

# ROLE OF RELIGION IN STATE: WITH REFERENCE TO ALLAMA IQBAL

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## **I.INTRODUCTION**

Religion plays an important part in our culture, even though the western world of today is often considered to be a secular society. Religion is a link to our past and has in many ways influenced our values and set the stage for today's society. As society go through changes, so does religion. People's actions and thoughts are affected by the communities they live in, and the different beliefs and attitudes they encounter.

Religion has a place in personal life that should be protected as vigorously as any other freedom. However, religious views do not have a role in government, except to the extent such beliefs agree with our understanding of freedom. Beliefs supported exclusively by religion are not appropriate .If religion, in general, is seen as a solution for many or even all social problems, advocacy of a strong bond between state and religion in every domain goes without saying.

If, however, the main point is freedom of religion, the individual citizen should assess the value of a religion. In that case, the issue of the relationship between state and religion falls apart in three dimensions: religion's place in the state domain, government's role in the religious domain, and state and religion meeting together in intermediate domains.

Conversely, the government has no prominent role to play in the religious domain. Spiritual welfare is ultimately a personal or institutional affair. That citizens might be offended by the religious doctrines of others is the price to be paid for fundamental freedoms. Only if preaching switches to intimidation or incitement to violence or if religion inspires criminal offenses is government intervention is mandatory. As a result of government restraint, there may exist a diversity of denominations, neither supported nor evaluated by the government.

Individuals and society act and react upon each other. A society is strong only if individuals are strong, and the individuals are weakened if the society is declined. While it is essential one has to develop his individual ego, he has also to create in himself a social awareness. Man is a social and political animal. A proper relation between individual and society has to be established for the fruitful achievement of both. A good society is that which does not block the individual's freedom and development .AllamaIqbal says, "In an organised society the individual is altogether crushed out of the existence. He gains the whole wealth of social thought around him loses his own soul .The only effective power, therefore, that neutralises the forces of decay in people in this rearing of self – concentrated individuals. Such individuals alone reveal the depth of life. They disclosed the new standards in the light of which we begin to see that our environment is not wholly inviolable and requires revision.\*1

Individuals have to work in the best interest of their society. In a civilized world, any strong society which occupies certain part of the world, wants to establish its own State on socially and politically justifiable grounds. A state always refers to some geographical boundary and intends to ensure its own law and order among its people so that no body is allowed to suffer injustices, tyranny and oppression .the function of state are thus carried through a Government. This government may be – democratic, communistic, fascistic etc.

Iqbal's political philosophy is embedded in Islamic ideas and thoughts with his view upon other subjects. In Islam, the state the, millat, government Immam and individual are interrelated. It will, therefore, be wrong according to Islamic political theory to regard an Islamic state as an independent polity.

There are many conflicting theories regarding the relation between the individual and the state and the type of Government needed. One school of thought believes in the supremacy of the state. Socialism believes in state – control. According to it individual freedom and weal fear can better be secured through state-action .Individualism on the other hand advocates “maximum possible liberty of the individual. “Government for the individualist, although an evil, is necessary for mankind on account of man's selfishness. The extreme form of individualism is anarchism, which is opposed to every kind of forcible government and authority of state. Idealism, on the other hand, takes a milder attitude. It tries to bring reconciliation between individual and state and remove the conflict between them. According to the idealist, the state is an ethical institution. Iqbal thinks, “the state according to Islam, is only an effort to realize the spirituality in human organization”.\*2

In the Islamic point of view state not only secures the rights and welfares of individuals but also tries to awaken spiritual and moral consciousness among the persons governed. The head of the state in Islamic state is called Immam, Callipha or Amir. He is considered responsible to God in every act while honouring his temporal responsibilities. Islamic state in marked by controversy between the state and individual, so that it may believe that state is nothing else but the individuals themselves in other dimensions. Nor does Islam believe human beings have reached that state or Government, that they can only tolerate a free Government. Islam proposes a universal polity founded on fundamentals or the first principles revealed on prophet. It was prophet's religious experience which created a distinct social order and social order to Islamic polity.

Iqbal was thus inspired by a world- wide Islamic state of unified millet, no longer divided by racial or territorial considerations. He thinks that racial and territorial consideration is the root cause of distraction in humanity, oppositions between nations and nations, and conflicts between one state and another. Iqbal says that Islam finds the foundation of world unity in the principle of ‘Tauhid’.Islam as a polity is only a practical means making this principle a living factor in intellectual and emotional life of mankind .It demands loyalty to the God not powers. And since the God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature.\*3

According to Iqbal submission to state is not slavery, but it is a submission to man's own noble trends. By this way man does not become a subject of man but to God, and dose not mislead his humanity and gentleness. The ruler has to be respected not because he possesses power but because he protects the laws and rules of God.\*4

