COLLECTED PAPERS—II

Islamic and Educational Studies

Mian Muhammad.

M. M. SHARIF, 1893–1965.

Director, Institute of Islamic Culture
President, Pakistan Philosophical Congress
Formerly, Pro-Vice-Chancellor, Aligarh Muslim University
Dean, Faculty of Arts, University of the Panjab
General President, Indian Philosophical Congress, Etc.

★

INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

March 1964. 1,000 copies

Printed at Jadeed Urdu Type Press
39, Chamberlain Road, Lahore

Published by M. Ashraf Darr (Secretary)
for the Institute of Islamic Culture
Club Road, Lahore

[maD : lm+c/3lxiv]

Preface

PAKISTAN is a predominantly Muslim country and therefore there is a close relation between the education of her sons and daughters and the ideology of Islam. This relationship is the justification for the title of this work and its mixed content.

If this volume succeeds in inducing the reader to know something more about my concept of Islam, he is referred to my contribution to the *History of Muslim Philosophy* recently published by Otto Harrassowitz of Wiesbaden, West Germany.

Lahore
February 1964

M.M. SHARIF

Contents

One

Islamic Studies

THE problem of Islamic Studies involves a more fundamental question—the question of religious education in general. Before the British period in India, the fundamental principles of morality and religion formed an integral part of education. The British, however, adopted a policy of religious neutrality. There were several reasons for that. First, it was because of the diversity of religions in the country and the desirability for the foreign rulers of being free from bias for any one of them, besides practical difficulties involved in providing equal facilities for the followers of all faiths. The Education Commission of 1882 observed: "The declared neutrality of the State forbids its connecting the institutions directly maintained by it with any one form of faith; and the other alternative of giving equal facilities in such institutions for the inculcation of all forms of faith involves practical difficulties which we believe to be insuperable." Secondly, this neutrality was observed to avoid interference in the faiths of the people by the rulers' own State religion—Christianity.

Great have been the services of the Christian missionaries to the cause of education in the Indo-Pakistan sub-continent, but there was, on their part, a definite desire to impose their own faith on the people of the soil in those early days. One example of this desire is found in Dr. Alexander Duff's evidence before a Select Committee of the House of Lords on the 3rd of June, 1853. He said, "While we rejoice that true literature and science are to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish." In reply to a similar effort made in an address presented by the Christian missionaries, the Governor-General, Lord William Bentinck, observed: "The fundamental principle of British rule, the compact to which the Government stands solemnly pledged, is strict neutrality. To this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance. The same maxim is peculiarly applicable to general education. In all schools and colleges supported by Government, this principle cannot be too strongly enforced, all interference and injudicious tampering with the religious beliefs of the students, all mingling, direct or indirect teaching of Christianity with the system of instruction ought to be posi-

tively forbidden."

The root cause of this neutrality was, however, very much deeper. It lay in the sociological changes that took place in Europe during and after the Medieval Ages, which created a gulf between secular and religious life. The distinction of the secular and the regular originated first within the Christian Church. The secular clergy, so called from the Latin *seculum* or world, served "in the world," administered the sacraments, managed the Church organisation, and disciplined the people. Priests, bishops, cardinals, and popes belonged to this class. The other class, the regular clergy, so called from the Latin *regula* or rule, withdrew from the world and lived a life of devotion and seclusion in the monasteries. On medieval Europe, the Church exercised a more powerful influence than the State. Everyone born of Christian parents was under its iron authority. It had complete control over education, marriage, and all other aspects of life. Those who did not abide by its rigid discipline were excommunicated, interdicted, condemned, deprived of property, banished, persecuted in different ways, or even burnt alive.

This naturally led to a strong reaction during the periods of the Italian Renaissance and the Reformation. Scholars like Petrarch, Boccaccio, Quantilian, Vittorino da Feltre, Machiavelli, and Laurentius Valla revolted against the other-world-

liness of the orthodox Church and became critical of the power and practices of monks, priests, and the Church as a whole. Even highly religious men like Erasmus, Sir Thomas Moore and Rabelais stressed the moral elements in religion and neglected the practical and disciplinary activities of the Church. The word "secular" acquired a different meaning and it now stood for the temporal interests of life. The function of education became the training of boys to be intelligent human beings so as to play a useful part in society. After the discovery of the Americas and the sea-route to India, the flood of newly-found gold and silver and general wealth quickened the temper of European secular life. It caused a decline in the binding power of religion on thought and action. Luther's questioning the power of the priests and the Pope to forgive sins, and holding that the priests were subject to secular power and that the rulers had the right to reform the abuses and evil practices that had corrupted the clergy, shook the very foundations of the Church, and resulted in the control of the State over the Church lands. The development of the sciences from the beginning of the sixteenth century by Copernicus, Leonardo de Vinci, Paracelsus, Kepler, Galileo, Harvey, Bacon, Newton, and others helped in creating a gulf between religious and secular thought, the eighteenth-century Enlightenment, the age of French materialism, further widen-

ed this gulf and the Industrial Revolution, which brought great prosperity to secular life, put religion almost out of bounds. Gradually, most European States became secular in practice, and some new States like the American Republic and the Dominion of Australia became avowedly so.

Therefore, if the British rulers of India kept religious education out of schools and universities, it was not merely because she had too many religions or because interference of the State religion with the faiths of the people was dangerous, but because in the whole of the European society itself there was a complete divorce between secular and religious life, and the British rulers were themselves under the spell of secular mode of thought.

Life is a dynamic unity and cannot be split into parts and sections. As the Indian University Education Commission of 1948–49 observed: "The abuse of religion has led to the secular conception of the State. It does not mean that nothing is sacred or worthy of reverence. It does not say that all our activities are profane and devoted to the sordid ideals of selfish advancement." Life without reverence for all that is sacred, without a yearning for all that is highest and best, and without some faith in the whence, where, why, and whither of things, is totally barren. Religious and moral education awakens the mind to the meaning and value

of life and inspires and guides it in all its pursuits. Hence its necessity.

Pakistan is avowedly an Islamic State and the population of West Pakistan is to-day almost wholly Muslim. There is a small Christian community, but the educational ideal of Christianity is the same as that of Islam, for Christ has also said that man should aim at being as perfect as God Himself. In Islam, there is no distinction of secular and religious, nor is there any in Christianity, whatever one may say of Islamdom and Christendom. Man's socio-political values are the same as his religious values. Islam has no organised Church and, therefore, the problem of Church *versus* State cannot arise. That is why what India, Australia, and America mean by a secular State is precisely what Pakistan means by an Islamic State. The Indian Constitution lays down: "Subject to public order, morality and health and other provisions of this part, all persons are equally entitled to freedom of conscience and the right fully to profess, practise and propagate religion"[1] According to the Australian Constitution, "The Commonwealth shall not make any law . . . for imposing any religious observances, or for prohibiting the free exercise of any religion." In America, "There is no established Church. All religious bodies are absolutely equal before the law."[2]

1. Article 19 (1).
2. Lord Bryce, *American Commonwealth*, p. 885.

Exactly so it is in Islam and the Islamic State of Pakistan. There is no established Church, there is no compulsion in religion (لا اکراہ فی الدین), and there is full freedom for the exercise of any faith, and to this there are no provisos as in the Indian Constitution.

Nor indeed is there in Islam any conflict between religion and science like the one that widened the gulf between secular and religious life in the West. Science is the knowledge of the universe and its laws, and Islam enjoins the acquisition of knowledge on every man and woman. The services of its votaries to every branch of science are only too well known to be recounted. But scientific knowledge too has to be supplemented by religion and ethics, and this is being gradually recognised by the great scientists of the world. This need has been recently voiced by a speaker on the Netherlands Radio. After referring to a speech delivered by Sir Muhammad Zafarullah Khan in The Hague before the Society of International Affairs, he says: "We have lived too long in the supposition that our own progress in science and technique was the only thing that counted. Of course, this progress has been possible only by very earnestly and steadily seeking the truth behind the laws of nature.

"But a man, a country, a continent cannot live by that alone. Now-a-days, we have acquired afresh

understanding of the fact that religious, ethical, and moral standards underlying the human community are also of the highest importance.

"Where these standards are missing, where they are too low, or where they are crumbling away under the burden of technical progress or desire, the community of men will lose its hold and drift away into disintegration and chaos. In this period when the East and also the Muslim people are turning to European science and when they try to master this science to their own benefit, the European peoples, on the other hand, have learned not to over-estimate this progress and are looking again for religious and ethical standards."[1]

Thus, according to Islamic ideology, there is no distinction between what is secular and what is religious. Human life is a life of action and for action religious guidance, i.e. education in the apprehension of human ideals and values, is essential. This truth is admitted even by the educationists of avowedly secular States. "In a sense," says the Commission mentioned above, "religion is the most secular of all pursuits. It starts where man is, with the facts and problems of his concrete life, and goes with him wherever he is and whatever he does. No real religion will submit to separation

1. Rev. A. M. Brouwer, "Bridge between East and West," Netherlands Radio talk, The Hague, reported by A.P.P.

from life. All life must be infused with the life of spirit" (p. 297). Again, "We have to understand that the great virtues of loyalty, courage, discipline, and self-sacrifice may be used for good or bad ends. These are essential for a successful citizen as well as for a successful villain. What makes a man truly virtuous is the purpose for which he lives, his general outlook on life. Virtue and vice are determined by the direction in which we move, by the way in which we organise our life" (p. 299).

"Religious teaching," says William McDougall, "affords a short-cut to morality of a certain kind; and it may be that religion is an aid to a higher and surer morality than can be attained without it . . . . And it may be that early training in the religious attitude, in reverence, is essential to the attainment of the highest level. If that is true, it follows that in denying all religion to our children, we cut them off from the possibility of realising their highest potentialities." Again, "Religion is a part of the fabric of our culture and of the life of our communities; and to cut the child completely off from religion is to isolate him to some extent from the life of the community, undoubtedly a most undesirable effect which carries its own dangers."[1] I am surer than McDougall that religion is an aid to higher morality than can

1. *Character and the Conduct of Life*, p. 194.

be attained without it and that proper religious education is essential for our children. Our people, on the whole, also seem to be almost unanimous in their insistence on this point.

Can religious education be left to the home? My reply to this question is in accord with that given by the Education Commission of another State. It says, "If we are not prepared to leave the scientific and the literary training of pupils to the home and the community, we cannot leave religious training to these. The child is robbed of its full development if it receives no guidance in early years towards recognition of the religious aspects of life. The child is under the influence of the school from the age of six. This is much too early a stage for stopping religious direction. Important habits, attitudes, and sentiments are formed, and ideals are fixed after that age, and if he is not guided to right conduct, to the appropriate objects of his attitudes and sentiments, and to the true ideals of human life, he would be exposed to all kinds of dangers."

But we have to be very careful about the form and content of religious education in schools. It has to be radically different both in form and content from what now passes as teaching in theology. Religion shall have to be taught as a Divine light, a force of liberation, a guide to action and intellectual and spiritual expansion to perfection,

and not confined to mechanical forms of worship, learning by rote and recitation without understanding. As our national poet-philosopher, Iqbal, has said :

یا وسعت افلاک میں تکبیر مسلسل
یا خاک کے آغوش میں تسبیح و مناجات
وہ مذہب مردان خود آگاہ و خدا مست
یہ مذہب ملا و جمادات و نباتات

Either a persistent exalting of the Lord's name
In the wide expansion of the heaven,
Or prayers and counting the beads
In the lap of the earth;
That is the creed of self-conscious men, God-intoxicated,
This is the religion of the priests, plants and stones.

"Religion," says Iqbal,[1] "which, in its highest manifestations, is neither dogma, nor priesthood, nor ritual, can alone prepare modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning personality here and retain it hereafter." We have to keep this conception of religion in view in determining the content and form of religious education in our schools.

Religious education in Christianity is provided in all missionary schools and colleges as a com-

1. *Reconstruction of Religious Thought in Islam*, p. 170.

pulsory subject for instruction, though not for examinations. For Christian students it may be made a subject for examinations as well. I hold that for Muslim students as well religious education should be made compulsory throughout the pre-university stage, with a view to inculcating in them an Islamic outlook on life and sending them out into the world with the stamp of Islamic culture on their minds, but in determining the syllabi Iqbal's advice noted above should be constantly kept in view. For non-Muslim students, class teaching in their own religion, if their number is sufficiently large, or tutorial instruction, if it is too small, should also be provided.

Before the students pass out of the school stage, some of them are likely to develop a taste for higher studies in religion, just as some others are likely to acquire a liking for other subjects. The universities, therefore, must equally cater for their needs. But since an overwhelmingly large number of them are Muslim, naturally there is demand from them, as also from the Press, for arrangements of teaching and research in Islamic studies. Our universities are now alive to this demand. There are, however, three divergent views about the status of Islamic Studies in the universities:

(*a*) that Islamic Studies should be a compulsory subject both in the Faculty of Arts and the

Faculty of Science;

(*b*) that it should be an optional subject in the Faculty of Arts only;

(*c*) that it should be a faculty by itself.

According to the first view, Islamic Studies should be a compulsory subject in the Faculty of Arts as well as in the Faculty of Science. A separate faculty of Islamic Studies will make the subject a specialised study to be undertaken by a few scholars with a special interest or inclination for it and will defeat the purpose which is implied in its being introduced as a university subject, of imparting the knowledge of Islam to as large a number of our educated men and women as possible.

In any case, no student should be deemed to have passed the Degree Examination unless he shows by passing a special test arranged for the purpose that he has an intelligent grasp of the essentials of Islam as a world-view. The study of Islam as a world-outlook should, in other words, be a compulsory subject in the Degree Examination in the Faculties of Arts, Science, and Technology.

This view is positively mistaken. I have already recommended that Islamic Studies should be a compulsory subject in our schools. If not religious *instruction* but true religious *education* is aimed at by our schools, by the time our boys and girls

reach the age of seventeen and be ready to leave the Higher Secondary School, most of their habits would have been established; their character would have been formed; as adolescence is the period of conversion, even conversion of character would have taken place; and their outlook on life would have largely taken shape. They would have firmly grasped the fundamental Islamic beliefs (اعتقادات), known the Qur'anic injunctions regarding the conduct of worldly affair (معاملات), and would have learnt by heart *with full understanding* at least twenty *surahs* of the Qur'an to introduce variation in prayers (عبادات), so essential for deep interest and rapt attention. By this time they would have already gone through the finishing process and become qualified to go out into the world in order to work in different walks of life. It would only be a small percentage, say ten per cent, who would join the university. At the school stage, therefore, every Muslim student would have gone through the compulsory test arranged with a view to seeing that he has an intelligent grasp of the essentials of Islam as a world-view, and, if rightly brought up, would have developed an Islamic character. If the teaching of Islamics is meagre at this stage, none of the very large number of students who do not reach the university shall be adequately equipped for the conduct of life as true Muslims. I, therefore, feel that while at the school

level, Islamic Studies should be made compulsory for all, at the university stage it should remain, as at present, an *optional* and fully elective subject for those who wish to study it as a part of their general education or for the purpose of specialisation. And when it is taught as an optional or elective subject, it would naturally go with cognate subjects rather than with any and every subject prescribed by the Faculties of Science and Arts.

The second view that Islamic Studies should be a subject in the Faculty of Arts is in favour of retaining the present position of keeping Islamiyat as an optional and elective subject within the Faculty of Arts. But I am of opinion that the Faculty of Arts, as it is at present constituted in our universities, is too large; its burden would be lightened and it would get a just relief if Islamiyat is taken out of its sphere of activities.

The third view that Islamiyat should have a faculty of its own is the most generally accepted one. It is held that "with the establishment of Pakistan it is of paramount importance that 'Islamic Studies' should occupy a distinct position among the studies of our universities. Inclusion of it in the Faculty of Arts or Oriental Learning will tend to lessen its importance which will be detrimental to the interests of Islamic culture and ideals of this new-born State."

I find myself in complete sympathy with this view and support the constitution of a separate faculty in Islamiyat.

