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Dr. Allama Muhammad Iqbal

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THE EVALUATION OF TWO CONFLICTING CIVILIZATIONS:

In The Light of Futuristic Vision of Dr. Allama Muhammad Iqbal

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Abstract

It is an exploratory study following a qualitative approach to mark out the evaluation of Dr. Muhammad Iqbal, which is scattered in his poetic and prose works, regarding two conflicting civilizations of the world, namely Western and Islamic civilizations. The comparison will bring to light the sharp differences between both. Allama Iqbal is known to be very critical of Western civilization. He had few missions in life. One of them was to assess the harms of the contemporary civilization, i.e., the civilization of the West, and to make the entire humanity aware of its toxic effects. He has given great importance to his mission. And he has used all his abilities to highlight the destruction of Western civilization. According to Iqbal, “ The civilization of the West has led man astray, burns all his spiritual and moral values to ashes, and made him subordinate to cheap desires and reason by weakening his faith.” The study thus seeks to examine how Allama Iqbal views modern Western society as unspiritual, profane, and materialistic. It also explores the fundamentals of Islamic civilization and suggests it as the alternative for the survival of mankind.

Keywords: Futuristic, Evaluation, Conflicting, Contemporary, Profane.

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In 1996, Professor Samuel Huntington writes in his renowned book:

“Post-Cold War conflicts will often come out on cultural rather than ideological grounds. During the Cold War, these conflicts were mostly between the Capitalist West and the Communist East, but now in the 21st century, they will be between the world's major civilizations. Indicating that, he also mentioned the seven complete Civilizations and the Eighth possible civilization, which are: The West, The Latin, The Islamic, The Chinese, The Hindi, The Orthodox, The Japanese, and probable The African. This cultural organization and grouping are quite different from the contemporary world where the world is divided into sovereign states. To understand contemporary and future conflicts, it is important to understand cultural differences because the focus of future wars will not be on states but culture.” (1)

Today, when the concept of the clash of civilizations is shaping the global scenario, the national and international perspective requires that an effort should also be made to understand this problem in light of Allama Iqbal's thoughts.

Iqbal's Influence upon the contemporary Muslim world has been immense. The creation of Pakistan is also the result of Iqbal's vision. The way Iqbal has seen the problems of the Muslim world in the context of the contemporary political, global, and recent devastating conditions, has its impact and true factual results. He rightly proclaims:

حادثہ وہ جو ابھی پردہ افلاک میں ہے
عکس اس کا میرے آئینہ ادراک میں ہے (2)

Events as yet folded in the scroll of Time

Reflect in the mirror of my perception

As much as we go through the works of Allama Iqbal both prose and poetic we come to know that in his thoughts, there are not only universal concepts about Islamic and other civilizations, but there is also a very clear understanding of the cultural conflict of Islamic and non-Islamic civilizations. As he has said:

ستیزہ کار رہا ہے ازل سے تا امروز
چراغ مصطفوی سے شرار بولہبی! (3)

The struggle has continued from eternity till the present day

Between the lamp of Mustafa and the spark of Bu Lahab

This is the cultural conflict that has continued throughout modern human history. Allama Iqbal has not only made the various aspects of this cultural conflict the subject of his concern but also described the problems arising out of it.

In 1904, Iqbal wrote in his Essay “Qaumi Zindagi”:

“In our times there is another silent force on which the destruction and survival of nations depend and by using that power one nation sitting at home can erase another nation forever from the page of the world like the incorrect letter. The era of face-to-face combat has passed, now is the time for the battles of minds, civilizations, and cultures, and this is such a war whose wounds cannot be healed by mere ointments.”(4)

This shows that Iqbal was fully aware of the changes in the world even at the start of the 20th century. Now let's explore the thoughts of Allama Iqbal regarding the differences between the world's major civilizations particularly Western and Islamic. Generally speaking, Western civilization is a comprehensive term, and its scope includes everything from western culture and society, western ideas and thoughts, history, and social code of conduct to sheer materialism. Its basis is atheism and materialism. That is why Allama Iqbal, who is the greatest advocate of religion and spirituality in this era, is strongly disgusted with this Western civilization and has condemned it in various ways.

