

Two Days National Conference on Challenges of Humanity in the Light of Iqbal's Thought 2018

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Abstract

Iqbal ranks as one of the greatest political thinkers who have sponsored revolutions in the contribution to domains of thought and culture. His political philosophy and science are valuable in as much as he revitalized the decaying civilization of the Muslims of India and raised them to a higher pedestal of vision and culture. Iqbal's most significant contribution to the contemporary political thought was made in his presidential address to the All India Muslim League in 1930 at Allahabad. It is here that he propounds the Muslim philosophy of state and suggests in its light the solution to the communal problem of the subcontinent. This suggestion to divide India on continental ideological grounds that flowered into Pakistan. "I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a Government within the British single state. Without the British Empire, the Empire, or without the West Indian formation of a consolidated North-West Indian State appears to be the final destiny of the West India." I therefore, Muslims, at least of North India demand the formation of a consolidated Muslim State in the best interests of India and Islam. For India it means security and Peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian imperialism was forced to give it, to mobilize its law, its culture, and to bring them into closer education, its culture, and to contact with its own original spirit and with the spirit of modern times. "Iqbal's vision of a Muslim State or states was organically associated with implementation of Islamic Law and Islamic Sharia and Ijtihad. subjected to modern interpretation. This paper intends to examine Dr Iqbal's concept of state, bases of state, purpose of state. The methodology will be qualitative in nature and both primary and secondary sources will be used and examined.

Allama Iqbal's Concept of State

Allama Iqbal's greatness as a versatile poet and his originality and profundity as a renowned thinker can never be denied in any age of human thought and philosophy. His greatness in these fields can attract no controversy. The eternal of the East is felt with deep presence of the Poet admiration and respect more than a visionary poet or merely an academic philosopher. He was no doubt a philosopher as well as a poet, and was no less of a statesman. In all these capacities, he was of his time. During the one of the greatest thinker first half of the 20th century, he wrote, spoke and acted copiously in a manner to reassure as well as warn the world about its future. About half a century earlier than the modern world powers, or an enduring Iqbal envisaged a new world order of international peace, universal liberty, global fraternity and equality of man with man, in general¹

Azam Mohammad Ali Jinnah, said -i-Quaid "confidence and courage are the principles -faith, self which Iqbal bases his philosophy and which he believes are the essential factors for the purification of human soul, and for the elevation of human character. The obstacles and setbacks in life, according to him make the life worth living. The and losses made and incurred in the sacrifices service of a right cause and for noble principles elevate a nation and make life more glorious and worth living

Iqbal never believed in failure. He believed "in the superiority of mankind over all the rest that existed. In fact he was convinced that man is a God created collection of all that is best in God's universe. Only man does not know himself. Man has but to utilise his great potentialities and to use them in the right direction for the realization of that 'self' which f

¹ Abdul Moghni; "Iqbals Envisioned new world order", www.iqbal.com/scholarly

itself so near to God; and Islam is the code which has prescribed easy ways and means for that realization²

Iqbal was not only a philosopher but also a practical politician. He was one of the first to conceive of the feasibility of the division of India into national lines as the only solution of India's political problem. He was one of the most powerful thinkers, tacit precursors and heralds of modern "political evolution of Muslim India"³

The 'Ideal State' of Iqbal is not a figment of imagination, but a historical reality. He has not propounded any new theory; he has only restated and re-oriented a theory that was put into practice fourteen hundred years ago. The 'Ideal State' of Iqbal is the 'Islamic State' of Prophet Muhammad (peace be on him) Hence, "back to the Qur'an" and "vision of a new Makkah" are the two principal motivating forces behind his poetry and philosophy. Iqbal thinks that the Islamic State is the perfect form of Government, wherein individual and social life will be reared on most healthy and life-giving foundations. It is the '*vita nuova*' of all ills of humanity.⁴

What is this Islamic State?

The Islamic State is a republican state based on the eternal verities of Islam and, therefore, of humanity. The model of this state was set up in Medina by the Prophet Mohammad himself, (peace be upon him), who granted an International Magna Carta to all the Jews and the Christians and declared equal political rights and social justice to all. Political consciousness has been flowing i) Through the line of Israelites and (ii) through the line of Ismailites. The main stream which took its origin in Abraham was, after his death, bifurcated in this way. The Jews and the Christians fall in the first category, and Muslims fall in the second. Historians have while the Arab completely blacked out the social and political activities of the second group of mankind. They speak of Socrates, Plato, Rousseau and others, but never mention Muhammad (peace be upon him) or played in the awakening of Islam or the part they social and political consciousness among the people. The history of the first group from ancient times right up to the UNO is a history of failures and frustrations. They have failed to establish a social equilibrium. Can covenant breakers make fresh covenants with others? Can universal love and common brotherhood be expected from those people who hated and exploited other nations? Can distribution of wealth and -they vouchsafe equi

property without recognising the Sovereignty of God over the universe and unity of mankind?⁵

