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Socio-Economic Political Systems and the Sovereignty of Allah: An Analysis of Iqbal's Poem "Iblees Ki Majlis-e-Shura"

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Abstract: "Iblees Ki Majlis-e-Shura" is a thought-provoking poem by Allama Iqbal that delves into the intersection between socio-economic-political systems and the sovereignty of Allah. Through an analysis of the poem, this paper explores Iqbal's perspective on the role of governance in promoting social justice and the importance of acknowledging the supremacy of Allah in shaping political systems. The poem presents a hypothetical scenario in which the devil, Iblees, convenes a council of advisors to discuss the best way to govern humanity. Iqbal uses this metaphor to critique the prevailing political systems of his time and argue for a system based on Islamic principles that prioritize justice and equality for all. Iqbal's poem highlights the need for leaders to be guided by a moral compass that reflects the values of Allah. He suggests that the pursuit of power and wealth at the expense of the poor and marginalized is antithetical to the sovereignty of Allah and will ultimately lead to societal collapse. Overall, this paper concludes that Iqbal's poem offers a compelling critique of contemporary socioeconomic political systems and provides a blueprint for a more just and equitable society based on the principles of Islamic governance.

Introduction

Any subject can easily be expressed through poetry because poetry is the art to give words to thoughts. Allama Muhammad Iqbal, a great poet of the Sub-continent wrote influential poetry that changed the human mind. He had written many poems on socio-political issues and the concept of Sovereignty of Allah is dominant in his poetry.

The poem 'Iblees Ki Majlis-e-Shura' was written in the last phase of Iqbal's life in 1936 and holds a significant place in his work. It is part of *Armaghan-e-Hijaz*. It is a mixture of Urdu and Persian language. It would not be wrong to say

that this book is the climax of his thoughts which he wanted to convey to young Muslims.

This poem was written at a time when The Russian Revolution occurred in 1917, and a Fascist state in Italy was created. In 1933 Nazism took birth in Germany and Dictatorship was also established in Portugal. Japan and Spain also saw dictatorship in their countries. From that time till 1939 when World War-I commenced, the world has seen the consequences of colonialism and Imperialism in the form of political and economic disasters. All these events are framed in the poem (Ansari, 1997, 229).

Iqbal's poem *Iblees Ki Majlis-e-Shura* is a dialogue between Iblees and his five counsellors. This poem comprises 64 couplets that describe the Iblees's happiness to misguide human beings through his evil ideas such as Imperialism, Capitalism, Communism, Democracy, and Fascism (Raja,2008). After attending to his advisers, Iblees realizes that the radical essence of Islam is the highest risk to his wicked territory and henceforth their greatest job is to stop the Muslim renaissance. He guided his counsellors to intricate disputes among Muslims over doctrinal details (Raja,2008).

Thus, "Iblees Ki Majlis-e-Shura" remains a powerful and thought-provoking work of literature that continues to inspire readers and spark debates about the nature of evil and humanity.

The major themes of the poem '*Iblees Ki Majlis-e-Shura*' are discussed as follows;

Democracy

Democracy is the rule by the people (Stevenson,2010). Democracy first appeared in ancient Greek and the first democratic state was established in Athens in 508-507 BC (Cuming, 1977,16). Democracy is a government where citizens vote to exercise power. Conflicts are resolved based on participant actions without a controlling force. Power is devolved into rules, and all forces struggle to achieve their interests.

Democracy involves a large number of representatives in government, with Direct and Representative Democracy being two types. Direct Democracy allows citizens to vote directly for a political individual,(Christians,2009,103), while Representative Democracy involves a representative making decisions on behalf of a group of citizens. Direct Democracy has no mediator, making it an ideal form of democracy.

Democracy and Islam

Islamic principles emphasize the importance of consultation and the consent of the governed,

which are fundamental principles of democracy. The Quran encourages consultation in decision-making, stating that believers should "*conduct their affairs by mutual consultation*" (42:38). Furthermore, the Prophet Muhammad (S.A.W) implemented a system of consultation and consensus in his leadership (Esposito, 1996,72).

Yousuf Al-Qardawi states that democracy will give people power and legislation whereas they should know that legislation only resides with Allah. Democracy in Islam is that People accept Allah as Lord, Muhammad as their Prophet (S.A.W), and Islam as their religion, and people who don't believe in all these, cannot be given authority to pass legislation (Roxanne,2009,232).

