن محفلش
 آتش از شعر عراقی در دلش
 نیست ممکن جز به قرآن زیستن
 گر تو می خواهی مسلمان زیستن

Chavis notebook

perfect
(Description of one
is going around Li)

tally deep in ad remains

The Sufi, who wears the dress of Sufi, is absorbed in himself, and becomes pleased by hearing music.

He is excited by the poetry of Iraqi but does not study the holy Quran in his assemblies.

If you want to live as a Musalman, it is impossible for you to follow the guide of anything but the holy Quran.

Zarg

The second kind of persons, who, though well-versed in the holy Quran, have yet proved a hinderance in the progress of the Muslims are the *Mullas* or preachers. Though Islam put an end to the institution of priesthood once for all, yet it reappeared somehow or other and is still present. In his *Jawaid Nama*, Iqbal describes these preachers through the mouth of Said Halim Pasha (the late Turkish Prime Minister):

✓ دین حق از کافری رسوا تر است	ز آنکه ملام مومن کافر گم است
✓ ز آنسو گردون دلش بیگانه	نزد او ام الكتاب افسانه
کم نگاه و کور ذوق و هرزه گرد	ملت از قال و اقوالش فرد فرد

Islam has become more ill-famed than *Kufi*; the reason is that the Mullah passes the *fatwa* (decree) of a *kafir* on every body.

He has no taste for spiritual experience and to him the holy Quran is nothing but a book of fables.

He is ignorant of the Sunna of the holy Prophet.....

Short sighted, unspiritual and aimless. The society is divided into parties on account of his empty rhetoric.

The Mullas always formed a conservative bloc in Muslim society and thus were an undue hinderance in its progress. Turkish history bears out this fact, and so Mustapha Kamal Pasha had to turn out nearly all the Mullas of the old type. The recent out-breaks in Afghanistan against Amir Amanullah were due to the ignorance and selfish interests of the Mullas. No doubt Islam forbade the institution of priesthood, yet it asserted itself and brought with it all the mischief that was a necessary consequence of it. Islam saw what Christianity saw at the hands of Popes and Bishops and what Hindus suffered at the hands of the Brahmans.

But the most important point with regard to the solidarity of Islamic society is not only to follow the holy Quran as one may individually understand it; but to follow it in the light of the past interpretations of the holy people.* Thus arises the

* Iqbal has a great reverence for the the past and always asks the reader to revert to it for inspiration in the present. "Life is dynamic yet it is not change, simple and pure. It has elements of conservation also.....Life moves with a weight of its past on its back." See *Lectures*, page 232.

عقل آبايست هوس فرسوده نيست
کار پاکان از غرض آلوده نيست
فکر شار ريسد همی باريک تر
ورع شار با مصطفی نزديک تر

problem of the relative importance of "*Ijtihad*" and "*Taqlid*." "*Ijtihad*" literally means "to exert." In the terminology of Islamic law, it means to exert with a view to form an independent judgement on a legal question. *Taqlid* means to follow the opinion of old scholars. Nobody can deny the value of new discoveries in all departments of knowledge. But this work is meant for those whose position, political and social, is secure and safe. For those societies who have decayed and are weak, the best procedure is to accept the interpretations of the old scholars.

مضمحل گردد چو تقویم حیات ملت از تقلید می گیرد ثبات
 راه آبا رو کم این جمعیت است معنی تقلید ضبط ملت است

When the force and vitality of a society come to decay, it is strengthened through *Taqlid*.

Follow in the footpaths of your fore-fathers; *taqlid* means nothing else but the "preservation of a society."

The history of Jewish life affords the best illustration of this fact. Since the supremacy of the Christian power in the West, the Jews were everywhere looked down upon as infidels and per-

The intellect of your forefathers is not stained by selfish motives. The deeds of the virtuous are always virtuous.

Their thought is purer and their zest for the Sunna of the holy Prophet, is greater than yours.

Horribly
crooked line

secuted horribly. They had no political power, no central stronghold where they might have taken refuge. Though gifted by Nature with a touch of Midas's fabled powers, their lives were not secure anywhere. It is only a matter of a decade or two, when the idea of Nationalism became popular and religion began to be looked upon as a false illusion, that Jewish community got some safety. They amalgamated themselves with Christians and the barrier of religion was no longer a source of misery for them. To Iqbal the reason of their survival to this day, in spite of their suffering cruel treatments and persecutions, is that they followed in the way of their forefathers. Even in the nights of despair, it was only the light of their old priests and holy men that guided them. They held fast the path of their ancestors and though beaten by ill-winds from all sides, they never let it fall from their grasps.

زانکه چون جمعیتش از هم شکست جز به راه رفتگان مضمحل نه بست

Though they had lost all organisation, yet they followed in the way of their old (pious) men.

When a society is in a state of decay, it is fatal for it to employ *Ijtihad* which serves to disorganise the forces which otherwise would

have gathered round one central point. In the absence of any organisation, hypocrites may appear and claim to possess knowledge and power of *Ijtihad* which would destroy the already worn out society.

من شنیدستم ز نباض حیات اختلاف تست مقراض حیات
از یک آئینی مسلمان زنده است بیکر ملت ز قرآن زنده است

I have heard from the holy Prophet that difference among you will be the cause of your death.

Muslims can live only by following One Law and that is the Quran.

Thus it is the Quran alone which can gather all the disorganised forces of Islam at one point and this organisation will be followed by stability and eternity.

ملت از آئین حق گیرد نظام از نظام محکم خیزد دوام

A society is organised through God's law and through a strong organisation arises eternity.

But the darkest period of Islamic culture is the time when it came across Persian civilisation. Nobody can deny the invaluable services rendered by the Persians to Islamic literature, science and philosophy. The great scientists, philosophers, philologists and historians of Islam were, with rare exceptions Persian. Yet, on the other hand, Persian culture changed the whole spirit of Islam. Instead of old Arab manliness and simplicity

which infused a life of activity among the Muslims and which was a few of the causes of Islam's early expansion, Persian culture taught laziness, luxury and a hatred of the world. The difference between the ideals of these cultures can be best seen from the poetry of the two respective countries. The ideas that are constantly being repeated in Arabic poetry of pre-Islamic days, are the assertion of one's personality, the appreciation of active and brave life, of strong will in surmounting hardships. An Arab poet says: "A man who does not protect his tank with swords, will be at last swept away. *He who does not rule others shall be ruled by others.*" Another poet says: "When our children grow young, the great kings of the world bow before them. The world and whatever is in it are ours. When we get hold of anybody our grip on him is the strongest. People call us cruel and ruthless but we are not so; we rather seal the doom of all malicious persons." These are only a few passages taken at random from the voluminous works of Arabic poetry which clearly show that the whole Arab nation possessed the noble qualities of perseverance, firmness of mind, strength of

will, courage and highmindedness. With the advent of Islam, these very attributes took the right channel for their expression.

But the Persian mind, always liable to feebleness and love of ease, gave to the world quite a different line of thought. The personality or the self, the most invaluable store of an individual's life, is looked upon as the greatest source of misery and so the remedy suggested by them is to suppress its activities or in other words, to kill it. One Persian poet says: "I am that insect which is trampled under the feet of the people: I am not a bee whose sting may be a source of pain to others." Another passage runs as follows: "There are no doubt many gains within the bosom of the sea; but if you want *peace and safety*, it can be secured only on the shore." *

Allied to the Persian mind was the philosophy of Plato and Plotinus. Plato divided the world into two departments——one was the

* "Peace and safety" of these poets is identical with ignoble death, eternal inactivity and laziness.

Compare with this what Iqbal teaches.