Iqbal does not, therefore, believe in the peace attempts of Western people because of this past history and tradition. He turns to the second and the only alternative source of remedy and redemption, viz., Islam, as it fulfils all the conditions of an ideal state. Islam believes in the unity of Godhead and unity of mankind; it assigns supreme sovereignty of all lands to the Almighty Allah, and not to the Kings or to the people; it aims at establishing the "Kingdom of Heaven" on earth, it recognises the Vicegerent of Allah in the person of Muhammad (peace be on him), who came down to earth with the Qur'an as the Divine Code; it establishes a capital-city at Mecca which is still the Centre or Headquarters of the Muslim world. The Islamic State is thus a well-founded and well-organised entity and not a castle in the air. It is still a dynamic and progressive world force. It has got many other outstanding qualities and potentialities for building up a universal welfare state. Islam has no geographical frontier. It ignores all caste and class distinctions and gives dignified position to women and slaves and protection to minority. It combines God and Universe, heaven and earth, spiritualism and materialism, communism and capitalism, church and the state and sword and the Qur'an.⁶

With these ideas and convictions at the back of his mind, Iqbal explains as to how this ideal state can be strengthened and well-fortified. As the State is the highest form of society and as society consists of individuals, he first explains the relation between the Individual or Self and the Society. He says that self and society are relative terms; one cannot stand without the other. As an edifice cannot be perfect and beautiful if its units are defective and bad, so a Society cannot be ideal if its individual members are not ideal. He, therefore, starts with the 'Ego'. In his '*Asrar-e-Khudi*' he explains the secrets of the self. He lays much importance on the strengthening of the self and holds that a person is successful in life to the extent of the strength he commands. The degree of strength is thus the key-note of all differences and gradations between the high and the low, the rich and the poor and the perfect and the defective. This Ego, he says, can be strengthened by communion with God who is the fountain-head of all power and success. Nearness to the God, therefore, indicates power to the Ego. The nearer is the individual to God, the stronger is he. But Iqbal does not support self-abnegation or absorption in God; rather he enjoins man to absorb God in himself.

² Ziauddin Ahmad; "*Iqbal's concept of State*", www.allamaiqbal.com/publications/journals

³ Statement issued by Quaid-i-Azam on the death anniversary of Iqbal, The "onward", Allahabad, April 1942

⁴ Kavi Ghulam Mustafa; "*Iqbal on the concept of ideal state*", www.allamaiqbal.com/publications/journals

⁵ ibid

⁶ ibid

Iqbal denounces geographical nationalism and regards it as a menace to the ideals of Islam, which does not recognise native land to be the only basis of political solidarity. It was this perverted and nationalism that was misconceived concept of n responsible for the last two great wars of Europe. territorial love of -Iqbal, therefore, advocates supra :mankind. He says with a clarion voice

China is ours, Arabia is ours, and India is "ours

"Muslims are we, the whole world is ours

:He then reminds the Muslims

The meaning of a Mussalman is that he will "love everybody

He shall bind the entire world with bonds of .fraternity

Destroy all barriers of caste and creed, and ,declare the message of universal love

ani, no Turani, no So that there remain no Ir ".Afghani⁷

:Jibrail, he said-In Bale

Without a good society a good state cannot be established. This is what Islam demands. Moreover, the purpose of Islam is directed to build a highly civilised society wherein liberty of son is not only nourished but individual per maintained. For realization of this aim, Iqbal believed, state plays pivotal role. But at the same, he was neither too happy with the pattern of European states nor he was glad with the states her parts of the controlling human societies of ot globe. If he disliked the existence of kingship in the Muslim or other states, he equally disliked the moral degradation of human values in the ot detnaw eh esoprup taht roF ."setats decnavda" d transform the character of modern states aroun .one objective, i.e. obedience to God⁸

as a *Tawhid* Iqbal asserted that the essence of working idea is equality, solidarity and freedom. The state, from the Islamic stand point, is an endeavour to transform these ideal principles into s an aspiration to realise them time forces, a-space His concept of .in a definite human organization state is twofold. It applies to both the Muslim and Muslim lands. In case of Muslim areas the -non modern Muslim state is desired to work for social, nological and educational economic, industrial, tech Muslim -advancement of its people. For the non states also Iqbal showed his respect and desired their development according to their own culture, economic, social and religious aspects. This kind of Allahabad respect was shown by him in his :Address

