

# AL-FARABI, ABU NASR (C.870-950)

Al-Farabi was known to the Arabs as the 'Second Master' (after Aristotle), and with good reason. It is unfortunate that his name has been overshadowed by those of later philosophers such as Ibn Sina, for al-Farabi was one of the world's great philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.

Al-Farabi has left us no autobiography and consequently, relatively little is known for certain about his life. His philosophical legacy, however, is large. In the arena of metaphysics he has been designated the 'Father of Islamic Neoplatonism', and while he was also saturated with Aristotelianism and certainly deploys the vocabulary of Aristotle, it is this Neoplatonic dimension which dominates much of his corpus. This is apparent in his most famous work, *al-Madina al-fadila* (The Virtuous City) which, far from being a copy or a clone of Plato's Republic, is imbued with the Neoplatonic concept of God. Of course, *al-Madina al-fadila* has undeniable Platonic elements but its theology, as opposed to its politics, places it outside the mainstream of pure Platonism.

**Books:** (1) The Ideal State (2) Book on Attaining Happiness (3) On the Government of City-State (4) The Great Book of Music (5) Political Aphorism

## **POLITICAL SOCIETY**

Man needs the help of his fellowmen to attain the perfection proper to his nature. Unlike the brute, man is not equipped by nature with all that is necessary for the preservation and development of his being. It is only through society that he finds a complete satisfaction of his physical, intellectual and moral needs. Hence, it follows, that **society is natural to man.**

According to al-Farabi, **society is either perfect or imperfect.**

**Perfect society is of three kinds:** the highest, the intermediate and the lowest. The highest is the whole inhabited earth coming under one political organization. The intermediate is a nation occupying a specific place of the inhabited earth. The lowest is a city which represents a fraction of the territory of a nation.

**Imperfect society is of three kinds:** the village, the suburb of a city and the home. These are merely steps leading to the organization of the state.

## **Theory of State**

Alfarabi describes the organization of a model state in these words: *Just as the world is one harmonious whole ruled by the highest authority of God; just as the stars and the sub-lunar world are linked up and follow one another; just as the human soul is one in different powers; just as the human body is an organized whole moved by the heart; in like manner the state is to be regulated and patterned after these noble models.*

In the model state there must be a hierarchy of rulers coming under the control of a supreme head or prince. This prince, head of the model state or of the whole earth, must possess certain traits: great intelligence, excellent memory, eloquence, firmness without weakness, firmness in the achievement of good, love for justice, love for study, love for truth, aversion to falsehood, temperance in food, drink and enjoyments, and contempt for wealth.

The goal of the model state is not only to procure the material prosperity of its citizens, but also their future destiny.

## **Types of State**

(1) **State of Necessity**—مدينة الضرورية—it is based on basics needs.

(2) **Ideal State**—مدينة الفاضيلة—run by ideal ruler, Imam

(3) **Democracy**—مدينة الجماعة—run by people

(4) **Vicious State**—

مدينة الفاسقة—run by immoral ruler; people are with negative qualities

(5) **Transformed State**—مدينة المتبادل—from ideal state to lower one

(6) **Vile State**—مدينة التذال—people's aim is to accumulate wealth

(7) **Erring State**—مدينة الدله—people and ruler have wrong ideas about God and happiness.

**12 Qualities of Ra'isul- Awwal (Ideal Ruler):** (1) Perfection in physical organs (2) Great understanding (3) Visualisation of all that is said (4) A perfectly retentive (saving) memory (5) Power to get at the root of things with the least argument (6) Power to convey to others exactly according to his wish a deep love of learning. (7) shunning (avoid) of playfulness (8) Control over desire, and moderation in eating, drinking and sexual intercourse (9) Love of truth and hatred of lying (10) Breadth of heart and love of justice and hatred of force and tyranny (11) Power to distribute justice without any effort, fearlessness in doing things as he thinks ought to be done (12) Possession of a sufficient amount of wealth.

**One with just five or six of these qualities** would make a fairly good leader. OR One who has been brought up under a Leader havin these qualities. OR a council of two or even five members possessing an aggregate of these qualities provided at least one of them is a Hakim can become an ideal ruler.

**Theory of Human Intellect:** Man is rational animal; With the help of "agent intellect" (implicit in a man), man acquire "gained intellect" (poetry or philosophy). There are many powers hidden in human beings: (1) **Power of reason:** It distinguishes between right and wrong (2) **Power of Thinking:** It manipulates sensations to create ideas in mind (3) **Power of Feeling:** It deals with five senses (4) **Power of Contention:** It is basis of negative and positive feelings.

# AL-MAWARDI (973—1058)

## **Introduction:**

Abul Hasan Ali bin Muhammad bin Habib-al-Mawardi is the first writer on political theory in the history of Islam. Though he belonged to the orthodox Shafi'ite school of jurisprudence, yet we find traces of the pure rationalism in his philosophy. It is said: "Government and administration, at all levels, were his principal concerns."

Al-Mawardi started his career as a professor of law and jurisprudence at Basra and Baghdad, and later on he was appointed as Qazi-ul-Quzat of Baghdad by al-Qaim, Abbasid Caliph. He did not accept offer to become Aqdal-Quat (the Supreme Justice) by saying that there were far abler people who deserved the title much more than himself. His work is said to be published posthumously. Al-Mawardi has left a great and valuable treasure of knowledge and philosophy. His books are the following:

1. **Al-Ahkam at-Sultaniyah (Ordinances of Government)**
2. **Nasihah-ul-Muluk (Advice to Kings)**
3. **Qawanin-ul-Wazarat (Laws of the Ministry)**
4. **Tahsilun Nazar fi Tahsil-uz-Zafar (Control of Sight for facilitating Victory)**

#### **Contribution of Al-Mawardi to Islamic Political Thought**

Al-Mawardi was the founder of the science of politics in the Islamic World. He was not very original in what he did. His greatness lies in the fact that he received political opinions and traditions of the past and transformed them into a logical system. His book, "Al-Ahkam at-Sultaniyah" became a standard work of reference on political and administrative practices.

His remarkable contribution is that he has given a detailed account of the administrative machinery of Government. He portrayed not only what exists but also what ought to exist. This idealistic touch made his work popular with every regime and every generation that came after him.

His theory of Caliphate saved the Muslims from the extravagant and illogical claims of the Kharijites, the Mutazilites and other extremist sects in Islam. His immediate aim was to emancipate the Sunni Caliphate of the Abbasids from the Buwayhid tyranny. Al-Mawardi knew that the Abbasids could not fully retrieve the lost ground and could not regain the glory of their early ancestors. To compensate this irretrievable position he instituted the theory of absolute governorship which provided a handy instrument of self-protection to the Abbasid Caliphs against the attempt of possible adventurers who aspired to overthrow the Caliphate. Unlike other jurists, his theory was based on historical practice and empirical evidences.

#### **Criticism:**

In fact, he was not a political thinker; hence his theory is devoid of philosophic conception of the state. He does not discuss the scope, jurisdiction, responsibilities and obligations of the state, gives no conception of sovereignty and seems to be completely ignorant of the idea of the constitution.

Al-Mawardi also seems to have no conception of democracy. His theory of election dealing only with the appointment of the Caliph is wholly undemocratic. Moreover, he is very particular about the rights and prerogatives of the Caliph but pays little attention to the rights and obligations of the people. Lack of the idea of fundamental rights of men has been one of the principal sores in Muslim polity for ages and caused absence of democracy in lands.

#### **Theory of Caliphate or Imamate:-**

Being a Muslim philosopher, al-Mawardi presents his theory of imamate within the limits of Shariah. Mawardi says that Allah has laid down laws in order solved issues pertaining to right, truth and justice.