It may be said that a separate faculty of Islamic Studies would lead to segregation of this subject from other branches of learning, and, consequently, would not produce the desired type of students. This would be a strong objection if the students of Islamiyat were to study no other subject. But that is not what is contemplated. Everywhere the study of Islamiyat would be combined with the study of Humanities, Social Sciences and Everyday Science, and that in the eyes of the public a degree in Islamiyat would, in course of time, acquire the same status as a degree in Arts or Science.

About the content of Islamiyat also there is a great diversity of views. Broadly speaking, there are three different opinions :

1. Some think that the most important and the most emphasised part of Islamic Studies should be the study of Islam as a science of man and universe. We should teach Islam to our young men as a complete, coherent, and systematic philosophy of life. Islam is a philosophy of politics, a philosophy of ethics, a philosophy of economics, a philosophy of history, a philosophy of social behaviour and social development, a philosophy of law, and a philosophy of human nature guided

in the creed of divine unity.

2. Some others hold that Islamic Studies should be confined to teachings of the Qur'an, as applied to the present conditions, and Muslim history. According to them, the aim of educationally reconstructed society is to tell the rest of humanity that Islam is not only a practicable creed but is also an ideal combination of all the human values without which the world will find no solace and will be perpetually wounded by war and economic strifes.

3. There is yet another group of educationists according to whom Islamic Studies should include the Holy Qur'an and its commentary; the traditions and principles of tradition; Muslim theology and principles of Muslim theology; mysticism and sociology; Arabic (in relation to Semitic languages) and Islamic literature in Arabic and Persian; Muslim engineering and architecture; the geography of Muslim lands and the ethnology of Muslim races; and Muslim philosophy, Muslim Arts, and Muslim sciences.

The first view makes the study too abstract and idealistic, the second is too narrow, and the third too extensive.

In my opinion, the content of Islamic Studies should have different courses for the different stages of university education—different syllabi for under-graduates, post-graduates, and those

preparing for a Doctorate. For under-graduates, the course should cover a study of Islamic ethics and of Muslim history and civilisation. The post-graduate course should consist of a deep and extensive study of the Qur'an, Hadith and principles, Fiqh and principles, with special emphasis on present-day problems, Muslim contribution to philosophy and to other disciplines. The Doctorate in Islamic Studies should be awarded on the presentation of a thesis on any Islamic subject of research. A candidate for the Doctorate must possess working knowledge of Arabic and of one of these Western languages: English, German, French, Spanish, and Dutch.

Two

Islamic Values

BEFORE making an attempt to write on Islamic values, one must make two things clear.

First, it must be clearly understood that in Islam there is no priesthood and no organised Church. No class has the monopoly of spirituality. There is no division of society between the Church and the State and between secular and religious laws or their ministers. It is not the business of any class but of believing men and believing women in general to enjoin what is right and forbid what is wrong,[1] and such believing men and women are not only Muslims but are also found among non-Muslims.[2] Let there be a band of persons who discharge this function more efficiently than others,[3] but such persons do not form an organised class mediating between God and man and attending exclusively to this work.

Secondly, in Islam there is no distinction between the religious and the secular, the spiritual and the mundane. The spiritual and the temporal are not

1. Qur'an, ix 71. 2. Ibid., iii. 110. 3. Ibid., iii, 104.

two distinct domains and the nature of an act, however secular in its import, becomes spiritual if inspired by the whole indivisible complexity of life.[1] The distinction arises out of bifurcation of the unity of man into two distinct and separate entities—matter and spirit. The truth is that matter is nothing but spirit in space-time reference.[2] The Ultimate Reality, according to the Qur'an, is spiritual and its life, besides being transcendent, is immanent in the temporal.[3] All that is secular is therefore sacred in the roots of its being.[4] All values are both spiritual and secular and they unfold themselves in life, social as well as personal. They determine man's relation to his fellow-beings as well as to his God. In Islam, there is no asceticism.[5] It is opposed to renunciation or otherworldliness which claims to achieve unalloyed spiritual values in monasteries or sanctuaries cut off from society.[6] All ascetic practices which involve hardship, pain, and torture to the body are prohibited.

Islam is not, however, against a period of temporary withdrawal from society and devotion to

1. Sir M. Iqbal, *Reconstruction of Religious Thought in Islam*, Lahore, 1960, p. 154.

2. Ibid.

3. Qur'an, xxiv. 35–36; xliii. 81.

4. Iqbal, op. cit , p. 155.

5. Ahmad ibn Hanbal, *Musnad* ("Authenticated Sayings"), al-Sayyid Rahmat al-Babi al-Halabi, Cairo, 1313 H. (1895 A.D.), Vol. VI, p. 226.

6. Qur'an, lvii. 27.

spiritual discipline.[1] There is a rhythm inherent within the soul of a prophet, a mystic, or a great genius. At first he lives his normal life. Then he retires within himself and undergoes a soul-illuminating discipline till he gets a soul-shaking moment, often a moment of ecstasy—a moment which, as Ibn Khaldun says, "comes and goes as swiftly as the flicker of an eyelid"—in which he receives an illumination, message, or inspiration. In the third stage of his spiritual progress he returns to himself to live a transformed life. There is a similar rhythm in his relation to society. He first lives his normal life in the midst of his fellow-men. Then there comes a period when he withdraws from society, and his personality acquires its creative powers, and, thus transfigured, he returns to his social milieu with added spiritual force. The life of the philosopher-king which Plato describes in the allegory of the cave[2] is marked by the same rhythm, and the rhythm of life characterises the personal and social lives of all great leaders of men in different fields of life. No achievement is possible without undergoing a discipline in a period of comparative retirement from life around—may that be in a mystic's cave, a scientist's laboratory, a technician's workshop, an artist's studio, or a scholar's den—and, thus, after acquiring fresh powers,

1. Muhammad's own life illustrates such withdrawal.
2. Plato, *Republic*, Book V.

joining that life again. Such a rhythm marks even their daily lives. It is during their hours of recession, the hours of the night, that the angels descend and bring messages to seeking minds.

All values together, call them spiritual or mundane as you like, form the very goal of man situated as he is in the universe around him.

According to Islamic ideology, the universe in which man is placed is not created for idle sport (وما خلقنا السموات والارض وما بينهما الا بالحق)[1]; it is not without a purpose or a goal; it is throughout teleological, and to this universal teleology human beings are no exception. For everyone of them there is a goal (لكل وجهته هو موليها),[2] and that goal is God Himself (ان الى ربک المنتهى).[3] He is the beginning and the end (هوالاول و الاخر).[4] As al-Ghazali has explained, He is the beginning as the cause and the source of our existence, and He is the end as an ideal—or rather the Ideal. God as a goal in His full beauty and grandeur cannot be seen by us finite beings (لا تدرکه الابصار),[5] but for our understanding He has described His attributes by similitude in terms of our highest values (له المثل الاعلى فى السموات والارض).[6] In order that we may apprehend what we cannot comprehend, He uses similitudes from our experience (ضرب لكم مثلاً من انفسكم).[7] Divine

1. Qur'an, xv. 85.
2. Ibid., ii. 148.
3. Ibid., liii. 42.
4. Ibid., lvii. 3.
5. Ibid., vi. 103.
6. Ibid., xxx. 27.
7. Ibid., xxx. 28.

attributes are, therefore, the ultimate human ideals.

Man is not a mere animal. He is the highest of all that is created (اشرف المخلوقات). God has created him in the best of moulds (لقد خلقنا الانسان فی احسن تقویم).[1] According to the Holy Qur'an, he is born with the divine spirit breathed into him (نفخت فیه من روحی).[2] Preservation and sustenance are, therefore, the first goal of man. Even as for Christians and Greek sages he is made in the image of God. Man's highest perfection, therefore, consists in being dyed in divine colours (ومن احسن من الله صبغة)[3]—in the achievement and assimilation of divine attributes (تخلقوا باخلاق الله).[4] It is this capture of divine attributes to which Iqbal refers when he exhorts : یزدان به کمند آور اے همت مردانه (Catch the Lord with a noose, O Manly Courage).

God desires nothing but the perfection of His light (یا بی الله الا ان یتم نوره),[5] the perfection of these attributes. The sole aim of man is, therefore, a progressive achievement of life divine, which consists in the gradual acquisition of all divine attributes—all intrinsic values.[6]

These divine attributes or intrinsic values are connoted by the different names of God (لله الاسماء

1. Qur'an, xcv. 4. 2. Ibid., xv. 29 ; xxxviii. 72. 3. Ibid., ii. 138.
4. A Tradition of the Prophet. R. A. Nicholson, *Secrets of the Self*, Intro., p. xix.
5. Qur'an, ix. 32. 6. Ibid., lxxxiv. 6, 19.

الحسنى),[1] but they can all be summarised under a few essential heads: life, unity, power, truth, goodness, love, munificence, justice, mercy, and beauty. God is one, He is a full creative activity, which is all-knowing, all-goodness and all-beauty.

Since the time of Plato, goodness, beauty, and truth have been universally recognised as the essential facets of reality and as the ultimate values of life. Plato's static thought could not think of God as free creativeness, nor could he conceive the ultimate unity of all Existence, first and last, seen and unseen (هوالاول و الاخر و الظاهر والباطن).[2] The bringing to light of these two ultimate values is among the greatest achievements of Islam.

God, as described by the Qur'an for the understanding of man, is not an indeterminate entity, a blind force, or an empty self. He is living,[3] and man, by living in this world and the next, realises one of God's attributes. The taking of life (one's own or another's) destroys this basic value and is therefore a crime. It is permissible only for realising a greater good or avoiding a greater evil.[4]

Nothing is more emphasised by Islam than unity as an attribute of God.[5] Unity is, therefore, a basic human ideal or value.

Unity as one of the ideals of man implies both

1. Qur'an, lix. 24.
2. Ibid., lvii. 3.
3. Ibid., ii. 255; xl. 65.
4. Ibid., v. 35.
5. Ibid., ii. 163 ; v. 75 ; vi. 19 ; xvi. 22, 51 ; xxiii. 90–92 ; xxxvii. 1–5 ; xxxviii. 65–68 ; cxii. 1–4.

internal and external unity. Internal unity relates to what falls within the human mind. It means unity of thought, passion, and action; and of practice and profession; and integration of the self as a whole. Externally, it means organisation of society; intercommunication, toleration, family harmony, and fraternity; national solidarity, international brotherhood,[1] and love of all creatures; and finally identification of personal with the universal will, i.e. direction of the personal will to eternal values, and communion and union with God Himself.

In general terms, unity means integration of life in all areas of experience, unity of the personal and the general, unity in the national and international spheres, and unity of the worlds of phenomena and noumena,[2] transcendent God being also immanent in Nature and History.

Power is also a divine attribute.[3] As a human ideal it is also both internal and external. Internally, it means the power of the will, the power of choosing, pursuing and carrying out a truly worthy end, and, in reaching this end, facing opposition; mastering difficulties, and defying

1. Oration of the Prophet: "O people, verily, your Lord is one and your father is one. All of you belong to Adam."

2. Qur'an, lvii. 3.

3. Ibid., ii. 29, 117, 284; iii. 29; vi. 12–13, 65, 73; vii. 54; x. 55; xi. 6–7; xvi. 72–81. xxi. 30–33; xxv. 61–62; xxix. 60–62; xlviii. 7; li. 58; liii. 42–54; lxvi. 2–3; lxxxv. 12–16.

discouragement. It, thus, signifies perseverance, fearlessness, courage, and physical strength; initiative, interest, and zest; drive, resolution, and control over passions and temptations; and subordination of personal to the common good, thought creation, and personality building.

Externally, it implies destruction of evil, conquest of nature, plans of action, and schemes of social construction; national freedom, personal liberty (which means freedom of thought, worship, belief, expression, and socially desirable action), and social democracy. It equally includes production and means of production and all creative activity manifesting itself in museums, art galleries, universities, towns, and other great monuments of human endeavour, and consolidating itself in all forms of world culture. Briefly stated, it means the dynamism of life without which no progress is possible and the presence of which is a guarantee for all development and expansion.

چوں خودی آرد بہم نیروئے زیست می کشاید قلزمے از جوئے زیست

(When the self gathers strength, the streamlet of life expands into an ocean).[1]

It is this value which, with some poetic exaggeration, Iqbal sometimes calls the sole harvest of life (زندگی کشت است و حاصل قوت است) and by means of which you can penetrate all regions of the heavens and

1. Iqbal, *Asrar-i Khudi*, p. 15.

the earth.[1]

The exercise of power essentially implies freedom. Without *freedom,* we can be machines incapable of choosing, pursuing, and carrying out what we regard as worthy ends. Divine activity is free activity and therefore freedom as a character of a good-in-itself is itself a good-in-itself.

Both the individual and society are thus dynamic unities with infinite possibilities of integration and action. But both the human mind and society, besides their unity and general dynamism, have three special aspects: intellectual, emotional, and volitional. The ideal of the first is to know truth from error. Broadly speaking, truth is the same thing as knowledge or wisdom. Like power, wisdom is also a divine attribute.[2]

As an ideal or a basic value for man, it means the knowledge of facts, ideals, and values, while error or untruth means their misapprehension. There are three degrees of knowlege in the ascending scale of certitude: (*i*) knowledge by inference (علم‌اليقين),[3] (*ii*) knowledge by perception or observation (عين‌اليقين),[4] and (*iii*) knowledge by personal experience or intuition (حق‌اليقين)[5]—a distinction which may be exemplified by my certitude of (1) fire

1. Qur'an, lv. 33 ; Iqbal, *Reconstruction of Religious Thought in Islam*, p. 131.

2. Qur'an, ii. 284 ; iii. 5, 29 ; iv. 26 ; vi. 3, 18, 117 ; x. 61; xiii. 8–10; xvi. 23; xx. 114; xxi. 4; xxxi. 34; xxxiv. 2; lxiv. 4; lxvii. 14; xcv. 8.

3. Ibid., cii. 5. 4. Ibid., cli. 7. 5. Ibid., lxix. 51.

always burns, (2) it has burnt John's fingers, and (3) it has burnt my fingers. Likewise, there are three types of errors: (*a*) the errors of reasoning, (*b*) the errors of observation, and (*c*) the errors of intuition. The highest certitude belongs to the third type and the lowest to the first.

The exact quantitative determination of facts by observation and experiment and the discovery of the laws of their relations is scientific knowledge —the content of physical and biological sciences; the exact quantitative determination of events and also the evaluation or qualitative appraisal of these events and trends is the content of social siences like history, economics, sociology, etc., and the apprehension of values as means and ends is the knowledge of humanities, i.e. the knowledge yielded by such studies as literature, fine arts, ethics, philosophy, and religion. To discover truth in all the three fields, communicate it through spoken and written word, and accumulate it in traditional heritage of ideas and public opinion, libraries and archives, is the function of the seeker after truth. The ideal of human knowledge is the completion of truth in all its grandeur. But, of course, the degree of its achievement depends on natural abilities, environmental conditions, and the maturity of the individual and society concerned.

Like knowledge, beauty is a divine attribute and

therefore another basic value.[1] Just as truth is the ideal of the intellect, so is beauty the ideal of our receptive and emotional sides of life. It expresses itself both in contemplation and art creation. When beauty is combined with vastness of power, it becomes sublime. Beauty is not only of physical objects, but also of mental qualities. When corporeal beauty is combined with the beauty of character, we have something superb in its splendour. Beauty is the manifestation of a poise, equilibrium or repose, besides enjoyment for the contemplating mind. If poetry is the noblest of arts, it is nobler far to make one's life a perfect poem or song, to convert life itself into a work of art and live it with the same equilibrium or repose. Beauty arouses in us tender and noble emotions. It enhances our whole physical life in a harmonious, integrated way and as a vital stimulant stirs us to great actions. It reflects ever-new aspects of delight and bliss. It widens our horizons, gratifies our senses, chastens our taste, elates our emotions, enlightens our cognition, informs our lives, and helps in the better integration of our being. But apart from all that it does, it is a value-in-itself, a divine attribute, an ultimate goal, to be enjoyed in our religious experience, contemplated when found in Nature, and progressively realised

1. Qur'an, vii. 180 ; xvii. 110 ; xx. 8.

in our bodies and minds, in our surroundings and society.