Just look at these few verses:

نظر کو خیرہ کرتی ہے چمک تہذیبِ حاضر کی
یہ صنّاعی مگر جھوٹے نگوں کی ریزہ کاری ہے (5)

*The glitter of modern civilization dazzles the sight.
But this clever craftsmanship is a mosaic of false jewels.*

مجھے تہذیبِ حاضر نے عطا کی ہے وہ آزادی
کہ ظاہر میں تو آزادی ہے باطن میں گرفتاری (6)

*The freedom that this age does grant Does ever freedom's essence want:
Though freedom seems to be outward sight Yet is no less than prison tight.*

یہی زمانہ حاضر کی کائنات ہے کیا؟
دماغ روشن و دل تیرہ و نگہ بے باک (7)

*Is this the sum and substance of what our age has gained?
Brains are bright and hearts are dark, and eyes are bold,*

شیوہ تہذیبِ نو آدمِ دری است
پردہ آدمِ دری سوداگری است (8)

The historical context in which Iqbal expressed his views on the West while doing a comparative study of Islamic and Western civilizations, was the period up to his death in 1938 AD, i.e., almost the first half of the 20th century. So, till his death, the battlefield was Europe and Asia. Seeing from this point of view, the meaning of the terms "Farang" (Non-Muslims) or "Maghrib" (West) in Iqbal reflects the environment of Europe. However, the West is not just a geographical term, but also a concept and a cultural symbol. In this sense, in Iqbal's philosophy, the geographical position of the "West" is also important.

Therefore, after the Second World War, America and Russia got the topmost importance in it. Finally, by the end of the 20th century after the fall of the Soviet Union, the United States came up in the world as a Uni-Polar power and got the center position in Iqbal's term of "West".

For instance, in one of his poems titled “To a Philistine Arab” he writes:

”فرنگ کی رگ جاں پنجنہ یہود میں ہے“ (9)

The windpipe of Frang (West) is gripped by the Jewish race.

In the latest political affairs of the global world, the word “Farang (West)” obviously does not apply to any European country, except Great Britain and France, as it does to the United States,

The excerpt from Iqbal's First Lecture (Knowledge and Religious experience) is of key importance to understanding the nature of Western civilization, led by America today. And it also sheds light on the relationship between Islamic and Western civilizations.

“The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong with this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam. Our only fear is that the dazzling exterior of European culture may arrest our movement and we may fail to reach the true inwardness of that culture.” (10)

Let's examine this quote. It gives a perfect analysis that Western civilization has a “dazzling exterior” and a “real interior”. The real interior is largely an extension and development of Islamic culture. It is the true thirst for inner knowledge, the conquest of the forces of nature, the overcoming of disease, poverty, and ignorance, and the value of public opinions in political and social life, etc. These are the positive aspects of Western civilization.

The glitter of modern civilization i.e., the negative and misleading side which is severely condemned by Allama Iqbal is now discussed in the light of his words and thoughts.

SECULARISM:

That is, the dualism of religion and the world, which gave rise to monasticism on the one hand and materialism on the other in the West. Western rulers do not consider it necessary to follow the principles of religion in political affairs. If politics which is the art of governing people is kept separate from religion and ethics, it will inevitably include elements of selfishness, worldliness, avarice, and deception. Allama points out this aspect of Western civilization in his well-known verse.

جلال پادشاہی ہو کہ جمہوری تماشا ہو
جدا ہو دین سیاست سے تو رہ جاتی ہے چنگیزی (11)

Though it be a monarch's rule or Commoners' Show.

Statecraft divorced from Faith to reign of terror leads,

In his poem on “Religion and Politics”, Allama describes the separation between religion and politics in the West as a reaction to Christian monasticism and calls it “the blindness of civilization”.