I entertain the highest respect for the customs, laws, religions and social institutions of other

⁷ ibid

⁸ Kishwar Sultana; "*Iqbal's Political Philosophy and Concept of State*" *Pakistan Journal of History and Culture*, Vol.XX111/2, 2002

my duty, according to the s'communities. Nay, it teaching of the Qur'an, even to defend their places .cof worship if need b⁹

of Sir Mohammad Iqbal's It was "part greatness" that he not only formulated the and outlined ,conception of an Islamic state in India its physical boundaries but laid down the characteristics which such a state must have, "if it the play between-were to provide that inter individual and the society in which the individual lives, which Iqbal knew to be essential for the highest development of both."¹⁰

Characteristics of State

:These characteristics were

i) It should be founded on "Tauhid") garded as an essential monotheism) which Iqbal re) element in the conception of human brotherhood/sisterhood. "Tauhid" "can act as a unifying force, and break down the division of mankind into warring tribes and antagonistic :camps." As Iqbal said

red breasts, This one breath, winding in a hund is but one secret of the Unity ("Tauhid")¹¹

ii) It should have inspired and devoted) :leadership or prophethood. Iqbal writes

On Prophethood is based our existence on this earth, From Prophethood are derived our religion, het moulded hundreds of our code. The Prop thousands of us into one, So that various parts were inseparably welded into each other. From Prophethood we attained unity of tune; it imparted to us the unity of breath and the unity of .objective¹²

I code embodying iii) It should have an ethica) the ideals and aspirations of that society. For .Muslims, such a code is the Qur'an

iv)It should have a cognizable centre in space) a territorial focus of the activities and loyalties - which such a state would engender. For Muslims .iritual centre is Meccathe sp

.v) It should have an ideal objective)

vi) It should aim at conquest over the forces) of nature. It should utilize the mechanical and scientific discoveries of the West without .subordinating itself to Western values and culture

vii) It should give full scope for the) in all its potential and development of womanhood .actual aspects¹³

Through his writings, Iqbal emphasised upon the Muslim scholars to learn from the Western

⁹ Ibid; p.56

¹⁰ Riffat Hassan; "*Iqbal and Politics*" *Pakistan Times*, September 20, 1968

¹¹ A.J.Arberry; "*The Mysteries of Selflessness*", Iqbal Academy Pakistan, 1953, p.69

¹² S. A. Vahid; "*Iqbal: His Art and Thought*", Government Centre Press Hyderabad Deccan, 1944, p.50

¹³ Riffat Hassan

experiences and to approach the study of Qur'an, Hadith, Fiqh and Islamic history from a fresh angle. This approach would pave a new way but make them to return to the original spirit of Islam. For Iqbal the Islamic state will operate as per Islamic law which will be based on four sources namely; Qur'an, Hadith, Ijma and Qiyas.

The Quran

believe the Quran to be the direct words of Allah, as revealed to and transmitted by the Prophet Mohammad (SAW). All sources of Islamic law must be in essential agreement with the Quran, the most fundamental source of Islamic law and regarded as the knowledge. The Quran is therefore definitive authority on matters of Islamic law and practice. When the Quran itself does not speak directly nor in detail about a certain subject, only then do Muslims turn to alternative sources of Islamic law. As the states help in realizing human ideals "the Qur'an considers it necessary to unite religion and state, ethics and politics in a single revelation much in the same way as Plato does in his Republic".¹⁴

The Hadith

The traditions of the Holy Prophet (Peace be considered by Iqbal as "the second upon him) are great source" of Islamic law. Iqbal agrees with Shah Waliullah that the Prophet's "method is to train one particular people, and to use them as a nucleus for the building up of a universal Shariat". Iqbal gave great importance to the Holy Prophet (Peace be upon him) (S.A.W.). He says that the Prophet of Islam had one vision to knit together in a chord of mission, equality the various peoples and cultures of the world on the basis of true principles. Not only was he opposed to all sectarianism even against all distinctions between man and man, no matter under what name they might go. The Prophet were intended to teachings of the Holy Prophet weld the whole of mankind in a bond of fellowship was not ,and goodwill. The religion, he preached the monopoly of a particular race or class. It was the common property of all mankind¹⁵

Ijma' (Consensus)

This is considered as the "third source" of Islamic law which, according to Iqbal, despite its immaturity, remained practically a mere idea and rarely assumed the form of a permanent institution in any