Two other attributes of God and our corresponding basic values are always mentioned together in the Qur'an. These are justice and love, the latter including, among other attributes of munificence, mercy and forgiveness.

God is the best to judge[1] and is never unjust.[2] On the Day of Judgment He will set up the scales of justice, and even the smallest action will be taken into account.[3] He is swift in taking account[4] and punishes with exemplary punishment.[5] He commands people to be just[6] and loves those who are just.[7] Justice is one of the highest socio-spiritual values. In matters of dispute between men and men, people must decide with justice[8] and never be influenced by sheer advocacy.[9] They must "stand out firmly for justice as witness to God, even as against themselves or their parents or their kin and whether it be against the rich or the poor,"[10] and should not let even the hatred of others make them swerve to wrong and depart from justice.[11] Their lives, their properties, their honour, and their skins are sacred and invio-

1. Qur'an, x. 109.
2. Ibid., iv. 40.
3. Ibid., xxi. 47.
4. Ibid., vii. 107 ; xxiv. 39.
5. Ibid., xiii. 6.
6. Ibid., vii. 29 ; xvi. 90 ; lvii. 25.
7. Ibid., v. 45.
8. Ibid., iv. 58.
9. Ibid., iv. 105.
10. Ibid., vi. 135.
11. Ibid., v. 9.

lable.[1] Violation of any of these is a punishable crime. All agreements and treaties[2] must be honoured and all promises fulfilled.[3] All men must be treated as equal. "There is no superiority for an Arab over a black-coloured and for a black-skinned over a red-skinned except in piety. The noblest is he who is the most pious."[4] "Even if a manacled Abyssinian slave becomes your chief, hearken to him."[5]

For those who refrain from wrong and do what is right there is great reward,[6] and God suffers no reward to be lost.[7] People's good deeds are inscribed to their credit so that they may be requited with the best award.[8]

Divine punishment is equal to the evil done. It may be less (for, besides being most just, God is most loving and most merciful), but it is never more.[9] Such is not, however, the case with His reward. He is most munificent and bountiful and therefore multiplies rewards for good deeds manifold.[10] These rewards are of both this life and the

1. Oration delivered by the Prophet during his Farewell Pilgrimage at Mina, Zil-Hijja 10 (A.D. 631); Bukhari, *Sahih* (Urdu translation), Karkhana-i Tijarat-i Kutub, Karachi, n.d., pp. 236, 632, 833, 1048; *ZAD*, Vol. I, p. 245; *Bayan*, Vol. II, p. 24; also Muslim, Tirmidhi, Ibn Hisham and Ibn Sa'd.

2. Qur'an, ii. 283–84; ix. 4, 7–10.

3. Ibid., ii. 177; iii. 76.

4 and 5. Oration delivered by the Prophet during his Farewell Pilgrimage at Mina, Zil-Hijja 10 (A.D. 631).

6. Qur'an, iii. 172. 7. Ibid., ix. 120.

8. Ibid., ix. 121. 9. Ibid., vi. 160. 10. Ibid.

hereafter.[1]

Islam, no less than Christianity, lays emphasis on the basic value of love. Whenever the Qur'an speaks of good Christians, it recalls their love and mercy. God is loving[2] and He exercises His love in creating, sustaining, nourishing, sheltering, helping, and guiding His creatures; in attending to their needs; in showing them grace, kindness, compassion, mercy, forgiveness, when, having done some wrong, they turn to Him for that; and in extending the benefits of His unlimited bounty to the sinners no less than the virtuous among them.[3] Among human beings, no love is greater than that of a mother for her child, and God's love for His creatures is immensely greater than that.[4] Love among human beings expresses itself in a variety of forms. It is the golden thread that runs through the warp and woof of life and lends it such strength, richness, and lustre as no other sentiment can. While ignoble sentiments cut us asunder, love unites. It is the motive force that can bring real unity among individuals and nations. In man it

1. Qur'an, iv. 134.

2. Ibid., iv. 28, 45; vi. 17, 64, 77, 88, 122; x. 57; xvii. 20, 21; xix. 96; lxxx. 14; lxxxvii. 3; xcii. 12; xciii. 7; xcvi. 3.

3. Ibid., ii. 150, 174; iv. 25–27, 45; v. 77; vi. 12, 17, 54, 63–64, 133, 162; vii. 151; ix. 117–18; x. 21, 32, 57; xii. 64, 92; xiv. 32–34; xv. 49; xvi. 119; xvii. 20, 21; xxi. 83; xxiii. 109, 118; xxix. 60–63; xxxv. 2–3; xxxix. 53; xl. 51; lii. 28; lv. 27; lxxxvi. 14; xciii. 6, 8; xcvi. 3.

4. Bukhari, *Sahih*, "Kitab al-Adab" ("Book of Manners"), Cairo, 1345 H. (A.D. 1926), Vol. VIII, p. 9.

expresses itself in devotion, friendship, kinship, neighbourliness, helpfulness, kindness, benevolence, mercy, and self-sacrifice, in both the personal and international fields. Expediency, the principle which is generally followed now-a-days in international relations (though not professedly), can at best establish a weak and fragile bond which is easily broken at moments of tension. Real brotherhood of mankind is impossible to achieve without maximising the socio-spiritual values of justice and love.

God is all-good, free from all evil.[1] He is also the source of all good[2] and worthy of all praise.[3]

Human good is the same thing as value, and goodness is the subordination of the personal will to the universal will—the free direction of the eternal values. This free direction of the human will to values is itself an ultimate value. Just as truth and beauty are the ideals respectively of the intellectual and emotional sides of our minds, even so is goodness the goal of the volitional aspect of our nature. It is the ideal of our practical activity. As goodness consists in free direction of the will to eternal values, it essentially involves freedom as a goal. Nobility of character arises from the will that has the quality of goodness, that has worthy aims and always chooses and endeavours to

1. Qur'an, lix. 23. 2. Ibid., xvi. 53. 3. Ibid., xxxi. 26.

achieve ultimate values. It is character that determines our preferences. In our daily lives, we are swayed by motives, desires, and passions. It is character that helps us to determine which of these ought to be satisfied and which checked, channelised, or sublimated. Every moment we are faced with alternative courses of action and it is only under the guidance of character that we make our choices. A noble character expresses itself in right conducts or righteousness, which is the sum total of all our right actions—actions which aim at realising the ultimate ends of life. Righteousness implies virtue, for virtue is the habit of doing right actions and is formed by the repetition of these actions. The most significant of all virtues is justice which implies equality of all human beings in the eyes of law—equality of all without any distinction of status, caste, colour, race, or creed in natural rights and in claims to the protection of these natural rights. Our choice of things is seldom a cold choice. It is always accompanied with the warmth of feelings. These feelings become so strong and intimate that when anything happens to the objects of our choice, persons, things, places, or animals, we feel intense emotion about them. Some of these emotional attachments or sentiments integrate the mind, others disintegrate it. The most significant of all the sentiments that integrate the mind is love. As the most important

characteristic of the totality of all other goods is equilibrium, it is also a good-in-itself. It is the most important aspect of goodness—so important that it has sometimes been regarded as the same thing as the good and sometimes as a distinct ultimate value—one of the essential attributes of God. For mankind it means complete devotion to the objects that are esteemed as good. Besides the right type of character, conduct, virtues, and sentiments, goodness implies integrity of purpose, clarity of conscience and a sense of duty and responsibility and justice in a social milieu.

The unrestricted achievement of these goals for a long time gives a value-tone to the whole of personality. This value-tone is called peace, bliss or happiness.[1] Paradise is called by the Qur'an the abode of peace.

These eternal and ultimate values are then the ultimate goals of man. Each of them is related to some aspect of the human mind and has a special significance in relation to it. Man, however, is not a purely spiritual entity. His spirit carries with it a physical organism as well. Ultimate spiritual values cannot be realised unless the needs for physical organism are also satisfied. These needs relate to a man's organic life expressed in appetites like hunger, thirst, sex, and wants, like clothing, shelter, etc. In their satisfaction lie

1. Qur'an, lxxxix. 27.

man's economic values. These economic values, though not ultimate, are yet necessary for the realisation of all ultimate aims. Therefore both for society and the individual they are values of a secondary and yet a necessary order. No value of the higher order can be realised without the achievement of economic values as means. Economic values are in no sense ultimate and yet they are the necessities of life, and the seeker after ultimate values has to be a seeker after these as well. Satisfaction of man's economic needs is an indispensable condition for his mental and spiritual growth.

These economic values cannot be fully realised without a few values of a still lower order. These are wealth, division of labour, mechanisation, and planning. In modern Western States, values of the last two categories are the only ones consciously pursued by the average man. Other values, however high, are pursued as means to these. In a degenerate society and corporation, mechanisation and planning are also missing. Amassing of wealth by fair means or foul becomes the chief operative goal of life.

So far I have dealt with the basic values of the individual. The same values have to be achieved in society.

Corresponding to ultimate values, there are ultimate disvalues or evils. These are disunity,

weakness, error, ugliness, bondage, injustice, hatred, vice, and misery. Disunity may take the form of disintegration or chaos. Weakness may appear as indiscipline, disease, stagnation, regression, or retrogression. Error may be due to wrong perception, bad reasoning, or ignorance. Ugliness may be of body, mind, or environment, and viciousness may entail hatred, injustice, or general misery (misery may mean physical pain or mental torture). Similarly, corresponding to economic values, there are economic disvalues. These are poverty and starvation. Hunger, thirst, lack of shelter, and sex starvation may lead to personal slavery, moral degradation, mental derangement, and even death.

Social or individual life directed to disvalue is chaotic and disintegrated life, not welling up in its natural course, but stagnating and ultimately receding into disappearance. To follow the path of value is to follow the right path (صراطالمستقيم),[1] the path of the blessed (انعمت عليهم).[2] To follow the path of disvalue is to take the wrong path, the path of transgression. By taking the first, one can rise above the angels. By taking the second, one can sink down to the level of brutes Values express our creative abilities; disvalues disclose and foster our destructive impulses militating against values.

1. Qur'an, i. 6.

2. Ibid., i. 7.

Each intrinsic value can be used as a means for the advancement of evil rather than good. Unity among gangsters becomes a source of social injustice; power in the service of passion and greed leads to the slavery of nations, disastrous wars, and endless human suffering; knowledge is a dangerous weapon in the hands of people having no moral scruples. Beauty can conceal the hideousness of vice. Hence, for the achievement of each value or good, the necessity of avoiding all disvalues and using all ultimate values as means.

We cannot speak exclusively of our cognitive response to truth. Nor can we speak exclusively of our emotional response to beauty, or exclusively of the response of our will to goodness. And the same is true of our response to other values. They are all interwoven currents of the same life-process. Likewise, the goals of economic satisfactions and the ideals of unity, power, truth, beauty, justice, love, and goodness are not isolated ideals. In reality, they are all interrelated phases of the same ideal. Each ultimate value is a good-in-itself, but none is complete-by-itself. Each is supplemented by the lustre of the others. No beauty will survive in a sphere of immorality. No morality will develop where no sense of beauty exists, where there is no knowledge of good and evil, right and wrong, and where economic needs absorb all or most of our time. The appreciation of a great work of art enhances our

knowledge, and, by stimulating our will and conditioning our motives, lends support to our goodness. Values can be preserved and advanced only in harmony with one another. All of them converge and merge into one ultimate End, the *Summum Bonum*, the value of all values, the end of all ends. They have all to be aimed at as one unified ideal—the Ideal.

When the human will is directed to ultimate values in their unity, it is said to have surrendered itself to the will of God, and its success in this course is always accompanied by happiness, bliss, or peace, by whatever name we may call it. It is in this sense that Islam means both obedience and peace and claims to be the core of all true belief from the days of the first man down to the end of time.

Three

Islamic Goal of Education

THE problem of the aims and objects of education is as old as civilisation itself. It has been solved differently at different periods of human history. It is a perennial question, always fresh and incapable of a detailed solution which will hold for all times.

Just as the question of raising crops depends on such conditions as the climate, the season, the water supply, the soil, the amount of labour and knowledge and the kind of tools available, the position of supply and demand, and the requirements of national nutrition; and with the changes in these change the kind of crop and the time and the method of raising it; even so with the change of conditions the aims and objects of education have been, and have to be, periodically reinterpreted or revised.

For example, in ancient times, the aims and objects of the Spartan system of education were hard physique, military prowess, endurance, discipline, obedience, and a national spirit. At Athens, the teaching of the Sophists aimed at the power of persuasion, argumentation, and success in life; and

that of Socrates, Plato, and Aristotle at culture of the intellect, temperance, courage, wisdom, justice, and the harmonious discharge of functions in one's station of public life. The objects of education for the Roman educationists were classical scholarship, polished speech, and good memory. The Arabs, in schools attached to mosques and the houses of the well-to-do, in their system of adult education through after-prayer study circles and Friday sermons, and in their institutions of higher learning, like al-Nizamiyyah, a model later on copied by all the early universities of Europe, developed a system of education which put a special emphasis on religious knowledge aimed at enabling man to know his social rights and duties and, above all, his purpose in life and his destiny.

The educationists of the Renaissance, like Vittorino, were all humanists who aimed at physical training, good manners, character-formation, refinement of tastes, and the knowledge of man and the universe. The period of the Reformation in the West aimed at capable and wise citizenship combined with religious life, and the latter seventeenth and early eighteenth-century Decadence laid special emphasis on polite conversation and courtly manners. The objects of education during the Enlightenment were free development of personality, general efficiency, observation of facts, and knowledge of the causes and purposes of things. Since the

Industrial Revolution, the educationists have aimed not merely at a certain content of education—usefulness, pleasure, power over nature, scientific knowledge tested without reference to authority, religious or otherwise—but also at its extension to the masses and all classes, including the deaf, dumb, and blind.

In recent years, Professor Thorndike, in his *Principles of Teaching*, mentioned as proximate aims, mental and bodily health, information and worthy interest in knowledge and action, habit of thought, feeling, and behaviour, and ideals of efficiency: honour, duty, love, and service; and as ultimate aims, goodwill to men, useful and happy lives, and noble enjoyment. The American Commission on the Reorganisation of Secondary Schools, in Bulletin 35 of the U.S. Bureau, gives this list: worthy home-membership, vocation, citizenship, leisure, health, and command of all the fundamental processes and ethical character. The British Code, issued by the Board of the Department of Education, enlists as proximate aims of education the habit of observation, clear reasoning, living interest in the ideals and achievements of mankind, physical fitness, and the training of the hand and the eye—all leading to the ultimate educational goals: strength of character, development of intelligence, and efficiency in the work of life. The proximate aims of university education, according to

the Indian University Education Commission, are development of the body, mind, and spirit of each individual, just leadership, freedom of thought and expression, equality of opportunities, and national and international fellowship with the ultimate object of developing social democracy through justice, liberty, equality, and fraternity.

All of these lists of the goals of education suffer from one defect. They are either based on no principle or on a principle which is either defective or too narrow. The basic principles behind the Platonic goals of education were a faulty division of the human mind and a rigid stratification of social life. The basis of the Spartan system of education was strong nationalism, and of the period of Decadence, decorous court life. Thorndike's list seems to imply no basic principle and the other modern formulations are based mainly on the idea of personal and social utility, praiseworthy citizenship, or broad humanism. All of them without exception ignore the relation of man to his environment and are not therefore grounded in any philosophy of education. For good or ill, the Islamic view of education has a metaphysical basis.

Thus, we see that as circumstances have changed, the aims and objects of education have also changed. Ours is a new-born State and, therefore, it is only right if our academic institutions make it a point to revise the aims of education so as to

provide a clear educational goal for our people before they begin their onward march in social advance.