سیاست نے مذہب سے میچھا چھڑایا
چلی کچھ نہ پیر کلیسا کی پیری

دوئی ملک و دین کے لیے نا مرادی
دوئی چشم تہذیب کی نا بصیری (12)

*Church and state were separated at last;
The revered priest was rendered powerless.
This split is a disaster both for country and faith,
And shows the culture's blind lack of vision.*

After declaring religion unfit for the political and social affairs of the people, the Western nations started using new tactics to bind the weak and backward nations in their political, intellectual, and economic grip. Their main agenda was to promote their civilization and culture in other nations and among the people of the world. It has been found as an important characteristic of Western civilization that they brought other nations under their control in every respect.

Allama Iqbal has described this aspect of Western civilization in his poem "Secular Politics" in these lines:

ہوئی ہے ترک کلیسا سے حاکمی آزاد
فرنگیوں کی سیاست ہے دیو ہے زنجیر
متاع غیر پہ ہوتی ہے جب نظر اس کی
تو ہیں ہراول لشکر کلیسا کے سفیر! (13)

By quitting Church, Europe has freedom gained:

*This statesmanship is like a giant unchained.
When their eyes on some weak domain alight,
Their Priests as vanguard act to wage the fight.*

Iqbal wonderfully comments on the secular politics of the West in his historic address at Allahabad in 1930:

"If you begin with what has happened to Christianity in Europe is perfectly natural. The universal ethics of Jesus is displaced by national systems of ethics and polity. The conclusion to which Europe is consequently driven is that religion is a private affair of the individual and has nothing to do with what is called man's temporal life."(14)

The picture is as clear as crystal now. Due to secular politics, the world is being led to destruction. We are actually living under the "reign of terror". The wise and learned who are moderate in their thoughts are made powerless. The "unchained Giant" is seeking desperately its prey and wherever they are found poorly and innocent, they are devoured. On this cruelty of the West, a pearl of Quranic wisdom is also helpful to understand the cunning and destructive policy of the so-called worldly rulers of the day.
Q: 27:34

GEOGRAPHICAL NATIONALISM:

History of the world witnesses that after getting rid of religion, the trend of patriotism and nationalism began to increase in European countries. Nations following the same religion were divided into small nations and kingdoms and became victims of mutual

conflicts and selfishness. Language, color, race, geographical boundaries, and the false ideas created by humans have distorted the essence of humanity and introduced the subversive and destructive concept of nationalism.

Iqbal criticized this concept of nationality and patriotism of the West. While mentioning the concept of nationalism in the West, Iqbal says in Bang-e-Dara's poem "Nationalism" that the present civilization of Europe has carved a new idol in the name of a country. This blind love for their own small big countries led to regional rivalries and horrendous world wars.

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیرین اس کا ہے وہ مذہب کا کفن ہے
اقوام میں مخلوق خدا بنتی ہے اس سے
قومیت اسلام کی جڑ کٹتی ہے اس سے (15)

Country, is the biggest among these new gods!

What is its shirt is the shroud of Din (Religion)

God's creation is unjustly divided among nations by it

The Islamic concept of nationality is uprooted by it

This idol of territorial patriotism is the destroyer of the Prophet's religion. Islam has nothing to do with it.

Iqbal also expressed his thoughts on the subject of nationality and patriotism in his Persian poetry. In his poem "Tawhid", he condemned the concept of nationalism and racism in the West and described it as a form of materialism.

بر نسب نازاں شدن نادانی است
حکم او اندر تن و تن فانی است
ملت ما را اساس دیگر است
این اساس اندر دل ما مضمر است (16)

It is ignorance to be proud of one's race. This practice only commands for the body (materialism) and the body is mortal. Our nation (The nation of Islam) is based on another i.e., Faith. This basis is implanted in our hearts.

CAPITALISM:

This political phenomenon took a terrible form of imperialism, particularly in the 20th century. Due to that, a large number of people suffered deprivation, subjugation, and poverty.

Capitalism is the conflict between labor and capital in Western society. It is an important aspect of Western civilization. The industrial revolution in Europe, although it largely abolished feudalism, it created a new class of capitalists, mostly associated with trade and industry. Earlier landlords used to oppress the poor people, now they became industrialists and traders and started exploiting the workers working in the factories. As if a new era of conflict between the rich and the poor has begun.