Islamic democracy does not snatch the right of people by saying that acceptance of principles is necessary. It only implies that any legislation against the provisions of Islam is not acceptable.

Major Muslim scholars consider consultation and democracy the same in the decision-making process (Al-Raysuni,2011) Quran says;

"... وَشَاوْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ "

"...and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him...]" (surah-al-Imran:159)

Also;

"وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ "

(The Holy Quran As-Shoora: 38)

"...Whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend." (Surah-as-Shoora:38)

All Islamic standards of democracy are based on peace, belief, justice, and equality. The basis of the right to power exists in *Shura*. Allah advised Prophet (S.A.W) to be gentle as a leader and consult *Momineen* in making decisions. Islamic democracy encourages democratic behavior rather than tyrant behavior.

This principle of *Shura* is applicable in all spheres of life. Prophet (S.A.W) has consulted and accepted the opinions of companions in so many instances e.g. *Badr* campaign, *Ghazwa-e-Uhud*, *Ghazwa-e-Khandaq*, and in *Hudaibiyyah* too. Even Abu Bakr (R.A) as the first Caliph consulted other companions before fighting those who refused to pay Zakat. Umar (R.A.) practised *Shura* in all military and administrative decisions. Even the jurist's consensus is a great example of *Shura* (Ahmad,2018,109-115).

Islamic democracy is perfectly reflected through the way of consultation where an assembly comprises several people who consult the leader's point to the people. On agreeing such an issue is applied and considered good. Islamic stance for democracy is to stand for the majority which is visible through the principle of *Shura*.

Iqbal and Democracy

Iqbal is known as a democrat because of his political participation in the politics of Indo-Pakistan. Iqbal gave awareness to Muslims that Islam is the guidance and address to the whole of humanity. Iqbal wants to sensitize that Western democracy is nothing but Imperialism. Western democracy also depicts the suppression of human beings. Especially, western democracy destroys the lives of the poor. As per Iqbal's poem, western democracy is a reflection to promote a capitalistic world. Islamic democracy is nothing but to promote equity and justice among all people. The councillor of *satan* commented on democracy says;

*"Is the clamour for 'Government by the people's evil
or good?
Are you unaware of the fresh mischiefs of the
world?"*

Democracy is the other side of the same coin which was monarchy or kingship. In monarchy or kingship, only one man has all the power to give decisions whereas in this new form of system i.e. democracy, the people elect their leaders and ministers and that spirit of kings is then shifted to them and they act in the same way as the kings

do. This division of power is then shared amongst the families and relatives (Ansari,1977,236).

Iqbal explained through his poem that democracy is a system where the power previously held by one individual, is transferred to elected leaders and ministers. This system of power-sharing is similar to the monarchy or kingship. The power is then distributed among families and relatives. He questions whether this Western gift of democracy is beneficial or disadvantageous to the world(Ansari,1977).

Iqbal commented against democracy;

*"We have dressed imperialism in the garb of
democracy*

*When a man has grown to be a little self-conscious
and self-observant"*

He claims that when people realize they must speak up for their rights and to demonstrate their worth, it is because of these factors that we have ingrained in them the idea that if kings and monarchs fail to uphold your rights and do you no justice, you must elect your leaders from among yourselves who will protect your interests and respect your viewpoints. Democracy was given as the name for this new arrangement. However, the reality is that when elected, the leaders that the people choose assume the same attitude as kings and monarchs. Only one person had decision-making authority under the King's System, whereas there were multiple people in a democracy that promotes equality irrespective of cast, creed, and color.

Capitalism

Capitalism can also be a socio-economic organization. All historians found capitalism as the system of earning maximum profit since the 16th, 17th, and 18th centuries. In other words, capitalism is also given the name of the Industrial Revolution (Kuper&kuper,1989,89).