As Iqbal said, that meaning of ‘Tauhid’ is equality, harmony and freedom. From the Islamic point of view the state tries to transform these ideal principles into space- time forces, an aspiration to realize them in a definite human organisation. It is in this sense alone that the state in Islam is a theocracy, not in the sense that it is headed by the representative God on the earth who can always screen his despotic will behind his supposed reliability . Thus generally speaking we cannot label Islamic state as theocracy , the head of Muslim state has not considered himself as a representative of God on earth but a representative chosen among men to serve them and translate the rule of God into action . The head is thus, responsible to God for every act he dose in the exercise of his authority. Neither hereditary kingship, nor autocracy, nor uncontrolled authority is acceptable for the head of Islamic state. The holy Quran says: “And their rules are by counsel among themselves” (42:38). Iqbal was thus in favour of spiritual democratic state.

The state was needed to stop the aggression of man against man, to protect the weak against the strong and ensure justice between man and man. But where do we find all this in the civilized State? The states whether it's democratic or Fascist or Bolshevik stand for the expansion, for aggression and for supressing the weak that are considered to be unfit to take care of themselves. It is not Machiavelli alone with whom “consideration if justice or injustice” carries no weight and “every doubt must be set aside” when the safety of the state is at

stake..... The result is the deadly conflict of the different states and burning passions to destroy one another. The responsibility of this state of things rest entirely with the materialistic conception of the state. The state and nation became two chief idols before which the modern man has fallen prostrate; and by this way international morality has become a mockery.”\*5

The present state of affairs, exist because of separation of church and state, religion and politics. In Christendom, State and church confronted each other as distinct powers with interminable boundary disputes between them .At last state separated itself from church. Machiavelli separated ethics from politics, and proclaimed the supremacy of state in all matter. He thought of religion as the private affair of the individual with which state has nothing to do. He believed that the state has to increase its power by all means and ways. But this only resulted in more harmful and dire consequences. It is to this fact that Iqbal refers to sarcastically.

“Politics liberated itself from religion, the head of the church found himself powerless. As soon as religion and politics became separated, greed became the ruling power, king and ministers both.”\*6

Iqbal does not believe that “the state is more dominant and rules all other ideas embodied in the system of Islam”.

Iqbal seems to have appreciation for the Religious Reformer party led by Halim Pasha who did not believe in state- craft and any father –land. He points out that the Turkish Nationalist party assimilated the idea of separation of church and state from the history of European political thoughts. In west the separation of the church and the state arose because of the mistake of separating matter and spirit as two distinct realities. Iqbal says “Primitive Christianity was founded not as a political or civil unit, but as a monastic order in irreligious world, having nothing to do with civil affairs, and obeying the Roman authority practically in all matters. The result was this that when state became Christian, the state and church confronted each other as distinct powers with interminable boundary disputes between them.

Such a thing could never happen in Islam, for Islam was from very beginning a civil society, having received from Quran a set of simple legal principles. “The nationalist theory of state therefore is misleading in as much as it suggests a dualism which does not exists in Islam”. Such a dualistic theory of state which deprives religion, morality and ethics out of its domain, does not find favour in political philosophy of Iqbal. Such a separation according to him is the root cause of all evils spreading in our world today. The power and prominence enjoying all sorts of advantages by applying varieties of foul means and tactics. Such a politics divorced from spiritual obligations have in fact become a threat to humanity. Iqbal says:

Crown shine or Republic glitter from

Divorced, the state with Changiz eyes will glare.\*7

Lasting Culture cannot be simply established with the help of merely power-loving politicians. Iqbal is therefore the of the view that power are essential for the material and spiritual well-being of mankind; otherwise, power devoid of religious aspiration

Is bound to bring and in fact brought only disaster and sufferings to mankind. He says: “The history of nations of nations teaches this lesson. If you are wise beware of the intoxication of power for it is a dangerous possession. Before its blind, world embracing rush and anger, Art and Science and reasons are all alike powerless dust. Power, cut adrift from religion is deadly poison; wedded to religion, it is an antidote for all poison.\*8

It is with this conception that Iqbal points out that, “In Islam the spiritual and temporal are not two distinct domains, and the nature of act, however, secular in its import, is determined by the attitude of mind with which

the agent does it.....in Islam it is same reality which appears as church looked at from point of view and state from another”\*9.

## **REFERENCES**

- [1] Reconstruction of Religious Thought in Islam., p.143
- [2] ibid., p.147
- [3] ibid., p. 139
- [4] Dr.Hussain, Yusuf, Ruhi-Iqbal.
- [5] Md.Ali; the new world-order, p.132
- [6] A Critical Exposition of Iqbal’s Philosophy, p.151
- [7] V. Kiernen, poem from Iqbal (Bombay 1949) p.60.
- [8] A Critical Exposition of Iqbal’s Philosophy, p.153
- [9] ] Reconstruction of Religious Thought in Islam. p., 146