The invention of machines replaced human hands and made many people unemployed. When poor people moved to big cities in search of livelihood, economic, social, and political problems arose. The Industrial Revolution and the French Revolution divided society into different groups by creating strong feelings of hatred and revenge against the capitalists and oppressive rulers in the hearts of the poor and oppressed people. Iqbal considers this conflict of labor and capital to be an element of Western civilization. Workers began to struggle for their rights due to which the balance in the society was lost.

In his poem "The Rising of Islam", Allama says that the distinction between slave (the worker) and master (the capitalist) is an insult and destruction of humanity.

تمیز بندہ و آقا فسادِ آدمیت ہے
حزراے چیرہ دستاں سخت ہیں فطرت کی تعزیریں (17)

*The distinction of servant and lord has put mankind into turmoil;
Beware, oh powerful ones; the penalties of nature are harsh.*

MATERIALISM & RATIONALISM

The materialistic approach to life in most Western countries has made rationality and dualism the dominant factor of everyday life. In this way, rationalism and denial of religion became essential elements of modern civilization. Man's short-sightedness, narrow-mindedness, perversion, materialism, and rationalism are the inevitable results of duplicity. When a person rejects the guidance of the revelation and the prophethood, he leaves the straight path as clearly mentioned in the Scriptures and turns to the path of error. Due to the wickedness, superstitions, and deviations from the teachings of the church in the West, scientists and Western thinkers began to consider the experimental method of research and rational results as the standard of truth and falsity. A brief look at the history of "materialism and rationalism" in the west is quite helpful.

The formal beginning of "Rationalism" in the West was the idea of the rotation of the Earth presented by the Polish astronomer Copernicus. Before that, the people of Europe were given the idea by the Church for centuries that the solar system remains in motion, but the Earth is stationary because it is the center and axis of the whole universe. Later, when many scientists, especially Kepler, explained the concept of Earth's motion more boldly, the religious people persecuted him a lot.

In England, Francis Bacon further promoted empirical methods and rationalism in science. He made the methods of observation, theory, and experiment essential for the discovery of facts. After this tussle of religion and science, the supremacy of human reason was also demonstrated in the field of philosophy.

Charles Darwin reduced the greatness of humanity by declaring the ape to be the ancestor of man while explaining the theory of evolution materially. Sigmund Freud and Young based on psychology described religion as a human illusion and the charisma of sex.

After taking a deep look at the historical foundations of Western civilization, Allama Iqbal came to the view that the modern West is deprived of all spiritual and moral insight and ideological foundation. Moreover, it has lost the straight path- wandering

in space, having a dead soul, anxious and skeptical, paralyzed by the addiction of materialism, torn by internal conflict, possessing a corrupted self, greedy for money to capture the lands of undeveloped countries. All these are extremes, but these extremes do not bring satisfaction or human well-being. Only a terrible disorder and distraction has arisen in the West and is shaking the Earth.

Iqbal says about dualism and rationalism:

تعلیم پیر فلسفہ مغربی ہے یہ
نادان ہیں جن کو ہستی غائب کی ہے تلاش
محسوس پر بنا ہے علوم جدید کی
اس دور میں ہے شیشہ عقائد کا پاش پاش (18)

*The teaching of the sage of Western philosophy is
"Those seeking the Invisible Existence are ignorant"
The foundation of modern knowledge is on the tangible
In this age, the wine-bottle of Faith is shattered*

Western civilization has become a source of corruption due to its materialistic, rational, and duplicitous attitudes. Iqbal writes in his poem "Western Civilization" thus:

فساد قلب و نظر ہے فرنگ کی تہذیب
کہ روح اس مدنیت کی رہ سکی نہ عقیف
رہے نہ روح میں پاکیزگی تو ہے ناپید
ضمیر پاک و خیال بلند و ذوق لطیف (19)

*The Western culture depraves both heart and vision,
Because the soul of that culture is no longer chaste.
With a corrupted soul, one cannot expect
To have a clean conscience, high thinking, and refined tastes.*

Taking in view all these Anti-human elements, Iqbal has opposed the influence and dominance of Western civilization and said that it has made the living dead and the dead even further dead, and all its colors that dazzle the eyes are just a lesson for those who have the true knowledge and are fully awake.