بہ دریا غلط و با موجش در آویز : حیات جاودار اندر ستیز

Dive in the river and fight with the waves. Only in struggle lies the Eternal Life.

domain of the preceived objects and the other, the realm of the unperceived. The former was looked upon as unreal while the latter was to him the only true and eternal reality. The latter domain, the reality, consisted of Ideas or Types while the things that we see every day in the perceptible world, were mere copies and shadows of these Ideas. * The necessary consequence of such a teaching was that the world of imperceptibility was given the whole weight and the perceptible world was disregarded as illusory. This philosophy, later on, in the hands of a master thinker like Plotinus, took quite a different step. He developed it into mysticism and thus Platonism became Neo-Platonism which is the root of all later mystical thought of the East as well as of the West. All the ideas that we see repeated often in Persian poetry *viz.*, hatred of the earth, renunciation of the world, negation of selfhood and contentment, were the direct or indirect results of Neo-Platonism. †

* For the philosophy of Plato in detail, the best book is W. T. Stace's: *History of Greek philosophy.*

† The doctrine of Plato and the influence of his teachings is described by Iqbal in the following words of *Asrar-i-Khudi*:

Iqbal compares these two systems of ethics—of the Arabs on the one hand and of the Persians and the Greeks on the other. One he calls the ethics of the lions and the other as the ethics of the sheep. The lions are by nature meant to rule the jungles and, if they come to follow the morality of sheep, they will necessarily lose their good qualities. Such, to Iqbal, was the case with the Arabs who came out of Arabia, fresh and vigorous, full of activity and energy—they were, in short, meant to conquer and rule the whole world. But the Persian morality and neo-platonic thoughts made them sheep and so, according to the old Arab maxim (just quoted above), when they left ruling others, they were ruled over by other nations.

By degrees courage ebbed from their breasts,
That frenzy of uttermost exertion remained not,
That craving after action dwelt in their hearts no more,
They lost the power of ruling——

Asrar-i-Khudi (ll. 617-621)

"To die" said he, "is the secret of life"——

His cup sends us to sleep and takes the world away
from us——

He called the world of phenomena a myth.

'Twas his work to dissolve the structure of life——

The people were poisoned by his intoxication.

He slumbered and took no delight in deeds.

(ll. 631-672)

With the disappearance of their noble character disappeared all their world-wide empire, all temporal and spiritual activities, all manly and courageous deeds and nothing was left of them except the bare memory of their glorious deeds either in the pages of history or on the globe of the earth here and there. Such was the fatal effect of Persian morality and Greek thought on Arabs and Islam. * Iqbal describes this fatal effect in so appealing and pathetic a way that I cannot restrain myself from quoting the following lines.

مسلم صحرائی اشتر سوار	آن نہال سر بلند و استوار
ہمچو نے گردید از باد عجم	آن چنان کاھید از باد عجم
گشت از پامال مورے درد مند	آن کہ کشتے شیر را چون گو سفند
از صغیر بلبلی بیتاب گشت	آن کہ از تکبیر او سنگ آب گشت
پایے اندر گوشہء عزلت شکست	آن کہ گامش نقش صد ہنگامہ بست
بر درش اسکندر و دارا فقیر	آن کہ فرمانش جہاں را ناگزیر
تا بہ کشکول گدائی ناز کرد	کوشش او با قناعت ساز کرد

That lofty and strong plant, viz., the Muslim of the Sahara of Arabia, a rider of camels, became extremely weak through the influence of Persia.

He that would kill a lion as if it were a sheep, came to weep over the death of the minutest insect;

* See *Six Lectures* of Iqbal, page 4: "While Greek philosophy very much broadened the outlook of Muslim thinkers, it, on the whole, obscured their vision of the holy Quran".

He, who was able to
create such ~~was~~ ^{would} be
himself led to
the path to him,

He whose "takbir" used to melt stone-hearted persons, began to feel uneasy at the song of a nightingale;

He whose steps (activities) established several novelties in the world, adopted a hermit's life, away from people;

He whose orders were irrevocable and at whose doors kings, like Alexander and Darius, were only beggars; his active life was changed into "contentment" so much so that he came to feel proud of the "Bowl of Beggars".*

crowd
his
This life of
active but
(= world
affairs)

The best advice that Iqbal gives to the Muslims of the present age is, to leave aside the Persian modes of thought current among us. Not only should we get rid of these thoughts, our whole literature is to be purged of this fatal philosophy. We should no longer imitate the rotten and stale ideas of Persian poets and thinkers. We should rather look upon Arabia and Arabic writers for inspiration—of which only a very few examples are just given above. The poetry of Persia is meant for the weak in body and frail in mind, for those who desire death and extinction. Those who want to live an honourable life, a life full of activities, both temporal and spiritual, those who wish to occupy a noble position in the eyes of men, must

All these lines are

* Those who know Persian should note the depth of Iqbal's feeling and beauty of his literary accomplishment.

leave the sub-human morality of Persia and return to Arabia once more. It is from Arabia, the land of deserts and sand, camels and palms, that the spirit of a true culture and a motive for a life of labour and endeavour can arise.

VIII
SOLIDARITY OF THE ISLAMIC SOCIETY
(Continued).

The importance of a law (*viz.* the Quran) for the solidarity of a society has been clearly shown. The next to it is the life of the holy Prophet. We have already discussed the notion of prophethood which the Quran put forth to the people for the first time in the history of the world. A prophet is a man, but yet in direct and constant relationship with God and the forces of good. It is on this account that all prophets are believed to be free from all sorts of errors in religious matters and it is one of the reasons why their lives, their words and their deeds are looked upon as an authority in all religious affairs. But in spite of all, they are men first and men last. Regard them as gods and all their noble character, praiseworthy deeds and commendable perseverance in trials and hardships will come to appear as ordinary. As gods, their hard opposition to evil cannot exact any appreciation from the hearts of the people. But when we look upon them as men who are as liable to physical weakness and ill-health, as

subject to natural propensities as ordinary men are, their noble character, their courageous deeds, their attitude of mercy and forgiveness to their most bitter enemies, and their constant and unflinching belief in the power of God and His forces, to whom they looked up at the time of distress——all these appear superhuman and thus attract people round their great personalities. A man possessed of super-human capacities is the best ideal for a society as well as a source of its strength.

When we look at the life of our Holy Prophet, we find the best example of such qualities. His character is shown by history to be the noblest one and worthy of imitation. He was honest and brave even prior to the time of prophethood.*

* In the pre-Islamic life of the Prophet, the incident which occurred in connection with the replacement of the Black Stone, after the *Kaaba* had been re-built, was very perplexing. So it was privately decided that he who would first enter the *Kaaba* would decide the dispute. Early in the morning, it was Muhammad, the Holy Prophet, who appeared and all cried out: "Here comes the faithful arbiter; we are content to abide by his decision." (See Muir: *Life of Muhammad* p. 20. See also pp. 19-20).

The second testimony of his noble character appeared at the time when the Holy Prophet declared his message from the mount. The first question that he asked his audience was: "What do you think about me?"

The deluge is crooked

He participated in the Holy Wars, and, even when several of his soldiers fled away,* he stood in the battlefield bravely facing the enemy. Besides being honest and brave, he had the most sympathetic heart for the poor and needy. He would forgive the greatest of the criminals, the most dangerous of enemies. He never took revenge from anybody for his personal grievances. While he was the greatest of kings at one time, he was the humblest of God's creatures at the other. The great instance of his universal forgiveness was the time when Muslims conquered Mecca. If the Prophet wanted he could have taken the revenge of all the cruelties of the Meccans. But he **FORGAVE** them.

آن که بر اعدا در رحمت کشاد
مکه را پیغام لائثریب داد

He who opened the door of mercy on the enemies, gave the message of "There will be no punishment for you" to the Meccans.

It was this nobility of his character, the universal forgiveness, that attracted even the bitterness of his enemies to his folds.

All unanimously answered: "We have never heard any nonsense from your mouth. We are sure that you are faithful and honest." All these testimonies are from men who were his enemies, and not a single person can deny the truth of these.

* It occurred at the battle of Ohud in the third year of the Hijra.

Iqbal emphasises this aspect of the holy Prophet's life and asks the Muslims to be merciful and kind to humanity just as the holy Prophet had been. He relates a story of his own youth when he beat a beggar with a stick, on which his grey-bearded father became angry and advised him to learn the ways of pity and kindness. The whole advice of his father amounted to this: that if a person is not kind, he is still at the level of animals. Kindness is one of the signs of rationality. The higher social life which is special to man cannot be enjoyed without these qualities. Cruelty and brutality are, in reality, other names for the predominance of selfish desires which are as such very harmful for the progress of a society. Benevolence and sympathy are the very essence of a rational creature like man. For such a character, the life of our holy Prophet affords innumerable instances which should serve as our guide.

فطرت مسلم سراپا شفقت ست
در جهان دست و زبانش رحمت ست

The nature of a Muslim is perfect kindness and his tongue and hands are, in the world, a source of mercy (to humanity).