Mohammadan country".¹⁶ He saw a hope of arise of this principle in "the gradual formation of legislative assemblies in Muslim lands" as "a great right direction. The strengthening of step" in the Muslim legislative assemblies as the one in modern Turkey or that of Iranian Majlis seemed to him to be the only way to give permanent character to the principle of Ijma. He, however, differed from the latter in that there should be a separate Iranian model than the ecclesiastical committee of ulema supervising "the legislative activity of the Majlis", a matter which "he considered a "dangerous arrangement"¹⁷

Qiyas (Analogy)

Iqbal considers the Qiyas as the "fourth basis of Islamic law". The Qiyas is a method of Islamic jurisprudence by which "the use of analogical reasoning in legislation" is done. In this regard Iqbal learnt a lot from the method of interpretation of Islamic law adopted by Imam Abu Hanifa. The latter, he believed, was more guided by the conditions prevailing in the countries conquered by Islam" and less "from the precedents recorded in the literature of traditions". Keeping in view their environment, the Hanfi fiqh resorted "to speculate reason in their interpretations" by which they "tended to ignore the creative freedom and arbitrariness of life, and hoped to build a logically perfect legal system on the line of pure reason".¹⁸

Spirit of Democracy

Iqbal's concept of Islamic State was based on democracy. He had articulated in his Spiritual Writings that he detested the modern democratic system of counting heads in the debate of political issues; this aversion, though, is not in opposition to the fundamental tenet of democracy, which is equality of everyone before law, specifically, egalitarianism but in opposition to the system use for determining the desires of layman. Iqbal, for that reason, cannot be blamed as totally opposed to democracy in its fundamental nature. Iqbal was undoubtedly a bitter denouncer of Western democratic systems. Now, the essence of his criticism is that Western democratic societies aim only at accomplishing materialistic ends... Iqbal rejected Western democratic systems because of their lack of ethical and spiritual concerns in their democratic forms and process which are in error but their orientation and value systems¹⁹ Iqbal respected the concept of classless and divine

¹⁶ Ibid; p.173

¹⁷ Kishwar Sultana; p.49

¹⁸ Opt.Cit; pp,176-177

¹⁹ Fazlur Rehman, *The Principle of Shura and the Role of the Ummah in Islam*, p.94. As referred by John L. Esposito, John O. Voll, *Islam and Democracy*, op.cit. p.30.

¹⁴ Sir Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Karachi: Oxford University Press, 1934

¹⁵ Prof. Masud-ul-Hasan, "Life of Iqbal: General Account of His Life", Lahore: n.p., 1978, p.328.

democracy that is a method which recognized the dormant capability of individuals, where men of class benefit from political attribute, and -working where the country does not owe a favour only to the affluent and influentially advantaged elite. It was a method that assisted the powerless and the deprived more than the affluent; as stated by the Bakar when he undertook -caliph Abu first authority: "The weak among you is powerful for me until I obtain what is owing to him and the powerful among you is weak for me until I acquire from him what is owed from him." His hatred for ircular form which it democracy is due to the part has taken in the West and which, in Iqbal's eyes, is nothing less than the rule of a certain privileged class which knows no law except of its own making, intended to usurp power for the .exploitation of the weaker members of society

For Iqbal, the modern notions of democracy (political freedom, principle of election, mutual consideration, and equality before law) are integral in Islam as a political ideal. It is on the bases of the historical evidence and his readings of the Quranic scripture that Iqbal, in his paper "Islam as a political and moral ideal" (1909) asserts: "Democracy, then, is the most important aspect of Islam, regarded as a political ideal...the idea of which is to let man develop all the possibilities of his nature by allowing him as much freedom as possible."²⁰

Iqbal wrote that the self-realised and rejuvenated Muslim polity should elect a national assembly made up of members who were well-versed in Islamic as well as modern (secular) sciences, laws and philosophies. Such an assembly will make sure that the spiritual as well as political and economic interests and issues of the polity are advanced and resolved according to the progressive and dynamic spirit of its faith; and a consensus (*ijma*) is reached which is representative of the whole community which might otherwise have ethnic and sectarian divisions and its members may follow different schools of Islamic jurisprudence.

Let us sum up in brief the spirit of Islamic democracy or Spiritual Democracy as envisaged by Iqbal²¹:

1. *Tawhid* (Monothism) is the first and the most essential principle on which Islamic democracy is based. It lays the foundation of world-unity and demands loyalty to God and not to the thrones.

2. The second principle is the obedience to the Law as given to mankind by the Prophet. The extraordinary and remarkable personality of

Prophet Mohammad (peace be on him) provides a great unifying force and a focus of loyalties for the growing polity of Islam.