From the educational aims of different places it is easy to draw up a list of promate and ultimate values to which human effort towards individual and social development may be directed. But that procedure can at best lead to a Utopian plan, which may decorate the pages of a report or a university calendar, but can never be put into practice. For permanent gains a people must draw inspiration from their own cultural heritage and achievements. No system of education which is divorced from the genius, culture, and ideals of a people can be of any practical and lasting value. Pakistan's existing educational system was politically motivated for the production of a limited number of clerks to serve the ends of a foreign rule. It was based on borrowed ideas and ideals conveyed and conserved through the slavish and cramping use of a foreign tongue. We have already suffered heavily from the disastrous consequences of imposed ideals of education and, therefore, I have no desire to recommend their repetition—تجلیٔ دگرے در خور تقاضا نیست (The light of another is not worth striving for).

Pakistan is a predominantly Muslim country; therefore, education of her youth must be based on Islamic ideology and directed towards Islamic

goals—زخاک خویش طلب آتشے که پیدا نیست (Look into thy own clay for the fire that is lacking).

Of course, these goals must be interpreted in the light of modern knowledge. Steadfast adherence to the highest of cultural values and traditions does not rule out critical appraisal which is essential for the continuity and progress of cultural life. Islam is not a closed system. It is a progressive religio-social order and has, throughout its history, assimilated all that is best in other cultures. It has always been not only willing but also eager to accept what is of value elsewhere, but by way of supplementation rather than substitution.

The needs of education cannot be determined unless we know the goal of man situated as he is in the universe around him and also know his reactions to the various kinds of stimuli he receives from it.

In the preceding pages I have listed Islamic values in their broad outlines. Indeed, these are not only the values of Islam, but of the whole of humanity. We have derived them from the revealed book of Islam, the Qur'an, but they can be derived equally easily from the empirical study of human experience. A disinterested study of experience is sure to bring to light each of these values to an unbiased mind. Of course, different values out of these have been emphasised in different periods of history. The reason for this emphasis is their lack in the period immediately preceding

the one in which they are specially or even exclusively stressed.

From these ultimate values of human life it is not difficult to determine the goal of education. Education is "the device for helping an individual to full stature." It enables him to realise his nature, which is divine, and in that realisation to become all he has the capacity in him to be.

"It is to the child what perfect gardening is to a tree; a help so to grow that it may develop its own personality" by the achievement of all those divine excellences of which it is capable and for the achievement of which it is made. It is in the maximum assimilation of Divine attributes that the fullest development of man is to be formed and at which education aims.

As life, unity, power, freedom, truth, beauty, goodness, love, and justice, merging into one another and thus implying peace or happiness, are the ultimate goals of man, the eternal values of life (see Chapter Two), they are on that very ground the ultimate goals of his education as well. These goals are unchangeable, but human apprehension of them and of their relative importance changes from age to age. It is for that reason that their formulation as aims of education has to be periodically revised.

As the child enters this world, he is a helpless little thing, perfectly innocent, without any scar of

the original sin. Nevertheless, he is "father of the man," because he has all the abilities and potentialities from which a complete human personality develops. These abilities and potentialities form the raw materials of life from which is to be built the entire edifice of human personality, as the image of God and with the material of such personalities is to be built the structure of a society which can be truly said to be the vicegerent of God.

Besides the reflexes which do not materially change in later life, there are four other types of native abilities which serve as the raw materials from which personality is built and with which the human child is equipped.

(a) *Random movement*. Instead of the specific instincts of manipulation such as are given to the animals, leading them to very highly perfected but unchangeable constructions, there are given to the human child, and in much less measure to the young of the higher animals, comparatively random movements, out of which education may create a most refined behaviour. From the training of these spontaneous random movements result all the great skills, arts, and crafts by which humanity realises its immediate and ultimate goals. Out of the training of these movements are formed manual habits and efficiency in the handling of tools and machines by which alone are created the great material embodiments of human achievement. Neglect of this

training creates a dearth of artists, artisans, and craftsmen and all those whose profession requires handiwork and manual labour, e.g. engineers, architects, agriculturists, surgeons, and so forth.

(*b*) *Impulses and drives*. The second type of abilities with which the human child is born consists in impulses or drives. If man has evolved from the level of animals, it would appear that he has inherited those drives which characterise the native strivings of animals. What is the impulse of herding together in animals represents in developed form the basis of social relationship. Impulses or drives are the streams of a man's life energy which rise somewhere in the unconscious and come out into consciousness as pursuits and purposes. Hence they are the very laws of personality.

Impulses or drives are as much the raw material of life as random movements. They are unlearnt reactions to situations and form the framework from which the humam mind later on develops and acquires new tendencies. All of them are beneficial to life, but some may be too strong or too weak, or under certain circumstances may be suppressed or get a wrong direction. They are likely to change, to die out, to clash with one another, to take a wrong direction, to develop, to be channelised for the growth of new tendencies, new habits, new sentiments, new modes of thought, new objectives, new ideals, new types of personality, and

new social orders. Their suppression results in mental derangement of individuals and maladjustment of societies. All of them, therefore, need the guidance of reason for their full role in a developed personality of a developed social order. When the child is near the animal stage, before the period of speech, conceptual thinking, and self-consciousness, he and his impulses have to be guided by others, though the need for this guidance decreases as he advances in age towards a complete personality. This guidance is the beginning of character-formation.

The core of our natural impulses consists in our emotions. Therefore, the guidance of impulses means also the training of emotions. Rage can be trained into righteous indignation at cruelty and injustice; love can be trained to attach itself to noble ends. First, the right use of emotions is to be shown by authority and it is only later that the intelligence comes to see why it is so. That is why Aristotle holds that the virtues of character must precede those of the intellect.

(c) *Intelligence.* The third form of our inborn abilities is intelligence which in its narrow sense is the highly general function of profiting by experience, by adapting our actions to present circumstances in the light of past experiences of similar circumstances. We inherit this in various degrees and most of us in moderate degrees. Of all the distinguishable features and aspects of our inborn

constitution this is the most valuable and the most indispensable one. The child who has the least of it remains an idiot, can profit little by education, and remains throughout his life dependent upon those who have more of it. The man who has it in high degrees, even if deficient in character, has the prospect of getting on in life. Besides general intelligence, we are endowed with some special forms of intelligence, good memory, mathematical ability, musical capacity, and the like. By the aid of these we have more facility than others in acquiring certain special accomplishments. It is by general and special intelligence in high degree that [illegible]

to take delight in the beauties of nature and art.

These materials are not given us in their quantitative and qualitative fullness at birth. The inborn activities of man from the random movements of the new-born child to his sitting, standing, walking, and running, come into play gradually. Likewise, sensations, imagination, and reasoning appear by stages from childhood to adult age. As said by al-Kindi and Kant, knowledge is conveyed either by the senses or by reason or by imagination which lies between the two. The little child first learns by the senses. As he grows bigger, his images of things accumulate and he learns also by the help of the imagination. Abstract ideas can be seen only by the reason, but when these ideas are clothed in images as in Aesop's fables and fairy tales, they are easily apprehended by the child. The senses give him the knowledge of particular objects, imagination, of rules and principles such as justice, love, sympathy, and the like, as clothed in images, and when he develops further, he begins to grasp abstract philosophical and scientific truths by the working of his reason. Deeper contemplation makes him the receiver of intuitive knowledge. Thus, the different abilities for knowledge, no less than those of action and feeling, appear by stages. Nor indeed are these raw materials to be used all at once. Just as in building a house, distemper and electric fittings are not needed when the founda-

tions are being laid and damp-proof course is not required when the roofs are being put up, even so nature supplies different forms of the raw materials of life as and when they are needed most.

The principle of utmost importance for the educationists and parents to remember is that all the four types of native ability decline in strength through long disuse and can be greatly strengthened by use. It is through their exercise that human personality can develop to its full stature.

From these raw materials, with which men are endowed in different degrees at different stages of their development, are moulded by environmental influences or training all types of specialists: artisans, mechanics, merchants, scientists, doctors, saints, and sages, and even savages, beggars, vagabonds, murderers, and thieves. The aim of education is to take in hand these raw materials as and when they are made available by nature, and build out of them personalities and societies which are the best embodiments of human values; and its function is to supply the healthiest environment and the best training to develop such personalities and societies.

Both the individual's personality and the social mind are matters of achievement and in that achievement impulse furnishes the motive force. They are also both moral things and their moral nature is formed by the values they strive to

attain. Either of them has, thus, to be conceived of as a continuous process of acquisition and achievement which attains continually immediate values in its movement towards ultimate values.

—For the building up of personality from its raw materials and achievement of higher values, a certain amount of training is needed. The requirements of this training are the *immediate* goals of education.

Foremost among the immediate goals is (1) health. Unless the organism is healthy, nothing can be achieved. Health of the organism consists in its proper working and its natural development.

To keep the organism of a child healthy, his (2) basic economic needs must be satisfied by the parents, and in the case of resident students by the educational institution concerned. These needs, as far as the child is concerned, are proper food, clothing, and shelter.

Other immediate values are: (3) training of the senses; (4) development of memory; (5) imagination; (6) taste; and (7) social sense; (8) rational and (9) moral discipline; (10) speech; (11) work; (12) play or recreation; (13) rest; (14) hope; and (15) faith.

These immediate values and, by means of them, the ultimate values of life have to be gradually achieved by the students under the guidance of parents and teachers in different proportions in the

various stages of education from elementary school to the university. It is for the educationists working at each stage to determine these proportions according to the requirements of the age and development groups of their pupils.

Immediate values of yet another level are : (1) efficiency, (2) co-operation, and (3) division of labour and mechanisation and planning. Their utility increases in the education of the adults shortly to enter different fields of life.

Sociologically, several institutions have developed to undertake the most important task of helping this movement towards the achievement of values. These are progressively (*i*) the home and the nursery school, (*ii*) the elementary and secondary school, and (*iii*) the college and the university. In communities which have an organised ecclesiastic system the Church forms another educational agency.

The proportion in which the values of education have to be achieved by each of these agencies is beyond the scope of this paper, for it deals only with the universal aspect of education. Nevertheless, in view of the fact that training at home is shared by all, it will not be out of place to say a few words about it here.

The movement towards the attainment of values starts with the home and is supplemented by the nursery school, for these are the first training

grounds for the child. As habit formation begins from the very first day of a child's life, before anything else, the parents have to aim at the establishment of good habits in him. A habit is a more or less unconscious mode of activity acquired through the repetition of an action. It is nature's economy by which difficult actions become easy; they no longer require conscious effort and are done more or less automatically.

Besides their habits, the elders pass the cumulative culture of their society to the young ones by bringing their instinctive abilities in line with their own thought-patterns, beliefs, attitudes, ideals, and values, and acquaint them with the material aspect of culture by teaching them the use of appliances, the appreciation of monuments, and participation in their institutions and organisations. But as the individual advances, his creativeness brings into existence new forms of spiritual and material aspects of culture.

His little pleasures and pains, feelings and emotions, taking birth from instinctive strivings, suffuse the child's experience of values with warmth and colour, and help in the development of his knowledge of the self.

This is the period when knowledge is gained by the training of the senses and, after the third year of life, by the additional aid of imagination. This is again the time when the child's activity

consists mostly in play.

But, as the present-day psychologists tell us, early childhood is a very dangerous period of life. Unwise parents, nurses, and servants, by thwarting the natural impulses of children and by abuses of different types, may sow the seeds of some of the most serious diseases of the mind.

Since the foundations of character are laid at this stage, it is essential that the parents should be able to distinguish between good and bad habits, to know the valuable elements of their culture, to devise the play methods of canalising instinctive drives into right channels without the children feeling any compulsion and constraint, to provide enough light, air, and diet for their physical growth, and to develop their senses to encourage in them the right emotions, and draw their attention to what is beautiful and good. For these aims their own education is more important than the education of their children. Hence the necessity for an immediate drive for adult education and early introduction of free and compulsory elementary education in which, apart from the three R's, special emphasis is laid on the above-mentioned aims. By adult education, results can be very quickly achieved. "Experience proves that the same amount of information which it takes the half-grown youth, dozing in the school forms, three to five years to learn, can be acquired by adults, who

are keen on learning and who have done practical work, in the space of three to five months."[1] Free and compulsory elementary education does not go very far. The parents whose education is only up to that standard cannot achieve a great deal. But this is the absolute minimum that is required for the proper bringing up of children. The goal has already been achieved in America and there is no reason why it should not be possible for us to achieve within a reasonable time.

Many of the needs of urban children whose parents are poor cannot be satisfied at home. These are light, air, proper diet, open space in the home in which to romp and play, freedom to make noise, companionship of other children of about the same age, sufficient parental interest, and environment containing proper amusements. Some children of the very poor find satisfaction of some of these needs in the street, but the street is hardly the place for play, open air, amusement, and so forth. Children deprived of these requirements are likely to be sickly, unenterprising and rickety. For such children it is desirable for the Government to persuade, encourage, and aid the Municipal Committees to open nursery schools in large towns. What the home cannot provide, the nursery schools should do.

1. Begtrap, *The Folk High School of Denmark andthe Development of a Farming Community*, p. 132.

Four

Education and Freedom

ACCORDING to the Qur'an, God is a living, self-subsisting, eternal, and absolutely free creative activity which is one, all-powerful, all-knowing, all-beauty, most loving, most just, and all-good. As from the religious point of view, man is created in the image of God, or God has breathed His spirit into him, each one of the Divine attributes is an ideal for him. Unity, self-sufficiency, eternity, truth, beauty, goodness, love, justice, power and freedom are, therefore, basic human values which it is the function of man to achieve in greater and greater measure for himself and for those around him.

God is all-good and it is His will that good should prevail in the world. If He had so wished, He would have created man as an automatic machine inevitably producing nothing but good, incapable of the choice of evil. But from the fact that evil exists in human society, it seems that while He has given man the capacity to do good, yet He values human freedom so highly that He tolerates even the evil that results from the free choice and the free activity of man rather than

curb his freedom of choice. Though man is free to choose, his freedom is limited by the free causality of God[1]—by the universal laws of nature determined by His free activity and the relatively free activity of other human beings. It is, therefore, only relative. For the exercise of this relative freedom, man has been guided by God—through His messengers and through reason—to distinguish between good and evil[2] and given the power to resist and overcome the forces of evil.[3] God seems to prefer man as a free mixture of good and evil to man as purely good, but in fetters and chains. The pre-eminent importance of freedom must, therefore, be recognised both as an end of the educative process and as a method of achieving that end. Sociologically also, a large measure of freedom should be given in the educational system of a country, for social progress occurs through persons who deviate from the conventional ways of thinking and acting, and freedom liberates whatever genius is latent in a child's individuality.

Education is a process by which men and women, young and old, are taught how to contribute to their own welfare and the welfare of the society to which they belong. It prepares them for adequately playing their role in the achievement of all human values. In Platonic terminology,

1. Qur'an, xxiv. 55–56 ; lxxxi. 28–29.
2. Ibid., lxxvi. 3.
3. Ibid., xvi. 99.

education is the training of each individual to do that thing for which his talents peculiarly suit him in such a way as to benefit the whole social group.

If our education is to be based on Islamic values, it must aim at freedom as its operative principle and as one of its goals. Even from the point of view of universal ethics, freedom is one of the aims of education and any system that ignores to inculcate the spirit of freedom among the children and youth of a nation fails in one of its most important functions.

The word which covers all values, social as well as individual, is "welfare." Historically, in all Welfare States, freedom and well-being, in some sense or another, have gone hand in hand. This will be found true of all northern and western States of Europe and the United States of America. Probably there is greater emphasis on freedom as an end than on freedom as a means, but in all democratic countries there is wide consensus on academic freedom as a method as well as a goal.

Freedom that the people of these States enjoy in ever-increasing measure consists in universal suffrage; freedom of thought, religion, and speech; freedom to pursue higher education, and choose one's vocation; freedom to dispose of one's income and poperty at will; and freedom from want in general.