The present generation of Muslims, however, is attracted towards the irreligious morality of the West. This morality is apparently happy

Mary

and comfortable and it appeals to their heart especially because the West has progressed very much in all departments of learning. They have produced the greatest scientists, the greatest philosophers, biologists, explorers, statesmen and economists. They possess the resources of the whole world in their hands. In short, they are ruling the East. This glamour takes hold of the youngmen's attention and they are drawn to its mode of life and thought. But while we have to admit their achievements in knowledge and power, we cannot accept their morality to be the supremest. The material progress of the West is due to their adventurous spirit, their longing for diving into the heart of reality. This progress has no connection with their morality which is base and rude. * Material progress and

* In the *Jawaid Nama*, Iqbal has clearly pointed out the difference through the mouth of Abdali (See p. 209):

قوت مغرب نہ از چاگ و رباب نے ز رقص دختران بے حجاب
 نے ز سحر ساحران لالہ روست نے ز عریاں ساق و نے در قطع موست
 محکمی او را نہ از لا دینی ست نے فروغش از خط لاطینی ست
 قوت افرنگ از علم و فن ست از ہمیں آتش چراغش روشن ست

The power of the West is derived not from her musical instruments nor from the dances of her immodest girls;

ethics are, in their case, two departments quite different from each other. The first relates to a purely objective order while the second relates to human beings as moral, conscious and social creatures and so is subjective and "affords no ground for positive regulation." As far as objective order is concerned, the reason and experience of man can grapple with it and find out just conclusions from it. But when we come to the subjective order, human reason fails us because "it is marked by the infirmities of him who employs it." This incapacity of man in discovering the laws that govern this aspect of human life, is sufficiently proved in the life of the West which, though it has progressed considerably in the objective domain, is still ignorant of true moral principles and is plunged in immoral practices and sufferings that follow it. For true moral guidance, the heavenly revelation, therefore, is necessary... which we ordinarily call *Shari'at*, and

Neither from the charms of her beauties nor from the open calf or the cutting of the hair.

It is strong not because it has become irreligious or through the adoption of Latin character. (Iqbal refers here to the Turkish imitation of the West).

The power of Europe is really derived from her learning and art and this is the real source of their prosperity.

which was expounded by the holy Prophet. Thus the position of the holy Prophet is the most important one for the solidarity of Islamic society as regards its moral perfection. *

طینت پاک مسلمان گوهر است آب و تابش از یم پیغمبر است

The pure nature of a Musalman is like a pearl which obtains its glitter through the holy Prophet.

The next point which is essential for the solidarity of any society is the centralization of its forces round one point to which the activities of all its members may be directed.....that centre for the Islamic society is the *Kaaba* where every year an all-world Muslim Union takes place at the time of Hajj, where Muslims gather together from all the corners of the earth and merge their differences of tongue and colour, race and country, in one all-powerful force which binds them all.

The *Kaaba* has a great history. It was

* For further elucidation of this point, see Prince Said Halim Pasha's scholarly article (to which I owe this paragraph to a great extent) published under the title of "*The Reform of Muslim Society*" in the "*Islamic Culture*", an English quarterly journal (Hyderabad). He says: "It is thus a fact that man would never have known moral and social laws, on which human happiness depends, if the Prophet had not revealed them."

founded by the holy Abraham, the father of all prophets, with the help of his son Ismail, at a time when there was no mosque, no temple, no church nor any synagogue on the face of the earth. It is thus the oldest place erected for the worship of God. Though later on, the true teaching of Abraham disappeared, yet the sacredness of the *Kaaba* was kept up for ages afterwards. Even before the advent of Islam, this sacredness was intact in the mind of the Arabs who came to visit it every year from very far-off places. Later on, this very *Kaaba* became the centre of Islamic society and it has served its purpose well. It has struck its roots deep into the heart of every Muslim who looks up to it as the birth-place and the great stronghold of Islam and has a deep yearning to visit it at least once in his life. The ritualistic side of Islam has also kept it in view. In prayers, all Muslims turn their faces, five times a day, towards the *Kaaba*. * With

* In prayers when we turn our faces to the Ka'ba, we do not worship God as confined within its four walls. That is not the point in view. Islam gives no superiority to any direction. Every place is as good as any other. The Quran is clear on this subject. "It is not righteousness that ye turn your face to the East and West; but the righteous is he who believeth in Allah and the Last Day and the angles and the Scripture and the Prophets; and giveth his wealth, for love of Him——" (II : 177) Turning of faces in

Life has been ^{fractured} ^{by deep} ^{beginning} ^{central}

a view to its sacredness, they do not stretch their feet in its direction while sleeping. They turn their faces to it whenever they invoke God for some favour. It thus serves to mobilize all the scattered forces of Islam round one point.

زندگی پر مرکزے آید بہم آئین میلاد امم
روزگارش را دوام از مرکزے قوم را ربط و نظام از مرکزے
در جہاں جان امم جمعیت ست درنگر سر حرم جمعیت ست

گفتنی

The law of birth of nations is that they should gather at a centre.

The organisation of a society arises on account of a centre which will make it stable and eternal.

Unity is the soul of societies and the Kaaba is really a source of union to Islamic society.

This universal law is further illustrated in the life of Jewish society which, as is pointed out just above, experienced several ups and downs in its long life. It was thrown into the lowest depths of adversity from which it has never been able to recover. To Iqbal, the great cause of its disintegration and therefore eternal downfall, was that they paid no heed to this

a special direction is not a blind dogma. It is no doubt a ceremony but one which involves within it very important implications. It serves to attract people round one central point and thus make their position strong.

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law of Nature. Having no centre where to gather their dis-united forces, they were unable to stand face to face with the pressure of the time. Jewish society has realized this fact in the present generation.....and so they are trying to create a new centre for their future life in Palestine. But this movement (called Zionism) has met with a great opposition from the Arabs of the country, for if Palestine is to be made a home of the Jews, the rights and privileges of the Arabs will suffer a great loss. Whether this movement is going to succeed or not, it still is an undeniable fact that no society can exist and flourish without converging all her forces round one point.

H

The next point which is necessary for the stability of a society is that it should have a special ideal before it. We have seen in the Introduction (p. 3) that one of the most essential points for the development of the personality (or the *Khudi*) is that man must continuously desire and then strive to achieve those desires. The presence of an ideal and then an endeavour to reach it constitutes the very soul of an individual's life. Similar is the case with a society. Like an individual, it must have some ideal before it and

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then strive to get at it as soon as possible. The time spent in attaining that high state will be worth its value. Those societies which neglect this law must be effaced from the face of the earth sooner or later.

Why does the mind strain after new discoveries and scale the heavens?

'Tis desire that enriches life,
And the Intellect is a child of its womb.

What are social organisations, customs, and laws?

A desire which broke through by its own strength,

And burst forth from the heart and took shape.

(*Asrar-i-Khudi* ll. 295-302.)

Such an ideal for Islamic society is the propagation of *Tauhid*.....the unity of Godhead. This doctrine, as is explained above, is special to Islamic religion. It is, in reality, the main basis on which the whole structure of Islam is erected. If this is lost, everything else disappears. The pursuing of an ideal in itself is sufficient to invigorate an individual or a society but a nobler ideal like that of *Tauhid* is a still greater force for the stability and expansion of a

society. This ideal must be carried to every nation of the world.

زانکه در تکبیر راز بود تست
حفظ و نشر لا اله مقصود تست

As the secret of your existence lies in "*Takbir*", your ideal is to preserve and propagate *Tauhid*.

The present generation of people is, however, attracted to Western culture with its irreligious notions of nationalism on one hand and racial and colour prejudices on the other. Islam had been the leading nation of the East and so it must rise to the occasion and save the East from the bondage of the West. The Quran which contains the best guidance which an individual or a society can need, must be taken up and taught to the rest of the world. No doubt the West has deprived religion of the great status which Islam wanted to assign to it, yet the time has arrived when it will once more assert itself. A reaction against the irreligious and base motives with which the whole West is characterised has set in and the present age is witnessing the seething discontent in the mind of every-body with all that we see in the West to-day. With all the claims of the West about liberty and freedom, the world has not yet been able to see them as reality. *Tauhid* (or pure monotheism), on the other hand,

is synonymous with equality and liberty. A true monotheist will bend his head only before one God and before nobody else. Everybody is his equal and as such worthy of respect, but not as a master. Everything is created for his benefit. As such *Tauhid* is the bitterest enemy of all such institutions as may be a direct or indirect cause of creating un-natural differences among mankind. With *Tauhid* as an ideal, we are required not only to break idols of stones, trees and serpents but also such idols as divide humanity into antagonistic parties and create dissensions among them.