In the 17th century, Capitalism originated in England and promoted the idea of individual profit and hard work. However, in the early 19th century, textile factories exploited women and

children by overworking them for low pay. Capitalism spread quickly in the Western world, initially based on the concept of individualism (Hessen, 2002). The West advocates for global capitalism to be implemented worldwide. Capitalism is considered enlightenment in Europe due to self-interest, private property rights, maximum profit, market planning, public interest, legal business rules, and fair money distribution. However, capitalism still dominates as the primary economic system in the world, despite criticisms (<https://www.ips.org.pk/the-challenge-of-global-capitalism-an-islamic-perspective>).

The peculiar aspect of capitalism is that it makes people prosperous while also forcing them to work as servants to some degree.

Islam and Capitalism

The concept of capitalism exists in Islamic civilization even before Europe. An example of capitalism is found in Prophet's time when once on asking about the fixation of prices, He refused to do and said I want no injustice in one's blood and private property as Allah himself has given everything to us. It cannot be practised under an individual's authority as *Sharia* is based on codifying natural laws due to which the market is also free to function (Younus, 2018).

Islam is the religion that promotes the fulfilment of the necessities of life. It talks about personal and public morality by focusing on the well-being of humanity. Islam demands justice and equal distribution of resources. It supports equal chances to earn for all citizens by creating various activities with justice as the foundation.

Quran says;

"لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ -"
"We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice..." (Surah-al-Hadid:15)

Islam does not promote individualism in capitalism; it encourages spiritual economic and

social norms. Individualism is not recommended because a person religiously and socially just thinks about him or herself. Islamic capitalism is the term that morally involves all business-minded people either on a smaller scale or larger level from profit margins to the welfare of society. It helps in balancing the quality of life for all human beings. Islam helps in facilitating the distribution of wealth as *zakat* and *Sadaqat*. Islamic capitalism is against the system of Pharaoh's capitalist idea of suppressing slaves rather it encourages on a larger level the hopes of an Islamic capitalistic society (Meghji, 2005). The wisdom of Islamic capitalism is that everything belongs to Allah Almighty.

"إِلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوا بِهَا سِيئَتَكُمْ بِهٖ اللَّهُ ۚ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"

"To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it.

Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent." (Surah-al-Baqarah:284)

Also,

"وَالِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"

"And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent." (Surah-al-Imarn:189)

Iqbal and Capitalism

Iqbal had great concern for poor people and condemned all the systems against human peace and harmony. He very beautifully and ironically talked about capitalism in his poem. Capitalists use tactics that simple workers are unable to comprehend. Iqbal expressed his concern about the exploitation of workers in industries and the luxurious lifestyles of industrialists at their cost. He questioned the basis on which they enjoyed their wealth and power while the workers suffered.

"I taught the poor to believe in Destiny:

I instilled into the wealthy the craze for Capitalism”

The councillor of satan commenting on capitalism says he has put in the minds of the poor that they are solely made for hard work and labor and it is their destiny to serve the rich and this destiny can't be changed. The rich have the right to suppress them and use them for their needs (Yazdaani, 2010, 188).

Iqbal criticizes capitalism for its disregard for humanity and the exploitation of workers to the point of death and calls for peasants and workers to have equal rights to industrialists in a welfare state. However, the present Muslim Ummah is no longer the bearer of the Quran and its teachings and they rely on capitalism and they love money and power. Their attitude is of landlords, dictators, and rulers.

“I do know this community is no longer the bearer of the Quran

The same Capitalism is the religion of the Believer now”

Socialism

Iqbal has also focused on and discussed the idea of socialism. As Iqbal says the word ‘ism’ in itself grasps the actual idea of what society needs. He quotes in one of his sermons about the example of India which was an agricultural country that started fighting between tenants and landlords rather than workers and industrialists. Iqbal in his poetry has shown more concern towards socialism by emphasizing workers' issues. Iqbal was the first person who encouraged and welcomed the Great Socialist Revolution through the thought of unity and equality of mankind (Parry, 2013).

Socialism is rooted basically into four main aspects. Human Nature; Equality, Liberty, State, and Democracy, and Markets and the Economy (Barry, 2014).

Islam and Socialism

In Arabic, socialism is called ‘*Ishtirakiyyah*’ and its roots are found in the Arab Middle East. Socialism is a pre-Islamic Bedouin practice and it

was established in the seventh century in an Islamic state. In modern times, all Islamic reformists organized social justice in the 1930s and 1940s. All rules are based on the human economic justice system mentioned in Quran to prove spiritual strength with social stability. Reformers say that Islamic socialism is to save humans from corruption. Islamic socialism is based on equality and mutual consent (Esposito, 2003).