وائے بردستورِ جمہورِ فرنگ،
مُردہ تر شد مُردہ از صُورِ فرنگ،
گرچہ دار و شیوہ ہائے رنگِ رنگ،
من بجز عبرت نگیرم از فرنگ (20)

Let's take a look at the Civilization of Islam. As for the beginning of "Islamic Civilization", It came into existence in the Arabian Peninsula and within a very short period, its boundaries met with the Byzantine and Greek civilizations in the West. In the East, Muslim civilization grew rapidly and soon became the counterpart of Iranian and Indian civilizations. Here it should be kept in mind that compared to the West, the East has been the birthplace and cradle of all religions. In the deep consciousness of the

people of the East, spiritual life has always taken priority. In addition, since geographically Islam is mostly in the East, Iqbal considers the East to be the inheritor of spirituality and sometimes uses the term "Ruh-e-Mashrik" for Islam instead of "Ruh-e-Islam".

نہ مصطفیٰ نہ رضا شاہ میں نمود اس کی
کہ روح شرق بدن کی تلاش میں ہے ابھی (21)

Ill lodged in Ataturk or Reza Shah,

The soul of the East (Islam) is still in search of a body.

Islam is not just a religion in a general sense of the word or just a belief, but it is a spiritual system and a complete code of life. Therefore, Islam is not only a religion but also a civilization in itself as well. In the words of Iqbal, Islam is a "code of life" and a "law of collective humanity".

In his 7th lecture, "Is Religion Possible?" Iqbal throws light on the practical and functional aspects of Islam. He says:

"It is here (third phase of religious life) that religion becomes a matter of personal assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness." (22)

It is as if Islamic civilization is the name of the practical form of Islam, while Western civilization has come into existence by putting Christianity in the corner of monasticism. According to Iqbal: "Islamic civilization is the practical form of Islam and there is no aspect of our life that can be separated from the principle of religion."

In this way, it can be said that Islamic civilization is a system that has defined the principles of man's relationship with God and the universe, which covers all ways of thought and action. They are not static but very practical. Islam doesn't want to create people who have no regard for human feelings and needs. In Islamic civilization, an individual alone does not have any reality, the source of its meaning and importance is the nation. In other words, scientific, technological, and humanitarian perspectives are necessary and logical products of Islamic teachings.

Islamic culture is based on the belief in the "Oneness of Allah" and "The Prophethood of Muhammad". As a principle, Tawhid is the basis of "freedom, equality, and preservation of humanity". In his well-known lecture, Allama Iqbal states that:

"The new culture (Islam) finds the foundation of world unity in the principle of Tawhid. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature." (23)

In his Persian poetry Iqbal describes "Tauhid" in these words:

مَلّت بیضا تن و جان لَا إِلَه
سازِ ما را پرده گردان لَا إِلَه
لَا إِلَه سرمایہ اسرارِ ما
رشته اش شیرازہ افکارِ ما (24)

The nation of Islam is one body and the soul is “La Ilah”. It is surviving due to Tauhid. “La-Ilah” is the capital of all our secrets. This relationship of Tauhid is the uniting factor of our thoughts.

And the Prophethood is the manifesto of freedom of mind and freedom of thought. It is a strong fence against all kinds of mental, spiritual, political, and social exploitation. Its motto is "Freedom, Equality, and Brotherhood of Mankind." Iqbal says:

از رسالت در جهان تکوین ما
از رسالت دین ما آئین ما
از رسالت صد هزار ما یک است
جز و ما از جزو ما لاینفک است (25)

Our existence in the world is due to “Prophethood”. It is our religion and constitution. By the blessing of “Prophethood” despite millions, we are One. This unity is unbreakable.

The third pillar of Muslim civilization is the Holy Book of Allah, (The Glorious Quran). About the Qur'an, every Muslim believes that this book was revealed to the Messenger of Allah (peace and blessings of Allah be upon him). This is a Revealed Book, and it is not possible to distort it, because God himself is its Protector. From the beginning, it is a book of laws and principles for the reconstruction and evolution of life for Muslims, and it is the constitution of the Nation of Islam. In the words of Allama Iqbal:

تو بمی دانی که آئین تو چیست؟
زیر گردون سیر تمکین تو چیست؟
آن کتاب زنده قرآن حکیم
حکمت او لایزال است و قدیم (26)

The Qur'an is a book with three basic subjects- Monotheism (Tawhid), laws of social life, and historical examples which are fundamental and eternal for the development and construction of civilized society. Therefore, compared to Western civilization, one can convincingly say that the Islamic civilization's ideological and Divine basis is intact and perfectly safe.

This is the reason why the sources of Islamic civilization originate from the Qur'an, while the Western civilization originates from Greece and Rome instead of any inspired book (Bible, etc.).

According to Iqbal: "The spirit of the Holy Qur'an is completely opposed to Greeks." Therefore, the elements of Islamic civilization cannot be found in the Greek and Roman civilizations like the Western civilization because the Divine basis of Islamic civilization is the Qur'an.

Finally, a few selected statements and verses of Iqbal and the points derived from them are mentioned at this point. From this, the real features of Islamic civilization can quickly be understood. (27) & 28

عام حُریت کا جو دیکھا تھا خواب اسلام نے
اے مسلمان آج تو اُس خواب کی تعبیر دیکھ (27)

*The dream which Islam saw of general freedom—
Oh Muslim, see the interpretation of that dream.*

یہی مقصودِ فطرت ہے، یہی رمزِ مسلمانی
اُخوت کی جہاں گیری، محبت کی فراوانی (28)

*This is the destiny of nature; this is the secret of Islam—
Worldwide brotherhood, an abundance of love!*

The first verse gives the meaning that Islam principally came to break the chains that man has put around him. In other words, Islam is the foundation of human freedom. Its cultural values cut through all the barriers of unnatural customs. Only limits have been established by Allah for the path of moderation and welfare balance in freedom, so that man does not become a slave of greed by taking undue advantage of freedom. The sexual and material imbalance that exists in the West today is a clear reflection of illicit freedom.

In the second verse, there is a universal manifesto of brotherhood and love which is a special feature of Islam. This global manifesto is very different from the global manifesto and the concept of imperialism and colonialism of the West.

Let's take another example to see a few more life-giving features of Islamic civilization in the words of Allama Iqbal. In his famous poem "Majlis-e-Shura of Iblis", Iblis tells his advisers about the Islamic system of life and civilization.

الحذر! آئینِ پیغمبر سے سو بار الحذر
حافظِ ناموسِ زن، مرد آزما، مرد آفریں
موت کا پیغام ہر نوعِ غلامی کے لیے
نے کوئی فُغفور و خاقان، نے فقیر رہ نشیں
کرتا ہے دولت کو ہر آلودگی سے پاک صاف
مُنعموں کو مال و دولت کا بناتا ہے امیں (29)

Beware, a hundred times beware, of the Law of the Prophet!—

The protector of women's honor, the tester of men's capacities, the rearer of worthy men!

The message of death to any kind of slavery!

No sovereigns and no monarchs, no mendicants begging!

It does purify wealth of all pollution:

It makes the wealthy trustees of wealth and property.

Iqbal was the torchbearer of a united world instead of united nations. A peaceful world built on spirituality. That is why he prefers spiritual democracy over secular democracy. At the end of his famous sermon "*Al-Ijtihad fil-Islam*", Iqbal declared three things necessary for mankind. These three things can serve as the cornerstone for the well-

being of humanity and for the emergence of a balanced world system in the affairs of nations. Allama Iqbal said:

“Humanity needs three things today – a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evaluation of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always, elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man’s ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia was not in a position to realize the significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam.” (30)

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