The freedom from want that the children and

young people enjoy in their schools and colleges takes the form of free instruction, free consulting, free meals, free or partly free transportation, and free medical attendance. They are also given freedom of choice and pursuit in leisure time in sports, hobbies, picnics, and other healthy recreations, freedom in the choice of interests, in self-reliance, self-expression, and in deviation from the social issues.

In this respect, some Western thinkers have gone to the extreme. From the time of Renaissance, the Progressives, the Romantists and a section of the Pragmatists have been preaching the cult of back to nature. The anarchists preach absolute freedom in education in respect of political judgment and action, and the atheists do so in respect of religion. Bertrand Russell very rightly supports freedom in education on the ground that coercion destroys originality and intellectual interest and tends to foster hatred, which, if not allowed to express itself, results in many psychological and social ailments. He defends the teaching of certain habits such as cleanliness, punctuality, and honesty, emphasises the importance of routine in the life of the young, and advocates that training should have the co-operation of the child's will, though not of every passing impulse, leaving, in no case, the matter to the unaided operation of nature. Nevertheless, he goes so far as to say that "there

should be no enforced respect for grown-ups who should allow themselves to be called fools whenever children wish to call them so .... Children should not be forbidden to swear because it is desirable that they should think that it does not matter whether they do it or not. They should be free entirely from the sex taboo and not checked when conversation seems to inhibited adults to be indecent.''[1] It is such teaching which is responsible for the teen-agers' revolt against all that has been sanctioned by practice of ages, for the excesses of teddy boys and teddy girls in social life, for the increase in sex relationship of boys and girls in schools, and for the abnormally high percentage of unmarried mothers. In a certain part of a certain Western country it has risen to forty per cent.

All the above schools of thought rightly pay a special regard to all that is individual and unique in the child, but wrongly ignore the universal. The Islamic theory of education places a high value on freedom, but it is also conscious of the fact that there is another side of the picture.

A newly-born child is a most helpless creature. Nature has undoubtedly endowed him with some impulses by which he is unconsciously guided in his early activity, and yet if he is left entirely to nature, he will perish within a few hours of his birth. Parental care and guidance is, therefore,

1. *Education and the Social Order*, pp. 62–63.

indispensable from the very first day of his life. Of course, a certain degree of freedom—freedom of moving arms and legs, of tossing about, and, later on, of crawling and, later still, of walking is necessary for child life, and as the child grows he needs more and more freedom. But it should never be forgotten that for the channelisation of the child's native talents, he also needs discipline. This discipline, in the first instance, must come from the parents and teachers.

As his natural impulses are gradually channelised to natural objects or characterised by basic human values, the control of parents and teachers is gradually reduced and greater and greater freedom allowed. Discipline is still necessary, but if the process of the channelisation of impulses has gone on smoothly, the child has by then learnt self-discipline. In proportion to his exercise of self-discipline, external discipline must be brought down to a minimum.

We put high value on the personality of the individual and on his autonomy, which is his birthright, but without subscribing to the totalitarianism of the fascist or communistic type, we do not ignore the fact that the individual has corresponding duties to the social milieu which supplies opportunities for him for the achievement of his ends.

Besides the channelisation of his impulses and

thereby the establishment of clean and virtuous habits, in early stages of education, a degree of indoctrination is inevitable—indoctrination in the settled cultural pattern of conduct, manners, and morals, in the grammar of his language, in the text and syllabi of studies and settled facts of science, history, geography, and mathematics. As he advances in education, he is to be given greater and greater freedom of criticism and inquiry, but in no case should freedom be allowed to change into licence; in no case should a student, much less a group of students, be allowed to assume the role of the teachers of their own teachers, although it is sometimes desirable for a teacher to invite his pupils' criticism of his own views. In a comparatively backward society, students begin to offer strikes to get concessions in the choice of text-books, in the duration of courses and in fees, but such strikes are an indication of primitiveness, lack of real contact with teachers and the senseless totalitarian methods of some teachers and some of those who administer education. In the Medieval Ages and even three hundred years back, such strikes were held in European schools and universities, but now they are very rare phenomena. There should be such intimate relation between the elders and the young people, between parents and children, between teachers and pupils, between administrators and those administered as would not

allow development of frustration of any kind in any quarter. If no frustrations develop in a group of people, there can be no strikes.

Failure of intimate contact between the elders and the young leads to the establishment of such institutions as "Young People's Parties"—parties enjoyed not so much for freedom as for licence. In a society in which there is a gulf between the elders and the young, the elders are segregated like lepers; its cultural heritage stops going down to the coming generations and these latter fall easy victims to the attacks of foreign influences, usually the influences of superficial and glittering ways rather than of abiding values, with the result that the society, instead of making steady progress, becomes fully exposed to abrupt social changes of a revolutionary type. Unfortunately, that is what is happening in the middle and higher classes of our society—the classes on which depends the making and marring of cultures. Our society must counteract the tendencies that widen this gulf before it is really too late to do anything about it. More particularly parents and teachers must be present in the parties and picnics in which young boys and girls meet. Freedom requires that the elders must be free to mix with the young as the young with their elders.

What freedom is a teacher to enjoy in an Islamic State? There seems to be general agreement that

the teacher should be free in the field of his specialisation to "investigate, publish, and teach the truth" as he finds it. But this freedom is the privilege of the expert. Teachers at lower levels of education cannot claim to be researchers and experts in their respective branches of knowledge. Therefore, while they should be free to hold whatever views they wish to entertain, they must, in their teaching, abide by the courses of studies prescribed by the consensus of experts and implicitly and/or explicitly accepted by the community. In no case should a teacher be permitted to speak or write against the faith he professes to hold except on matters of interpretation. Contradiction in profession and action, at least in the form of written and spoken word, can be hardly expected in a teacher. Islam imposes certain limits (حدوداللہ) on the freedom of all men and women, without exception, in the interest of their spiritual and moral welfare, and, therefore, religious freedom can be enjoyed by the teachers who profess to be Mùslims, as by all other Muslims, only within these limits.

But what about political freedom? The teacher is not only a teacher but also a citizen, and as a citizen he must be free to join any political party he likes. But the community in an Islamic and democratic State has the right to prescribe the curricula it wants to be taught in its educational

institutions, and the teacher, in the discharge of his responsibility to the community as a citizen, has to conform to the requirements of these curricula, though he should always have the liberty to offer constructive criticism *as a specialist* in the profession. As a citizen, he should sincerely subordinate his will to the will of the community expressed in the will of a democratic government, but if he cannot sincerely do so, and only insincerely abides by it, he denies to himself the liberty which he expects others to give him. And if he secretly endeavours to sabotage the will of the community or the party, he can be justifiably denied the privilege of academic freedom.

Five

Education and Character-building

THE present system of education in Pakistan is, from top to bottom, hopelessly inadequate to build up character and to produce a nation whose members are men of integrity and deep sense of responsibility. To produce such men, it must be replaced by a new system.

There are several stages in which character is built.

A

THE first stage is from birth to the sixth year of life. It is during this period that the foundations of character are laid and the responsibility of laying them lies with the parents. But if the parents themselves lack character, they sow the seeds of irresponsibility, falsehood, and deceit rather than of discipline, straightforwardness, initiative and integrity. In a country where eighty-five per cent of the population consists of illiterates, the following steps alone can lay the true foundations of character.

1. Free and compulsory primary education. But

this will be impossible even for a hundred years unless use is made of the existing buildings, the mosques, and their premises.

2. Adult education, so that the parents may know what they have to inculcate in their children.

3. Training of parents through Village-AID and social service organisations. These organisations should bring home to the parents of children the following :

(*i*) That they should feed infants at fixed hours, except during illness.

(*ii*) That their surroundings, their homes, their children, and their own persons should be kept clean and they should vie with one another in these matters. Those who distinguish themselves singly or in groups may be given prizes by these organisations.

(*iii*) That as enjoined by Islam they should look after their aged parents and always treat them with respect and tenderness.

(*iv*) That they should never tell lies to and in the presence of their children and never abuse the children or one another in their presence.

(*v*) That they should never make false promises to children and should always keep their word.

(*vi*) That they should always associate children in their small household duties, praise them if their tiny hands do them well. This will

make the children resourceful.

(*vii*) That thay should dissuade children from doing what is wrong and persuade them to do what is right only by love, affection, and sternness, and not by threats, scolding, and physical punishment.

(*viii*) That documentary films should be used to show the good results of following these principles and the bad consequences of violating them.

(*ix*) That children should be encouraged to play with sand, plasticine, and educational toys, and repression of emotions should be strictly avoided.

If our Village-AID and social welfare organisations succeed in giving parents training in these matters, we can rest assured that the foundations of character have been well laid.

B

THE second stage is that of pre-adolescence, from six to fourteen years of age (the primary and secondary school stage—1st to 8th class). This is a period during which boys and girls are asexual. They generally like the company of their own sex and not of those belonging to the opposite sex. At this stage, co-education is perfectly safe. Not only that ; it is positively good for it gives the children of each sex a chance of having consideration for those belonging

to the other. In the State of Swat, co-education is being given up to the 8th class with economy and excellent results.

At this stage, the responsibility for creating a sense of duty and the formation of good habits lies not only with parents but also with teachers.

The following steps seem to be necessary:

1. The teachers should keep their own person, their classrooms, and the school premises perfectly clean and insist on the cleanliness of children.

2. They should never make false promises. Besides, the teachers may be instructed through Education Code to abide by what has been recommended for parents in clause 3, sub-clauses (*iii*) to (*ix*).

3. At this stage the manual work related to the vocations of the adults living in the vicinity and sports should be given as much importance as reading, writing, and mathematics, languages, and general knowledge. Marks should be given to students in their annual examinations for cleanliness, home-work, punctuality, co-operation, truthfulness, and sense of responsibility.

4. During this period religious instruction is necessary.

5. So are extra-curricular activities like sports, tableaus, singing, etc. These activities safeguard students against repressions and their evil effects on character.

6. Separate sections should be formed for backward classes. This step will remove other causes of depression and the consequent development of complexes.

C

1. The third stage during which character develops is that of adolescence between fifteen and eighteen years of age (academically, the higher secondary school stage from the 9th to the 12th class).

2. This is the most delicate and dangerous period of life from the point of view of character. It is at this stage that students badly trained at earlier stages become delinquents. Boys and girls at this age are sexual and therefore their segregation is necessary. Co-education at this stage is positively harmful. It is also at this stage that homosexual tendencies develop and therefore students living in hostels should be made to sleep in large dormitories which may accommodate about fifteen to twenty-five students and remain visible to the Hostel Superintendent whose room may overhang the dormitories. For reading purposes, separate reading rooms should be arranged, reserving a desk for each student.

3. Purely theoretical education is liked by some students, but the majority is repelled by it. Therefore association of sports and manual work with

studies is essential. Gradually, all schools should be made multilateral including both academic and technical courses, so that those who have a practical bent of mind may be able to choose a predominantly technical course.

4. At this stage boys and girls are extremely idealistic and hero-worshippers. Therefore their text-books should be so designed as to bring to the forefront the lives of national and international heroes and their achievements.

5. No school can develop any traditions, much less healthy traditions, if its duration is only two years; therefore two years' intermediate colleges should be abolished. The higher secondary schools must necessarily be of four years' duration (9th to 12th class). In no case should the 9th and 10th classes be tagged on to the lower classes, or the 11th and 12th classes to the colleges. This means that the present high schools should be converted either into secondary schools up to the 8th class or high secondary schools having four classes, 9th, 10th, 11th, and 12th. From the point of view of morality, these steps are absolutely essential. A high school from 6th to 10th class, an intermediate college from 9th to 12th class, and a college from the 11th to the B.A. final class are morally poisonous institutions.

6. As students at this stage cannot take down notes, lecturing to classes should be strictly

prohibited by the Education Code. There should be no lectures but only lessons in which the role of the pupils should be more than that of the teachers. The teachers should bring out their pupils and help them only where they find difficulties. The teachers are not there to stuff the students' minds with information but to make them work for themselves and readily help and guide them where necessary. In this they should make full use of questioning and visio-auditory aids. Such teaching does not only increase the pupils' knowledge but also creates in them such habits as self-help, self-confidence, initiative, and healthy rivalry.

7. Home-work should be made compulsory and parents should be warned that if a student does not do home-work for some days consecutively, he would be thrown out of the school. Students make progress not so much in the classroom as when they are doing home-work. Special prizes should be instituted for students showing regularity, initiative, co-operation, sportsmanship, discipline, and a sense of duty. In the promotion examination marks should be assigned to these trends of character and should be given as much importance as marks obtained in theoretical studies.

8. The teachers' salaries should be raised in order to make them dignified, distinguished, and self-respecting members of society. But in no case should they be called lecturers. Their function is not to

lecture but to teach. The name "master" should be considered a mark of distinction and not the mark of mean position, small income, and low qualification as at present.

9. The present examination system of the matriculation and intermediate classes is bad. School teachers exchange lists for getting pass marks or class marks for their pupils. This mutual give-and-take of teacher-examiners is a source of great corruption and those students who secure a pass or a good class by this evil practice always look to favouritism and themselves practise favouritism in future life. Personally I am of the view that promotion in the higher secondary school during all the four years should be entirely in the hands of the headmaster as in England. It will give the headmaster the necessary power which will make him respected by the community and give him and his staff a sense of responsibility. No person learns to be responsible unless responsibility is thrown on his shoulders. In respectability the headmaster of a school should be counted amongst the topmost members of a tehsil or a district. I think holding examinations should not be the function of the Board of Secondary Education. The chief work of that Board should be the preparation of the school moral code, syllabi and text-books, and the inspection of schools.

10. In order to make the students acquainted

with the highest human values and their inter-relations, an easy axiological course should be made compulsory for all art and science students of the 12th class.

D

1. The fourth stage of character-building is the university stage. Our university education is hopeless. The first degree classes are combined with the two higher classes of the higher secondary school in the colleges. The colleges should, as a rule, prepare students only for a three-year first degree course and their function should be mainly seminar and tutorial work, development of corporate life, and the management of sports and games. Only a few teachers who have very high academic qualifications should be made to lecture in their special subjects. The mofussil colleges should be converted into higher secondary schools or their clusters, as at Multan, Lyallpur, and Rawalpindi, be made full-fledged universities.

2. Tutorial work in the colleges should mean essay-writing. For each subject of study each student should have one tutorial each week. He should study books on a question and write an essay on it during the week and discuss it for a full hour with his tutor at the end of it. This will not only teach the students self-help, initiative, and hard work, but will also bring them in intimate contact

with their teachers. Intimate contact between teachers and students at the college stage often produces excellent results.

Nothing develops punctuality, sense of duty, habit of hard work, self-help, and the spirit of competition more than tutorial work. If our colleges can do this work, they would amply justify their existence. The present system is hopelessly inadequate in producing men of integrity.

E

1. The colleges cannot possibly possess the necessary staff for imparting proper degree education. Teaching by lectures, therefore, should be mainly the function of the universities, which can afford to have the necessary staff for each branch of learning.

2. In order that the university teachers may set the proper standard of a sense of responsibility, the teaching, research, and seminar work per week should be prescribed and noted in the regulations for each of them. No one who shirks his duties should be given promotion.

3. A special committee of three persons including the vice-chancellor of the university concerned be appointed to black-list men who lack a sense of responsibility and stop their promotion or remove them from their post if they do not mend their ways. For all promotions, integrity should be considered as important in university teachers as intellectual

attainments.

4. Attendance at lectures should be made optional as at Oxford and Cambridge. The result would be that the students will stop attending the lectures of bad and irresponsible teachers. Consequently, either these teachers will improve the quality of their lectures or the university will have a reason to dispense with their services. The fear of a thin class itself will make the teachers work hard and make their lectures interesting and a source of benefit to their pupils.