فکر انسان بت پرستی بت گرے
 باز طرح آذری انداخت ست
 هر زمان در جستجوی پیکرے
 تازه تر پروردگارے ساخت ست
 نام او رنگ ست و هم ملک و نسب
 کا ید از خون ریختن اندر طرب
 آدمیت کشته شد چون گو سفند
 پیش پائے این بت نا ارجمذ
 اے کہ خوردستی ز مینائے خلیل

بر سر این باطل حق پیدرهن تیغ " لا موجود الا هو " بزن
 The thought of man is constantly seeking and creating new gods.

He has once more laid the foundation of the ways of Azar, * and has created a still new god.

It is pleased by witnessing bloodshed and its name is Colour, Nation and Race.

* Azar was an idol worshipper and father of the holy prophet Abraham.

Humanity has gone to ruin at the feet of such an ignoble god.

O you who have drunk of the wine of Abraham (*i. e.* who have adopted the principle of *Tauhid*)—strike the sword of "There is no god except He" on the head of all these gods.

The next point for the solidarity of a society is that it must progress in material affairs and conquer physical forces. The East, on the most part, is characterised by a disregard of the physical aspect of the universe. To the Indian mind this world is full of hardships and therefore the best procedure suggested by the Indian sages was that man should try to be relieved of it as soon as possible. For this very reason, *Karma*, the rebirth of soul into this world, is looked upon as a *punishment* for the crimes of individuals in their lives. In Buddhism, this tendency reaches its climax. Buddha advised his followers to kill all kinds of desires, for desire, according to him, was the root of all pain. It is, however, psychologically impossible. The Persian mind was no less aware of the supremacy of evil in this world, against which he strove and fought all his life. The West, on the other hand, has neglected the spiritual aspect of man's life and has over-emphasized

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the physical. But both of these aspects, taken in isolation from each other, are useless and harmful. In the *Jawaid Nama* Iqbal compares (through the mouth of the late Prince Said Halim Pasha) the ideals of the East and the West (p. 71).

غربیان را زیرکی راز حیات
شرقیان را عشق راز کائنات
زیرکی از عشق گردد حق شناس
کار عشق از زیرکی محکم اساس
خیز و نقش عالم دیگر بدم
عشق را با زیرکی آمیز ده!

The Westerners are confined to "Intellect" while the Easterners do not go beyond "Love".

But Intellect comes to perceive of God only through Love and Love in its turn, is without any foundation without intellect.

Rise (O men of new generation)! and create a new world through a mixture of Love and Intellect.

This *via media* was taught by Islam. "The ultimate Reality, according to the Quran, is spiritual and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is therefore sacred in the roots of its being. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit".* Thus, according to Islam, the physical and spiritual

* See Iqbal's *Six Lectures* p. 217.

aspects of life are bound up with each other. If a man strives for spiritual progress, he should no less struggle for conquering the physical forces without which no society can gain a strong foothold on the earth.

دل به غائب بند و با حاضر ستیز

Be always in connection with the absent and struggle with the present.

If religion and spiritualism is important, then cultivation of learning, dispelling of ignorance and education of the masses is equally important. In this respect, we must imitate the West. "The disease from which the Muslim world is suffering comes of ignorance of the natural physical laws, preventing it from taking advantage, of the benefits of nature, condemning it to material poverty, and at the same time compromising its political independence.....To escape from its disease, Muslim society must dispel ignorance which is the source of that disease. It must therefore turn to Western society, which more fortunate in this respect, possesses science."

(*The Reform of Muslim Society.*)

* By the "absent" Iqbal means to convey the idea of God who exists but is not perceptible.

Persons like Buddha and Schopenhauer who teach a hatred of the world were really unable to stand face to face with the hard facts of reality. They proved themselves to be cowards. Pain and misery no doubt there is in the world. But the main purpose of man is not to leave this world on this account but to oppose it, to struggle against it. Buddha and several of the Indian philosophers failed to grasp the true significance of the painful environment in which men are placed. God knew that it would be in such circumstances alone that man's latent capacities of growth and maturation will bear fruit. The story of Fall of Adam related in the Quran proves this fact: "Satan....persuaded him (Adam) to eat forbidden fruit of occult knowledge and Adam yielded, not because he was elementally wicked, but because being hasty by nature he sought a short-cut to knowledge. The only way to correct this tendency was to place him in an environment which, *however painful, was better suited to the unfolding of his intellectual faculties. Thus Adam's insertion into a painful physical environment was not meant as a punishment; it was meant rather to defeat the object of Satan who, as an enemy of man,*

diplomatically tried to keep him ignorant of the joy of perpetual growth and expansion."*

اے کہ از تاثیر افیوں خفتند
عالم اسباب را دوز گفتند
خیز و وا کن دیدہ مخمور را
دوں مخواں این عالم مجبور را
غایتش توسیع ذات مسلم است
امتحان ممکنات مسلم است

O man! You have gone to sleep due to the effect of poppy and call this world as mean.

Rise and open your eyes and do not upbraid this world for its miseries.

These miseries are meant to expand the Muslim society and to bring out the hidden potentialities of the Musalmans.

A man is sent to this earth not to bend his head before the trees, snakes and stars, but to make his way by hard struggles and endeavours. He is appointed to lead a life of activity and labour, and not that of a Lotus-eater. When a man has conquered the physical forces of the universe, when he has attained all that is in his power to attain, it is only then that he deserves the noblest title of the "Viceroy of God" on this earth. When a man attains the highest position through his spiritual and material forces, all the world obeys him and he is the supreme master. These lofty mountains and flowing rivers, blowing wind and rain, light of the sun and the moon, stars of the firma-

* See pp. 119-20 of Iqbal's *Six Lectures*.

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ment, animals and plants.....all are created for his use and comfort. The only condition is that he must know and deserve.

The main thesis of Iqbal, as we saw above, is the problem of *Khudi* or personality. The life of an individual depends on the affirmation of his self.* A society is also under the same law. Like an individual it must also create a sense of its self-hood or personality. To affirm it is its life, to neglect it will lead to eternal oblivion.

There is, however, a gradual development in the sense of self-hood or personality of an individual. When a child is born he has no sense of his self; it is really nothing at this stage. A little later his self comes to consist of a sense of his mother, sleep and milk and still later on other persons enter into his self. Up to this stage his self is only objective. It consists either of his mother or milk and other food or perhaps his father. But then a stage appears when he comes to apply the pronoun "I" to himself. He recollects the experiences of the previous day as connected with himself and this recollection of his

* See Introduction pp. 2-4.

past experiences serves to give a richer content to his personality or *Khudi*. In the innumerable experiences he feels the same identity which he calls "self." It is from this stage that his real life commences.

یاد او با خود شناسایش کند
این "من" نو زاده آغاز حیات
حفظ ربط دوش و فردایش کند

His memory makes him aware of his "self" and preserves the relation of his yesterday and tomorrow.

This newly created "I" is the beginning of his life.

Later on, when he comes face to face with the hard facts of reality, the sense of his "self" or *Khudi* develops still further.

The same is the case with a society. In its first stages it has no personality (or *Khudi*). It is only later on when it comes across other societies in the world that its personality asserts itself. Just as a child unaware of his self is not able to enter into the battlefield of life so also is a society weak until it begins to affirm its *Khudi*. But in what does this affirmation of *Khudi* consist? The personality of an individual, according to Iqbal, depends upon Memory, while that of a society depends upon its past history. To regard memory as the basis of an individual's personality is, however, a very debatable ques-

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tion. Very often it happens that what a man dreams of may be taken up as his actual experience and thus a part and parcel of his *Khudi*. While, on the other hand, memory may leave several very important matters. The very fact that we have no memory of childhood and several other things, indicates that memory alone cannot be a true basis for the personality of an individual. But in the case of a society, memory becomes the strongest basis because here "past history" takes the place of simple individual memory. The past history of a society is sufficiently strong as compared with the partial and incomprehensive character of the memory of an individual.