Mawardi says that the real motive of the institution is to follow the straight path and to strengthen the political bonds.

#### **Main Features of his concept of Imamate are as under:**

**Requirements of Shariah:** Al-Mawardi says that the institution of Imamate is the need of Shariah and not of reason.

**Safety and Security of Muslim Ummah:** Al-Mawardi is of the opinion that imamate or Caliphate is to represent the mission of Hazrat Muhammad (PBUH). This institution is to save Islam from the destructive propaganda. Quran stresses an ideal society where there is dominance of good over evils and where there is general obedience of the laws of Allah. According to Al-Mawardi the need of Imamate is proved either by consensus or reason.

**Quranic Verses give us general principles i.e.**

• "Obey Allah, obey the prophet (PBUH) and the ruler from amongst you."

• "The Muslims should settle their affairs by mutual consultation."

• The Quran commands the Prophet (PBUH) to consult the Muslims in state affairs.

So he concludes from these verses that Imam is allowed to nominate the members of Shura.

Al-Mawardi holds that the Holy Quran says nothing about this institution but it is the result of consensus. There is flexibility in Islam and this issue has been left to the Muslims community to decide.

**No Absolutism in Caliphate:** Al-Mawardi after studying history concludes that the forty years of Pious Caliphate represented the Islamic democracy. After the period of the Pious Caliph, Caliphate converted into monarchy.

#### **Conclusion:**

Although Al-Mawardi was not a political philosopher and he did not the basics of the constitution but his theory of caliphate is of prime importance. It paved way for further research. It appreciated the period of pious caliphs. A problem in his idea is that Al-Mawardi stresses on the rights and prerogatives of the caliphs but ignores rights and obligations of the people.

#### **Concept of imam or caliph or sovereign**

Mawardi's political philosophy revolves around his concept of imamate (Caliphate). The first chapter of his book, "**Kitaab Al-Ahkam Al Sultania**" deals with the concept of Imam (Caliph). He describes method of appointment, powers, qualities and method of deposition of imam. He says an imam runs state's political and social administration according to Divine laws. Imam is the highest leader fully obeyed and supported by the people of his state. Societies are need of such leaders who are trustworthy and who are supported by all the people of the state. Such a person is called imam or sovereign.

Al-Mawardi says various **factors made this institution controversial**. E.g. what will be the qualities of imam? Which family or tribe is suited for this office? Is it specific for a particular family or race? These questions are responsible for the sects in Islam. Some groups thought that Imamate was a specific right of a particular family and is a hereditary institutions another group says that it is specific to Quraish. While a third group supported by Al-Mawardi is of the opinion that any person may be appointed as imam but on the basis of his qualities and merit. In short, Imam is a natural need of a state to organize the society and to solve mutual differences.

#### **Qualification of imam:**

A candidate for this office should have the following qualities:

(1) Male (2) Adult (3) Free (slave can never be imam) (4) Man of character (5) Man (6) Not miser (7) Brave (8) Stable and

consistent (9) Neutral temperature (10) Deep sighted (11) Of firm opinion (12) Physically and sensually fit (13) Mumen- obedient of Shariah (14) Allim, Faqih and preacher (15) Liked by majority

**The most significant qualifications may be summarized as:** 1. Imam must be male Muslims. 2. He must be free and adult. 3. Man of justice. 4. Brave and courageous (Mujahid) 5. His senses and organs are right. 6. Preferably from Quraish.

### **Election/ succession of the imam:**

**(1) Election procedure is:** (A) Election of Imam by people through consensus. (B) Nomination of Imam by his successor. (2) Describing **qualities of voters**, he ignores artificial factors like age, Property and residence etc but those who can distinguish between good and bad, between right and wrong and between the wise and poise.

**Election:** Al-Mawardi says if people are given opportunity to elect their imam, a cunning opportunist may deceive the voters and a corrupt person may become imam. This method is suitable only if qualities of the voters are also assessed. If there is a limited number of a voter so, there will be more chance to elect the best one as imam. He is of the view that this method was adopted to elect Hazrat Abu Bakar (May Allah Be Pleased With Him).

In Al-Mawardi's opinion, even one person is enough to elect the Caliph. He cites the tradition of 'Abbas as evidence. 'Abbas said to 'Ali, "Stretch your hand, I will swear my allegiance to you, and when people come to know that the Prophet's uncle has sworn his allegiance to his nephew, nobody would object to your Imamate." This opinion has also been corroborated by al-Ash'ari.

He gives the instance of Hazrat Abbas who said to Hazrat Ali: "**Stretch your hand, I will swear my allegiance to you, and when people come to know that the Prophet's uncle has sworn his allegiance to him.**"

Once the new imam takes oath, he would loyally perform the duties assigned to him. This is followed by the allegiance of the people to be loyal to the new Imam.

Al-Mawardi holds that the election of a less qualified in the presence of a more qualified is valid if the elected one fulfills the requisites qualification. He also holds that if there is only one candidate for this office, he automatically becomes caliph and there is no need of election. There is no capacity of two imams at the same time.

**Nomination:** Hazrat Abu Bakr nominated Hazrat Umar and people obeyed his order in the form of unquestionable allegiance. Hazrat Umar appointed a shura to elect imam. It was an order of the existing imam. Al-Mawardi says that nomination of the heir is invalid unless the nominee shows his willingness to accept the office, the imam when nominated one as heir, he cannot withdraw his nomination until there occurs in the heir some important changes making him disqualified. The imam has the power to appoint an electoral college or to nominate heir imam.

Al-Mawardi says that the existing imam can nominate more than one Imam to succeed one another in turn. He gives example of the battle of Muthah. Hazrat Muhammad (PBUH) nominated Zayd as commander of the Muslims forces to be succeeded by Japer Ben Ali if he falls. Jaffa would be succeeded by Abdullah and in case he also fails when the Muslims are allowed to choose anyone among themselves.

**Deposition/Removal of Imam:** (1) Moral degradation—(a) If he rejects Islamic basics injunctions or (b) he implement un-Islamic principles in state. (2) He loses any physical sense or

organs e.g. he becomes blind etc (3) If he become war prisoner (Muslims should try to get him free from enemy's prison).

### **Concept of rebellion**

Al-Mawardi empowers citizens of the Islamic state to rebel against the government but in case of certain reasons. In his book he quotes a Hadith. The prophet (PBHM) said: "**After me there will be appointed rulers over you and both the good as well as bad deeds will go by them; for if they rule with fairness the good of it will occur to them and to you both. If they rule with inequality you will get the benefit of it and they, the evil consequences thereof,**" (Hazrat Abu Hurairah).

The people of the Islamic state must revolt if:

- The ruler become, enemy of Islam and he preaches un-Islamic ideas.
- If he imposes laws quite contradictory to Shariah.
- If the ruler ignores provisions of opportunities to his people for worship.
- If he is to openly violate human rights.
- The ruler is found to follow un-Islamic practices and crosses the boundaries of Islam. It despite peoples objections, he is to exercise the same practices.
- If justice is crushed by the ruler or he becomes silent spectator on violation of justice.
- If he enters in agreements with the enemies of Islam.