"It creates unity in our diversity and makes us into a well-knit community, which is meant to bring a message of peace for mankind. If we let go our hold of this unifying life giving conception, it means our death as a nation; for, it is this centre which has given us a dynamic unity of outlook and purpose."

3. The third principle is freedom, social justice and human brotherhood. Islam sounded the death-knell of economic and political slavery, oppression and bondage and gave a new set of values and offered liberation to mankind.

4. The fourth principle of Islamic democracy is Tolerance. To him tolerance of a man of strong faith, who, possessing fervently cherished convictions of his own, realises that respect is due to those of other. How beautifully he puts this idea of Tolerance born of love:

5. The fifth principle of far-reaching importance is interpreting the divine' laws into action and making provision for a principle of movement in the progressive ideology of Islamic democracy. This dynamic concept has been thoroughly discussed in the foregoing pages in the principles of Ijthead where Iqbal had tried to strike and correct balance between categories of permanence and change which is indispensable for the sound growth of Democracy.

of an Islamic State in mind Having this vision Iqbal saw the Indian Muslim community and polity to lead the way in rejuvenating a stagnating faith and accordingly he according to modern times approached the problem of the political future of he desired British Indian Muslims. At first autonomy for the provinces of British India. By this five Muslim provinces out of eleven were to benefit. These Muslim provinces, with separation of Sind from Bombay Presidency could form the nucleus of his future political strategy. The same Azam Mohammad Ali -i-as thought by Quaidw Jinnah in his Fourteen Points. Before 1930 Iqbal believed in this concept, but in his Allahabad address he floated the idea of separate Muslim state .Western British India-at least in the North

speech at the Allahabad It was a part of his session of the All India Muslim League's conference, in 1930, which draws controversy, and tags him as "spiritual architect" of Pakistan. In first part of that historic speech he stated: I would like ontier Province, to see the Punjab, North West Fr Sind and Baluchistan amalgamated into a single West -state.....formation of a consolidated North Muslim state appears to me to be the final destiny

²⁰ www.jesusjazzbudhism.org

²¹ Ziaudin Ahmad;

of the Muslims at least of North West India".²²In a later part he said "The idea need not alarm the Hindus or the British. India is the greatest Muslim country in the world. The life of Islam as a cultural force in this country very largely depends on its emanation and centralisation in a specified territory....I desire the formation of a consolidated Muslim State in the best interests of India and Islam. For India, it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian imperialism was forced to give it, to mobilise its law, its education, its culture and to bring them into closer contact with its own original spirit and with the spirit of modern times."²³

CONCLUSION

Allama Iqbal's vision of an Islamic State was past glory of Islam during intended to restore the Prophet Mohammad (SAW) time, to bring the Muslim world out of the prevailing crisis and rid Muslim world of Priesthood, Kingship, Dynastic Rule, Dictatorship etc. With this vision, Iqbal had approached the problem of Indian Muslims and wanted the creation of a separate Muslim state, based on Sharia, with the amalgamation of Punjab, North West Frontier Province, Sind and Baluchistan. Although Iqbal envisioned the creation of an Islamic State but this was not an end means to the creation of an in itself rather a International Muslim Nation based on the association of Independent Muslim States. But to Iqbal the present circumstances are not ripe for the creation of an International Muslim Nation so he first and the stressed that Muslim States should be foremost independent and strong. It was the objective of his guidance that all Muslim states ought to look inside to reinforce and reconstruct them, so that the Muslim nations will take part in a League like association. Such a-League of Nations members. This mutual in agreement 'would move rapidly in a single movement from their Islamic traditions with their general principles of equality, —fraternity, and solidarity and their communal law the shariah. Hence, Muslim nations possibly would shun disagreement or hostility so that it is probable to bring to an end to the drawbacks of nationalism with its propensity to the fragmentation of society into adversary ethnic groups. Thus he visualized international Muslim nation, as he declared that Islam was neither nationalism nor imperialism

seizingocer hcihw , 'snoitan fo eugaeL a tub artificial boundaries and racial distinctions for facility of reference only, and not for restricting the horizon of its members strengthening the social hands of international organisation so as to create unity between nation states and humanity of the whole world

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²² Manzooruddin Ahmed, " *Iqbal, Jinnah on the Two Nation Theory* " In C.M. Naim (ed) Iqbal, Jinnah and Pakistan. (New Delhi: New Public Press, 1982) pp.41-76.

²³ Ziauddin Ahmad; " *Iqbal's Concept of Islamic Polity* " Pakistan Horizon Vol.34 No.2 (Second Quarter, 1981) pp. 44-58. Retrieved from <http://www.jstor.org/stable/41394338>.