خود شناس آمد ز یاد سرگزشت
قوم روشن از سواد سرگزشت
سرگزشت او گراز یادش رون باز اندر نیستی کم می شود

A society is strong only through its past history.

If its past history is forgotten, it merges once more into non-existence.

To revive past history is the sacred lesson of a society. The objection raised by some that history is nothing but fables and stories meant for idlers is a wrong judgment.* History

* "Some people exclaim," said Issac Disraeli, "give me no anecdotes of an author, but give me his works; yet I have often found that the anecdotes are more interesting than the works."

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is not a collection of fables and stories, but a lesson which should be learnt by us and used in the affairs of life. The past history of a nation guides its members for their future emergencies. History repeats itself and this very repetition of it proves very useful for the new generation. Life, however, consists not only in reviving the past history through books or lectures but by actually following its lead in all aspects of our life. Thus according to Iqbal, progress for Muslim society lies not in breaking with the past and adopting Western mode of life and thought, but through connecting ourselves with our past Arabic civilization. No doubt the present generation is witnessing the supremacy of the West, yet we notice our Hindu countrymen enthusiastically going back to their ancient Aryan culture. They have adopted the right course and herein lies their safety as well as the safety of every other society. But this going back is not retrogression. Life no doubt requires change and progress but it is not purely change. "It has within it elements of conservation also. It moves with a weight of its own past on its back, and that in any view of social change the value and function of the

forces of conservation cannot be lost sight of..... No people can afford to reject their past entirely; for it is their past that has made their personal identity."* Progress towards the future there must be as we see in the Hindu society, but all these future prospects of progress must be linked together with the past culture, past mode of life and thought. Tagore, C. V. Raman and J. C. Bose, on the one hand and M. Gandhi on the other—all these members of Hindu society are the zealous champions of progress and assimilation but they have, at the same time, vitally linked themselves with their past culture. Their dresses, their modes of life and thought, are all typical of their ancient Aryan civilization. Such is an actual illustration of Iqbal's message.

مشکن از خواهی حیات لا زوال رشنگر ماضی ز استقبال و حال

If you desire an eternal life, do not break the link of future and present from the past.

* See Iqbal's *Six Lectures* page 232.

The isolation of family life has prevented
any relaxation of mind" p. 70 Shaw & White
how can keep the standard of morality
high by Purdah etc. strive to regulate it
to eliminate IX physical & mental
dysgenesis

POSITION OF WOMEN

The problem concerning the position occupied by women in the affairs of humanity cannot be neglected by any writer who wants to present a comprehensive view of a society. This problem, however, assumes a greater significance and becomes all the more interesting when we come to study it with regard to the Islamic society; because, on the one hand, Islam was the first to wage war against the ancient prejudices for the emancipation and uplift of women and because, on the other hand, several Christian writers, out of fanaticism and lack of true knowledge, brought false charges against the Islamic conception of womanhood.

But before actually discussing the position and rights of women in Islam, it would be better if we just glance over the pages of history and find out what position was assigned to them by the Roman, the Christian and the Indian laws.

That women occupied a very low and dependent position in the past is proved by the evidence of the most ancient systems which

have in whole or in part descended to us.* According to the Roman law which is the parent of all present-day European law, a woman, after marriage, becomes a possession of man like animals or inanimate things. Her property, whether given to her by her parents as dowry or earned through her own labours, really belongs to her husband: she has no right over it. She was not qualified as a witness nor could she make any agreement with any body. Later on, when the Roman kings adopted Christianity, these laws were modified to a very little extent, but after a decade or two the same old prejudices, too strong to be removed by any slack measures, reasserted themselves. In the year 586 of the Christian era, a conference was called forth in Europe to decide the problem as to whether a woman possesses a soul or not. The conference, however, decided in too liberal a spirit that woman was a portion of humanity and as such possessed a soul. But her sole duty was to serve man. Thus, for long ages, the women of Europe suffered under the cruel and tyrannical hands of men. They bore

* See *Encyclopedia Britannica*, art: "women." See also Maulana Shibli's "*Al-Kalam*" (Urdu p. 150 ff.)

all kinds of humiliation and pain, but remained silent. It is only a matter of a century or two that such inhuman laws were thoroughly overhauled——but still the position of women in Western society is not secure.

In Hindu society, woman occupied the lowest imaginable position. She had no right over the property of her parents or her husband. She was to live as a servant in her home——servant of her husband, of her father-and-mother-in-law. Subjugation, in short, was a cardinal principle. "Day and night must women be held by their protectors in a state of dependence," says Manu.*

Islam, however, revolutionized these laws. It brought with it a message of equality and liberty for womankind. They were given a status equal to that of men.† The Quran clearly

* See Ch. IX. 2, Sir William Jones's translation; see *Encyclopedia Britannica*.

† See the holy Quran: "O mankind! Be careful of your duty to your Lord who created you from a single soul (man) and from it created its mate (woman) and from them twain hath spread abroad a multitude of men and women" (IV:1). Again: "Ye (proceed) one from another;....." (IV: 25). "These expressions, which recur in the Quran, are a reminder to men that women are of the same human status as themselves." See

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points out that women are not meant to serve man or to satisfy his sexual desires. A woman is to serve man just as he is to serve her; service of the one may be different in kind from the service of the other....they are to work on a mutual understanding between themselves. The purpose of her creation is to lead a happy and comfortable life with the husband,* having equal rights with men.† What she earns is her property and his husband has no right over it without her consent.

ذکر او فرمود با طیب و صلوات	پوشش عریانی مردان زن است
مسئله گو را پرستارے شمرد	آنکه نازد بر وجودش کائنات
زیر پائی آمهات آمد جناب	گفت آن مقصود حرف کن ذکان

Women are a covering for the nakedness of men.‡

p. 16 of the explanatory translation of the Quran by M. Pickhtall. See Iqbal's *Six Lectures* pp. 236-237.

* "And one of His signs is that He has created wives for you of your own species, that ye may be comforted with them, and has put love and tenderness between you"

† "And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them." (ii : 228). We have also in the Quran: "And for women are rights over men similar to those for men over women." See *Six Lectures* of Iqbal p. 236.

‡ It is a reference to the following verse of the holy Quran (ii : 187) : "They are raiment for you and ye are raiment for them".

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The holy Prophet (who is the pride of the world) mentioned (in one of his traditions) women along with Prayers and Dates.

A Musalman who regards his wife as a servant is really ignorant of the teachings of the holy Quran.

The holy Prophet said : "Paradise lies at the feet of thy mothers."

The West, in spite of its Feminist movements and repeated cries for the enfranchisement of women, has not guaranteed a secure position to them in her society. To take off hats in her presence, to stand up when she enters or to make room for her—are not, in the true sense, symbolic of her respect. These are mere ceremonial etiquettes, based on superficialities which are devoid of any spirit.

The law of inheritance as affecting women was also changed by Islam. A woman in the West inherited nothing from her parent's or from her husband's properties. Islam, on the other hand, gives her a substantial position in society in this respect. She has a special right from her husband at the time of marriage called *Mahr* (جہ) on which no body else can lay his hands without her own consent.* She

* See the holy Quran : "And give unto the women (whom ye marry) free gift of their marriage portions (i. e. *Mahr*);....." (iv ; 4)

has a special right as a daughter from her parents which none can frustrate. * She gets something from her husband's property at his death. The real basis of the principle of inheritance in Islam is the distribution of wealth among the greatest number of people possible, which is a greater cause of a nation's prosperity than the principle observed in the Western society where only the eldest son receives the whole property of parents which is not only not beneficial for general society but is also against humanitarian considerations. It appears to be quite brutish on the part of parents to disinherit all other boys and girls except the eldest. This system is also one of the causes of the growth of capitalism which Islam cannot tolerate in any case. According to the Islamic law, therefore, wealth of a single person must be distributed among several persons and thus, instead of creating capitalists, it intends to create an equality of status (economical) for all. Yet an objection is often raised as to the inequality of inheritance