The Islamic system of socialism is very unique as Islam says everything belongs to Allah Almighty and He has provided everything to man as his *amanah*. And this *amanah* in society is bestowed to all humans equally such as fire, water, air, light, grass, fish, and so many other things. Any individual cannot claim to be the only owner of such things. Allah for running smoothly worldly affairs has granted some property to individuals because it helps in running a natural economic system.

The socialist approach to giving everything to the state is not Islamic because large kinds of resources cannot be given to one system only as wealth cannot be utilized properly. Socialism is better than capitalism as it talks about society but at the same time, socialism deprives individuals of their due rights. This shows socialism breaks the Islamic system of wealth distribution. Socialist economy snatches the right of private property which Islam has given to individuals except common trust. Islam believes that except for wages, wealth can be distributed in the form of profit and rent too.

Iqbal and Socialism

Iqbal sensitizes that Quran enlightens Muslims to become aware of their relations with Allah and the universe. Iqbal says;

“There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. The State according to Islam is only an effort to realize the spiritual in a human organization. But in this sense all State, not based

on mere domination and aiming at the realization of ideal principles, is theocratic"(Brohi,1967).

Here, Iqbal wants to emphasize that socialism theory should also be looked into the realm of spirituality. He has talked about socialism in his poems. He was attracted to socialism because he thought that it promotes equality among human beings. He did not like Karl Marx's idea of materialism, which followed in the West rather he was more inclined toward the spiritual aspect of socialism. But interestingly Iqbal liked the Socialist Revolution in Russia which has swiped away all the dust in the environment. This revolution, Iqbal is the only poet who discussed it. Iqbal motivated all to take benefit from the 1971 Russian Revolution (Lone,2019).

Iqbal has indicated to Muslims and Iblees as well that the more you will focus on the religious and spiritual side, you may overcome Western systems as now this is the time when Muslims can show them the power of its worth.

"To the workman go, the toiler, and to him, this message tells

Words, not mine alone, a message that the world's four corners swell"(Bang-e-Dar,n.d,162).

Communism

Communism is also known as the 'Faith Movement'(Daniel,1962,317-318). It covers the material needs of society too. Communism led to the religio-traditional approach (Almond, 1954). The Marxist theory does not talk about the religious-traditional approach of faith rather it reflects on ideological faith where 'man makes religion' not 'religion makes a man'. Religion is for the oppressed whereas communism is the real happiness of human beings (Bottomore, 1964).

Iqbal and Communism

Iqbal has accepted nothing against the essence of the Quran and Sunnah. He considered it poisonous for Muslim Ummah. He suggested Quran only as a remedy for all social ailments. Iqbal rarely appreciated a few features of

communism and expressed it in his poetry 'Javed Nama.'

"The author of Das Kapital is the descendant of Khalil (f)

That Prophet not blessed with divine revelation brought by Jibreel

There is some truth concealed in his false line of thought His heart seems to be a believer but infidel is his thought

The creed of that apostle is devoid of the perceptions of the Truth.

Is based on the equality of materialistic life (not spiritual Truth)

When fraternal feelings are established in the human heart

Their roots are also established in the heart and not in water and earth" (Iqbal, 2011).

The poem very beautifully moves towards another system which is introduced by the third councillor as he highlights that up till now he is satisfied but what about the new system brought by Jews by the name of communism? The third councillor of Satan added;

"That Moses without Light, that Jesus without the Cross:

No prophet is he, yet with him a book he carries."

The third councillor of Iblees in this poem refers to the Jews who initiated communism. They are those who were wretched by the Kingship and Democratic system. They took Carl Marx as a Savior, who tried to save the poor, laborers, peasants, and helpless people from the cruel system of Kingship and Democracy. Because of this new system, the poor suppressed peasants and laborers have gained hope to come out of the corrupt systems and now they are trying and raising their voices against the Ibleesi system. He further says that in these two Ibleesi systems, the lives of these poor people were similar to dead men but now because of this new system the urge to live and fight for their rights and lives has risen (Yazdaani&Akhtar, 2010).