5. Tutorial work or seminar work on the basis of per tutorial per student per week should be given very great importance and if a student misses two tutorials he should be reported to the head of the department whose duty it should be to call the student's explanation. If a student misses three or four tutorials consecutively, the head of the department should remove his name from the rolls. This step alone will enable the students to make rapid strides in their studies and develop habits of hard work, self-help, initiative, and a sense of duty. Besides, close association between the teachers and the taught is of utmost importance and that is provided by the tutorial.

6. Rooms should be found for teachers for their seminar work. A small cubicle may be reserved for two teachers, if not for one.

7. No university teacher should be given more

than two tutorials per day. It may be necessary in some subjects to have two or three or even four students in a seminar class, but in that case the teacher must collect the essay books of the students, read and correct them at home, and discuss them with the students in the seminar class.

8. The students may be encouraged by the university to do social work during the vacations, and on a good report from the social welfare organisation be given special prizes at the convocation.

9. University education, that is to say, post-higher secondary school or post-intermediate education, is very expensive, and no country, however rich, can afford to have separate universities for either sex. Co-education at this stage is essential both from the point of view of efficiency and economy. Besides, students after the age of eighteen or nineteen are not boys and girls but men and women. To bring men and women together for education has a humanising effect on them. Separate colleges for men and women for higher studies should in future be discouraged.

10. The changes suggested envisage that all degree teaching shall be the function of the universities, but in the performance of this function the universities may associate distinguished college teachers.

If the measures recommended above are taken, there is no reason why our home, school, college, and university education should not play their role

efficiently in developing moral, civic, and national consciousness and a sense of duty among students (and teachers).

A thoroughly rotten system designed to produce a class of slavish clerks cannot be converted into a wholesome and healthy system capable of nurturing men and women of high culture, integrity, and learning by piecemeal changes. For that an entirely new structure on a new plan is needed. Here an attempt has been made to give the outlines of that new plan.

Six

Political Theory in Early Islam

IT is generally held that the Prophet of Islam left no oral or written instructions regarding the appointment of his successor as a religious and secular head of the State that came into existence at the advent of Islam. Therefore, in this matter, as in other matters of administrative importance, his successors found guidance from the relevant injunctions of the Qur'an and the sayings and practice of the Prophet. It is primarily from these sources that the different forms of political theory were developed by Muslim thinkers.

All these forms fall under two schools of thought: the Sunnite and the Shi'ite. The Sunnite political theories may be considered under two heads: (1) The theory arising from the principles implied in the practice of the Prophet himself and that of the Pious Caliphs, later on codified by Abu Hanifah and Abu Yusuf. (2) The theories developed by al-Farabi, al-Mawardi, Nizam al-Mulk, and al-Ghazali.

In this paper I shall confine myself to the first of these two types of theories.

The following were the principles implied in the practice of the Prophet and the Pious Caliphs.

(1) Sovereignty belongs to God and command rests with none but Him[1]—not even with the Prophet of God.[2] Men must, therefore, follow the revelation given unto them by God[3] and must obey God.[4] They must surrender their own will to God's will, and God's will demands that they should believe and be righteous. They should also obey the Messenger of God, the Prophet of Islam.[5]

(2) God's vicegerency belongs to men—Surah Baqarah[6] describes Adam as the vicegerent of God on earth. The commentators of the Qur'an have understood by Adam not only the first man, but also other human beings. This interpretation is clearly supported by Surah An'am[7] for there the people as a whole have been decreed by God to be His vicegerents. Evidently, therefore, for the administration of a sovereign State the agents of God, for the exercise of sovereignty, are the people of that State and not any one man. It is these verses of the Qur'an that form the basis of Islamic democracy.

In early Islam the will of the leaders of men, particularly the Prophet's Companions, and the will of the tribal heads were considered to be sufficient

1. Qur'an, vi. 57 ; vii. 58 ; viii. 63 ; xxx. 71.
2. Ibid., v. 44 ; xii. 40.
3. Ibid., vii. 3.
4. Ibid., xxiv. 54 ; xxxiii. 36.
5. Ibid., xxiv. 54 ; xxx. 36.
6. Ibid., ii. 30–35.
7. Ibid., vi. 165.

expression of the will of the people. It was so because the Campanions of the Prophet were held in very high esteem and their lead was most willingly accepted by the people in general. Besides, the society in Arabia had not yet emerged from tribalism and, therefore, the voice of the tribal heads was virtually the voice of whole tribes. To-day the position is totally different, and for that reason, new methods of ascertaining the will of the people have to be followed.

(3) The head of the State should decide matters in consultation with those of the *Ummah* who serve God truthfully.

This principle also is enunciated in the Qur'an in xlii. 38. It is said in this verse that whatever is with God is better and more lasting. It is for those who, among other things, "conduct their affairs by mutual consultation." Even the Prophet himself is ordered by God to take counsel with others.[1] The principle is also implied in the following tradition : "The Caliph 'Ali reports that he asked the Prophet of God (on him be peace), 'What shall we do if we are faced with a problem after you die about which there is no mention in the Qur'an, nor have we heard anything concerning it from your lips ?' He answered, 'Collect those of my people (*Ummah*) that serve God truthfully and place the matter before them for mutual consultation. Let it not be

1. Qur'an, iii. 159.

decided by an individual's opinion.' "[1]

The Early Caliphs always consulted those who were competent to give advice (*ahl al-ra'y*) and in that they gave them perfect freedom of speech. In his inaugural speech before a consultative council, the Caliph 'Umar said, "I have called you for nothing but this that you may share with me the burden of the trust that has been reposed in me of managing your affairs. I am but one of you, and today you are the people that bear witness to truth. Whoever of you wishes to differ with me is free to do so, and whoever wishes to agree is free to do that. I will not compel you to follow my desires."[2]

(4) The State is a trust of God and every dignitary of the State, as everyone else, is answerable to God in respect of the welfare of those under his charge.

This principle is based on the following tradition: "Remember, everyone of you is a shepherd and is answerable in respect of his flock; and the chief leader (i.e. the ruler) is answerable in respect of his subjects."[3] The head of the State is as much responsible for the welfare of the people whom he rules, as a father or mother is for his or her children

1. Alusi, *Ruh al-Ma'ani*, Idarat al-Taba'at al-Muniriyyah, Egypt, 1345/1926, xxv, p. 42.

2. Abu Yusuf, *Kitab al-Kharaj*, al-Matba'at al-Salafiyyah, Egypt, 2nd edition, 1352/1933, p. 25.

3. Bukhari, *Kitab al-Ahkam*, chap. i ; *Kitab al-Imarah*, chap. v.

or as a servent for the property of his master.[1]

(5) The State treasury, like the State itself, is a trust in the hands of a ruler. The rule in the Qur'an regarding the remuneration of the trustee mentioned in connection with the trustees of orphans' properties is as follows : "If the guardian is well off, let him claim no remuneration, but if he can ill-afford free service, let him have for himself what is just and reasonable."[2]

Said 'Umar in one of his speeches : "My position regarding this property (i.e. *Bait al-Mal* or the State treasury) is the same as that of an orphan's guardian with the orphan's property. So long as I am not needy, I will take nothing from it. When I am needy, I will take as it befits one to take from an orphan's property under his care."[3] In another speech, he said, "Nothing is lawful for me in this trust of God save a pair of clothes for the summer and a pair of clothes for the winter and subsistence enough for an average man of the Quraish for my family."[4]

(6) Posts under government must go to those who are worthy of them[5] and not to those who covet them and jump at them or arrogate themselves as being the most deserving of them. This negative part of

1. Bukhari, xi, 11. 2. Qur'an, iv. 6.

3. Abu Yusuf, op. cit., p. 117.

4. Ibn Kathir, *al-Bidayah w-al-Nihayah*, Matba'at al-Sa'adah, Egypt, Vol. VII, p. 134. 5. Qur'an, iv. 58.

the principle is based on several sayings of the Prophet :

"Verily, we do not entrust a post in this government of ours to anyone who seeks or covets it."[1]

"The most untrustworthy of you with us is he who comes forward to seek a position in the government."[2]

"O Abu Bakr, the best-fitted person for the government is he who does not covet it, not he who jumps at it. He who knows its responsibility and tries to shun it deserves it most, not he who proudly advances to collect it for himself. It is for him to whom you could say, 'You most deserve it,' not for him who says of himself, 'I am most deserving.'"[3]

Nor should posts be distributed by favouritism among one's own relations or to one's clan. Doing so would be against the clear injunctions of the Qur'an about justice, according to which "all believers stand firmly for justice even if it goes against themselves, their parents, their kith and kin, without any distinction of rich and poor."[4]

(7) The duty of a government is to prevent evil and advance all that is good.

This principle regarding the duties of the State is based on these verses of the Holy Qur'an: "God will certainly aid those who aid His cause .... (They are) those who if We establish them in the land

1. Bukhari, *Kitab al-Ahkam*, chap. vii.

2. Abu Dawud, *Kitab al-Imarah*, chap. ii.

3. Al-Qalqashandi, *Subh al-A'sha*, Dar al-Kutub al-Misriyyah, Cairo, 1910, i, p. 240.

4. ix. 135.

establish regular prayer and give regular charity and *enjoin the right and forbid the wrong.*"[1]

Abu Bakr said in the first speech after his election as Caliph in the mosque of Medina : "I have been made a ruler over you though I am not the best of you. Help me if I go right, correct me if I go wrong.... Beware, when a nation gives up its endeavours in the way of God, He without exception brings its decline, and when it allows evil to prevail in it, He undoubtedly brings misery to it. Obey me as long as I obey God and the Prophet; if I don't obey them, you owe me no obedience."[2]

(8) All human beings must be treated as equals without any discrimination of race, caste, country, colour, tongue, or creed, save on grounds of piety.

This principle is enunciated in the Qur'an in these words: "Mankind is one single nation";[3] "O mankind!... The most honoured of you in the sight of God is the one who is most righteous of you."[4] It is further elaborated in the following saying of the Prophet: "O men, beware, your God is one. An Arab has no preference over a non-Arab, nor a white over a black, nor a black over a white,

1. xxii. 40–41.

2. Al-Tabari, *Tarikh al-Umam w-al-Muluk*, al-Matba'at al-Istiqamah, Cairo, 1939, Vol. II, p. 450 ; Ibn Hisham, *al-Sirat al-Nabawiyyah*, Matba'ah Mustafa al-Babi, Egypt, 1936, Vol. IV, p. 311.

3. ii. 213 ; x. 19.

4. xlix. 13.

save on grounds of piety."[1]

As a corollary follows this saying of the Prophet: "Muslims are brothers to one another. None of them has any preference over another, except on grounds of piety."[2]

(9) Every person in the State must obey the ruler, Caliph, Amir, or Imam, whether he likes it or not, unless he is asked to do what is wrong.

This principle is based on the following verse of the Qur'an : "O ye who believe! obey God, and obey the Apostle and those charged with authority among you."[3] This verse is further supported by these three traditions: "Hear and obey even though a Negro . . . is appointed (to rule over you)";[4] "He who obeys the Amir obeys me and he who disobeys the Amir disobeys me";[5] "It is incumbent on a Muslim to listen to his Amir and obey, whether he likes it or not, unless he is asked to do wrong ; when he is asked to do wrong he should neither listen to him nor obey him";[6] "There is no obedience in sin against God ; obedience is only in the right";[7] "Do not obey those of your rulers that

1. Alusi, op. cit., xxvi, p. 148 ; Ibn al-Qayyim, *Zad al-Ma'ad*, Matba'ah Muhammad 'Ali Sabih, Egypt, 1935, iv, p. 31.

2. Ibn al-Kathir, *Tafsir al-Qur'an al-'Azim*, Matba'ah Mustafa Muhammad, Egypt, 1937, iv, p. 217.

3. iv. 59. 4. Bukhari, x, 54. 5 Ibid., lxvi, 109.

6. Ibid., *Kitab al-Ahkam*, chap. iv; Muslim, *Kitab al-Imarah*, chap. viii; Abu Dawud, *Kitab al-Jihad*, chap. xcv; Nasa'i, *Kitab al-Bai'ah*, chap. xxxiii ; Ibn Majah, *Abwab al-Jihad*, chap. xl.

7. Muslim, *Kitab al-Imarah*, chap. viii; Abu Dawud, *Kitab al-Jihad*, chap. xcv; Nasa'i, *Kitab al-Bai'ah*, chap. xxxiii.

command you to disregard the order of God.'"[1]

Once 'Umar said in a speech: "No ruler holds as high a position as to have the power to command obedience in defiance of God."[2] The caliphate or rule of the corrupt is unlawful, for the Divine covenant to Abraham expressly excluded the corrupt from Imamat.[3] The authority that commands you to do what is wrong is to be disobeyed, but in no case is rebellion permitted.[4]

(10) It is the right as well as the duty of every Muslim to check the occurrence of things that are wrong in whatever way he can.

This principle is implied in the following traditions of the Holy Prophet:

"Whoever of you sees an evil thing, let him undo it with his hand. If he cannot, let him check it with his tongue. If he cannot do even this, let him despise it with his heart and wish it otherwise, and this is the lowest degree of faith."[5]

"The best of *Jihad* (endeavour towards God) is to say the right thing in the face of a tyrant."[6]

(11) The law enunciated in the Qur'an is the supreme law.

1. Ibn Majah, *Abwab al-Jihad*, chap. xl.
2. Abu Yusuf, *Kitab al-Kharaj*, p. 117.
3. Qur'an, ii. 124.
4. Ibid., xvi. 90; Bukhari, xciii, 2.
5. Muslim, *Kitab al-Iman*, chap. xx; Tirmidhi, *Abwab al-Fitan*, chap. xii ; Abu Dawud, *Kitab al-Malahim*, chap. xvii ; Ibn Majah, *Abwab al-Fitan*, chap. xx.
6. Abu Dawud, *Kitab al-Malahim*, chap. xvii ; Tirmidhi, *Abwab al-Fitan*, chap. xii; Nasa'i, *Kitab al-Bai'ah*, chap. xxxvi; Ibn Majah, *Abwab al-Fitan*, chap. xx.

This principle is drawn by *qiyas* from the first principle, i.e. from the principle regarding sovereignty and also from the following verses of the Qur'an: "Follow (O men), the revelation given unto you from your Lord and follow not as friends and protectors other than Him";[1] "If any fail to judge by what God has revealed, they are (no better than) unbelievers."[2]

(12) In an Islamic State, the law ordained by God[3] is binding on everyone from the head of the State to the lowest of the low.

In all disputes between people, justice should prevail, for the Qur'an commands the Prophet thus: "If you judge, judge in equity between them for God loveth those who judge in equity."[4]

The equality of everyone before law is also based on the following two traditions: (*i*) "Nations before you were destroyed because they punished those among them of low status according to law and spared the high-ranking"; (*ii*) "By God, who holds my life in His hand, if Fatimah had committed this theft, I would have chopped off her hand."[5]

According to al-Tabari, 'Umar gave instructions to his Governors in these words: "I have appointed you a Governor over the followers of Muhammad

1. vii. 3.
2. v. 47.
3. lxxxii. 3.
4. v. 45.
5. Bukhari, *Kitab al-Hudud*, chaps. xi, xii.

(on whom be peace) not to make you masters of their persons and properties but to lead them to establish prayer, dispose of their affairs with justice, and disburse their rights among them with equity.'"[1] On the occasion of one pilgrimage, he asked a general gathering which included the Governors if anyone had a charge of injustice against any other. A person complained that 'Amr bin al-'As unjustly had given him a hundred stripes. 'Umar asked him to come forward and square his account with 'Amr. The latter strongly beseeched 'Umar not to expose his Governor to this humiliation, but 'Umar silenced him by pointing out that he had seen the Prophet himself allowing men to avenge themselves upon him. 'Amr escaped the ordeal by appeasing the man by paying 200 crowns.[2]

Once 'Umar and Ubayy bin Ka'b differed in a matter, and the dispute was referred to Zaid bin Thabit for decision. The parties appeared before Zaid. Zaid rose and offered 'Umar his own seat, but 'Umar sat by Ubayy. Then Ubayy preferred his claim which 'Umar denied. According to the procedure, Zaid should have asked 'Umar to swear an oath but he was hesitant in the case of the Caliph, who nevertheless himself swore an oath and observed at the end of the session that Zaid

1. Al-Tabari, op. cit., p. 273.
2. Abu Yusuf, *Kitab al-Kharaj*, p. 116.

was unfit to be a judge so long as 'Umar and an ordinary man did not stand equal in his eyes.[1]

(13) The honour, life, and property of another individual is sacred. Nobody, therefore, has a right to interfere with them. All interference with respect to them must be considered to be a major crime and punished by the State. Such crimes are: treason,[2] murder,[3] robbery and theft,[4] adultery,[5] false allegation of adultery.[6]

This principle is clearly enunciated and the punishment for each type of crime laid down in the Qur'an.

