

## TUGHLAQ: THE DANGERS OF MISSING RELIGION AND POLITICS

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The present study is a modest attempt to examine “The Dangers of Missing Religion and Politics” in Karnad’s “Tughlaq”. India was conquered by the Muslim by the power of the sword, and Islam was imposed even on the unwilling Hindus. They were called Kafirs or infidels and those who did not pay Jiziya tax were ill-treated and brutally punished. It was in the 14<sup>th</sup> century that Mohammad-bin-Tughlaq came to the throne, and it is he who cherishes impossible dream to be fulfilled for implementation of the policy of Hindu-Muslim unity. It is wrathful to say that Tughlaq “focuses entirely on the socio-psychological and Sultan-Mohammed Tughalq”. It is “the best play in the ‘New Drama in India’ series” and is regarded as an abiding contribution to modern Indian English drama.

Tughlaq was a visionary, a dreamer and an idealist and he wanted to build up a powerful and united nation. He realized that this could not be done without Hindu-Muslim unity. He, therefore abolished the Jiziya tax and openly declared that both Hindus & Muslims would be treated impartially and would be equal in the eyes of the Law. He was also devout Muslim, was well-versed in the Koran and so made prayers five times a day compulsory for all Muslims as is enjoyed by the Holy Koran. But this made him a suspect in the eyes of Hindus as well as Muslims. U.R. Anantha Murthy in his introduction to the play points that Karnad makes the leitmotiv of the play, prayer-...the young find him a true representative of Islam, he is human and humanist. He is not an “insult to Islam”, but a king who has made laws that Muslims have to pray five times a day, if they do not they will have the officers on their neck. The idea of brotherhood is vehemently and ruthlessly practiced by him causing great irritation and annoyance to the Mullahas and Moulvis of the state.

The play at its beginning presents an incident where a Brahmin’s property has been illegally appropriated by the King’s official and the Brahmin has appealed to the court for Justice.

Muhammad's attitude to the Brahmin's case displays his desire to work for the wellbeing of his subjects without discrimination on the ground of religion. Tughlaq's first address in the play has the ring of such idealism;

My beloved people, you have heard the judgement of Kazi and seen for yourselves how works in my kingdom- without any consideration of might or weakness, religion or creed. May this moment burn bright and light up our path towards justice, equality, progress and peace- not just peace but a more purposeful life.

Karnad does not hesitate in stating that politics, ambition and religion cannot go together.

This play which combines religion and politics of an idealist, is of great interest. It aims at showing that idealism of the ruler will fail and will ruin the idealist, secularism, equality and unity in a country like India are the concepts very much ahead of the times. The people of the still are led away by the saints and religious ahead. Life of the people is corrupt by the interaction of the saints and the politicians. People still are befooled as they were during the region of Tughlaq. In the end, the people want food not prayer.

In scene eleven of the play crowds of citizens gather in a plain outside the fort of Daultabad. They talk:

First man: Prayers, Prayer, who wants prayer now?

Second man: Ask them to give some food.

First man: There is no food. Foods only in the palace, its prayer for us.

Tughlaq fails because he tried to mix politics with religion. It is this lesson which the people of India must learn today – religion must be de-linked from politics.

#### REFERENCES:-

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