Another important system discussed is "Socialism" having a slogan of equality i-e "All

human beings are equal". Although, Socialism is given less importance as compared to Capitalism. Iqbal throughout his poetry mentioned that Capitalism is disliked by Allah because it suppresses the poor to the level of injustice.

Iqbal has always supported the *Sharia*. Communism has a positive aspect that it saved the poor's from rich people's slavery but it has also an issue that talks more about the working class. Like all society should be of the working class. Iqbal by refusing this idea says that the Islamic system of *Tawhid* gives space to all people in different roles e.g. from leader to the peasant because the ultimate power is with Allah Almighty. He appreciated Communism but in a limited sense because it was helpful for Muslims to uphold their economy on high levels. Iqbal says that *Tawhid* refers to the Oneness of Almighty which in itself is giving the essence of Sovereignty i.e. Power only lies to Allah Almighty. Allah says in Surah Yunus ayah 65:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

"So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!"

Iqbal gives three basic reasons to appreciate communism. Iqbal has keenly analyzed everything from all aspects. Firstly, he saw communism psychologically and politically. There was a time when the sub-continent was under Capitalism and it was the colonial system. Iqbal became sympathetic towards Communism because Lenin and Marx had done a lot against the capitalistic system. As the capitalistic system has troubled the sub-continent so Iqbal psychologically and politically accepted Communism. Secondly, it was unavoidable to save the sub-continent from the destruction of capitalism and Communism saved the world from slavery. Thirdly, He was fascinated by Communism because in his thought it saved Muslims from capitalism and it will help Muslims to rise economically (Ishrat,n.d).

Iqbal says that extremism is a trait of human beings but *Momin* adapts the middle way. Communism is considered cancer's medicine and differences based on colour, language, and race Iqbal predicted Islam as the middle way, in the coming time, between Capitalism and Communism. To Iqbal communism is nothing but "wily wits" that attempt to hide the ravages caused by greed for wealth. He says in *Zarb-e-Kalim*;

"O Muslim dive into the depths of the Qur'an
So that God may reward thee with the renovation of
character" (Iqbal,1936).

Fascism

Fascism is a movement that started in the 20th century. It has different names in different countries like "*Falangism*" in Spain and "*Nazism*" in Germany. Even in Europe, this terminology was unknown to the people in 1920. Benito Mussolini developed Fascism and its principles in 1922(Benet,n.d).

Fascism is derived etymologically from the Latin word 'fascis' which means "bundles of rods bound together symbolizing strength in unity indicating authority" (Merriam-Webster Dictionary). Fascism in Italy then moved to Germany under the umbrella of National Socialism (Ernst, 1969).

Iqbal and Fascism

When Iqbal returned from England in 1908, he became well aware of the internal truth about South Asia. On joining Round Table Conference, Iqbal got the opportunity to visit England, France, Spain, and Italy. He founded West a very cosmetic society having bitter realities. When Iqbal visited Europe, it was a very critical time as Industrial Revolution changed Europe's scenario. A lot of new systems especially economic systems emerged. Due to this all socio-economic and political situations in Europe changed. Their changes can be observed in systems like Communism, and Fascism. Iqbal has

categorically rejected these systems especially Fascism which led him to write various poems. He said in the New Year message broadcast from All India Radio Lahore on January

1, 1938, four months before his death:

"Despite all these development, the tyranny of imperialism struts, covering its forces in the mask of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks in every corner of the earth, the spirit of freedom and dignity of man are being trampled underfoot in a way of not even the darkest period of human history presents a parallel..."
(Iqbal,1938,230-231)

*"That Jew, that mischief-maker, that reincarnation of Mazdak:
Each tunic is about to be torn to shreds by his fanaticism."*

In the 5th Century BC, an Iranian person by the name of Mazdak has also given the same system of fascism as Mussolini has given and the characteristics of Mazdak are also in Mussolini. The system of Mussolini will destroy all other political systems. The system of communism will destroy all the systems which you have given to this world and this is my great fear (Ansari,1977).

The Councilor of Iblees further says:

*"Behold! The wild crow is vying with the falcon and the hyena:
Lo, how swiftly does the disposition of Time allow for a change?"*

By this, he means that all the imperialist countries are insecure that these suppressed and poor people will stand united and fight against the Kingship, democratic and land lordship, and Ibleesi system, and the result will be the destruction of these Ibleesi systems (Cishti,n.d,29).

*"The leaders of politics and the patriarchs of the church all:
One call from me would be enough to turn them mad"*

Iblees further glorifies his abilities and strength and says that I have so much power that

if I make a call to the political and religious leaders of the world, they lose their senses and follow him blindly. And will do whatever I want them to do. By saying this he gives confidence to his councillors that everything is in his (Iblees's) control therefore no need to worry (Cishti,n.d,29) Iblees continued and express his fear of Muslims by saying;

*"Amongst these people, there are still to be seen a few
Which still a spark of ambition hidden in its ashes retains."*

I don't feel any danger from Communism as was the case with Monarchy and democratic system. It is also my creation. Yes, if I only feel danger from the Muslims Ummah who has burnt to ashes but I fear that spark of ambition may light anytime. I fear that this spark will light up again and engulf all my ambitions and system and ruin my plans(Cishti,n.d,33).

Iblees further talk about his failure;

*"The only menace I anticipate may come to that community:
Who go so far as to perform their ablutions with the tears of pre-morning hours?"*

There is a man among Muslim Ummah whom I fear will rise to high status because of his prayers and closeness to God and ruin my strategies and plans. If it happened then all my Ibleesi system will vanish from this world and will surely face failure(Cishti,n.d,33).

*Knows him to whom are revealed the inner secrets of Time:
Not Mazdeism, but Islam is to be the trouble of the morrow.*

He says that the real threat and danger is Islam. He referred to Islam as the only religion which will revive itself and will be spread to the whole world. As Islam is the fastest-growing religion despite the propaganda being done by the Jews and the West(Cishti,n.d,35). Satan further explained to his advisors:

"I do know this community is no longer the bearer of the Quran

The same Capitalism is the religion of the Believer now."

When Iblees disclosed to his councilors that Islam will be the greatest threat to the Ibleesi system, the councilors got confused that how this suppressed and slave *Ummah* will rise and finish this strong Ibleesi system. In response to the councilor's confusion, Iblees answered that the present Muslim *Ummah* is no longer the bearer of the Quran and its teachings and they rely on Capitalism and they love money and power. Their attitude is of landlords, dictators, and rulers. But Let me tell you that this *Ummah* has Quran. If these Muslims start to follow the Islamic way of life and implement the Islamic ruling then our created systems will be destroyed. West is independent and highly developed. The atmosphere is bright like a day. In comparison to the West, Eastern countries are underdeveloped and in the dark and this darkness can only be eliminated with the help of Islam but the religious leaders are far away from its teachings and detracted. Therefore for them, there is no hope that they will take out Muslim *Ummah* from this darkness(Cishti,n.d,36).

But Iblees addressing his councilors says that despite above mentioned weaknesses of Muslim *Ummah*, he is feared that these circumstances will compel Muslim *Ummah* to focus on their strengths and start struggling to get out of this dark atmosphere.

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

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

Iblees speaking to his councilors say my friends you need not fear any system of this world as all these are my creations but we shall be fearful of only one system and that is the system given by Prophet (S.A.W) based on the teachings of the Quran and Sunnah. And in that system, there is respect and protection of Woman rights. The men in that system are true men with the best qualities. Islam not only gives them

masculine strengths but also empowers them to fight my Ibleesi system and defeat it and prove them practically. The traditions of the Quran and Sunnah give strength to people to get out of slavery. Slavery may be cultural, traditional, economic, or religious. In the Islamic way of life, the King has no value in front of common people. As in Hinduism, Christianity, and Buddhism, this Islamic system doesn't keep the people slaves to its traditions and cultures. Muslims are free from slavery. Though the economic difference exists between them Islam treats all humans equally. In Islam poor has got same respect as the rich and both shares equal rights. The high-ranked in sight of the Almighty is the one more pious (Ansari,1977,233).

Neither Communism nor democracy advocates such approaches for the betterment of humanity and this world. Whereas in the Quran almighty says that this earth belongs to Allah Almighty not to the landlords, or the rulers and whatsoever is in it and earned or held with people shall be spent as per the rules and instructions laid down by Allah Almighty. Communists and democrats shall not consider this earth their property(Ansari,1977,233).

Iqbal rejects Fascism and says that his exposure to different systems of the world does not recommend Italian Fascism. As it notion is, "*Only humans on earth are either Germans or Italians*" whereas Iqbal says that Islam where Sovereignty is with Allah Almighty, gives respect to the *Ummah* and all the people of the world. Sovereignty being the Latin word 'Superanus' means the supremacy of one over the other. All the Universe with its entire systems only resides under Allah's authority. Islam as a religion strongly recommends that everything is for Allah. West claims that Sovereignty is from people for which a state is required. Islam does not accept the Western concept of Sovereignty as everything in this world only belongs to Allah Almighty.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

"To Allah belongs the Sovereignty of the heavens
and the earth".

Also;

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يُعَذِّبُ مَنْ يَّشَاءُ وَيَغْفِرُ لِمَنْ يَّشَاءُ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ

*Know you not that to Allah (Alone) belongs the
dominion of the heavens and the earth! He punishes
whom He wills and He forgives whom He wills. And
Allah is Able to do all things."*

Leaders among human beings are chosen who
are mandatory to act as Khalifa of Allah in this
world for the betterment of society.

Iqbal says *millat* can develop the nation and
strengthen the nation. It cannot be completed by
individualism because an individual can never be
prosperous without having the identity of any
nation. Iqbal replies to Iblees by saying that
concept of *Millah* is the only source of human
survival, no one can survive alone without
community. As having a strong bond with *Millah*
gives strength.

Islam as the system is a great danger to the
Iblees system. Muslims only take Allah as the
only being who has Supreme power. He is the
only one Who makes laws. Then he said

اس سے بڑھ کے اور کیا فکر عمل کا انتساب
بادشاہوں کی نہیں اللہ کی ہے یہ زمین

Iblees admits that Sovereignty is with Allah and
it's mentioned in Quran. It's not with landlords
or rulers etc. He wanted to keep hidden the true
Sovereignty from the world; by misleading
humanity, particularly the Muslims.

Analysis and Conclusion

All the themes of *Iblees Ki Majlis-e-Shura* are very
interesting as Iblees and his advisors by
themselves have highlighted not only their
mission to destroy the world and especially
Muslim Ummah. They have also shown their fear

of Communism whereas other advisors focus that
Fascism as the main problem for the satanic
mission. Here Iblees accepts the power of
Muslims by refusing the danger of Democracy,
Capitalism, Communism, and Fascism rather he
reminded them that the actual danger is Islam.
Iblees here seems hopeful that he made this
world follow his systems which were introduced
by and in the West. It will be very difficult to come
out but Iqbal says if Muslims understand the true
meanings of Sovereignty they can overcome such
systems. Iblees already accepts Muslim power
which is the big hope of Iqbal too.

Iqbal convincing Muslims to consider their
value as Caliph to Allah Almighty and replace or
regain their actual values by following Sharia
rules. *Iblees* has even challenged Allah Almighty
to misguide Muslims from His path which Iqbal
has mentioned in this poem. The socioeconomic
loss of Muslims by Iblees can only be overcome
by taking Allah as Sovereign. Muslims, in the 21st
century, also recognized and acknowledged their
status as vicegerent of Allah and reminded
themselves that Allah is the only Sovereign. Their
belief will remove socio-economic ailments and
bring them on the path of those systems which
run on Islamic teachings.

The Muslims of today are facing the same
threat of Fascism, which prevailed during the 20th
century. Today, Muslim Ummah has a strong
belief in Western powers but their trust is weak
in the Sovereignty of Allah Almighty. Muslim
countries are in a continuous struggle to
strengthen their relations with the human
superpower and Regional power for their
survival. The crisis being faced by the Muslim
countries e.g. Syria, Palestine, Kashmir, etc. are
clear examples of the Fascist attitude of the
Western world towards Muslims. The violence
carried out by the West, especially by Israel in
Palestine and India in Kashmir are prominent
examples of Fascism. Muslims lack unity and
always look for strong relations with a
superpower or regional power, may it be trade
relations or economic interests. Muslim

countries consider their economic development and survival to depend on good relations with human superpowers. The Muslim countries care about their survival and are least bothered about Muslim unity.

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