(14) All internationl agreements, as all personal contracts, must be strictly observed. According to the Qur'an, all contracts are sacred. It is righteous to fulfil the contracts you have made.[7] Those who fulfil the covenants of God and never fail in their plighted word, for them there is the attainment of the eternal home.[8] It is a duty to help a Muslim people if they seek your protection, but not so against a people with whom you have a treaty of alliance.[9] Even if such a treaty is with the pagans, it is inviolable and must be fulfilled to the end as

1. Baihaqi, *al-Sunan al-Kubra*, Dairat al-Ma'arif, Hyderabad, 1936, 1st edition, Vol. I, p. 136.
2. Qur'an, v. 36.
3. Ibid., xviii. 33.
4. Ibid., v. 41–42.
5. Ibid., xvii. 32; xxiv. 2–3.
6. Ibid., xxiv. 4.
7. Ibid., ii. 177.
8. Ibid., xiii. 20–22.
9. Ibid., viii. 72.

long as they stand true to you,[1] or do not help those who are against you.[2] One of the terms of the peace treaty with the Quraish of Mecca signed by the Prophet at Hudaibiyyah was: "Whosoever comes to Muhammad from among the Quraishites without the permission of his guardian, he is to be handed over to them." Three days after the treaty Abu Jandal, a Quraishite who had embraced Islam and had, therefore, been tortured in imprisonment in Mecca, managed somehow to escape to the Muslim camp. He showed his body blue with injuries inflicted on him by the enemies of Islam and begged for protection and asylum. Sympathies with him rose to a high pitch in the Muslim camp. Nevertheless, the Prophet surrendered him to his father and comforted him in these words: "O Abu Jandal, be patient and control yourself, for God will provide relief and a means of escape for you and those of you who are helpless."

After the death of the Caliph 'Uthman political differences raised their heads in the *Ummah*, in the time of the Caliph 'Ali, they took theologico-philosophico-political forms, and during the Caliphate of the Umayyads and the 'Abbasids, they gave birth to several sects and sub-sects. Factional hostilities often ended in coercion, repression, riots,

1. Qur'an, ix. 7. 2. Ibid., ix. 4.

battles, imprisonment, and, as in the case of Husain and his companions, even to heart-rending murders. Chief among these sects were the Shi'ah, the Khwarij, the Murjiyyah, the Mu'tazilah, and the Ash'ariyyah.

Many principles practised by the Early Caliphs, including 'Ali, were questioned. The Shi'ahs denied the people the right to select the Imam—a term used by them for the Caliph. According to them, the Prophet had nominated 'Ali as his successor, and, therefore, he should have been the first Imam and every new Imam was to be nominated by his predecessor. The Khwarij held that to decide matters by arbitration was a major sin. 'Ali in accepting arbitration committed a major sin. 'Uthman, towards the end of his reign, had left the path of justice. Thus, both had committed major sins and these and all those who commit major sins and those who regard such persons as Muslims were Kafirs and outside the pale of Islam. Most of them considered the excommunication of and war with those whom they regarded as non-Muslims on the above ground to be a religious duty. Some of them, the Najdiyyah, even denied the office of the Caliph. The Murjiyyah were those who remained neutral in the struggle between the Shi'ah and the Khwarij. They declared that everyone who had faith, i.e. believed in God and the prophethood of Muhammad, was a Muslim, even if he eschewed

his duties as a Muslim and even if he committed major sins.

According to the Mu'tazilah, the appointment of an Imam or a Caliph is a religious necessity so long as there are people who do not go on the right path. The Caliph is to be chosen by the people. The community can choose any morally qualified and efficient man as Imam and depose him if he turns out to be a tyrant. The Imam may be an Arab or a non-Arab, even a freed slave. No *Mujtahid*, much less an Imam, can ever be wrong in his views. Therefore, people cannot question his verdict in religious matters. A sinful believer is neither a believer nor a non-believer and, therefore, can be declared neither a Muslim nor a non-Muslim and after death hell will be his abode. Many of them rejected Hadith and *Ijma'* (consensus of opinion) as authoritative sources of Islamic law.

In the theologico-philosophical dispute over the question whether the Qur'an is created or not, in which the Mu'tazilah held that it was created and the Ash'ariyyah contended that it was not, the Mu'tazilah position was first supported and later opposed by the 'Abbasid Caliphs, resulting first in the persecution of the Ash'ariyyah and then in the downfall of the 'Abbasid Caliphate and the consequent disasters.

The Ash'ariyyah thought that a Mujtahid and an Imam both can err in their judgment. They

were more interested in purely theologico-philosophical problems than in politics. Like the general public they tacitly accepted the principles formulated and followed by the right-going Caliphs. They believed in the rule of Islamic law and, according to them, as to Early Caliphs, noboby is above law, not even the Caliph himself, and all without exception are to be accorded equal treatment.

Abu Hanifah in his theory of the State maintained all the fourteen principles based on the Qur'an, the sayings and doings of the Prophet, and the practice of Early Caliphs. He codified the Islamic law and laid the foundations of Muslim jurisprudence. His practice was to allow his pupils to discuss in a seminar all aspects of every issue to their heart's content and in the end give his own views and have them recorded.

Abu Hanifah's pupil, Abu Yusuf, chief justice of the 'Abbasid Caliphate during the reign of Harun, prepared a constitution for the State in his *Kitab al-Kharaj*, strictly following the principles laid down by the right-guided Caliphs. He formulated the responsibilities of the Caliph to God and to the public, duties of the State, duties of the citizens, the exchequer, its place in the State and its use, the principles of taxation, land settlement, judiciary and dispensation of justice, the right of parties in a court of law, the right of prisoners, etc.

We can learn two important lessons from this

history of early Islam. First, we must learn that sometimes great conflicts arise from very small, even trivial, issues such as considering arbitration a major sin, and it is nothing short of foolishness to declare *Kafir* any person who calls himself a Muslim and thus lay the foundations of factions and bitter conflicts in the politics of the State. Every individual and every party must be tolerant towards every other.

Secondly, it is best for the State not to take sides in religious disputes.

Thirdly, no State will go wrong if it adheres to the fourteen basic principles of politics followed by the Early Caliphs and exercises *Ijtihad*, free judgment, in all new issues for which there is no clear guidance in the Qur'an or the authentic sayings and doings of the Prophet and the practice of the Early Caliphs. The world is dynamic and as the world situation changes from day to day, new and intricate problems arise for which solutions are needed. In the light of the basic principles of Islamic theory of the State, these solutions must be found. They have not come down to us ready-made. It is we who have to make them. We need some new Abu Hanifahs and Abu Yusufs to find them and new 'Umars, Abu Bakrs or 'Alis to follow them.

Seven

Islamic View of Being and Sense

IN Muslim thought, the distinction between Being and Non-Being does not exist. Being is identical with Reality and Non-Being, is-not, or void is a mental negation of Reality. It is only a figment of thought and has nothing corresponding to it beyond thought itself. It has no ontological status. Not-white has a meaning, for it signifies any item in the system of colours except white. But Being is all-inclusive. Nothing is there besides it. Not-Being, therefore, has no existence independent of and transcendent to thought.

The ontological position that Democritus and Hegel gave to non-being in their systems thoroughly vitiated those systems.

Parmenides had thought that (*a*) Being is all that there is and is eternal and (*b*) that coming into being and passing away constituting change are illusory, for that which *is-not* cannot be and that which *is* cannot cease to be. Islam fully agrees with the first position. The second position would also be regarded by it as true if it were to assume the existence of void or non-being. Nothing

can bring forth nothing. What *is-not* cannot be by itself, for it is nothing itself. But because for Islam there is no non-being, and Reality or Being is both omnipotent and creative, it can and does bring other beings into existence from its own inner resources and can equally destroy them at will. The created beings have come into being not from non-being, but from the Creator Being, i.e. Reality itself.

According to Islam, there are three types of Being : (1) the Ultimate Being or Ultimate Reality, (2) Being as individual souls, spirits, or monads, and (3) Being as the spatio-temporal world of sense.

The Ultimate Being is creator, cause, and source of created beings as spiritual monads, and though it is the ultimate cause and source of the world of sense, the spiritual monads in their totality are its proximate cause and source. It is essentially one. Its unity demands that its attributes are identical with its existence.

1. The Ultimate Being or Reality is God.[1] God, as described by the Qur'an for the understanding of man, is the sole self-subsisting, all-pervading, eternal Reality.[2] He is transcendent in the sense that He, in His full glory, cannot be known or experienced by us finite beings—beings that can know only what can be experienced through the

1. Qur'an, ii. 186 ; xxxi. 30.
2. Ibid. ,ii. 115 ; vi. 62 ; xx. 111 ; xxxi. 30.

senses and the categories which are inherent in th nature of thought. "No vision can grasp Him . . He is above all comprehension."[1] He is transcendent also because He is beyond the limitations time, space, and the sense-content. He was before time, space, and the world of sense were.

God is not an indeterminate entity, a blind-force and an empty self, a bleak and cold reality. He is a living Reality.[2] He desires intercourse with His creatures and makes it possible for them to enter into fellowship with Himself through prayer and contemplation and through the gift of mystic gnosis. He is not static, nor has He become static after creating His creatures. He is Ever-active and Ever-creative. Nor is the universe of finite beings created by Him a block universe. These beings are dynamic, self-expressing, self-developing, self-controlling, and creative.

Of the nature of God as transcendent Reality, we as finite beings can know nothing.[3] But for our understanding, He describes through Revelation His attributes by similitudes[4] in terms of the categories of our thought and the ideals of our will, our highest values, in a language and in an idiom which the people addressed to at the stage of their intellectual development may easily understand[5]

1. Qur'an, vi. 103.
2. Ibid., ii. 255 ; xl. 65.
3. Ibid., vi. 103.
4. Ibid., xxiv. 35–36 ; xxx. 27.
5. Ibid., xiv. 4.

and those at other stages may easily interpret. In order to make us apprehend what we cannot comprehend, He uses similitudes from our experience.[1] As compared with the Essence of God, these attributes are only finite approaches, symbols or pointers to His Being as Ultimate Reality. But, though signs or symbols, they are not arbitrary symbols. God has Himself implanted them in our being. For that reason they must in some sense be faithful representations of the Divine Essence. They must at least be in tune with it, so that in pursuing them, we human beings are truly in pursuit of what is at least in harmony with the Essence of God.

These attributes of God are many and are connoted by His names,[2] but they can all be summarised under a few essential heads: life,[3] eternity,[4] unity,[5] power,[6] freedom, truth,[7] beauty,[8] justice,[9]

1. Qur'an, xxx. 27–28.

2. Ibid., lix. 24.

3. Ibid., ii. 225; xl. 65.

4. Ibid., lvii. 3.

5. Ibid., ii. 163; v. 75; vi. 19; xvi. 22, 51; xxiii. 90–92; xxxvii. 1–5; xxxviii. 63–68; lvii. 3; cxiii. 1–4.

6. Ibid, ii. 29, 117, 284; iii. 29; vi. 12–13, 65, 73; vii. 54; x. 55; xi. 6–7; xiii. 16–17; xvi. 72–81; xxi. 30–33; xxv. 61–62; xxix. 60–62; xlviii. 7; li. 58; liii. 42–54; lxvi. 2–3; lxxxv. 12–16.

7. Ibid., ii. 284; iii. 5, 29; iv. 26; vi. 3, 18, 117; x. 61; xiii. 8–10; xvi. 23; xx. 114; xxi. 4; xxxi. 34; xxxiv. 2; lxiv. 4; lxvii. 14; xcv. 8.

8. Ibid., vii. 180; xvii. 110; xx. 8.

9. Ibid., iv. 40; v. 45; vii. 29, 167; x. 109; xiii. 6; xvi. 90; xxi. 47; xxiv. 39; lvii. 25.

love,[1] and goodness.[2] God is living; He is eternal, one and free creative activity, which is living, all-powerful, all-knowing, all-beauty, most just, most loving and all-good.

The Greeks were of the view that God is primarily thought or intelligence, and He wills a thing because He thinks it, but in Islamic ideology He is primarily a will which is the cause of all creation. He is omnipotent and a willing agent. He does what He wills and ordains as He likes, and creates similar and dissimilar things alike, whenever and wherever He wills. He has created the universe through His will, sustains it through His will, and lets it change through His will. For creating His creatures, He needs no base (like matter) and no means. His decision, command, design, and execution are all but a single act. It takes no time, for it is like the twinkling of an eye, or even quicker.[3] "When He saith 'Be,' behold! it is there."[4]

God is also immanent in the souls of which He is the immediate Creator and the spatio-temporal order of which He is the Ultimate Creator. His

1. Qur'an, iii. 150, 174; iv. 25–26, 45; v. 77; vi, 12, 17, 54, 63–64, 77, 88, 112, 133, 162; vii. 151; ix. 117–18; x. 21, 32, 57; xii. 64, 92; xiv. 32–34; xv. 49; xvi. 119; xvii. 119; xviii. 21; xix. 96; xxi. 83; xxiii. 109, 118; xxix. 60–62; xxxv. 2–3; xxxix. 153; xl. 51; lii. 28; lv. 27; lxxxv. 14; lxxxvi. 14; lxxxvii. 3; xcii. 12; xciii. 6–8; xcvi. 3.

2. Ibid., xvi. 53; xxxi 26; lix. 23.

3. Ibid., xvi. 77.

4. Ibid., vi. 73.

eternal wisdom, supreme beauty, and all other attributes manifest themselves through the wonders and glory of His creation.

His eternal will is in action throughout the universe. It is in the swing of the sun and the moon and in the alternation of day and night.[1] Everywhere around is the touch and working of God.

2. In the first instance, God created the individual souls or spiritual monads, i.e. beings of the second order. Each individual entity from electron up to man is a spiritual monad. In so far as God is immanent in each monad, each is eternal and immortal, invisible, indivisible, and unlimited by time and space. The Islamic conception of the individual soul runs parallel to the Islamic conception of God. The soul, like God, is a unity and, like Him, it is primarily and essentially a will. Further, as God is both transcendent and immanent in the universe, so is the soul with reference to the body. The soul is a mirror, illuminated by the Divine spark reflecting the attributes of God. Both God and soul are invisible, indivisible, unconfined by space and time, and outside the categories of quantity and quality; and of them the ideas of shape, colour, or size cannot be true. The essential element of the soul is not thought. God is primarily a will and the finite soul is akin to God especially

1. The Qur'an, x. 6.

in respect of will. Not *cogito ergo sum* but *volo ergo sum* is the dictum of Islamic ontology.

Divine attributes are appropriated by the individuals according to their capacities. Each individual entity from the electron up to man is a soul entity. The souls, in their interaction, unconsciously create, vitalise, control, and regulate the bodies and use them as their vehicles—unconsciously because they are divinely ordained to do so.

As the individual souls are many, they delimit one another, attract and repel one another. They are not windowless like the monads of Leibniz. They interpenetrate, intercommunicate, and combine into systems. In this system-making, the Divine activity guides them. These systems grow larger and larger till they all form parts of the entire created universe of finite beings.

At the earliest stages these individual beings almost wholly work under Divine guidance. As their will increasingly develops, Divine activity, while still permeating through them, gradually makes some room for their free choice, self-determination, and self-development.