Al-Mawardi says if one or all of the above conditions are there and the Muslims are still silent. One should imagine that their faith has weakened to a large. When Hazrat Abu Bakr delivers his first official statement, he said: "**Obey me as long as I obey Allah.**"

The holy prophet (PBUH) says: "**some of the most loved the nearest persons to me on the day of judgment shall be the just imam and the most hated and damnable person to me on the day of judgment shall be the tyrant imam.**"

Mawardi noted that the famous verse of the Quran, "**Obey God, and obey the Prophet (P.B.U.H), and obey the ruler who is from amongst you,**" (Al-Quran, 4: 58) does not give license of despotism to rulers, for the same verse continues, "**if you quarrel on any issue, bring it to the judgment of God and the Prophet (P.B.U.H), provided you believe in God and in the day of Judgment.**" Obedience to the head of the State is bound by the condition that he obeys the injunctions of God, that is, rules with truth and justice. In another verse the Quran says, "**Their affairs are decided by mutual counsel amongst themselves**" (Al-Quran, 42: 38) and not by the arbitrary will of a ruler.

Hazrat Abu Bakr (R.A) reported that the **Prophet (P.B.U.H)** said, "**Indeed if the people see evil and do not rise to ward it off, it is just probable that the vengeance of God may overtake them all.**" Abu Said narrated that the **Prophet (P.B.U.H)** said, "**Some of the most loved and nearest persons to me on the Day of Judgment shall be the Just Imam, and the most hated and damnable person to me on the Day of Judgment shall be the Tyrant Imam.**"

When **Hazrat Abu Bakr (R.A)** was elected Caliph, he said in his policy speech: "**Obey me as long as I obey God, but when I disobey Him you are no longer bound to obey me.**" He continued the speech and said, "**And I am just like one of you so when you find me on the right path, follow me, but if you see me diverting, set me right.**"

## Conclusion:

Al-Mawardi did not elaborate a theory of rebellion and if he wanted to propound a theory, he could have found abundant sanction for it in early thought and practice.

## THEORY OF STATE DEPARTMENTS (STATE ADMINISTRATION)

### (BRANCHES OF GOVERNMENT)

Al-Mawardi says that good government requires an efficient administration. He explains following branches of government in the light of the teachings of the Holy Quran, hadiths and period of the pious caliphs.

### Wazrat (Ministries)

In his book, *Ahkam-Al-Sultania*, Al-Mawardi says sultan is in need of assistance and advisors (Wazirs) in state for administration.

Mwardi quotes from the Holy Quran to prove his stance. Moses prayed: **“Make in my family my brother Haroon my minister to enable me to strengthen my back.”**

He quotes Hadith: **“I have two ministers on earth (Hazrat Abu Bakr and Hazrat Umar) and two ministers are in the sky Hazrat Jabril and Hazrat Mikael).”**

Mawardi explained essential qualities of the ministers by giving example of **Mamoon –ur –Rasheed** who used to say that he is in need of ministers having the qualities: highly social, fond of study, clever because of his experiences, keeper of secrets, problem solver, silent with jalal and if speaks so he should seem like a flowing river, content, courageous, philosopher, morality, deep-sighted, patience, polite and magnetic talks.

Mawardi enumerates **the qualities of good ministers as:** honest, self-confident, free of lust, influential, foresighted, hard worker, impressive talks, content, free and active.

Al-Mawardi says there are two kinds of minister's i.e.

- **Minister delegation (wazir-e-Tafveez) and**
- **Minister execution (Wazir-e-Tanqeed).**

### A) Minister Delegation

Mawardi's minister execution resembles office of the prime minister. He is to administer state affairs with full powers. The only authority above him is imam. Minister delegation must be expert at tax collection, defense affairs and treasury. He is Faqih and makes state policy in such a way they he considers all factors. Minister delegation should have the following qualities: a) Very honest b) Highly self-confident c) Talented and deep-sighted d) Disinterested in rest and leisure e) Experienced and foresighted f) Not greedy

### Powers of minister delegation:

- To **frame state policy** under intimation to imam according to Shariah.
- To **appoint important officials** like judges
- To arrange for the **protection of state** and Din.
- He to **probe into the cruel activities** and to punish cruel people.
- He should arrange to **maintain law and order** situation in the state.

Powers of the minister delegation are too much. His powers are equal with the imam but imam is superior in the sense:

- Firstly, the imam can remove the caliph and minister delegation has no such power.

- Secondly, imam can appoint his successor but minister delegation cannot do so because he himself is appointee of minister delegation but he cannot do so.

**Maward says: “If the wazir gives a certain order. If it is found that the order has been issued according to the legal procedure in force, then it would not be within the power of the imam to cancel it.”**

### A) Minister execution

Minister of execution is to execute policy of the government. He is to advise government and to provide vital information to government. The office is similar to the secretary to the government in modern times. Mawardi counts seven qualities for this office, which are honesty, confidence absence of greed, good relations with the people, intelligence and wisdom to understand truth, no luxury loving, diplomacy and experience.

### His important duties are:

- To assess expenditures of government departments and the departments are provided money for their expenditures.
- Execution of decrees of the imam.
- To provide information of imam.

A non-Muslim citizen may be appointed as minister execution. He cannot interfere in the affairs like appointment of the governors and in military expeditions. It is very interesting to note that Mawardi presents a concept of parliamentary cabinet. He is of the view that imam can appoint various ministers of execution to run various departments. If a minister of execution resigns, the rest of the ministers will work. If the minister delegation resigns, the rest of the ministers shall be considered as removed. So, minister delegation is just like a prime minister and minister's execution are like the cabinet ministers.

### Judiciary:

Justice is the very base of a successful state. A state where there is no justice, such states ever fall. He suggests that there must be a test among the talented citizens to select effective judges. It is a highly respected office therefore, in normal conditions a judge should not be removed from his office. It will secure his service this enabling him to decide without any fear or pressure.

**A judge should have the qualities:** Firstly, **intelligent and clever** so, he may be in position to go to the grass roots of the issues. Secondly **male** (according to Abu hanifa school of thought, a female may be appointed judge if she bears the required qualities). Thirdly, he must not be slave. Fourthly, **Muslim** (Abu Hanifa allows a non-Muslim judge if he is to handle those cases where there is no involvement of shariah). Fifthly, **honest and temperate**. Sixthly, having the **knowledge of the holy Quran, Hadiths and Fiqah**. Seventhly, he should have perfect **hearing and seeing** capabilities.

**Powers/ functions: (1)** To secure rights: Supervision of awqaaf (2) Protection of children, and mentally incompetent people's properties (3) Widow's marriage (4) Execution of Wasiah (5) Supervision of subordinates (6) Imposition of Hadoods (7) Appointment of Amins (8) Maintaining balance

### Departments (Diwan)

To produce ease in state administration, a government should have various diwans (departments). Al-Mawardi is of the view that four departments are important: (1) Defense (2) Provincial control (3) Finance and (4) recruitment.

### Sipahsalar (commander in chief)

The state should have active military forces and these forces should have qualities, attitude with his juniors, behavior with the

prisoners of war and attitude with his enemies. He counts five major **responsibilities of the commander**.

- Not to allow military personnel to adopt professions like agriculture and business.
- To train army in such a way as to increase their professional skill especially to guard against the attack of the enemy and to attack enemy, to destroy enemy's potential
- Selection of the battlefield, especially in those places where supply is easy and where his army is well protected.
- To facilitate animals used by army.
- To encourage his forces; to meet with them and to acknowledge to them advantages of war.

#### **Muhtasib (Police or ombudsman)**

Al-Mawardi has explained powers and functions of the muhtasib and categorizes his duties into two categories: paid and volunteer. He is to maintain law and order situation in the state, internal stability, to guard social values, to compel people to obey laws, on the spot sentences especially in those crimes which committed openly and to send criminals before the courts.

## **IBN KHALDUN (1332-1406)**

He was born in Tunisia in 1332 AD. Ibn Khaldun is the Sheikh of all social scientists. He was a philosopher of history and the first social scientist. He was the first major Islamic thinker who emphasized empirical thought over normative theory. Ibn Khaldun made three very important contributions to social sciences. He emphasized the importance of empirical facts, developed a theory of change and identified tribal solidarity as the driver of change.

Ibn-e-Khaldoon made great contributions in the field of knowledge and learning and his works are still widely read by every student of political philosophy. He gave us the following works:

1. **Kitab-al-Ibrar** ٤. It is a universal history written in seven volumes, the introduction to this work entitled **Muqaddamah**, extensive enough to take the whole of the first volume. It was about the author's views with regard to the nature and method of history.

2. **al-Taarif**

3. **Histry of the Berbers**

He is best known for his *Muqa-ddimah* (known as *Prolegomenon* in English), which was discovered, evaluated and fully appreciated first by 19th century European scholarship. Western scholars recognized him as one of the greatest philosophers to come out of the Muslim world. He sought to write a world history preambled by a first volume aimed at an analysis of historical events. *Muqaddimah* was based on Ibn Khaldun's unique approach and original contribution and became a masterpiece in literature on philosophy of history and sociology. The chief

concern of this monumental work was to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the currents of history. In this context, he analysed the dynamics of group relationships and showed how group-feelings, *al-'Asabiyya*, give rise to the ascent of a new civilisation and political power and how, later on, its diffusion into a more general civilization invites the advent of a still new *'Asabiyya* in its pristine form.

P.K Hitty, in his book "History of Arabs", writes: "**The fame of Ibn-e-Khaldun rests on his Muqaddamah. In it, he presented for the first time a theory of historical development which takes due cognizance of physical facts of climate and geography as well as of moral and spiritual forces at work. As one who endeavoured to formulate laws of national progress and decay, Ibn-e-Khaldun may be considered the discoverer.**"

#### **The Prolegomenon**

**Chapter I** Human civilization in general

**Chapter II** Bedouin civilization, savage nations and tribes and their conditions

of life, including several basic and explanatory statements

**Chapter III** On dynasties, royal authority, the caliphate, government ranks,

and all that goes with these things. The chapter contains basic and supplementary propositions

**Chapter IV** Countries and cities, and all other forms of sedentary civilization.

The conditions occurring there. Primary and secondary considerations in this connection

**Chapter V** On the various aspects of making a living, such as profit and the

crafts. The conditions that occur in this connection. A number of

problems are connected with this subject

**Chapter VI** The various kinds of sciences. The methods of instruction. The

conditions that obtain in these connections. The chapter includes a

prefatory discussion and appendices

#### **Group Mind (Asabiya)**

*Asabiyya* or *asabiyah* means social solidarity, social integration, and social cohesion. It is the force which unites people with one another. However, their patterns of behavior brought them closer. *Asabiyya* was important for economic, intellectual and political development of society. According to Ibn-e-Khaldoon the tribes are successful because they have highest *Asabiyya*. He also explains that the more the tribes deviate from *Asabiyya*, the more is the element of deviance;

religious movements sharpen the force of Asabiyya and no movement can succeed without it. Ibn e Khaldun was of the view that man is an animal, but he becomes human with the cooperation of all social elements that become a source of satisfaction of needs.

**Rosenthal says: “Group Mind produces the ability to defend oneself, to offer opposition to protect oneself and to press one’s claim.”**

Asabiya, derived from asab (meaning nerve) signifies internal cohesion, often brought about by unity of blood or faith. In a state setting, unity is brought about through the use of force:, but in an asabiya setting, it arises voluntarily through the sharing of moral bonds, blood, descent, marriage, ethnic origin, tribal affinity, faith or through some or all of these mixed together. According to Ibn Khaldun, the asabiya structure reaches its zenith when it blends the religion leading to conquest, as happened at the dawn of Islam. Thus, one may speak of three types of asabiya: tribal asabiya, meaning solidarity derived from the belief in the unity of descent and genealogical origins. ethnic asabiya, meaning unity of ethnic origin (Ibn Khaldun spoke of Arab asabiya emerging during the Ahha.sid dynasty);, and sectarian asabiya, derived from unity of religious belief and practices. An asabiya arrangement is always distinguished by two criteria: first, the element of exclusiveness, the group’s image of itself as unique, and second the non-hierarchical structure of its authority.

Asabiya means a sense of unity and harmony which aims at mutual cooperation in order to achieve a common goal. Bedouin tribes defend their liberty through Asabiya. When a state expands, different groups or tribes bring about asabiya on national level. But the group which has strongest asabiya dominates all others and makes them its part.

**Characteristics of Asabiya:** (1) Asabiya is found in blood relationships or **family** at a particular level or in a **tribe** at larger level. (2) Asabiya is foundation of any government in the state. (3) Only that tribe rule which have strongest asabiya. (4) Religion is also basis of asabiya.

**Three Generations of a dynasty:** Each dynasty consists of three generations. Span of each generation is of 40 years. Hence a dynasty can survive 120 years. (1) **First Generation:** it consists of uncivilized and Bedouin (nomadic) life. Its members has powerful asabiya on the basis of bravery, courage and cooperation. (2) **Second Generation:** Here, uncivilized life is converted into civilized one. Struggle and hard work is replaced by luxurious. Asabiya becomes weaker. (3) **Third Generation:** Nomadic life disappears completely. Individuals are unable to defend themselves or attack on enemy. As a result, another group or nation having stronger asabiya dominate them and dynasty ends.

## **THE RISE AND DECLINE OF A STATE/ CIVILIZATION THE RISE AND DECLINE OF A STATE/ CIVILIZATION**

• **Qualities of Rulers:** • Well informed about, and well acquainted with, the members of his group • Humility in dealing with his people and respect for their feelings. • Follow the dictum of expediency • Mildness in political behaviour • Not too clever • Seek help from his fellow men • Belongs to people who possess a strong asabiya

**Foundations of state:** • Asabiya (in force and soldiers) and Religion • Economy (it supports force and maintains government functions)

**Three Generations of a dynasty:** Each dynasty consists of three generations. Span of each generation is of 40 years. Hence a dynasty can survive 120 years. (1) **First Generation:** it consists of uncivilized and Bedouin (nomadic) life. Its members has powerful asabiya on the basis of bravery, courage and cooperation. (2) **Second Generation:** Here, uncivilized life is converted into civilized one. Struggle and hard work is replaced by luxurious. Asabiya becomes weaker. (3) **Third Generation:** Nomadic life disappears completely. Individuals are unable to defend themselves or attack on enemy. As a result, another group or nation having stronger asabiya dominate them and dynasty ends.

**Factors for the decline of the state:** • The weakening of the religious influence • Luxury • The ruler’s reliance on helpers and partisans from groups unrelated to the state or to his asabiya. • Seclusion of, and control over, the ruler by others. • Tyranny • The encroachment of political instability into economic conditions.

**Five Phases of a state’s decline:** (1) **Overcoming the enemy and the adversary** (asabiya is stronger among people and they stand by ruler) (2) **Ruler governs his people autocratically and isolated himself from them** (3) **Leisure and tranquil life** (4) **Contentment and peacefulness** (ruler is content on heritage of his forefathers and is unable to differentiate from foes from friends) (5) **Wastefulness and lavishness** (ruler ignores salaries of army; there is mismanagement everywhere. People revolt or external enemy invades and government collapse)

### **Impact of Climate on Social and Political Life**

He divides the world into 7 parts: Africa, Arab, South Asia, East Asia, Spain, France, and England. South and north regions are either extremely cold or hot while central regions are temperate, fertile and civilized. Their genotype and phenotype are better than those of other regions. Life style in Southern and Northern areas (except coastal areas like Yemen and Hajar) is of lower level. Skin colour is not inherited but it depend upon temperature and climate.

### **Ibn Khaldun’ Concept of History**

Ibn Khaldun opens his 'Prolegomena' by discussing the purpose or value of history, its kinds and the errors into which historians fall while recording and reporting events.

**The Purpose of History, for Ibn Khaldun, is NOT Merely:** • To arouse the curiosity of the reader • To feed his imagination • To narrate the stories of kings and dynasties • To prepare the chronicles of wars and pacts

**The Purpose of History is:** • To analyze the past of man in order to understand his present and future • To describe the story of human civilization • To record of human society, its growth and decay • To analyze certain conditions i.e. geographical, economic, political, religious and cultural

**Certain Pitfalls Into Which the Historians are Liable to Stumble:** • Partisanship towards a creed or an opinion • Over-confidence of one's resources • Mal-observation • Poetic exaggeration • Inability to place an event in its proper context • Temptation to win the favour of royal or high-ranked personages • Drawing analogies on superficial resemblances, etc.

#### **Method of Historical Research**

• A historian is expected by Ibn Khaldun to have developed an insight into the laws governing the structure of human society

and its transformations. He should have a scientific approach towards the understanding of historical changes.

• These should not be explained away as had been done in the past merely by alluding to the accidents of Nature such as earthquakes, floods, sandstorms, epidemics etc. important though they may be.

• Nor should the great changes of history be explained away with reference to divine interventions.

• Ibn Khaldun seems to have no faith in *deus ex machina*. The historian should be biased by no speculative or theological prepossessions.

• He is required to base his explanations strictly on some empirical evidence, i.e. his own observations and experiences and those of others.

• While searching for the causes of historical changes, he should carefully look into the climatic, territorial, occupational economic, social, religious and other cultural conditions of the people under study.

• History and sociology are considered by people under study. History and sociology are considered by Ibn Khaldun to be cognate sciences; the study of sociology is a realization of sociological laws governing the course of history.

• Indeed it may be safely maintained that Ibn Khaldun was the first to state these laws clearly and show their concrete application.

**Laws of Sociology:** Social phenomena seem to obey laws which though not as absolute as those governing natural phenomena, are sufficiently regular to cause social changes

and follow well-developed patterns and rhythms. Hence a grasp of these laws would enable the sociologist to understand and predict the direction of social phenomena around him.

**Social Laws Operate with Regard to Masses Only:** These laws would not be significantly determined with reference to single individuals, for the individuals' own attitudes and beliefs are considerably conditioned by the social environment in which they are placed. The 'leaders' by themselves, without the social forces already immanent in the structure of a society, cannot bring about any substantial social change.

**Study of Social Laws Demands Genuine Research on Larger Scale:** These laws can be determined only by gathering social data on a very large scale and by working out their concomitants and patterns. The social data may be gathered from either of the two sources:

(1) Faithful records of the past events

(2) Careful observations of the present ones

**Societies with Similar Structures Have Similar Social Laws:** Much the same set of laws operate in societies with similar structures and antecedents, howsoever widely separated they may be in place or time.

**Social Laws are Dynamic:** Societies are essentially dynamic like the living organisms. The social forms change and evolve. The factor which, more than other determines this change is the contact between different peoples or groups and the consequently mutual imitation assimilation of cultural traditions and institutions.

#### **Factors Determining Social Laws are Specifically Sociological.**

• Social laws have their own unique nature, i.e. they are specifically sociological laws and not merely reflections of biological impulses or physical forces.

• Ibn Khaldun, though, does not ignore **environmental** factors such as climate and food; he gives much greater importance to such **social** factors as cohesion of interests, occupation, religion, education, etc.

**Ibn Khaldun and Modern Sociologists:** A careful study of the *Muqaddimah* reveals many more points where Ibn Khaldun anticipates modern sociologists. Examples are:

• His use of mechanistic concepts such as the balance of forces or the radiation of energy

• His understanding of social morphology and its growth and decay almost in biological terms

• His keen realization of the economic factors influencing the structure and growth of society

**SHAH WALI ULLAH  
(1704—1763)**

**Socio-Economic and Political Thought:** Shah Wali Allah finds out the relationship between social, ethical, and economic systems.

**Importance of Man's Relationship with Society:** Spirituality has two aspects: (1) Man's personal relation to God (2) Man's relation to his fellow-beings.

**Society and spirituality:** Man cannot be fully spiritual if he is isolated from the society because individual's spirituality can be expressed only in the social setup.

**Social justice is essential for the individual's development:** Social justice when expressed in social mores and manner is called *adab* (etiquette); in relation to income and expenditure, it is economy; and in form of affairs of state it is known as politics.

**Shah wali Allah's Concept of Irtifaqat:**

- **In his Concept of Irtifaqat,** He describes how human beings are interrelated.
- **Society** is formed as a result of interdependence of individuals for satisfaction of wants.
- **Government** is formed when individual join for collective security.
- **Economic System** is formed when they join to satisfy their material needs.
- **Justice** (or balance) between individual members is basis of every sound system.
- **Balanced Social System** is a reflection of inward peace and relation to creator.
- **Basic Aspects of a Dynamic Social System are:** Language (essential of communication, culture and civilizations), agriculture (for food etc.) and houses (against drastic weathers and seasons).
- All further developments in a social system are based on the establishment of the state.

**Function of a State Are:**

- To control a more uncultured social group demands more coercive power.
- The responsibilities of states are:
  - To assure the safety and security of its individuals
  - To increase the happiness and progress of society
  - To eradication all kinds of social evils
  - To exercise careful check on traders and their malpractices
  - To utilize energies of individuals in positive way by distributing them into proper occupations

**Shah wali Allah Points Out:**

**"When the occupations are not fairly distributed amongst the different sections of a society, its culture receives a set-back; for example, if the majority of the people take to commerce, agriculture would be necessarily neglected and, thus, there will be a marked decline in the agricultural produce. Similarly, the people would suffer great hardships if the bulk of population enlisted themselves in the army; there would be only a few left to look after agriculture and commerce and the whole social system would be disturbed."**

**Sound Economic System is Essential for Social Happiness:** If and when a State fails to develop or retain such economic system based on social justice, its decline becomes inevitable.

**There are Two Main Factors Responsible for the Decline of the Muslim Culture:**

(1) **Financial Parasites:** These were soldiers and so-called scholars (who considered it their birthright to get financial help from the state) poets and clowns etc. They contributed nothing to social welfare.

(2) **Exorbitant Taxes on Agriculturalists and Traders:** Along with this cruel treatment of governmental officials with tax-payers also caused deterioration of their economic position.

**Misconception of God's love for Poverty:** It is a misconception that God loves poverty and no good Muslim needs to make an effort to become rich. In fact, God loves simple living of self-contentment rather than abject poverty to which weaker social groups are subjected by the elite or ruling classes.

**He says:**

**"This forced starvation of certain classes is highly detrimental to the welfare of a society. It is no virtue but a crime. Islam grants no license to any class to compel others to remain as hewers of wood and drawers of water. It aims at the achievement of social justice, which is possible only when society is free from class conflict and everyone is provided with an opportunity to develop his latent powers and capacities and strengthen his individuality through free and active participation in the benefits of his material and cultural environment."**

**Shah Wali Allah Further Says:**

**"Islam teaches that this strong concentrated individuality, sharpened and steeled through a life of active experience, should not become obsessed with self-aggrandizement; it should rather be devoted to the service of God and through this to the good of mankind. Islam never preaches its followers to submit themselves ungrudgingly to an oppressive social system. It is social justice rather than poverty which is eulogized by the Holy Prophet-justice which not only safeguards an individual against an attitude of arrogance and self-conceit, but also develops in him a power to spurn the temptations, bribes, and snares with which an unscrupulous ruling clique tries cynically to corrupt the integrity and character of the subjects."**

**Purpose of a State is to Promote "Good Life":** By "good life" he means life possessed of goodness as enunciated by Islam.

**State is a Means to An End:** It is not an end-in-itself. Individuals must be loyal to state if it serves its true purpose honestly.

**Duties of Islamic State (Khilafat) are:** • To enforce Laws of Shariah • To revive Islamic teachings • To translate Islamic teachings into reality • To prepare millah for endeavour (Jihad) • To suppress all social evils originated from misuse of its function

**Relationship Between the Individual and the State:**

Being influenced by Islamic teachings, Shah Wali Allah holds that individual is not a mere part of the state (like bees or termites are part of their whole) but individual is the most powerful factor in the social system. The spiritual development of the individual is the primary responsibility of a Muslim state.

**Importance of Social Theory:** Every theory of social dynamics, being, philosophy of history, teaches us best lessons and gives us insight into the experiences of mankind.

**Importance of History:** Historian study inner process of thought which works behind the action and social change. It



reveals the basic metaphysical structure (which independently governs social and spiritual aspects) of the historic humanity.

**Social Codes of Societies are Relative to the Needs of Time:** In his books

*Tdwil al-Ahddith* and *Fauz al-Kabir*, Shah Wali Allah describes that humanity is ever-growing and, thus, faces new problems at every step. Every nation is accustomed to a certain mode of worship, and has a political and social pattern of its own.

**Each Prophet Offered a Social Code Relative to his Time:** Amongst the Muslim thinkers Shah Wali Allah is the first<sup>16</sup> to compile a systematic history of the prophets from Adam to Muhammad in his book *Tawil al-Ahadith*. He says:

“When a prophet is sent to the people by God, he does not replace the old order by an absolutely new one. He, on the other hand, allows those customs to continue which do not contravene the will of God and effects necessary changes in all those patterns where these alterations are essential.”

**Adam Offered Social Code Relative to the Needs of his Time:** Shah Wali Allah believes that in Adam the angelic qualities and the urges of the flesh existed side by side. The former led him to discover the different modes of worship and the latter showed him the way to satisfy his material needs, for example, cultivation of soil, domestication of animals,<sup>17</sup> etc.

**Prophet Idris Offered Further Developed Social Code:** The Prophet Idris was possessed of all these qualities which his predecessor, Adam, combined in himself, yet he improved upon them by pondering over the creation, acquiring thereby a good deal of knowledge about physics, astronomy, and medicine.

Further, as he flourished in an age when the people had learnt handicrafts, he acquired proficiency in these as well.

**Noah Presented a Social Code Different from his Predecessors:** The period between the death of Prophet Idris and the birth of Prophet Noah was marked by an all-round deterioration in the moral standards of the people. Noah, therefore, made incumbent upon the people to offer continuous prayers and to observe fasts. This was necessary to exercise a check on the urges of the flesh which had then taken full hold of the mind of the people.

The above example should be sufficient to give an idea how Shah Wali Allah explains the differences of the social codes presented by various prophets at various stages of human history.

**Essentials of Each Shariah are Same:** Shariahs of prophets are different only in their external forms (rituals and routine activities) but their essence is same (unity of God, charity, brotherhood, higher moral and spiritual values, and life hereafter etc).

**Essentials of Each Shariah are Same Because Human Nature is Constant:**

The human race has not altered physically and very little intellectually during the thousands of years of recorded history. The passions, pleasures, heartaches, and the political and domestic problems of the people of bygone ages were, in all likelihood, much the same as ours.

**Study of Social Phenomena is Significant to Understand Quran:** The social changes and complexities of the past have an object lesson for those living in the present. The historical record is, therefore, the lighthouse which informs the new sailors of life about the perilous rocks that may be hidden beneath the surface of the bottomless ocean of human existence.

**The Qur'an says:** "Have they not travelled on land and seen the end of those who were before them? They were even stronger than these in power, and they dug the earth and built upon it more than these have built."

**Love of Material Wealth Lead the Nation to Downfall:** In his *Izaalat ul Khifa*, Shah Wali Allah points out: "Remember that sensual qualities like selfishness, greed, etc. develop in unbalanced personalities. The abundance of riches brings these brutal qualities into action."

**Prophet Says:** "By God, I am not worried about your poverty but I am afraid you might become proud of the worldly riches that might be stretched before you as was done by the people of the past ages and like them these worldly riches might destroy you as they destroyed those who were vainglorious before you."

**Love of Worldly Riches and Love of Power and Distinction Go Side by Side:**

For Shah Wali Allah, what aristocracy desires is not only to own riches but to keep others under the yoke of abject poverty.

Aristocratic desires cause class division: Society is split up into two distinct classes, haves and have-nots, the one which owns the treasures and along with it controls the affairs of the government, the other which through persistent hard labour get a precarious subsistence.

**Class Division Leads the Whole Nation to Social and Moral Decline:** Due to intolerable tyranny and oppression of callous rich class, the religious people become ascetic, and the immoral aristocracy inflicts unchecked wrongs upon the class of have-nots. Such conditions strike at the very root of social structure. Ultimately, the whole nation (e.g. Roman/Persian empires) collapses like a house of cards.

**Shah Wali Allah Does Not Favour the Life of Renunciation:** He commends the individual's active participation in the affairs of the world. The real progress is possible only when the people, instead of becoming slaves to worldly riches, use them for the betterment of mankind. He preferred kind of intellectual and emotional asceticism rather than a life of renunciation.

## IQBAL (1873—1938)

Allama Muhammad Iqbal is a figure of legendary greatness amongst the scholars and poets of the modern age and his political thought has won a great deal of attention and respect amongst discerning students of political philosophy.

He entered into practical politics and joined his efforts with freedom-champions to liberate the Indian Muslims from the clutches of the Hindus and subjugation of the English. He was elected as Member of the Punjab Legislative Council, and later elected unanimously of the President of All-India Muslim League. He vigorously advocated the two nation theory and demanded a separate homeland for Indian Muslims, where their religion and culture could flourish without any fear of chauvinism. He actuated the Muslims of India from political slumber to champion their cause for separate country within India, and this very vision became crystal reality in his pronouncement in the annual session of the League in 1930. Dr. Allama Iqbal's declaration for Pakistan echoed throughout the world and it became the instrumental in re-

awakening and the enlightenment of Muslims to combat all forces for the achievement of a separate homeland i.e. Pakistan.

His works are detailed as under: 1. Development of Metaphysics in Persia (Thesis for PhD) 2. Asrar-e-Khudi (Secrets of Self) 3. Ramooz-e-Bay-Khudi (Mysteries of Selflessness) 4. Payam-e-Mashriq (Message of the East) 5. Bang-e-Dara 6. Zaboore-e-Ajam 7. Reconstruction of Religious Thought in Islam (collection of lectures) 8. Javed Namah 9. Bal-e-Jibraeel 10. Pas Che Bayad Kard Ay Aqwam-e-Sharq 11. Zarb-e-Kaleem 12. Armughan-e-Hijaz 13. Ilmul-Iqtisad (Economics)

## **IQAL'S DOCTRINE OF EGO**

### **Introduction**

• Secularization of the human mind all over the world has deprived modern man from the true meaning of life and the ultimate reality of his existence in this world. Not knowing his actual role as God's vicegerent and his position in the hierarchy of God's creations has led him into conflict with God, nature and rest of mankind.

- Moreover, the absence of God in his life has alienated modern man from binding a harmonious relationship with his Self, nature and others.
- This state of life has taken him to the brink of destruction in the form of harming the environment, going into endless war, etc.
- Iqbal tried to explore how modern man could find meaning to life through which he could strengthen his sense of religiosity.

**Scenario in the East:** The scenario at the time Iqbal appeared on the intellectual stage of the world was when the Muslim world was lagging behind the West in the areas of education, science and technology.

Very precisely Iqbal's philosophy of ego came as a response to the following challenges found in the Muslim world:

- a) After the **fall of the Mogul empire**, Muslims lost their dominant position.
- b) As such, **under the British rule**, Muslims were left behind in education and other sectors of public life
- c) Iqbal was saddened by the fact that all Muslim countries were under **European subjugation**. This pathetic situation has robbed their dignity, honor and self-esteem. It also created a state of mental slavery in them towards the West.
- d) **Muslims lost their zeal and zest for life**. Abandoning active participation in worldly life in the pursuit of attaining the nearness of God.
- e) **Sufi teaching** which preaches that at the highest level of man's spirituality, man can attain union with God.
- f) **Muslims suffered inferiority complex** and started imitating the Western culture.

**What is ego?**

- It is the source through which we can bring ourselves closest to the Ultimate.
- "The self is an **internal dynamic activity** with intensity of volition, feeling and thought."
- The ultimate aim of the ego is not to see something, but to be something.
- The Ego is partly free, partly determined, and reaches fuller freedom by approaching the Individual who is most free: God.

### **Three Stages of Ego**

**(1) Obedience to Law**

**(2) Self Control is Highest form of Self-Consciousness/Ego-Hood**

**(3) Divine Viscegerency is the most complete ego**

### **Ideas on the Human Ego**

- Iqbal's theory of personality explains that man who is God's best creation, needs to assimilate into his own personality many of God's attributes mentioned in the Asmā' Al-Husnā (the Beautiful Names of Allah).
- In his theory, Iqbal further stressed that the immortality of an individual's ego is not a God-given right to him.
- In order to achieve the state of immortality of the ego, one has to work hard during this earthly life, performing all actions which are considered as ego sustaining acts, and at the same time one has to refrain from all ego dissolving acts.
- Another interesting fact stated by Iqbal in his theory of personality is that man by assimilating God's Divine attributes gets closer to God spiritually.

**Development of Ego also Demands Good Relationship of a Man with the Society:** It is a two-way relationship whereby both the individual and the society will benefit from each other.

**Man and his Environment:** man and his physical environment have a close knitted relationship. In this relation, man and his environment struggle to dominate one another. Iqbal writes: "**The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a direct energy and is formed and disciplined by its own experience.**"

### **Significance of the Study**

- Iqbal's ideas on the human ego and personality development when applied in the field of education can produce the most desired results in terms of education which is seen as a dynamic process for personality development.
- Moreover, in terms of personality development, his ideas are very much relevant in producing students who possess an integrated personality with the inculcation of moral values and a good relationship with God, environment, society and humanity at large.

**Ego's Immortality:** The ego can reach a state of immortality. But the state of immortality is not egos' god-given right, but it is a state that the ego has to earn it through hard work.

- The ego can earn immortality through 'ego-sustaining deeds' i.e love, faqr, courage, tolerance, kasb-i-Halal, performing original and creative works. In addition, ego should abstain from all 'ego-dissolving acts' such as fear, dependency, slavery and pride of ancestry.

**Conclusion:** Iqbal's ideas on the human ego has brought to our understanding that the absence of a true understanding of God and inner-self (ego) has caused great confusion in the mind of the modern man. In order for the ego to attain its state of immortality, man has to bind a good relationship with God, nature and other egos in the society. Besides that, man has to perform all ego sustaining acts and avoid all ego-dissolving activities. Iqbal has also explained that man must actualize all godly attributes that are dormant within his psyche in order to attain the nearness to God. When this ideal situation is achieved one can witness that the human race as whole will enjoy the much needed peace, harmony and happiness in this world.

#### **CONCEPT OF IJTIHAD**

##### **Scenario in the Muslim world**

##### **Background of Ijtihad**

- Ijtihad was exercised from the earliest days of Islam. Some learned companions of the Prophet (p.b.u.h) such as Abu Bakr, Umar, Ali, and many others exercised ijthad in matters which had no specific solutions in the Quran and the Sunnah. Starting from this early practice, ijthad then was used extensively by the four great scholars of Muslim jurisprudence in the second century of hijrah.
- The sphere of ijthad at that time was very wide. It covered all the aspects of religious, political, and civil life, including the whole field of family laws, the laws of inheritance, and all legal questions that arose in social life.
- However, in the third century of hijrah, increasing restrictions were imposed, and the four schools of jurisprudence were regarded as fully developed. This resulted in the closing of the doors of ijthad. It prevents the advancement of the Muslims in social, political, and legal avenues of Islam.
- Therefore, Iqbal tried to revive ijthad and to bring back this dynamic element of Islamic civilization. Iqbal observed that no law or institution can be truly Islamic unless it imbibes the spirit of the dynamic outlook of the Quran.
- Iqbal elaborates his views on ijthad in his poetry, letters, and lectures. However, he discussed the subject in a comprehensive manner in the sixth lecture of his Reconstruction entitled "The Principle Movement in the Structure of Islam" in which some authors translated it as ijthad.

**Cause for the decay of Ijtihad:** (1) Adherence of Muslims to extreme positions (2) Impossibility realization of requisite conditions in a single individual (3) Rationalist movement (Mu'tazillism was considered as a danger to Islam) (4) Ascetic Sufism (It developed under influence of non-Islamic character). (5) Downfall of Baghdad (Ijtihad was closed to preserve integrity in Islam) (6) Crystallization of legal thought (7) Intellectual Laziness in the Muslim world

**Iqbal' Tribute to Ibn Taymiyyah:** Iqbal appreciated Ibn Taymiyyah, the great Islamic scholar of later thirteenth century, who revolted against the finality of the schools of Islamic law because the founders of the Islamic legal schools never claimed finality for themselves or their judgments.

##### **Elements of Permanence and Change in Iqba's Approach of Legislation**

- He believed that the legal system of Islam must admit changes within its framework without deviating from its fundamental principles. He said, "the ultimate spiritual basis of all, as conceived by Islam, is external and reveals itself in variety and change".
- According to Iqbal, only religious obligations are unchangeable. While worldly affairs (muamalat) are subject to the law of change. It includes all laws pertaining to civil and criminal matters.
- As the principle of movement in Islam, ijthad is the means whereby changes can be affected in the laws of Islam, provided they are not inconsistent with the basis on which the system rests.
- Therefore, Islamic law should not be viewed as an unalterable code. It is necessary to be changed in order to meet the requirements of modern society.
- Iqbal stated, "the claim of the present generation of Muslim liberals to reinterpret the fundamental legal principles in the light of their own experience and the altered conditions of modern life is, in my opinion, perfectly justified".

**Islam is a Dynamic Religion:** Iqbal is strongly opposed to the criticism that Islamic law or shariah is stationary and incapable of evolution. It is perfectly justified for Muslims to interpret the rules of shariah in accordance with the needs and circumstances of the people.

He highlighted, "the teaching of the Quran that life is a process of progressive creation, necessitates that each generation, guided by the work of its predecessors, should be permitted to solve its own problem".

**Definitions of Ijtihad:** Ijtihad is defined as the total expenditure of effort by a jurist to infer, with a degree of probability, the rules of shariah from their detailed evidence in the sources (Ali Amidi 1986 and al-Shawkani1920).

Iqbal defined ijthad as **to exert with a view to form an independent judgment but not to be independent of the Quran and Sunnah.** He opposed freedom of thought which

makes man deviate from Divine guidance but endorsed the freedom of *ijtihad* to oppose rigidity and stagnation.

### Three Types of *Ijtihad*

Iqbal mentions three types of *Ijtihad* as follows:

1. A **complete authority** in legislation. That is practically confined to the founders (or Imam) of the school.
2. A **relative authority**. It is exercised within the limits of a particular school. It deals with the followers of the school.
3. A **special authority**, which relates to the determining of rule of law applicable to a particular case left undetermined by the above two mentioned authorities.

Iqbal demands first type of *Ijtihad* for legislation in modern Muslim society.

### Consequences of Modern *Ijtihad*

Iqbal mentioned two consequences of the freedom of *ijtihad* claimed by modern Muslim movements; their revolt against the finality of the schools, and their assertive stand on the right of private judgment.

**Qualifications of Exercising *Ijtihad*:** (1) **Knowledge of Islam**, deep understanding of the ultimate aims of its ideology, institutions and politics. (2) **Understanding of the modern problems** that beset the Muslim world. (3) **Closeness to the Prophet's way** and understanding of his methods and approach. (4) **Reliable moral character** so that decisions may be looked upon with respect.

### Suggestion for a committee of experts qualifying for *Ijtihad*

- Since there is an acute shortage of such specialists who are qualified to exercise *ijtihad*, Iqbal observed that a committee of people should be formed which includes Islamic scholars as well as those who have a good knowledge of contemporary problems and possess true Islamic character.
- Through their combined efforts, they will be able to make some contributions to the reconstruction of the Islamic law as well as fulfilling on an important need of society.
- A body of *ulama'* is needed as the assembly may face difficulties in understanding intricate points of *fiqh*. We also need to reform the present system of legal study in the universities of Muslim countries, to extend its sphere and to combine it intelligently with modern jurisprudence.

### Sources of *Ijtihad*

Iqbal mentioned four sources of *ijtihad*; Quran, hadith, *ijma'*, and *qiyas*, in order to prove the possibility of evolution within Islamic law when meeting new situations.

#### First Source of *Ijtihad*: Quran:

**Second Source of *Ijtihad*: Tradition or Hadith:** He suggested that the study of hadith must be taken more seriously and critically.

**Third Source of *Ijtihad*: *Ijma*:** Iqbal considered it as the most important legal notion in Islam. In *ijma'*, the *mujtahidun* agreed on a point of law and such a consensus becomes a permanent source of law. Iqbal supported exercise of *ijma'* through legislative assemblies and gave its power to both the *ulama'* and the modern lawyers.

**Fourth Source of *Ijtihad*: *Qyas*:** The last source of *ijtihad* elucidated by Iqbal is *qiyas* or analogical reasoning which is the process of applying Islamic principles to local problems or to changing conditions.

### Iqbal's Framework of *Shura* in Relation to *Ijtihad*

- The significance of *shura* was raised in the mid-nineteenth century by prominent leaders of reformist thought.
- They argued that in order to implement Islam in the public sector, rule must be established in accordance with the will of the people.
- For example, Jamal al-din Afghani, contended that without the participation of the people in government, Muslim states cannot withstand the pressures of the West. Besides, rules without public support and confidence give in too easily to the demands of Western powers.
- For Iqbal, a political system based on the general will of the people which is called Parliament is the best possible solution to cure the problem of stagnation among Muslims.
- Iqbal defined *shura* as the opinion of the whole *ummah* with regard to affairs of common interest which are conducive to the healthy development of the state. According to him, the *ummah* should elect their representatives by means of a fair and impartial election and these representatives should carry out the duty of the interpretation of *shariah*.
- Therefore, Iqbal allocated the authority to interpret *shariah* to elected representatives in Parliament or *majlis-al-shura*.

### Reasons for Establishing *Shura* to Interpret *Shariah*

- He gives two reasons why the authority for interpretation of *shariah* should only be made by elected representatives in Parliament.
- First, followers of different schools of *fiqh* are unable to perform *ijtihad* because they represent different point of views and may interpret *shariah* according to their own school of *fiqh* meanwhile *shariah* is for the entire Muslim community.
- Second, God has not delegated the right to interpret *shariah* to any person or any sect but He has bestowed it to the entire *ummah*.

### Conditions for the Members of *Shura*

In conformity with Islamic principles, Iqbal laid down the conditions for the members of *majlis-al-shura*;

- (1) He should possess a firm and profound belief in the tenets of Islam.
- (2) He should possess integrity of character.

(3) He should have reasonable knowledge and necessary understanding of the job and responsibility which is being entrusted to him.

(4) He should have not only a good intellectual personality, but also an impressive physical personality

Iqbal further added that the candidate must have the ability to understand the teachings of the Quran and the Sunnah, knowledge of modern science and disciplines, and knowledge of international and national problems.

### **Task of Majlis Al-Shura**

Iqbal divided the tasks of majlis al-shura into three fields:

(1) To amend existing laws so that they conform to Islamic injunctions

(2) To implement Islamic laws which are not being enforced

(3) To establish new laws which are not repugnant to the injunctions of Islam

### **Public Participation**

•Rejecting monarchical system, he claimed the right of the entire nation to take part in this process.

•Undoubtedly, the legislative work is done by the Parliament or majlis-al-shura but when the bill is introduced to it, the entire nation along with its elected representatives takes part in it.

•For the shariah bill, the Parliament has to seek direction, guidance, and assistance from the views of all, and the fundamental teachings of the Quran and Sunnah must have been examined on from all angles.

•The process, according to Iqbal, will include participation by the entire nation for the discussions and debates will take place publicly over any issue. For Iqbal, public's participation profoundly affects the deliberation of the Parliament, and no Parliament can ignore public opinion on an issue.

•Therefore, the collective thinking of the entire nation eventually takes the shape of a law.

•According to Iqbal, ijma' was a democratic principle in which the right to legislate was not limited to a few individuals only but to the whole Muslim community.

•He said, "the transfer of the power of ijihad from individual representatives of schools to a Muslim assembly is the only possible form ijma' can take in modern times".

### **Iqbal and Western Democracy**

•Iqbal condemned Western democracy which is devoid of religious guidance.

•He mentioned some basic principles of an Islamic state which are different from Western democracy. For instance, all decisions of an Islamic state are made due to the principles of shura by the means of ijihad and ijma'.

•Muslims are entitled to make laws which are of public interest, keeping in view that such laws do not conflict with basic laws of shariah.

•Therefore, both Quran and sunnah always play the decisive role and are to be the main sources of ijihad and ijma'.

•Elections in Western democracy are held on the basis of adult irrespective of pre-requisites. This makes it possible for incompetent people to run the affairs of the state.

•Islam, on the contrary, has imposed certain restrictions on the suitability of candidates for different offices of the state.

•Islam also prevents any individual from nominating himself for state office or asking to be nominated to any official position.

•The representative member of majlis al-shura has a more difficult task because he always speaks and acts on behalf of entire Muslims to present and to look after their interests in accordance to shariah. Therefore, he performs dual responsibilities to his electorates as well as to the Islamic Divine law.

•In the Western democracy, however, a member of an Assembly or Congress or Parliament has a single responsibility which is to the electorate only.