* See the holy Quran: "Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share." (iv: 7)

between boys and girls, and from this it is wrongly inferred that the social status of women in Islam is much inferior to that of men. But, first of all, legal status of any member of a society is no adequate measure of his social position. "From the inequality of their legal shares it must not be supposed that the rule assumes the superiority of males over females." It would be quite against the teaching of Islam which demands equality of rights between men and women as social beings. "The share of the daughter," says Iqbal, "is determined not by any inferiority inherent in her, but in view of her economic opportunities, and the place she occupies in the social structure of which she is a part and parcel." A girl receives a certain share, as shown above, from her father and from her husband at the time of marriage. She is entitled to *Mahr* from her husband. All these belong to her. From this point of view, all the apparent differences in the economic position of sons and daughters, disappear and it is only through this apparent inequality of their legal shares that the law secures equality between them.*

* See Iqbal's *Six Lectures*, pp. 235—37

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Thus we see that the position of women in Islamic society is more secure and worthy of respect than that of Western women in their society. No doubt the Western women are far more advanced in learning than their Eastern sisters but it is only a consequence of the political supremacy of the West. The women of the East have the same right to be enlightened. In the past history of Asia and especially of Islam, there have been innumerable enlightened women, women of great prominence and character, women who were statesmen and warriors, poets and administrators, writers and doctors. It was only during the period following the disintegration of Islamic society as a result of political decadence, that the education of women along with several other factors important for the well-being of a society, was neglected. But at present the necessity has reasserted itself. There is a greater and intenser demand for enlightened wives and mothers. The most perplexing problem before us today is, therefore, not as to whether women are to be educated or not. We admit the right of every human being to be enlightened. But in what does that enlightenment consist? The education which should

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be imparted to girls, should be of quite a different standard from that of boys. Neither man nor woman alone can be competent enough to circumvent the whole sphere of human activities. The multiform aspects of life are divided into different departments—some are taken up by man; and others are taken up by woman. This is the most useful principle of division of labour. The male, being naturally strong of body and intellect, took up the harder work of life, the labour of earning and providing his family which included his young children, old parents and wife. The female, on the other hand, took up the easier and yet not so easy task in life, of remaining at home when the man was out labouring, looking after the need of the children, preparing food for the whole family. This division as well as selection of each aspect was perfectly natural. Nature intended man for one sort of work—strong, stubborn, involving masculine labour; while woman was meant for quite a different sort of work, weak and delicate, involving mostly the play of emotions. The holy Quran (iv : 38) declares this truth that "man stands above woman, for that God has

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placed the one of them (*viz.*, man) above the other, *viz.*, woman (in respect of bodily strength)." This difference is too apparent and natural and is not a production of mere prejudice of human mind. Are not the woman called by the different names—fair sex, softer sex and weaker vessel, all indicating the vital difference of male and female, that one is stronger and other is weaker by nature? Are not the very words "masculine" and "feminine" indicative of the essential difference? There is this difference and those who deny it are really flying in the face of facts. Any such attempt, to overlook physical and mental sexual differences, is really to put a spoke in the smoothly running wheel of society.

But it is here that a very grave misconception arises as to the comparative status of males and females. We admit, and no body can deny, that there is a difference in men and women as regards body and mind. But it is not the second step after this admission that women are inferior to men in all respects. Man is a master of his domain, and woman, the mistress of her own. Just as man is competent enough

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to grapple with the problems of his realm, so also is woman not less competent to handle the equally difficult problems of her sphere. The natural differences of the two sexes should not be taken to mean that woman has no valuable position in society. A society composed of males alone is as insufficient and incomplete as one consisting of the other sex: one is as much essential as the other. Her "weaker" sex does not decrease her importance.

When once we admit this difference, everything becomes easy. The different spheres of life adopted by the two being different, their requirements therefore cannot be the same. Enlightenment is essential to both sexes but there must be a great difference between the sort of enlightenment for the two. She must be educated but her education must be different in kind from that of males. It must suit her own special requirements—*viz.*, the capability which can make of a woman the best wife and the best mother. If instead of taking up the true aspect of life intended for her by Nature, she were to adopt some thing quite different, would it not mean a wholesome

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change of the order of society? Would it not amount to the neglect of the duty which Nature meant her to perform? Would it not be a disaster for the coming generation? The whole *cruz* of the problem seems to lie in the fact that fair sex and their advocates think that the aspect of life assigned to them is comparatively of smaller importance. This is a very faulty point of view. We should not view the significance of women from man's angle. It is only this deviation from the right perspective which creates the whole trouble. The standard of man is no just measure for judging the value of woman. If men and women come 'to serve the race in indentical ways, this would be as much as to say that the very existence of two sexes in the world has been a waste of energy,' which is far from being the truth. Women must not look upon her value from the point of view of males, but must learn to feel a fuller responsibility towards her own genius as Mother of the world.

A woman may take part in electing the members of the Legislature. One or two may stand as candidates for it. But the exception

proves the rule. Just look at the British Parliament. The English are not backward in any respect in backing up the rights of women than any other race, and yet a cursory glance on the Parliament reveals the fact that a great majority of its members is male. Such is the case with every other country. A few women, in mature age, may adopt such a form of life; but if all of them were to adopt it, it would be surely destructive of the solidarity of society. How many women are there in Assemblies and Parliaments? How many women take part in military campaigns against their enemies? How many women have adorned the royal seats of nations? How many have been generals? How many have been the presidents of democracies? The pages of history may point out here and there a few uncommon females who may stand as answers to these questions. But on the whole, female would remain aloof from these spheres. A woman can become a great poet, a great singer, a great nurse, a great mother, a great adviser, but she cannot be a president, a general, a warrior, a leader, an ambassador or a reformer. 'But this is no evidence of the inferiority of women; for

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no man could have been a Joan of Arc, or the mother of Jesus, or the daughter of the holy Muhammad, and each of these was as great as any man. I think that women cannot have it both ways; their greatness is not essentially intellectual or rational; but intellect and reason are not the only great things in the world. It is the foolish bias of men (that they do not recognise feminine genius as genius at all.' All these facts point out the inherent difference of male and female. Not only are the females precluded from doing some thing, males are equally incompetent in certain aspects of life. A man cannot nurse sick persons, he cannot look after children, he cannot manage his household affairs. Both together constitute the real strength. What is not present in the one is supplied by the other. They are, so to say, complementary to each other.

The criticism levelled against PURDAH also ignores this difference. But here, as everywhere else, the difference, natural in all males and females, is to be reckoned. We have admitted that all the multiform activities of life were divided; males, on account of the nature of his work, adopted external life, while females, on

account of the nature of her duty, took up the internal life. The holy Quran for this very reason declares (33:33) that it is essential for women to sit at home, thus to enable them to perform their internal duties well. It does not mean that they should not be enlightened, that they should not look after their hygienic welfare. While performing her duties of home life, woman must find time for recreation and enjoyment; she must have full liberty to look after her physical and mental developments. The objection to purdah merely on the ground that it prevents women from enjoying their full rights is quite unfounded. The employment of purdah cannot hinder her from any of her privileges.

The second argument that we can find for purdah is moralistic. No society can go on if it is not based on a strong moral basis. The very strength of a society is only a consequence of a high and noble standard of its morality. So in order to preserve and strengthen this important basis, men should try to be as much free from moral vices as women. This was one of the reasons of the adoption of purdah, which

Hay is no end in itself. It is only a means for the procuring of moral uplift of human race. The holy Quran says: "Say (O holy Muhammad!) to the faithful, that they restrain their eyes, and preserve their modesty—And say to the believing women that they restrain their eyes, and preserve their modesty, and display not their ornaments, except what appears thereof, and let them throw their kerchiefs over their bosoms". (XXIV : 30-31)

Hay This verse indicates the kind of purdah required by the holy Quran. As for males, it demands that they should walk with their eyes downwards. Similar is the demand from women. But there is an additional restriction for females that they should cover all those parts of their bodies which they adorn. But it is only a general enunciation of the principle which is neither absolute nor without any exception. The last few words of the above-quoted verse, "except what appears thereof" indicate the possibility of exception. It takes into regard the position of every woman in life. With the change of circumstances there should be a change in the purdah. Take, for example, the life of a village woman. She has to work hard in the fields and

labour with her husband. Compare with her the life of an urban woman. Surely, there shall be a great difference of purdah between them just as there are several other important differences. Every woman must adopt this principle according to her own requirements and this is legally allowed. What is prohibited in each case is a way of life which is immodest and against morality. The holy Quran adds another verse to this general principle: "O Holy Prophet! speak to thy wives and thy daughters and to the women of the Faithful, that they draw their wrappers over them. Thus—they will not be affronted." (XXXIII : 59)

We should not look upon Purdah as an end in itself. This is the most faulty point of view and it is this which requires a great opposition from all sides. What the holy Quran intended to achieve by this method was the cultivation of high moral relations between the two sexes. Those who assert the uselessness of purdah should, first of all, determine whether moral uplift is essential for a society or not. If their answer is in the positive, then a question may be asked: Have they thought about any means

for this object better than purdah? Perhaps, they think that without purdah, the chastity of young girls and boys can be maintained. But this is all moonshine. Co-education is being tried in these days and the results have been so far very disastrous. Hindu society which was foremost in this respect, is now realizing its fatal error, as is evident from their newspapers.

I am ready to admit that the present system of purdah current in Muslim Society is somewhat exaggerated; yet I can see no reason in totally abolishing it. Purdah is not the real object in view; it is only a means for something higher, the uplift of morality. If this object can be achieved by some other better means, it is all welcome. But without any such means before us, any attack on the existing system will be harmful. It is a fact proved by experience that absence of purdah in a society and moral laxity nearly always coincide.

Most of the critics of this system are those who are blind admirers of the ways of the Western society in which women are allowed full freedom. But the saner element in them is now trying to move backwards. Count Leo

Tolstoy is an excellent example of that. He takes up this problem in his book "*Kreutzer Sonata*". Free mixing of young girls and boys, he says, does not produce true love at all, but very often than not, raises sexual love to the highest pitch and all relations, marriage or otherwise, based on it, are as flimsy as that passion itself is. Western society, in spite of free marriages, marriages which result as a consequence of free choice of men and women, is still not free from household quarrels and personal enmities. We often read about the American and English Societies—a girl divorcing her husband only because her husband's feet are not warm, because his nose is so short. This is the consequence of freedom in marriage relations that it has come down to be only a mockery.

Sir Muhammad Iqbal, in a recent statement to the press, related his recent experiences of the English society. He said that there was gradually appearing in it a change in the attitude of men towards women. He noticed that quite contrary to what he had noticed in the past, males did not stand up in her

presence, they would not move to make room for her. This is another aspect of the reaction which is necessary as a consequence of moral degradation, noticeable in the West much more than is depicted by Miss Mayo about India. Perhaps, her eyes were blinded by race prejudice. Count Tolstoy frankly admitted and Miss Mayo wrote her book only to disguise the truth.

The point of view which I advocate here is a means which is preached by the holy Quran. There must be some restraint on the absolute freedom of men and women which has, in Islamic Society, taken the form of purdah in the absence of any better means. But to emphasize it to such a degree as to look upon it as *the end*, is misleading and quite opposed to the true teachings of the Holy Book.

Another very important question relating to the position of women in Islamic society is that of POLYGAMY which allows a man to marry four wives simultaneously. This, however, is looked upon as a great blow to the rights of womanhood. But this criticism indicates a lack of exact knowledge of the true Islamic message.

Again crossed

At the advent of Islam in Arabia, there were several customs and institutions current among the people—some of which were kept up un-interrupted by Islam and some others were discontinued for good and all. But there was another category of customs which Islam did not see any adequate reason to discontinue. It took them over to its own bounds but after making them undergo radical refinement and purification. Polygamy belongs to this last category. It is a well-known fact that polygamy was practised in nearly all pre-Islamic societies under very hideous forms among Babylonians and Persians. It was current among the Israelites during the life of the Prophet Moses. In the Roman society, it was the Emperor Valentinian II, who, by an edict, allowed all his subject to marry as many wives as they liked. Once the door of this evil was left open, no power could shut it out. In spite of the prohibitive laws of Justinian (483-565), this practice went on flourishing among the Romans. In Arabia, too, it was present in no less degree. Women were looked upon as mere chattels and the

widows of a man were inherited by his sons like any other portion of his patrimony.

It was only the holy Quran which, for the first time in the history of the world, launched forth an extensive defence of women. 'Whenever he cast his eyes, whether in his own country or outside it, the holy Prophet found polygamy practised, in its more or less frightful and degrading aspects, and he boldly and in a practical spirit grappled with the ancient and universal evil which Moses had continued and Christ had overlooked.'

The Quranic verse which is said to allow polygamy runs as follows: "Marry what seems good to you of women, by twos and threes and fours; *but if ye fear that ye shall not be equitable, then (marry) one only.*... this (device) will be nearer to not being inequitable." (IV: 3). Clearly, it is only a hypothetical allowance—the condition laid down, viz., the equal treatment of all the wives, must be fulfilled. Compare this with the custom of pre-Islamic societies in which this institution was also prevalent. A man could marry as many wives as he liked: there was no limit to it. Not only that—nobody ever deigned to observe

equality among any of them. Marrying a second wife, the first was naturally neglected and ill-treated. The Islamic law, on the other hand, put a limit to the number of wives which one can marry and at the same time defined in clear words the exact treatment which a husband ought to carry on with them. In this way, it refined upon a custom which was a source of great evil in pre-Islamic days. Now let us proceed to the discussion of the condition which is essential prior to polygamy. The condition laid down is the equal treatment of all the wives. It is essential; if it is not fulfilled, polygamy is illegal, as the Quran asserts, "if ye fear that ye shall not be equitable, then (marry) one only...." In another place (IV: 128), this hypothetical clause becomes all the more clear. "It is perfectly beyond your power to be equitable between (many) women (which you have taken as wives), however greatly you may desire to be (equitable)." This verse in which God reveals the true nature of mankind clearly marks the spirit of the Quran in which it kept up the old institution of polygamy. It is clear that too great an emphasis on equality as a condition

prior to polygamy and then an assurance that nobody can be equitable between many wives clearly point out that this practice is against the true spirit of the Quran. These hard and fast limitations were imposed only to prevent it from being misused and it has borne its fruit. Practically, throughout the Muslim world, a very low percentage is polygamous. Among the Indian Muslims, ninety-five men out of every hundred are either by conviction or necessity, monogamous.

But there is another aspect of the problem. There were customs, as I just mentioned above, which were totally abolished by the Quran: for example, wine-drinking and gambling. Similarly, Islam could have easily abolished polygamy as well, but it was left to continue in a purified form. To put a dead stop to this practice would be equally against the spirit of the Quran as to misuse it by excessive indulgence. Why? The answer to this question can be easily obtained when we assert that Islam is a thoroughly practical religion. There is a great difference between theory and practice. In theory, a man can adopt an extreme point of view, but in practical

life, it is quite impossible. Life, at every step, is full of difficulties and so a practical view cannot be extreme in either way. Everything is to be brought down to suit practical necessity. It was for these reasons that Islam kept up several ancient institutions in a highly reformed state. 'The holy Prophet was not a mere dreamer, he was a wise law-giver. He could have absolutely prohibited polygamy, as he vigorously forbade all intoxicating drinks.' Take, for example, a society in which women are proportionately greater in number than men—as a result of war or to some other natural consequences. In Europe, this problem is being felt very acutely especially since the Great War. How to tackle this problem? The only possible solution is Polygamy. It may be an evil in most cases; but in extraordinary circumstances, as compared to a higher evil viz., the greater proportion of women in a society which often leads to moral degradation, its evil character is softened. It is one of the accepted principles of morality that if you can get rid of a higher evil by a lesser one, there is no harm—only if there is no other alternative. In Germany, several

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years ago, this problem became very prominent. Several patriots were puzzled as to how to evade this crisis. Polygamy was the only possible means which could overcome the difficulty. But they, blind to its benefits, did not accept it. There was another way open to them—they began to murder women individually. Compare the morality of the two means. Polygamy is evil because it maltreats women; in order to save them from this maltreatment, the patriotic Germans adopted the extinction of the whole fair sex. No wise man can blind his eyes to the usefulness of the former and the utter harm which the second alternative is liable to produce. Polygamy was rejected because it is said do crush the rights of women. But how can their slaughter be justified under any circumstances? Every woman has a legitimate right, viz., the right of motherhood which can never be realized in a country where women are greater in proportion than men. But the whole difficulty can be solved only if polygamy is adopted. It was for these exceptional cases that Islam kept up this institution. In ordinary circum-

tances, of course, it is almost forbidden as the texts of the holy Quran clearly indicate.

The third problem relating to the position of women is that of DIVORCE. Marriage, according to Islam, is only a social contract between a husband and wife. It is the most sacred and the longest of all contracts among human beings. But like all other contracts, it can come to an end at some time. It is here that Islam differs from other religions. The Hindu conception of marriage is an indissoluble sacrament. Once married, always married. This is also the attitude of Christians. Christ is said to have uttered: "What God has joined, let no man put asunder." Thus in the Christian and Hindu societies, divorce was practically unknown for a long time. Viewed in this light, Islam appears to be the only religion which allows the possibility of ending this civil contract under certain circumstances and thus brings out its essentially practical spirit. Yet Islam has not adopted the other extreme, of divorcing at a mere whim. The sacredness of marriage is kept up. The relation of man and wife is repeatedly asserted to be neither

All crooked lines

sensual nor temporary but something everlasting and spiritual. Even if there arise certain mis-understandings between the two, the Quran asks them to make a reconciliation. "If you have a disliking for your wives, even then it is possible that God may find something useful for you in that." (IV: 23).

Addressing the women, it asserts: "If a woman fears ill-usage at the hands of her husband, it will be good for them if they agree with mutual agreement; for reconciliation is best." (IV: 127) But if the breach is so wide that no agreement has been possible so far, then, according to Islam, society must intervene to keep up this sacred contract. Marriage, being a social phenomenon, affects other members of society and so necessarily, before divorce is to take place, society must come up and try for the last time to bring about an agreement between them. Thus the Quran declares: "And if you fear a breach between man and wife, then appoint a judge chosen from his family, and a judge chosen from her family." (IV:39) This procedure must take place before the declaration of divorce. And even this declaration is subject to certain formalities which have the possibility of revoking a hurried re-

solution. There are to be three successive declarations at a month's interval and it is only then that it is made irrevocable. Within these three distinct periods the parties may become reconciled and it is only when all attempts at reconciliation fail that the third and final period of declaration appears.

A woman has an equal right of demanding divorce if she is not well-used and properly maintained. Moreover, as Iqbal says in one of his Lectures, the wife at the time of marriage is at liberty to get the husband's power of divorce delegated to her on stated conditions, and thus secure equality of divorce with her husband. When the divorce proceeds from the husband he has to give up to her everything which he had settled upon her at her marriage and when it proceeds from woman, she must forfeit all her rights of *Mahr* etc. Yet Islam forbade any misuse of this practice. The holy Prophet often declared that "Divorce is the most disapproved act of all in the eyes of God." The long and complicate ceremonies to be observed before divorce are meant to indicate the sacredness of the marriage contract.

The expediency of divorce can be very clearly seen when we just glance over the development of law in Europe and America. For a long time, it was regarded as a dishonour to women; but the facts forced the legislators to modify the law and introduce divorce into their codes.

Such is the conception of women in Islamic society. Certainly the teacher "who in an age when no country, no system, no community gave her rights to woman, maiden or married, mother or wife, who in a country where the birth of a daughter was considered a calamity, secured to the sex rights which are only now, unwillingly and under pressure, being conceded to them by the civilised nations deserves the gratitude of humanity." "While any false notion about the Muslim ideal of womanhood is unjust, the exalted position which the holy Muhammad's wife Khadija and his daughter Fatima occupy in the estimation of his followers is a sufficient refutation of the calumny that his system has degraded the female sex. When overpowered by the Divine Voice that spoke to him in the cave it was to Khadija that he turned for peace and support and it was Khadija who was the first to believe

in him and to accept his mission. His daughter Fatima—"our Lady of Paradise" as the Muslims love to call her—is the embodiment of all that is divine in womanhood, of all that is pure and holy in her sex.' What, on the other hand, the Western ideal demands is much more than enlightened and cultured women. It wants to create free women...free from bonds of morality and religion; free from the limitations of law and custom. This will not be the emancipation of women, it would rather be a degradation; it will not be freedom in the true sense, but a freedom of immodesty and immorality.

Iqbal then takes up two types of womenone brought up in the past traditions of the society and the other educated in the most enlightened way of the West. The former type of woman is modest, simple and uncultured.....yet she fulfils the duty for which Nature appointed her very earnestly. She is proud of being called a mother, surrounded by the cares and anxieties of her children. If as a result of this she provides the society with a brave, true and faithful member, she would be greatly serving the cause of her society. But then there is the other type of woman... ..ed-

uated on the modern lines and influenced by the Western mode of life and thought. Her first object in life is to defeat the purpose of Nature for which she was created and on which the life of a society depends *viz.*, she hates bearing any child, she does not like to suffer the pains of becoming a mother and thus deprives society of the precious contribution which she would have otherwise made. She does not care for modesty and virtue, the great ornaments for women. She wants freedom and licence. Such a woman is a curse to society; the lesser the number of such women, the more fortunate is the society. If every member of society fails to perform his duty, the whole organization will in the end break down. So if a woman begins to ignore her duty of being called mother and does not like to give birth to children, half part of the society is dead. Such a society cannot flourish. Gold and silver do not constitute the real strength of a society; it is the energetic, healthy, wise and active sons borne by mothers that make a society strong.

But if Western culture cannot serve an example for the women of the East and especially of Islamic society, then necessarily the question

arises: whom should they regard as their ideal in life? No doubt the life of our holy Prophet is the best guide for all Musalmans, male and female, yet we cannot deny the necessity of a female guide for women. The life of such a woman must be a complete exemplification of the teachings of the Quran and the holy Prophet. Such a woman, according to Iqbal, is Fatima, the daughter of our Prophet. Her character is worthy of our respect in several ways.....first, because she was the daughter of the holy Prophet, secondly because she was the wife of Ali, the fourth Caliph of Islam, and lastly because she was the mother of two great warriors of Islam, each of whom, in his own way, served the cause of Islam. The elder, Hasan, gave up his right of Caliphate in favour of Yazid, the second king of the Omayyads, lest his insistence on his right may lead to disintegration of Islamic society. The second, Husain, the famous warrior and martyr of Islam, gave up his life for the cause of Truth. The character of these boys clearly indicates the fine calibre of their mother: for it is the mother who is mainly responsible for moulding the character of her children.

She was kind and benevolent to the poor, always obedient to her husband's wishes. She could easily get servants yet she did all her household work by herself. She used to grind a hand-mill at home and yet never neglected her religious duties. Such a woman is really worthy to be an ideal for all Muslim women...they should study her ennobling life and try to become as good wives and mothers as she was.*

We may close this discussion with a warning to men and women alike about the dangerous consequences of a slavish imitation of the Western culture.

دور حاضر تر فروش و پر فن ست کاروانش نقد دین را رهزن ست
کور و یزدان ناشناس ادراک او ناکسار زنجیرت پیچک او

The present age is characterised by wickedness and superficialities ; its caravan is a destroyer of Faith.

It is blind and thus unable to realize the existence of God : only the mean are caught in its net.

* Iqbal shows a great appreciation for her character which is evident from the following lines.

رسنتم آئین حق زنجیر پا ست پاس فرمان جذاب مصطفی ست
ورنم گرد تربتش گردیدم سجده ها بر خاک او پاشیدم

The law of God and the teaching of the Prophet forbid me.....

Otherwise I would have made a circuit round her tomb and laid myself prostrate at it.

Islam means Submission to God. To attain the absolute domination of the world by God is a basic dogma. Therefore the duty of man is to obey the will of the Creator. This entire devotion to Allah explains the belief - fate - Islam; but the fact that comes to the husband and he should be accepted - faith is his blind fate - the cruel sense, no senseless tragedy under the weight of which the hero is destroyed, but the will of God to which he must praise; obedience to it enables and commands the hero. That this fatalism can spur men on to overcome the fear of death and to commit courageous acts is beside, he is equally limited that it may sometimes become a reason of life injurious to culture and to activity and that it deters men from tremendous energy, from steady pursuit of a purpose - spite of obstacles and opposition. The est. is supported by early writers and the end by later writers.

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Western Civilization -
New East
by Hans Kohn.