Man is the highest being in God's creation and is made in the best of moulds.[1] He is born with the Divine Spirit breathed into him.[2] His develop-

1. The Qur'an, xv. 4. 2. Ibid., xxxviii. 72.

ment and perfection lie in his assimilation of Divine attributes, i.e. realising his highest values. God desires nothing but the perfection of His light[1]—the achievement of Divine attributes.[2] Man's life, like all other life, is through and through teleological and the Divine attributes are his goals. His aim is, therefore, a progressive achievement of life Divine.[3] Do we not see that, whatever their conception of the goals, all human beings of all ages have been in right ways and wrong, trying to achieve these goals, if not for others, at least for themselves? Which individual or which society does not wish to live an integrated life full of power, knowledge, and beauty and all that is good, and be treated in a just and loving way? Human society has always marched towards the achievement of these goals as it has conceived them at the various stages of its history. Human progress is not one-track progress as some philosophers of history have assumed. It is progress in all these directions.

The life of each spirit is determined by the Divine will, though the Divine will also allows it freedom according to its capacity. The lowest monads enjoy freedom least, the highest most. Divine freedom is the source of both monadic freedom and determination. Both are divinely ordained. An electron, a plant, an animal, or a human

1. Qur'an, ix. 32. 2. Ibid., ii. 138. 3. Ibid., lxxxiv. 6.

infant acts as it has been willed by Reality to will and act. Up to this stage all activity is innocent activity. A human child is born not in sin, but in innocence. But as self-consciousness develops, the exercise of freedom increases within the limits prescribed by natural impulses.

The opposites of our ultimate values—disvalues—are as much qualities of the spirit as values. When they take hold of the spirit they are symbolised as Satan. The Satanic hold on one becomes worst when one uses knowledge for evil ends. Divine punishment meted out to the vicious comes first by the laws of habit ordained to make the way to achievement—of value or disvalue—smooth. Then it comes to them in this life in many other ways.

With freedom goes responsibility. Human beings being the freest in God's creation are responsible for their actions. Being immortal, they do not die with the death of the body. In the life hereafter they have to account for actions left unpunished in this life. As no finite being is perfect, no one can claim to be completely free from error or sin. Everyone has to go through a state of pain and remorse (described by similitude as the fire of Hell[1]) in proportion to his or her misdeeds. Finally duly purified, everyone will return to God[2] and enter into a state of peace and bliss (described by simili-

1. Qur'an, xlvii. 15.

2. Ibid., ii. 156.

tude as paradise,[1] an abode full of all that is desired by mankind as a whole), and remain in that state for ever.[2] The first state is brought about by Divine justice, the second by Divine love and mercy.

3. The individual souls are ordained by the Divine will unconsciously to create from their own resources their bodies (the third kind of being) as instruments for their purposes of self-expression and intercommunication. In fact, bodies are not only the result of the souls' own inner possibilities implanted in them by the Creator, but also of their interaction which is also made possible by the Divine will. The sensuous world consists of these bodies. It is wrong to call it material, for matter has no existence. The word "matter" has no significance. The physical universe is the appearance resulting from the way I, as a soul, constituted as I am, react to the actions on me of other beings or systems of beings. Just as there is interaction between monads and monads, similarly there is interaction between systems and systems of monads and between systems and individual monads. The entire world of bodies, i.e. the physical universe, is thus created by monads and systems of monads for their own use. Strictly speaking, therefore, the world of sense is not "being" in the sense of reality

1. Qur'an, xiii. 35 ; xlii. 15. 2. Ibid., xcviii. 8.

but in the sense of appearance. Yet Divine activity permeates through this as much as through the individual souls. Therefore, the phenomenal world has to be reckoned with and must be studied by the sciences. While Reality is the subject-matter of philosophy and religion, phenomena form the appropriate subject-matter for science.

Beings ordained to develop different sense-organs would experience a different physical world.

The phenomena are constituted of the categories and the sense-contents in space and time, as Kant and before him Ibn Sina, al-Ghazali, Ibn Haitham, al-Biruni, and others had shown. But there is something more to it. The categories are not the only monadical (subjective) elements that inform the phenomena, but they are also permeated through and through with monadic actions directed to monadic goals. It is these actions which are responsible for all changes and movement in them. Monadic actions run through the phenomena like strings and cords and pull them in different directions. After all phenomena are the ways in which realities of the second order appear to one another. Therefore, though not inseparable from these realities, they are yet intimately connected with them.

All action issues forth from the spirit. Therefore there is causality in the phenomena. The connection between what are called the cause and the

effect is not necessary, like that of logical entailment. As al-Ghazali puts it, the affirmation of the one does not imply the affirmation of the other, and the denial of the one does not imply the denial of the other. Nor, indeed, is the existence of the one necessarily presupposed by the existence or non-existence of the other. The relation between the so-called cause and effect that we observe or experience between phenomena is not that of causal connection but of conjunction. The phenomenon of the opening of the lock is not produced by the phenomenon of the turning key. Nor does the one precede the other. They are both simultaneous. The positive and negative conditions of the appearance of a phenomenon may be many and may take years to come together, as in the case of astronomical phenomena, or to be brought together, as in the experiments of the physical sciences. Yet their completion and the appearance of the phenomenon of which they are the conditions are not in succession. Each condition before the last one precedes the effect, but not their totality. The effect is produced *at the very moment* when all its conditions are fulfilled. The gradual fulfilmnt of all the conditions and the fact that the effect may last long after its first appearance give the false impression that the cause precedes the effect.

In the sphere of nature there is no necessity but only contingency. When some phenomena are

experienced in conjunction, their ideas get connected in our minds by association and we get the habit of linking them together, but this mental linkage is not an ontologically causal linkage.

Hume was right in denying and Aristotle wrong in assuming efficiency in the so-called cause. By observation or even experiment we discover no efficiency in the phenomena taken as causes. The lock is opened *with* the key, not *by* the key. All efficiency lies in the spirit that operates the key. So if there is any resemblance of efficiency, it is due to the fact that spirit acts behind the body. The brain and the computor seem to perform the most abstract calculations, but there is neither any efficiency in the brain nor in the computor ; it is in the mind that operates the brain and constructs the computor to serve its purpose of calculation. If any damage is done to these instruments, to the extent of that damage they cease to be of service to the mind.

All power belongs to the spirit. The activity that we notice in the bodies is not really theirs. Our direct experience of energy is that of a volitional act. We assign it to physical objects only by projection. Nobody has ever seen energy. It is an invisible spiritual entity. We know only what it does. The spiritual monads breathe it into their own bodies and then it is passed on from body to body.

The movement and interaction of the bodies is

due to the fact that they are monad-informed phenomena. Lower monads are used by the higher monads for the very construction of their bodies, their monad-informed appearances. When the body of a higher monad, say man, disintegrates, as at death, the lower monads reintegrate themselves into other monad-informed phenomenal systems. The death of a monad-informed phenomenon (the body of a monad) does not mean the destruction of the monad.

Space and time are only relations between things and they are relative to each other. Space is just the outer boundary of the body. Space *per se* can be expressed only as a relation between the solids of which it is the boundary. It demonstrates only the limits of the body. Same is the case with time. Before and after are related to the body that moves. Considered without the body, they have no existence. Before is the beginning of a movement. It has nothing external to it which may be called the before of the before. The time of a movement has its meaning only in relation to the limits of that movement and no existence without reference to it. Just as a body has no outside beyond its outer limits, similarly time has no limits beyond the point where it begins and the point where it ends. The beginning of the world has meaning but to speak of what was before the beginning of the world is to talk nonsense. Besides being relative to the body

time is also relative to us. The future may itself become the past and may consequently be spoken of in the past. It is untrue of Reality and is true only of the phenomenal world. Space and time are only relations between phenomena, and without phenomena they are nothing. The mathematical conception of time (as of space) is a mere abstraction expressing (as number does) only possibilities. If there were no bodies there would be no space or time. God and the individual souls are immortal in the sense that they are not in space and time.

The sensuous world is not just nothing. It is an appearance and yet a Reality-informed appearance.

Whether it is the spiritual monads or their bodies —the phenomenal world—all are created by the Creator not for sport,[1] but with a purpose, according to a plan—however hidden that may be from us humans. "God is the best of Planners."[2] Development from natural drives to momentous decisions of a comity of nations, from the most meagre awareness to the philosophy of a Plato or Aristotle, a Ghazali or Razi, a Shankara or Mahadeva, a Descartes or Kant; from imperceptible assimilation to a Sputnik attack on the Moon; from inarticulate utterance to the poetry of a Shakespeare or Goethe, a Rumi or Hafiz—all indicate a

1. Qur'an, xxi. 16.

2. Ibid., iii. 54; xiii. 129.

plan.

The growth of a seed into a plant bearing flowers and fruit; a sperm and an ovum, a tiny pair, forming a clot of flesh and developing into a handsome youth finally to decline and disintegrate; the process of evolution from species to species; the constellations in the sky, the sun, the moon, the earth, the succession of night and day—these and all other things show proportion, measure, order, and law.[1] For everything there is a goal and that goal is God Himself.[2]

To conclude, according to Islam, Not-Being has no ontological significance. Being or God is the whole of Ultimate Reality, which is transcendental and, therefore, unknowable. But our own categories of thought and our values are pointers to His Essence and symbols for the kind of apprehension which we finites can have of His attributes. He is also immanent in the world of spiritual monads from electrons to human beings.

The world of sense is phenomenal and is created by the action and reaction of individual souls or monads and system of monads. The Divine will is immanent in the will of the individual monads and the wills of the individual monads in their interaction create, vitalise, direct, and regulate the

1. Qur'an, x. 5; xxiii. 14, 38; xxv. 2; xxxvi. 37–40; xli. 9, 85; xlviii. 23; lv. 49; lx. 3; lxxx. 18.

2. Ibid., ii. 145.

phenomenal world; they are immanent in it. God is also immanent in the world of bodies. In so far as the will of the individual monads is immanent in the Divine will, the physical world has a share in Reality and is a part of being, but in so far as it is the result of interaction between monads and the systems of monads it is purely phenomenal. The world of being consists of the Ultimate Reality and the created beings, the spiritual monads which are all immortal. The world of sense is phenomenal and therefore contingent and perishable

Appendix

Future Architecture in Pakistan

IN the history of the world the philosophy of art has passed through three stages. The first stage began with Aristotle who thought that beauty consists in such qualities as unity, symmetry, proportion, rhythm, etc. All architecture before the fifteenth century in the West and the Muslim East was based on this objective point of view with this difference that the Muslims added simplicity to these qualities—the best example of this simplicity as developed in later days is the Diwan-i Khas of Delhi Fort—and made the addition of functional elements in developing the minar for the call to prayers and of the dome for keeping the interiors cool.

It was in the fifteenth century that Vico, an Italian scholar, gave the subjective view of art. According to him, beauty and art do not consist in any objective qualities but in the expression of the artists and in national art and architecture in the expressions of the genius of a people. This view was reinforced by Croce in the early years of this

century. Now another theory is being developed according to which both beauty and art consist in a synthesis of expression and objective qualities. To this theory I also subscribe.

Art to-day has become completely functional. The word "functional" has two senses—a narrower one and a wider one. Functional in the narrower sense means useful or suited to practical purposes. Functional in the wider sense means useful for practical purposes and also for the purposes of the spirit.

The functions of the minaret and the dome can now in most buildings be performed in other ways and by other means. Therefore from the utility point of view they can be completely eliminated. Their presence is, however, necessary for linking our present with our past heritage. Besides, the mosques have to have an interior, a verandah, and a courtyard, and a building of this type cannot be air-conditioned. Therefore, for a mosque a dome is functionally necessary from the purely utilitarian point of view, i.e. even in the narrower sense of functionality.

Although minars, battlements, domes, and pillars originally were meant to satisfy certain practical needs, those needs can now be satisfied by cheaper and easier means; therefore, they are not functional now in the narrower sense. But in so

far as they elevate the spirit, give it a heavenly direction, ennoble the minds, and link us with our past, they are functional in the second sense. As we value spiritual purposes as much as utility, we cannot ignore them.

Art to-day is becoming universal, i.e. consisting of features common to the architecture of all peoples, yet every nation has some peculiarities of its own; it has some distinctive characteristics as well. We are an Islamic State; hence our distinctive features are Islamic. If preserved in architecture, they will arouse national pride in the generations to come. These distinctive features have to be preserved, if we want to retain our national identity in the architectural field.

Owing to our climatic and cultural conditions, there are three important parts of our buildings: the interiors, the verandahs, and the courtyards. In view of the climate of our country, none of these can be totally eliminated. I will not discuss these except making a suggestion that interiors of public buildings other than mosques should contain frescoes and for this purpose the services of our great painters including Rehmeen should be utilised.

I should like to say a few words about the exteriors of buildings, including the facades, usually consisting of turrets, battlements, cornices, and parapets; gateways and doorways; arches; pillars;

and adornments consisting of stucco-work, tile-work, arabesque, and tracery or lattice-work. The Muslims excelled in the evolution of all these elements. Remove them completely and you will cut the centre of this Muslim State completely from its heritage, a most glorious heritage in human history. If you want your major cities to have an Islamic character, you must introduce these elements in however small a measure in its architecture. A Pakistani town which is like a part of London or New York or Rome will not be what a planned city of our State should be. It will not take the minds of our youth to our past heritage. It will not arouse national pride. Our people will always look up for inspiration to the cities of the parts of which our cities will be a poor replica minus their distinctive elements such as sky-scrapers, houses of Parliament, churches like St. Paul's, museums, and all national monuments of antiquity.

There are eleven distinctive elements of Muslim architecture. To repeat, these are as follows:

(*a*) Minars and minarets.
(*b*) Domes, turrets, and domelets.
(*c*) Battlements, parapets, and cornices.
(*d*) Gates and gateways.
(*e*) Arabesque.
(*f*) Pillars.

(*g*) Borders, bands, and ribbons.
(*h*) Arches.
(*i*) Stucco or marble adornments on wall panels.
(*j*) Tile-work.
(*k*) Tracery and lattice-work.

We cannot include all these elements in their fullness in our country, for to do so would be too expensive, more on the side of excess, and too difficult to synthesise with modern architecture; but we can certainly have a feature here and a feature there to give our towns an Islamic orientation without discarding the requirements of modern architecture. Examples: American Embassy at New Delhi and the Aligarh Muslim University Library.

The architecture of our cities should express the spirit of the people. But "what is the spirit of the people of Pakistan?" one may ask. The reply is that this spirit consists (*a*) in their religious attitude, (*b*) in their unshakable belief in God (to whom every minar, every minaret, and every dome and turret unmistakably points), (*c*) in the desire to have close linkage with their past for they have had a glorious past, and (*d*) in their urge for future development in every field including architecture.

It may be said, you cannot graft anything of the Muslim architecture on the highly functional architecture of the modern age, just as you cannot

break a leaf from a tree and fix it elsewhere. But it is true a leaf looks beautiful with the background of the whole foliage of a tree, yet when its form is synthesised with silken fabric by a Kashmiri craftsman, it looks even prettier. A rose looks beautiful on a rose bush, but it is no less pretty in the button-hole of a well-dressed person or in a Japanese vase. So many beautiful aspects of nature have been successfully synthesised in the past that there is no reason why it should not be possible now.

For a true synthesis of some elements of our past heritage with the present-day functional architecture, inspired to create new forms out of our own past architecture, we shall have to depend on our own architects. Western architects give us nothing but copies of what they have produced in their own countries, for that involves less effort and more chances of inflicting on us features of their own culture.

Index

COLLECTED PAPERS—II

Islamic and Educational Studies

M. M. SHARIF

Director, Institute of Islamic Culture
President, Pakistan Philosophical Congress
Formerly, Pro-Vice-Chancellor, Aligarh Muslim University
Dean, Faculty of Arts, University of the Panjab
General President, Indian Philosophical Congress, Etc.

★

INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE