

THE QURĀN AND THE WORLD TODAY

Personal Collection of Books of Late
Maulana Muhammad Hanif Nadvi & Donated
By Mrs, Muhammad Hanif Nadvi

BY

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M.A.

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إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝

(المزمل : 19)

Surely this is a reminder, therefore let him who pleases, take a way unto his Lord.

(73 : 19)

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PREFACE

The **Quran and the World Today** is largely based on the articles I have been writing since 1969 for various dailies, magazines and periodicals. Many of my kind readers and kinder friends importuned me to publish them as a volume, and this I readily undertook to do, little realising what exacting labour it would entail. For editing and revising material which one commits to paper at odd times, is a tremendous proposition. The task had well-nigh overwhelmed me when my friend Saiyid Amjad Altaf, Senior Editor, Urdu Encyclopaedia of Islam, came to my rescue. While his unflagging zeal, selfless devotion and intellectual ardour fired me with enthusiasm, his vast acquaintance with the Quranic exegesis, his thorough conversance with Islamic history and culture, and his accurate knowledge of reference infused a spirit of cohesion into the work itself. I must therefore say that Saiyid Amjad Altaf saved me from being overwhelmed by my enterprise only to overwhelm me with his immeasurable kindness. I humbly assure him of my abiding esteem and gratitude.

My heartfelt thanks are due to a guide, philosopher and friend Syed Nazir A. Niyazi who permitted me to drink deep at the fount of learning that he undoubtedly is.

No less indebted do I feel towards Professor Abdul Qayyum who never failed me when I found myself at sea in the interpretation and translation of the verses of the Qurān.

I am also grateful to Dr. Ghulam Ali Chowdhry, Head of the Department of English Language and Literature, University of the Punjab and the well known writer and critic, for correcting many a lapse in grammar and idiom.

I would be failing in my duty if I do not record my feelings of gratitude to three eminent scholars of the world of Islam : Dr. Syed Abdullah, Chairman, Department of Urdu Encyclopaedia

of Islam; Dr. Sheikh Inayatullah, Professor Emeritus, University of the Punjab and Dr. Syed Abid Ahmad Ali, Director, Bait-ul-Qurān, Lahore, for their unstinted help and guidance while I was engaged in writing these essays. They have done me great honour by reading them and commenting upon them as and when the occasion demanded.

I am also grateful to Dr. Abdul Wahab Khan for finding time to go through the final proofs and to Syed Izharul-Hasan Rizvi for his industry and diligence in printing and publishing this book.

At the end, I cannot refrain from mentioning contributions that my wife, Saiyida Hameeda Begum, and my children, Miss Nasira Siddiqi, Mrs. Mansura Uppal, B.A. B. Ed., Miss Shahida Siddiqi, Khalifa Naseer-ud-Din Siddiqi, B.Sc. (Eng.), Junior Engineer, Mangla Dam, and Captain Mansoor-ud-Din Siddiqi, B.A., A.C., have indirectly made to this work by their insistent queries on every subject under the sun. It is, however, impossible to reproduce the fervour and animation of after-dinner exchange of ideas we had together for years on end.

I have throughout adhered to the English translation of the Holy Qurān by my late uncle, Hafiz Shaikh Ghulam Sarwar, one time Judge of the Singapore High Court, because it is unapproachable both in accuracy and beauty of language.

Khalifa Mansoor-ud-Din Siddiqi

Director,
Society for the Promotion of Islamic Thought

Lahore, 8 Ramdān 1391.

FOREWORD

I am not going to write any formal foreward to *The Qurān and the World Today*. It is in fact a plea for the study of the Holy Book that I humbly address to all readers, Muslims as well as non-Muslims.

When my learned friend Khalifa Nāṣir-ud-Dīn Ṣiddīqī so very kindly asked me to go over his articles on certain aspects of the Divine Word with a view to publishing them in book form, I obviously felt highly privileged. Most of these excellent pieces of writing I had already read in *The Pakistan Times*, Lahore, and I had been greatly struck with their social, moral and spiritual meaning and their constant and emphatic relevance to the present predicament of man. However, now having known this work more intimately I have grown more conscious of its exceptional merit and import. I sincerely believe that it should get the widest possible circulation at home and abroad. I cannot say in what ways and in what measure other readers will benefit by its study but I must say that it has done me great good by enriching my own sense of the Holy Qurān, and for this I shall remain deeply indebted to Mr. Ṣiddīqī.

For many who are spell-bound by the Holy Qurān but who do not profess Islām, the inevitable reaction following their rapturous state is a sense of contrast between the Divine Message and its inadequate manifestation in the lives of Muslims the world over who love and revere it and believe in it with unparalleled fervour. They are perhaps unaware that the penalties attached to the failure of believers or non-believers to act upon the universal truths, teachings, and injunctions of the Last Revelation granted to humanity are what our world of today has incurred, irrespective of whether they are Muslims or not. According to a well-known *Ḥadīth* this age of decline and

decadence is but the inescapable product of the indifference of Muslims, as well as non-Muslims, to the Greatest Message ever presented to mankind.

If the believers in the Qurān appear to be in a sorry plight in this world of technology, the non-believers, who have been in the saddle for the last two hundred years solely because they have appropriated to themselves the fruits of the revolution of the intellect that the Qurān had initiated and developed, are also on the verge of self-destruction owing to their revolt against God and the Quranic moral order and their deification of State Nationalism and their worship of materialism, which two courses between them might well-nigh extinguish life on this planet. A fitting end indeed to a Godless, mechanical civilization!

Another aspect of the matter, however, gives an entirely different complexion to this phenomenon of the material regression of the Muslims; the mere fact that a Muslim is granted the privilege of being the first addressee of the Divine Teaching, the very words of the Almighty with all their sweetness and majesty, their wisdom and their instruction, their love, sympathy and tolerance as his guide, philosopher and friend (even though he may be woefully behindhand in living the Quranic way) the very language of the Lord in its pristine purity without even the change of a vowel point or a diacritical mark, preserved unchanged, unaltered, indestructible, and eternal by God Himself,¹ elevates him far above common humanity. The spiritual solace that a recitation of the Holy Qurān affords him, and his pure faith and unshakable conviction in the One God, Allāh, and in the Hereafter, which the Book has nursed in him and taught him in his aspiration for the good life, are his most coveted acquisitions. Even if he has only a hazy awareness of the meaning of the text (few are entirely ignorant of it) his faith in the sanctity of the

We Ourselves surely send down the reminder, *i.e.*, the Holy Qurān, and We most surely are its guardians. (19:9)

إِنَّا أَنزَلْنَاهُ نَزْلًا ذِكْرًا
وَأَنَّا لَهُ لَحَافِظُونَ
(الحجر: ٩)

Book and its protecting presence, steels him for the trials, tensions and turmoils of this earthy life.

What an upheavel in thought and action the Qurān brought about among the most ignorant segment of humanity at the time when it was revealed! And in subsequent ages the impact of the Word did not weaken or wane, but its vivifying inspiration and instruction was the fountainhead of moral and intellectual evolution, both in the East and the West in an equally large measure. Whether a Muslim understands it in his own language through a translation or whether he studies it in the original, which is by far the best way, the treasures of the Grandest Book ever revealed are his for the taking. He cannot fail to be struck with awe and wonder at the beauty, the simplicity and the wisdom of the *Sūra al-Fātiḥa*, which is the Holy Qurān itself in miniature. Having felt, understood and absorbed the subject matter of the Beginning of the Book, which heretofore he has only recited with a perfunctory awareness of its import and heard in the melody of *Qir'a* he goes on to the next *Sūra* which expands and elucidates the concept of faith which he has solicited and to which he has committed himself in the first chapter, i.e. *al-Fātiḥa*. By degrees and stages, like a loving and sympathetic teacher, the Qurān unfolds the great truths and the fundamental bases of the creation of the universe, the Signs¹. But the reaction of the reader is not anything comparable with his state of mind after reading a classic or a great work in philosophy or history. It is something unique and rare, an exaltation of the spirit and a poignant sense of relationship with Allāh, tempered by humility and homage. What an experience is missed by those who do not study it!

We shall soon shew them
Our signs in the horizons
and in their own souls
until it shall appear to
them that it is the truth.

(41 : 53)

۱ - سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ

وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَّبِعِينَ

لَهُمْ أَنَّهُ الْحَقُّ

(حَم : ۵۳)

You may or may not be a Muslims, or may even be a dilettante with a supercilious view of revealed religion, the style, diction and content of the Book are bound to evoke moral-cum-aesthetic emotions when some incident in the lives of the Prophets or that of the last and the greatest of them, Muḥammad (may the Peace and blessings of God be upon him), is recounted and truth imparted in heavenly language. If injunctions, warnings and commands are conveyed, they are invariably accompanied by reasons and elucidations which the subtlest intellect will appreciate and recognise as the most instructive and moving mode of communication. Many a keen student of bells-letters, history and philosophy has testified to the peerless grandeur and beauty of the Qurān even as a piece of literature. No book in prose or verse can match the richness of its style, diction and idiom or its wealth of simile and metaphor. In admonition, declamation, narration, oration, eloquence, brevity, emotional and impassioned avowal, it is a class by itself. It is a whole literature within the covers of a volume, an ideal philosophy of the Here and the Hereafter, a perfect and impeccable way of life. It has all that man, be he sophisticated or simple, learned or unlettered, black or white, high or low, rich or poor, needs for his worldly or other-worldly guidance and spiritual or intellectual instruction. Let him open it and he will soon be engrossed in a movingly graphic narrative with moral admonitions in a manner and style exclusive to the Revealed Word. Let him consult it in time of stress and strain, it will furnish and inspire the will to withstand the vicissitudes of life. When he feels frustrated and his earthly existence seems like a desert without purpose or goal, let him ponder over it¹. It will steel him against any contingency, brace him for any crisis, fortify him against any emergency.

And when the Qurān is
recited out (to you)

١ وَ إِذْ قُرِئَ الْقُرْآنُ

Then listen ye to it,

فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

And keep silence in order
that you may be shewn
mercy. (7 : 204)

لَعَلَّكُمْ تَرْحَمُونَ ○
(الاعراف : ٢٠٤)

The moral code of the Qurān is not the drab and dry categorical Imperative of Immanuel Kant beyond the reach of average humanity, but a workable and pragmatic mode of living, a merging of the interior, *i.e.* the self, with exterior reality, *i.e.* the world at large. It is not an offshoot of original sin, the eternal damnation of the human species, but the merciful gift of *Rabb-al-'Alamīn*, Lord, Creator Sustainer, Cherisher and Nourisher of the universe. For those who have studied the Qurān and also possess a knowledge of ethical philosophy, the contrast between the two becomes apparent. The realisation of the infinite superiority of the approach of the Qurān to moral conduct on the individual and communal level will come to them only if they devote some time and attention to the study of Book, fortified and reinforced by a genuine faith in it as the Word of God.

Many of those who extol the greatness of Rūmī and Iqbāl, without any knowledge of the Holy Book, are only imperfectly aware that their thinking is entirely saturated with its philosophy and the mode of life prescribed by it. To quote Rūmī to whom the privilege of seeing beyond the veil had been granted:

The Qurān is proclaiming till
Resurrection—

“O people devoted to
ignorance!

I am the word of God and
subsistent through the
(Divine) Essence; I am the
Food of the soul of the soul,
and (I am) the Jacinth of
purity.

I am the Sunlight that hath
fallen upon you, but I have
not become separate from
the Sun.

Lo, I am the fountain of the
water of Life, that I may
deliver the lovers (of God)
from death.

(3 : 4284, 4287-89)

تا قیامت می زند قرآن ندا
اے گروہی جہل را گشته فدا

من کلام حق و قائم بذات
قوت جان جان و یاقوت زکات

نور خورشیدم فتاده بر شما
لیک از خورشید نا گشته جدا

نک منم ینبوع آن آب حیات
تا رہانم عاشقان را از ممات

(دفتر سوم)

If we approach the Qurān superficially without penetrating into the deeper dimensions of our being, without spiritual travail, without faith unalloyed by unreliable human reasoning so abundant in *Tafsīr*, it is not possible to reach the inner core of the greatest of all Revealed Books. Only a simple and fervent faith in the Message will guide us to the happiness and peace which we all seek in vain in the world of matter. This happiness and peace will be ours if we look into it with the eyes, the ears and the heart of such a believer as the author of *The Qurān and the World Today*.

Saiyid Amjad Altaf.

Lahore, 1 Ramdān 1391.

1

TOWARDS UNDERSTANDING THE QURĀN

The Qurān is the *magna carta* of the wronged and the oppressed, the hand-book of the revolutionary as well as a guide unto humanity. The meaning and message of the Qurān can only be understood in this perspective, as otherwise it comes down to the level of the Scriptures which preceded it and which were avowedly local and designed for a particular people. None of these laid any claim to the universality of their message while the Qurān pronounced its function in forthright and unambiguous terms :

It is He who has sent His messenger

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ

With the guidance
And the true faith

دِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ

That He may cause it to be on
the top of all faiths. (9 : 33)

(التوبة : ٣٣)

In other words, the objective of the Qurān is to present to the world a way of life and a mode of

thinking, superior to all religions or ideologies which preceded it or came after it. It is a confirmation and not a negation of what existed before ; the basic teachings of revealed religion in the widest sense of the word are all there in the Qurān :

And We have sent down to thee (O Muḥammad) this Book.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا

With the truth.

لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا

Confirming that which is before it of the books,

عَلَيْهِ (المائدة : ٤٨)

And a protector over all. (5 : 48)

Only the all-embracing universal and humanistic aspects thereof are given pride of place in its message. This is because previous religions had yielded to the local and parochial stresses of their environment and deteriorated into privileged oligarchies which dominated the common man with dogma, ritual and racial superiority. Furthermore, as time passed the universal character of the revealed word receded into the background and insular and racial factors came to play a decisive role in belief and faith.

Humanity was festering in stagnant waters. Every race or people claimed self-sufficiency and exclusive privilege in divine guidance, quite independent of and even hostile to their coevals who also claimed a similar spiritual monopoly for themselves. They had harnessed religion to self-aggrandisement and exploitation of the common man.

The Qurān raised the standard of revolt against vested interests, the merchant princes of Mecca, the prelates of Byzantium, the Marzubāns of the Sassanids, who had reduced the masses of those days to slaves and serfs and condemned them to a life of misery, destitution and degradation. It is self-evident that the last divine dispensation came "to rescue the common man, the under-dog, the down and out from his misery and wretchedness ; the teaching of the Qurān is primarily directed to and designed for the common man and humanity at large.

For understanding the Qurān and imbibing its teachings, it must be constantly borne in mind, that the language, diction, style and mode of presentation of the greatest book ever revealed is unique and inimitable and, therefore, not subject to prevailing norms of style, composition, idiom, etc. The foremost writers in Arabic and for the matter of that many an orientalist have conceded the excellence, the sweetness and the peerless language and style of the Qurān. The words of the Holy Book are not man-made or man-conceived but constitute the original message of Almighty to His apostle Muḥammad (may the peace and blessings of God be upon him). The divine origin of every letter and word of the Qurān has never been the subject of controversy among our divines. Whatever hair-splitting has been

indulged in by our Mu'tazilīn, was limited to the question of the existence of the Qurān before its revelation.

When discerning men observed the impact that it had made on every mind, simple or complex, literate or illiterate, they were at long last convinced of its divine origin as the Word of God. This impact had a peculiar quality of its own. It was an appreciation and assimilation on a far different level from the favourable reaction that a student of literature experiences at a piece of fine writing or a poem or an oration. He is conscious of the artistry of words, originality of thought or is aesthetically moved, but is all the same extremely sensitive to lapses in expression, grammar or idiom and would, therefore, declare the author to be second rate, without more ado. Many a poet lies buried under the dark, unfathomed caves of antiquity for sins of idiom or usage! Many a gem of purest ray serene, but for a minor slip, would have shed its lustre on posterity!

The Qurānic mode of presentation and expression is not only a law unto itself, being divinely revealed, but its style and diction has initiated and perfected norms, standards and criterions for grammarians, lexicographers and writers in prose and verse. The best language, the highest form of literary expression in Arabic, the mother of languages, has always been, still is and for ever more shall be the Holy Book. No writer in Arabic, however emi-

ment or scholarly or however hostile to the Qurānic ideology, dare question its absolute pre-eminence and matchless linguistic purity. All Christian and Jewish writers of great celebrity in Arabic literature have paid unqualified homage to the unrivalled excellence of the language and expression of the Qurān. If the Arabic tongue has survived and withstood the ravages of time and environment which no language can possibly escape, it is to be attributed to the divine origin of the words, phrases, expressions, usages and idioms of the Holy Book which God Almighty designed to be preserved till eternity.

The language of the Qurān is still spoken and written in the world of Islām as well as among non-Muslims exactly as it was revealed fourteen hundred years ago, because the grammarians and the lexicographers had, in view of its purity and immortality, unquestionably accepted the word of God as the final touchstone for the best expression. It is the only book which has thrown a challenge to humanity to compose a single verse to compare with it :

And if you be in doubt
As to that which We have,
from time to time, sent
down upon Our servant,
Then produce a single chapter
The like of this.
And invite your witnesses
other than God,
If you be true. (2 : 23)

وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا
نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ
مِّمَّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
(البقرة : ٢٣)

It is self-evident, not needing any polemics to establish it, that no human being can have the audacity to make such a claim—in fact there is no instance of any such challenge from any writer in the whole of world literature. There have been poets like Shakespeare, Goethe and Ghālib whose greatness the world has conceded ; but never have they or their admirers declared that no human agency could compete with them or equal them in literary excellence. On the contrary, many a writer far superior to them in beauty of form and originality of matter has been relegated to the limbo of oblivion because of shortcomings alleged by purist critics, and fastidious grammarians and lexicographers.

The greatest miracle in human thought is that the Holy Book still reigns supreme not only in Arabic literature as the best language expressed in the best way, but has not, like the old and new Testaments, given way to archaism and obsolescence with the passage of time. Every other language has been transformed and metamorphosed by the inexorable onslaught of time and environment. But it is the Holy Book, the original word of Almighty in its pristine purity and glory, which has preserved the structure and idiom of the Arabic language for fourteen centuries. This is the standing miracle which has upset and confused orientalisists like Noldeke with a built-in mentality of mild satire, who attri-

butes the decadence in science of the Arabic speaking peoples as well as the world of Islām to the so-called stranglehold of the Qurān. Alas ! this is only the cry of the Christian who cannot put up with anything superior to the Bible. Because the original language of the Bible is no longer in vogue and even its translations have yielded to the never-ceasing pressure of new-fangled idioms and expressions, therefore the glorious Qurān has to be depreciated in this crude manner, so lacking in intellectual integrity and basic decency. The Arabic language has shown the greatest receptivity to scientific ideas in the history of human intellectual progress. It has a divine genius of creating new words from an inexhaustible store of three-letter words. The supremacy of Arabic in the world of science for five hundred years ensured the transmission of science to the West and provided the leaven for great strides in human knowledge.

But what is remarkable is that even in the modern set up Arabic is the only language which can offer pure and unborrowed equivalents to the most complex terms in science, philosophy, law, etc. The European languages with their rigidity and inflexibility, had no alternative but to import wholesale most of their scientific and philosophical expressions and terminology from Arabic, Greek and Latin.

A working knowledge of Arabic is the easiest to acquire for those who know Urdū or Persian and even for those who have read and recited the Qurān with or without a translation. But, despite this well-known fact, the prevalent view is that Arabic is extremely difficult to learn, which is unfortunately shared by our educationists. No provision for the compulsory teaching of Arabic exists because our pedagogues do not realise the spiritual vacuum which exists among us for not reading the Qurān as we ought. They have failed to observe that the average Muslim, who has recited the Qurān hundreds of times in his life span, is the likeliest to pick up Arabic—so is the child who begins his education with the Qā'ida and the Qurān. A rudimentary knowledge of Arabic grammar would enable them to correlate the words they often read and recite and listen to with rapt attention, to their meanings and origins and to the correct and grammatical use of vowel points and diacritical marks, etc. This mental and intelligent correlation is all that they need after a little coaching in the making and formation of Arabic words from the basic triliteral words. What short sightedness on the part of our policy-makers to ignore this obvious fact!

When we tackle with the question of the interpretation of the Qurān, we are confronted with the vast literature of Qurānic exegesis, accessible only to

those who have pretensions to a knowledge of logic, philosophy, language, etc. The average literate Muslim cannot find his way out of the maze of often mutually contradictory and divergent interpretations—he cannot see the wood for the trees. How he can reconcile the verses of the Qurān to the learned discourses of not a few among the commentators, is an unsolvable riddle for him. He knows that the unlettered Arab Beduin understood and imbibed the message and words of the Holy Book so well that he was irresistibly drawn to the fold of Islām the moment he listened to it. He concludes inevitably that it should be understood as it was understood by the earliest Muslims, by the Companions of the Holy Prophet who were celebrated for their knowledge of the Qurān and by the Holy Prophet himself who never failed to expound, elucidate and amplify any verse when called upon to do so by the Muslims or on his own initiative. This is the natural reaction of a person of average intelligence which scholarship and learning has obscured. The word of God was meant for all and sundry, for the barbarian, the semi-barbarian as well as the most sophisticated. The aim of the Qurān was not to become a closed book accessible only to the privileged few who according to Imam Suyūtī, the eminent author of the *Jalālain*, must possess no less than over thirty qualifications, ranging from a knowledge

of dialectics and philosophy to the mastery of the Arabic language, etc., to dare to write a commentary of it !

What was the background of this spiritual-cum-intellectual monopoly claimed by the worthy commentators? After the passing away of the first generation of Islām, Roman and Iranian influences swept over the Muslim world. Aristotelian dialectics soon became the fashion among men of letters. The craze for finding meanings in the Qurānic ideas on the strength of logical reasoning—deductive and inductive methods, spread all over the Muslim Empire. The simple message of the Qurān assumed an artificial mould which became the criterion for Qurānic interpretation. The simplicity of the word came to acquire an artificiality and elaboration quite foreign to its import. This inventiveness and novelty which the new learning initiated dressed the words and verses of the Qurān in novel costumes and far-fetched embellishments :

The matter was quite simple ;

Only 'Ajams' intellectual exuberance has lent colour to it. (Iqbāl)

ذرا سی بات تھی اندیشہء عجم نے جسے
بڑھا دیا ہے فقط زیب داستاں کے لیے
(اقبال)

It is indeed a matter of regret that those who came after the first generation, chiefly inspired by external influences, began to discover for themselves new and newer forms of approach to the Holy Book

and caused the original interpretation of it to fall into disuse. The prevalent idea was that the earlier generation was strong in faith, and the later generation was strong in knowledge, although the former was reputed to be sound in faith as well as knowledge. Thus the simple and direct message of the Qurān raised issues too difficult to solve and it was lost in a maze of far-fetched conceits. The strength of the meaning of the Holy Qurān lies in the manner of its presentation, lending clarity to its statements, observations, parables, appeals, admonitions and its aims and objects. Once the significance of this manner was missed, the true picture of the word was lost to sight.

The application of Aristotelian logic and philosophical speculation gave rise to numerous dialectical terms like Khulūd (خلود), Aḥdiyya (أحدية), Mithliyya (مثلية), Tafṣīl (تفصيل), Hujja (حجة), Burhān (برهان), Tāwīl (تاويل), etc., which had a significance the earliest Muslims could never have dreamt of.

The view that the Qurān should endorse and support every new discovery in science made matters even more complex and controversial. An attempt therefore was made to read therein an argument in favour of the Ptolemaic system even as the present-day commentators and dispensers of intelligence and scientific and philosophical erudition, who write commentaries of the Qurān, try to interpret it in

terms of every new development in the science of the cosmos.

It is indeed a matter of pride that despite this over zealousness of many of our savants, the main doctrinal beliefs of the faith remained intact and uncontaminated, but the general character of the minds of men could not remain unaffected which is in evidence in the spate of literature on the Qurān, being mainly influenced by extraneous factors including stories and anecdotes of Jewish converts which, although avoided by the early commentators, crept into later commentaries. This type of commentary which is known as Tafsīr-bir-Rā'y (تفسير بالرأى), a commentary, which interprets the Qurānic text according to a preconceived idea or concept of the commentator, came into general vogue. This tendency was strongly discountenanced by the Companions of the Prophet. This, however, does not taboo reason or insight, for the Qurān emphatically declares :

Do they not use deliberation
with regard to the Qurān ?

Or are there locks on their
hearts ? (47 : 24)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ

قُلُوبٍ أَقْفَالٌهَا (مُجَد : ٢٤)

On many an occasion, the Qurān makes it obligatory to recite and understand and ponder over its verses. Furthermore, the obligation to exercise reason and insight in the business of life in observing and studying nature, in looking inwards for self-

appraisal and self-control, besides assimilating the miracles all around us, is the foundation of the teaching and instruction of the Holy Book :

Surely in the making of the heavens and the earth,

And the alternation of the night and the day,

There are signs for people of understanding —

Those who remember God standing and sitting and on their sides ;

And who use thought about the make of the heavens and the earth. (3 : 189-90)

أَنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ

اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ

لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ

قِيَمًا وَرُجُوعًا وَعَلَىٰ جُنُوبِهِمْ وَ

يَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَ

الْأَرْضِ (آل عمران: ١٨٩-١٩٠)

To understand and interpret the Qurān, one must concentrate on its central themes. Once this is clearly visualised, extraneous and foreign elements can be easily eliminated.

The fundamental objectives of the Qurān must be the perspective and approach of the reciter or listener. Besides the regulations of the relationship of God and man, it aims at the moral reformation of society through individual and collective ethics. Its sole aim is to assign Tawhīd (توحيد) as the pivot on which its concepts of human brotherhood and moral and ethical values move and fructify. It is God-consciousness, Taqwā (تقوى), which is the highest virtue attainable : the fountainhead of all individual and social ethics.

The Qurān aims at rehabilitating man's relationship with his Creator, that is to say the common man's as well as the savant's on a personal level. The living word of God alone can take man beyond the haze of mist and doubt and dismay, to the sunshine of faith and hope, true peace and bliss, and last but not least to an unshakable faith in social justice, racial equality and international peace.

The greatest miracle of creation—the Holy Qurān—was designed to re-establish and rehabilitate monotheism which had fallen on evil days. The vision of an unseen Being, the one and unique Creator has been with man ever since he had the first glimmerings of intelligence and simultaneously his instinctive make-up got functioning.

The evolutionary view of the belief in one God, i.e., the concept of monotheism, has been abandoned by most researchers, philosophers and antiquarians of the present day in the face of the latest finds in archaeology. The Egyptians believed in one God whom they named Osiris. The excavations in Irāq, the valley of the Tigris and the Euphrates, the cradle of civilisations, have established beyond any shadow of doubt the prevalence of monotheistic beliefs during the earliest epochs in history. The lapse into a multiplicity of deities, animal worship and the fictions of the man-god is a subsequent phenomenon :

And all mankind are nothing but a single community, but they choose to differ.

(10 : 19)

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا (يونس : ١٩)

The God of the Qurān is :

Lord of all the worlds (1 : 1)

رَبِّ الْعَالَمِينَ (الفاتحة : ١)

and not of any particular nation or race.

Lord of the heavens and the earth and what is between the two and Lord of all the Easts. (37 : 5)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشَارِقِ (الصافات : ٥)

He is Lord of the two Easts, and He is Lord of the two Wests. (55 : 17)

رَبُّ الْمَشْرِقَيْنِ وَالْمَغْرِبَيْنِ
(الرحمن : ١٧)

Although it is not an entirely new departure from previous belief and faith, the message of the Qurān supersedes past notions of the godhead to bring men together on the core and kernel of belief from which they had strayed. The truth of previous revelations is not denied ; on the other hand it aims at confirming and safeguarding them:

And when God took the prophets' covenant :—

“Surely whatever I give you of the Book and the wisdom.

(And) then a prophet comes to you confirming that which is with you,

You will surely have to believe in him and help him”.

(3 : 80)

وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا
آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مِمَّنْ لَمْ يَكُنْ مِنْكُمْ
لَتؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ

(آل عمران : ٨٠)

Thus the grand objective of the Holy Book is to preserve faith as represented by past revelations, the Old and the New Testaments and many others not mentioned therein :

And surely We have sent messengers before thee.

There are those amongst them We have related to thee and there are those We have not related to thee (40 : 78)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
مِنْهُمْ مِّن قَبْلِ نَا عَلَىٰ وَجْهِكَ
مِنْهُمْ مِّن قَبْلِ نَا لَمْ نَقْصُصْ عَلَيْكَ
(المؤمن : ٤٨)

and :

And there are messengers We have related to thee ere this, And messengers We have not related to thee (4 : 164)

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِّن قَبْلِ وَرُسُلًا لَمْ نَقْصُصْهُمْ
عَلَيْكَ (النساء : ١٦٤)

And in keeping with the ever evolving human mind, to restate and rectify the errors, the misconceptions, the divergencies from the Truth and resolve mutual differences and remove intolerance as a consequence thereof, which perverse human nature had multiplied :

Most surely We sent (messengers) to communities before thee...

And We have not sent down this Book upon thee,

Except that thou mayest make clear to them that in which they differ. (16 : 63-64)

لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
... وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
الَّذِي يُبَيِّنُ لَهُمُ الَّذِي اخْتَلَفُوا
فِيهِ (النحل : ٦٣ - ٦٤)

The question naturally arises why Christian doctrines were singled out as illustrations of the errors, shortcomings and misrepresentations in the previous scriptures. The answer is that, first, the followers of the Christian faith were the most numerous and the most advanced intellectually and therefore deserved to be particularly noticed; secondly, as the last but one dispensation, the Bible held preeminent status before the last and final message of God to humanity was delivered. For the same reasons Jesus Christ is mentioned so frequently and repeatedly. The function of the Qurān was to judge between the various claimants for a monopoly of guidance and the truth. That is why the Qurān is called the Book "that makes manifest," (البرهان) as well as "the clear argument" (الكتاب مبين):

And they will not bring thee any saying but We will give thee the truth (about it) and a better explanation (25: 33)

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَ أَحْسَنَ تَفْسِيرًا
(الفرقان : ٣٣)

which clinches the controversy regarding the respective claims of these purveyors of salvation.

What distinguishes the Qurān from previous revelations is its perfection and finality :

This day, have I perfected for you your faith and completed my blessing upon you and have accepted for you Al-Islām as a religion (5: 3)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ
أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا (المائدة : ٣)

This declaration of Almighty through the Qurān is in natural sequence with the words of Jesus Christ :

“I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the spirit of Truth, is come, he will guide you into all truth. (St. John, 16: 12, 13)

This also substantiates the view of the Qurān that revelation is progressive and makes ample allowances and provisions for the developing minds of men, not to speak of the illimitable facets of human culture and the inevitably humanistic and international pattern of the human family, which the last and final dispensation was to encompass. The increasingly inquisitive human mind was in urgent need of direction, instruction and clarification on matters pertaining to the Unseen, to the existence of the Divine Being and His attributes, to the nature of revelation from Him, to Good and Evil and the Summum Bonum, to nature and truth. It declares unequivocally its grand function of being the greatest spiritual force ultimately destined to bring the whole of humanity to perfection. It is a claim, a statement of objectives and intentions and goals, which no revelation preceding it has done, for the obvious reason that their aims and functions were confined in time, and environment, i.e., designed for a particular period and a particular people. The Holy Qurān opens with:

All praise belongs to God,
Lord of all the worlds

(1 : 1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(الفاتحة : ۱)

and ends with:

Say thou : "I take refuge
with the Lord of men,"

(114 : 1)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

(الناس : ۱)

Again, it lays claim to ultimate and eventual
supremacy over all previous teachings :

He it is who has sent His
messenger with the guidance
and the true faith in order
that He may make it
victorious over all other
faiths (48 : 28)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى

وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ

كُلِّهِ (الفتح : ۲۸)

Neither the Old nor the New Testament nor any
other sacred or revealed book lays any claim to
such a grand objective.

As regards the histories of the prophets, the
Holy Book recounts their lives and actions in their
true perspective and rectifies the callous approach
and the derogatory allegations of the Bible against
their character. The Bible describes Abraham (ابراهيم^۴)
as a liar and a tyrant to Hagar (هاجره^۴) and her son.
It speaks of Lot (لوط^۴) as guilty of incest with his own
daughters and of David (داود^۴) having adulterous

relations with Uriah (اوریتا)'s wife and so on and so forth. Surely, it was the truth emanating from a Divine source which cleared the calumnies heaped on the prophets and which restated the truth about them.

What distinguishes the message and the approach of the Qurān from previous revelations, stated in philosophical language, is the concept of dualism as against the monism of the latter as well as of Hellenic civilization, which seeped insidiously into men's ideas and into God's message with the most platonic motives, confusing simple issues and consigning everything to quibbling and verbiage.

Firthjob Schuon, the greatest living authority on comparative religion, says : "The Quran enunciates a perspective which makes it possible to go beyond certain formal aspects of the two more ancient monotheisms, that is to say, Judaism and Christianity". As Schuon has put it tersely, the Qurān emphasised the horizontal-cum-vertical view of man and reality as against the imbalance in previous views brought about by extraneous ideas and notions which had deteriorated into entirely individualistic, dogmatic and ritualistic religious systems.

No doubt the stress of times and environment has played its role in imprinting the image of the particular era on the Divine Word. A new dispensa-

tion for the last days had been foretold in the Old and New Testaments, because the New Age in the offing demanded a restatement and a rediscovery of truths lost in a welter of dogmas and rituals. The unity of God, the vertical perception of it and brotherhood of man, the horizontal awareness of it, were to be inseparably bound and cemented together to meet the challenge of the Age of Science and technology, of ruthless Industrialism, of political and economic exploitation of the masses, of Racialism, of Nihilism, Atheism, Socialism and many more 'isms' which thrive on violence, purges, cold and hot wars, mental coercion and racial and religious intolerance.

The question of the finality of Prophethood has given rise to endless speculation and, in many a case, to disruptive tendencies which are likely to distort the fundamentals of faith. Belief in the finality of Prophethood is an integral part of faith. In fact the unity of God and the finality of Prophethood in the Holy Qurān are two inseparable and indissoluble concepts and cannot be emotionally experienced and realised in isolation. The Almighty God proclaims : "This day We have perfected Dīn (faith) for you and chosen Islām as your Dīn." The question naturally arises why prophethood was thus ended once and for all. It is self-evident that man having at last become intellectually and spiritually

ripe to receive and understand the final dispensation, the mentor and guide for the New Era in embryo—the era of science and technology, industrialism and internationalism but retarded and delayed by the present chaos, schism and confusion and prevailing irreligion and immorality— which it would usher in by laying down the law for it. Moreover, the concept of finality also signifies preservation of the Qurān in the pristine purity, i.e., the words of the Divine Message actually received. This must be borne in mind in the context of all views about the finality of Prophethood. The heart of the matter is that the last revelation; the final message of God Almighty to mankind, must be guarded and saved from contamination and mutilation so that none dare doubt its authenticity. It was meant to last forever being the last and the latest. Indeed the Qurān is the greatest miracle of creation !

THE SŪRA AL-FĀTIHA (THE QURĀN IN EPITOME)

LIKE so many other values, modern civilisation is also fast shedding the taste for the best literature and of course for the best language, not to speak of an appreciation of the sublime beauty of the revealed word. The blatantly materialistic approach to everything has made the finer side of life superfluous: words are employed for their utility and not for spiritual, emotional and aesthetic experience. Faith and love, which is its hand maiden, had invested words with a magic and sweetness and with all the beauty and romance there are in this earthly life of trials and tribulations. But our age, obsessed with the transient pleasures and amenities of modern life, has robbed mankind of the faculty of cognising and feeling the beauty and inspiration of impassioned language.

The sūra al-Fātiḥa, which is the best illustration of the best expression of faith and emotion is

unquestionably the noblest and the most eloquent evocation to Almighty and the most impassioned affirmation of faith in any language or literature. Some western scholars have cast an appreciative glance at it. *The Encyclopaedia Britannica* describes it as "a vigorous hymn of praise to God. The thoughts are so simple as to need no explanation and yet the prayer is full of meaning". Millions of Muslims in every country repeat it in their daily prayers, in their daily tasks, and at innumerable other occasions when divine guidance and help is sought. The Holy Qurān sets the seal on its pre-eminence by declaring :

And most surely We have given thee Seven (verses) oft-repeated and the great Qurān. (15 : 87)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ (الحجج : ٨٧)

Every word and every phrase of the sūra is not only replete with a world of meaning, but with spiritual emotion. As an affirmation of faith, in literary excellence, in the felicity of expression, in the succinctness of thought and in impassioned language, it has no parallel in the history of civilization. All religions begin with hymns of praise but they sound insipid and naive when compared with it. It is without question the most convincing proof of the claim of the Holy Qurān to be the word of God. No human agency could encompass the truths and

meanings embodied therein. No language or literature can offer its like as an expression of the praise of Almighty, as an affirmation of faith and the ingredients of faith, as an unequivocal covenant with Allāh and as a masterpiece of style, with the cadences of music and the sublimity of poetry.

Being the first of the sūras (chapters of the Holy Qurān) it is entitled “the Opening of the Book” (فاتحة الكتاب). The primacy of anything is naturally established by its being allotted a conspicuous and prominent place. Islamic literature abounds in a variety of names and titles which have been accorded to it. It is named “the Mother of the Book” (ام الكتاب); “the Foundation of the Qurān” (اساس القرآن); “the All-in-all” (الكافية); “the Treasure” (الكنز). The word *Umm* (أم = mother) in Arabic possesses a lot of meanings and occurs in various contexts. Thus *Umm-ul-qurā* (أم القرى = the mother of cities, meaning Mecca) would denote a place where millions of Muslims foregather. It also means the flag under which armies muster. Thus *Ummul Kitāb* signifies that the sūra epitomises the spiritual and intellectual essence of the Holy Qurān and is thus a perennial source of the sustenance and nourishment provided by faith. There is an authentic tradition that the Holy Prophet (may the blessings and peace of God be upon him) pronounced the sūra al-Fātiḥa as the greatest in the Holy Book and exhorted his

companions to recite it on all occasions. In fact the verse cited above gives the name of the Qurān to the sūra implying clearly thereby that it is the Qurān itself in a nutshell.

When one ponders over these seven verses, one is driven to the conclusion that it is the Qurān itself in miniature, an abridgment, an epitome, a brief synopsis, even a logical first premise of the Message. It satisfies the spiritual cravings of the intellectual as well as the unlettered. Hence the obligation of every Muslim to recite it in his five daily prayers and on other occasions. According to a tradition "No prayer is valid without the "*Fātiḥa al-Kitāb*".

Allāh, in His mercy, has made the Qurān simple and easy to read and understand :

And surely We have made
this Qurān easy to re-
member

(54 : 17)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ

(القمر : ١٧)

which is substantiated by the standing miracle of sūra al-Fātiḥa in that the quintessence of our faith has been contained in the Seven Verses in words which human beings at the lowest level of intelligence can understand. This simple and earnest prayer is a proof of the claim that the Qurān is couched in easy and intelligible language.

Muslims are enjoined to seek protection of

Allāh before reciting the Holy Qurān :

Therefore when thou recitest
the Qurān,

Then ask thou refuge with
God from the evil one, the
driven away. (16 : 98)

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ

مِنَ الشَّيْطَانِ الرَّجِيمِ

(النحل : ٩٨)

It would, therefore, be appropriate to give a brief
analysis of *A'ūz-u-billāh-i minashshaiṭān-ir-rajīm*
(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ).

The helplessness of man to achieve anything
on his own, unaided by the blessing, assistance and
protection of Allāh, his weakness, his humility, his
ambition to acquire knowledge of the right kind and
not the sort which will destroy him, his danger of
succumbing to temptation, are the *raison'de etre* of
this verse. Even the most learned are liable to
err—indeed it is the savant who is the likeliest to
go astray—it is he who needs God's protecting hand
at every step. Whoever aims at true faith and
spiritual wisdom must need the refuge of Almighty.
Whoever wants to seek relief from the woes and
misereries of life and from temptations must supplicate
Him to attain true relationship with Him, his Creator:

Because We are nearer to
him than (his) jugular
vein. (50 : 16)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ
(ق : ١٦)

Allāh (الله) is a unique proper name without a
derivative and without a plural (as in the case of

gods, dieties, etc.). It implies the one Supreme Being, perfect, peerless and eternal. It is self-evident that the word *Allāh* points to the psychological state of the worshipper when facing the mystery of God. Apart from cognising and feeling the other innumerable attributes of God, the first reaction of a human being is one of amazement and humility in the august presence. No more appropriate word could have been devised. No other word could convey in a short compass of three letters the cognitive, the conative and the affective (knowledge, action, feeling) attitude of the worshipper when he remembers Almighty during prayer or in everyday life. This proper name of *Allāh* conjures up not only amazement, awe and humility as a first reaction, but simultaneously imparts a poignant awareness of all his other attributes. Therefore, in its all-embracing significance and all-inclusive meanings and implications, *Allāh* has no peer as a name.

B i s m i l l ā h - i r - R a ḥ m ā n - i r - R a ḥ ī m
 (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) means: "We commence with the name of God, the most Merciful to begin with, the most Merciful to the end." The letter '*Bi*' (ب) may be translated in English as "I begin with", but does not adequately convey the meaning and significance of this letter. Besides the sense of beginning, it implies a yearning for the divine blessing of *Allāh* when a Muslim aspires

for any thing spiritual or worldly. Furthermore, its true awareness impinges upon the instinct of worship, humility and supplication which varies with every individual. In Arabic it has a host of meanings and implications. It stands for qualities and attributes, for invocation for knowledge, for blessing and for numerous other indications. It demonstrates the homage of the Muslim to Allāh, a humble supplication, an acute realisation of his mercy and grace without which no worldly objective can be achieved. The most outstanding qualities of Allāh are mercy and compassion and it immediately calls up these two important attributes of God. A brief commentary of *A'ūz-u-billāh* (اعوذ بالله) and *Bismillāh* (بسم الله) has been considered imperative because they comprise an integral part of our prayer and invariably precede the recitation of the sūra.

Al-Ḥamd-u-lillāh (الحمد لله) means : "All praise belongs to Allāh". In Arabic *Ḥamd* (حمد) means unqualified praise, designed only for good qualities and not a eulogy which is an attempt to justify failings and convert them into merits. Thus this word has a special significance in that Allāh alone is worthy of praise in the truest sense because He is perfect and possesses the highest attributes. The preceding *al* as part of *ḥamd* may imply in terms of logic, both genus and connotation. That is to say, whatever is conceivable as praise, is exclusive to

Allāh because all the greatest virtues, merits and qualities proceed from Him. In other words praise is genus of all the praise in the universe as well as encompassing all meanings of praise. Thus both quality and quantity in the domain of praise are exclusive to God.

Why does the sūra begin with *Ḥamd*? Because the first reaction of the seeker of God is a feeling of awe and admiration. The beginning of the sūra, therefore, reflects a normal psychological state of every worshipper when he stands with folded hands in prayer or when he remembers God on other occasions.

How is man to attain truth? The Holy Qurān declares that the only way is to ponder over and contemplate creation, because this will lead him to the Creator. He will, as the very first response to his reflection on the miracles of creation, burst out in admiration with *Alḥamd-u-lillāh*. Human thought strayed from the straight path, because it did not see beyond its environment, beyond the beautiful curtains enveloping the beauties and wonders of creation, blocking his vision from the Maker, the fountain-head of all this. So carried away was he by the beauty, grandeur and the majesty around him that he prostrated himself before it so that every miracle of nature became a thing to be worshipped and propitiated. Only when, in the course of

evolution, Adam (آدم), the first man in the truest sense and vicegerent of *Allāh* on earth, made his appearance, did he discern the wonder-working agency behind it.

We have already discussed *Allāh* in our commentary of *A'ūz-u-billāh*. We shall now go on to *Rabb-il-'Ālamīn* (رب العالمين).

Rabb (رب) is a widely used word in Syriac, Hebrew and Arabic and in all three it denotes fostering and nourishing. Authorities on language have defined *Rabūbiyya* (ربوبية) as the fostering of a thing during its various stages of evolution till it has attained perfection. A single act of kindness cannot be characterised as fostering or nourishing. It is the continuous and enduring sustenance, maintenance, nourishment, promotion of the individual on the moral and material plane, which on a much lower level we observe in maternal love. Therefore *Rabbil-'Ālamīn* would signify that the Creator, having created all material and immaterial things has also created a system whereby the individual has access to them, can benefit from them and pursue his ends and achieve his destiny because *Rabb*, the Fosterer and the Nourisher, has also taken it upon Himself that man should not be deprived of the means of sustenance on the physical level and ministrations on the spiritual level. He watches man's progress at all stages and provides for his needs in accordance with

the stage of evolution that he has reached. The entire world of nature, from unicellular organisms to the whale, the largest living creature, on to man and from inanimate matter to the vegetable kingdom, even the lowest of the low and the highest and the most complex in this miracle of creation, has been bountifully provided for. All that they need for nourishment, living and growth, for protection against disease and a hostile environment has been abundantly supplied for their survival. Thus it is not merely the act of creation but a boundless system of provision and distribution which permeates it. Not only that but the availability of the means of sustenance has also been quantitatively determined. For example, the adequate and requisite quantity of water on suitable occasions, from rain and from underground, for man, beast and plant, keep the entire world of nature pulsating with life and energy :

“And We send down from above water according to measure ;

Then We cause it to settle in the land,

And most surely We are Capable of carrying it away.

Then with it (water) We cause to grow for you gardens of date-trees and vineyards.

You have therein plenty of fruit and you eat therefrom ;

(23 : 18-19)

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

فَأَسْكَنَهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ

ذَهَابٍ بِهِ لِقَادِرُونَ ۝

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ

وَ أَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ

كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝

(المؤمنون : ١٨ - ١٩)

referred to in the Qurān :—

And there is nothing of which there are not vast treasures with us, but

We send not down except in a known measure .

(15 : 21)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا

خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

(الحجر : ٢١)

And all things have their proper measure with Him.

(13 : 8)

وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

(الرعد : ٨)

According to the Qurān, the main attribute of God is that of a Provider, Sustainer, Fosterer and Cherisher, i.e., *Rabb*. English has no word for *Rabb*, the Lord being a poor equivalent. Providence would certainly be a more appropriate translation of *Rabb*. A well-known lexicographer describes *Rabb* as the Fosterer of a thing, who develops it from one state into another until it attains completion. Thus creation is purposive and not blind and fortuitous as Schopenhauer would tell us or just a play-thing of the gods as Hindu philosophy would have it. This is countered by the Qurān in no uncertain terms :

And (We) have not created the heavens and the earth and what is between them for sport. (21 : 16)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَ

مَا بَيْنَهُمَا لَعِبِينَ (الانبیاء : ١٦)

It is the sustaining and the nourishing which gives purpose and aim to the fact of creation. The Life

Force becomes the Force of Creative Evolution when it is visualised as purposive, providing the means of nourishment and sustenance. It is not the static Absolute but a dynamic, purposive and protective Divinity, in short, a Living God, as against the Darwinian view of life as a blind struggle for existence in the face of hostile nature. It is the teleological aspect of evolution which *Rabb* governs and organises. The only analogy which imperfectly points to the love of God for His creatures is maternal love. The Holy Prophet said: "Remember that God's love for His creatures is immensely greater than the love of the mother for her child."

The greatest minds in modern philosophy and science, not to speak of their precursors, many of whom were acutely conscious of *Rabb*, have poignantly felt the presence of a great mathematical and scientific mind behind the unity and uniformity of nature, a mind which creates, directs and controls and does not leave anything to chance. Even Darwin, who was not an atheist, was awe-stricken at the sight of the peacock in all his glory of colour and could not bring himself to believe that it was the product of chance variations and genal selection.

The Qurān's mode of reasoning is not governed by the laws of logic, by inductive and deductive methods, but its arguments appeal to man's instincts,

to his basic nature, to his primordial urges, to his awareness and feeling of the wonderful world around him and to his inborn perception of *Rabb*. The Qurān does not couch a statement or argument in the conventional terminology of a lawyer or a logician but in simple and extremely meaningful analogies, parables, allegories, similies and metaphors. Thus wherever *Rabb* is mentioned in the Qurān, as for example :

Surely God is my Lord and
your Lord, then serve
Him; (3 : 50)

إِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ

(آل عمران : ٥)

or :

Say thou : "Do you quarrel
with us with regard to
God ?

And He is our Lord and
your Lord " (2 : 139)

قُلْ أَتَحَارِبُونََنَا فِي اللَّهِ وَهُوَ

رَبَّنَا وَرَبَّكُمْ (البقرة : ١٣٩)

it is always in a context and consitutes both statement and reason. Could anything more perfect and efficacious in reaching the human soul be imagined! If one ponders deeply over the confusion and perplexity which assails those philistines whose convictions originate from endless arguments, quibbling over words and a formal adherence to the laws of logic and are consequently devoid of faith and feeling having deliberately suppressed their basic humanity, their God-given instincts, they

would have felt poignantly the divine reasoning behind *Rabb*—which clinches all disputes and all wranglings about creation and its goals.

Al-‘Ālamīn (العالمين = the cosmos—the worlds) :
Let astronomers pause and reflect! Although it is not the function of the Holy Book to give us a lesson in Astronomy, a science in ever-changing flux, but the fundamental scientific fact that there are other worlds besides our planet is here categorically stated. It may also signify *All Living Beings*.

As we have already pointed out *Rabb*, signifying the Sustainer, the Cherisher, the Fosterer, the Enhancer, leads to other attributes as inevitable corollaries. The Holy Qurān very pointedly refers to the main attributes which are implied in *Rabb* and they are *ar-Rahmān* (الرحمن = the Beneficent) and *ar-Rahīm* (الرحيم = the Merciful) which are two aspects of the same divine characteristic and are derived from an identical root of *Rahma* (رَحْمَةٌ). It is defined as tenderness requiring the exercise of beneficence, thus comprehending both love and mercy.

Rahmān stands for a Being in whom love, mercy and grace form His Essence, and *Rahīm* the constant manifestation and exercise of this quality. Thus the static and dynamic aspects of *Rahma* are emphasised in *ar-Rahmān* and *ar-Rahīm*. The Creator *ar-Rahmān* creates out of love and as *ar-Rahīm* He exercises that love in mercy and

forgiveness for the wrong-doers to keep them on the right path.

All Muslims are enjoined to begin everything by reciting these attributes, which is a standing reproof to our Western critics who describe Allāh as an avenger and a tyrant. The Muslim is intensely aware of the God of love and mercy in every second of his earthly life. In fact, all his thinking, all his feeling and all his doing is governed by his conception of Allāh as the Creator and the Benefactor and not a sabre-rattling tyrant. The God of Islām is a willing, acting, dynamic and creative entity and motivated entirely by *Rahma* and not the static, colourless drab, neutral Absolute of the Philosophers. Not all of them, however, deny the existence of the ultimate Good which is an admission of the source of all creation.

Retribution and punishment are not the anti-thesis of love and mercy. On the contrary they compliment love and mercy if they are rightly understood as correctives and proceeding from the love of *Rabb* towards His creatures. If *ar-Rahmān* had not provided for quick and salutary punishment, living beings would have been wiped out. Wherever the inevitability of the good consequences of virtue and the destructive repercussions of vice are mentioned in the Qurān, attention is also pointedly drawn towards Allāh's mercy.

Mālik-i yawm-id-Dīn (مَالِكِ يَوْمِ الدِّينِ): In Arabic *Dīn* (دِين) connotes recompense or requital, although it may also be used to mean constitution and the *Sharī'a* (شريعة). It occurs in the Qurān at many places.

By *Yawm-id-Dīn* the Qurān means the Day of Judgment, reward and punishment, which is in keeping with the main theme of the Qurān that good and bad actions have their consequences and that God's Grace is attainable only by leading a good life. The common belief about God current in the world at Islām's advent was that of an autocratic tyrant, who could only be propitiated by sacrifices. Man's goodness or otherwise was of no avail in achieving God's Grace or Mercy. Even the Christians were obsessed by the doctrine of original sin, from which Christ alone saved them by atonement on the Cross. The Jews, although unitarians as against paganism, were cowering before an avenging and dictatorial God of Israel. The Qurān has thus freed the human mind both from fetish (as idol-worship) and irrational thinking and has advanced it from the conception of a tribal God to a sovereign who will judge on merits and not out of caprice.

The doctrine of free will and causation in human behaviour is pointedly enunciated in مَالِكِ يَوْمِ الدِّينِ .

Iyyāka na'budu wa iyyāka nasta'in (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ = Thee alone do we worship and to Thee do we cry for help): The total submission and the cry for help is exclusive to Allāh. No other diety or worldly power is worthy of the homage that is due to Him. There is no intermediary which need be propitiated for succour. To do so would be a negation of the categorical and unreserved statement implied by إِيَّاكَ (=Thee alone). No exception, however pre-eminent, however sacred, however celebrated, is to be made. Allāh, to the exclusion of all other agencies, human or superhuman, is the only God of Islām and answers to whosoever needs His love and mercy, His guidance, His protection and His nourishment.

Ihdina-as-Ṣirāṭ-al-Mustakīma (إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ = Guide us to the right path): According to the Qurān, *Hidāya* (هداية = guidance) is the final stage in Providence's provision for his physical and spiritual needs and for his attaining the status of a true believer :

Glorify the name of thy Lord, all-High.

He who makes, then perfects ;

And he who proportions and guides. (87 : 1-3)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ○ الَّذِي

خَلَقَ فَسَوَّى ○ وَالَّذِي قَدَّرَ

فَهَدَى ○ (الأعلى : ١ - ٣)

That is to say, the first stage was *Takhlik* (تخليق),

the second is *Taswiya* (تَسْوِيَة), the third is *Takdir* (تَقْدِير)—which may be interpreted as quantitative distribution according to needs—and the fourth, the highest stage is *Hidāya* (هِدَايَة).

The Qurān employs the word هداية on many occasions, demonstrating the Providence of Allāh in guiding His creatures through His messengers and through reason and sensibility :

Surely We have guided him
on the path, he is either
grateful or ungrateful.
(76 : 3)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا ۖ
إِمَّا كَفُورًا ۝ (الانسان : 3)

Revelation is the means by which Providence vouchsafed unity, peace, and faith to mankind, which was split in warring factions and driven by immoral motives and led astray by false ideas and beliefs. This guidance is not the privilege of any particular class or race. It is universal and all embracing, a prerogative of humanity in the widest sense of the word :

And every community has
had its warner (25 : 24)

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا
نَذِيرٌ ۝ (فاطر : 24)

This word *Hidāya*, which the Qurān employs interchangeably with *Dīn* and *Islām*, comprises three basic ingredients :

(i) Man's salvation lies in belief and action and not in allegiance to a party or group (Jews and Gentiles).

(ii) There is only one *Dīn* (Ṣirāt-al-Mustakīm

(صراط المستقيم) for mankind, which has been preached by God's messengers to all without distinction of any kind.

(iii) The essence of faith is belief in one God, which has been preached by all founders of religions. Deviation from it is tantamount to deviation from truth and reality.

The claim of the Jews that they are the chosen ones of God and that of Christians that salvation and guidance is their monopoly has been effectively dealt with and demolished by the Qurān.

The essence of the message of the Qurān is its insistence on the fundamental truth that *Dīn* or *Hidāya* is the fountain head of unity, harmony, and brotherhood in human kind and not a source of schism, hatred and parochialism. All messengers of God in every country, clime or race brought an identical message, namely, that there is only one God who is worthy of worship, homage and obedience and that all men are brothers. Nevertheless, their followers went astray and misconstrued God's messages and set up mutually hostile groups and factions. This indeed is a view of history which is not only unique but factual. The development, progress and regression of ideas and the birth, growth and decline of civilisations are not to be ascribed to the loss of political power and to economic causes, but to the spiritual decadence of men consequent upon their

denial and mutilation of the simple truth that God and man are a unity and that the pursuit of good and attainment of salvation (*Hidāya*) is the inalienable right of man and no faction or group can lay claim to exclusive possession of God's guidance and grace, as the Jews and Christians did.

There are only two paths open to man: the right path (*Ṣirāṭ al-Mustakīm*) which makes it obligatory on man to believe in all messengers of God; the path of unbelief and ignorance is the denial of even one of them. In the verse:

And who believe in what has been sent to thee (O Muhammad); and what was sent before thee; and full faith have they in the Future.

These are on a guidance from their Lord, and those are the people who succeed,
(2 : 4-5).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ

هُمْ يُوقِنُونَ ○ أُولَئِكَ عَلَىٰ هُدًى

مِنْ رَبِّهِمْ ○ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ○ (البقرة : ٥-٤)

Hence it is that the Qurān repeats time out of number its main function of confirming divine messages which have preceded it. The verse :

Say thou, 'We believe in God and what has been sent on us and what was sent on Abraham and Ishmael and Isaac and his children and what was given to Moses and Jesus and the prophets from their Lord.

We split not one from the rest—and to

Him we are obedient (Muslims)' (3 : 83)

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَ

مَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَ

مَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَ

مَنْ رَبِّهِمْ لَّا نَفْرُقُ بَيْنَ أَحَدٍ

مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ○

(ال عمران : ٨٣)

is a forthright statement, an open invitation to the Jews, Christians and others to do likewise. This is embedded in man's instinctive make up; it is the straight *Dīn*, the *Ṣirāt-i-Mustakīm*, the *Dīn* of Adam, Moses, Abraham and Jesus Christ; it is the perennial right path on which mankind has been guided from eternity and ever since man was enthroned as Allāh's Vicegerent. Thus when the Qurān declares emphatically :

And whoever seeks a faith other than Al-Islām then never shall it be accepted from him (3 : 84)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا

فَلَن يَقْبَلَ مِنْهُ (ال عمران : ٨٤)

it only means that there is no *Dīn* but the true one and the messages of the prophets are identical and no factions or groups or religious orders are

legitimate or justified. Having summoned all warring factions under one banner, which has all the colours and patterns of all the banners held aloft by former guides and teachers and prophets, it has discouraged schism and factionalism, disunity and friction.

And hold fast to the pact of God all together and split not, and remember the blessing of

God on you, when you were enemies of one another, then

He put love into your hearts, then by His blessing you became brothers.

And you were on the pit of fire, then He rescued you therefrom.

Thus God explains to you

His signs that you may be guided (aright). (3 : 102)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ

لَا تَفْرَقُوا وَادْكُرُوا نِعْمَتَ اللَّهِ

عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ

بَيْنَ قُلُوبِكُمْ فَاصْبِرُوا بِنِعْمَتِهِ

أَخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ

مِنَ النَّارِ فَانْقَذَكُمْ مِنْهَا كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ لَعَلَّكُمْ

تَهْتَدُونَ ○ (ال عمران : ١٠٢)

The hostility and violent opposition to the Qurān is to be traced to the universality of belief that it enunciated—its very tolerance was a menace to the power and authority of conventional religion which subsisted on hatred and schism and exclusiveness and insularity which were its life blood. It was this menace of Islām which preached tolerance, human equality and brotherhood, the fundamental,

universal and undeniable truths of the unity of God and man and the confirmation of teachers and prophets of the past that raised a hornet's nest and unleashed bitter hostility against the Holy Prophet and the Qurān.

“The straight path” has been further elucidated in the words: *Ṣirāṭ al-ladhīna an'amta 'alaihim* (صراط الذين انعمت عليهم) = The path of those upon whom be Thy blessings). Who are these recipients of the reward after the path had been straightened out for them?

The Qurān has delineated the features of these fortunate ones many a time :

And he who obeys God and the messenger, then such a one is with those whom God has blessed, viz.,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

The prophets, and the truthful, and the bearers of testimony (or martyrs) and the good : and what a goodly company are these. (4 : 69)

مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ

وَالصَّالِحِينَ وَحَسُنَ

أُولَئِكَ رَفِيقًا (النساء : ٦٩)

This verse mentions four such categories : the Prophets, the True and steadfast, the Martyrs and the Righteous who have gone before and those who are living and those still in the womb of the future. The Qurān categorically declares, however, that the straight path is not anybody's preserve but as in the

verse about Abraham :

And guided him towards the
right path (16 : 121)

وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
(النحل : ١٢١)

it has been pointed out ever since the advent of man : universal faith in one God and belief in the brotherhood and equality of mankind.

Ghairil maghdūb-i-'Alaihim wa ladḍālīn
(غير المغضوب عليهم ولا الضالين) = Not those upon whom be Thy wrath, nor those who are lost). This may be described as the antithesis of *An'amta 'Alaihim* (=those upon whom be Thy blessings) for the sake of emphasis and elucidation. Those who went astray because the straight path was hidden from them are not on a par with those who, having traversed it and enjoyed its blessings, turned their back upon it and instead directed their footsteps to evil ways. It is the latter who are more culpable. The whole course of human history is but this phenomenon of peoples who repudiated the message of God after having been led and guided by the divine light and thus deserved the wrath of God and became *Al-maghdūb* which clearly indicates the Jews according to an authentic tradition. The second category, which obviously points to the Christians who as *adḍālīn* (الضالين) lost their way out of ignorance and not perversity and revolt.

Objects of the wrath of God driven from one place to another, hated and persecuted ever since their wilful disobedience to God and falsification of His message, the Jews are undoubtedly a warning for other peoples who might be tempted to behave likewise.

To wind up, let us examine how the oft-repeated *sūra al-Fātiḥa* moves and inflames the individual. What is the nature of its impact on man on the spiritual as well as material level?

The worshipper is engrossed in the praise of *Rabb*, who as God of all mankind, irrespective of caste, creed or colour—a God who is all love and mercy for all creation in the richest measure. Of all His attributes, the worshipper feels most poignantly the three main attributes of love, mercy and justice, so that for him the existence of God is the manifestation of love, mercy and justice. He prostrates himself before his *Rabb* because He alone is worthy of worship and being submitted to in all humility. He is the provider, the kind and loving deity, the rewarder and the judge but not a tyrant in wrath, the Allāh whose justice is tempered with mercy and not with anger. He directs both his worship and his cry for help and guidance in his weakness, his humility to one Being alone and becomes quite oblivious to and contemptuous of the power and pomp of rulers, autocrats and

tyrants on earth. For him to solicit succour from a human agency becomes a travesty in terms.

He then prays to Almighty to enlighten him with truth and show him the right path, not the path of any faction, or a group or a class or a race but the beaten track traversed by good men from the beginning of time, good men who were also vouchsafed guidance through God's messengers, the path which is the common heritage of mankind in all climes and in all countries. He seeks universal good and wants protection against evil, the evil of disobedience and ignorance, of deliberately and willfully mutilating the message of God and of pursuing courses which are a negation of righteousness and the summum bonum.

The sūra broadens the spiritual horizon of the reciter, fashions his outlook on life, his large-hearted acceptance of differences in views in this variegated mosaic of humanity and his longing for the good life. His worship of God will be a homage to a universal God of love and mercy and justice watching over his creatures like a mother, and making no distinction of race, creed or colour. Indeed this worshipper is the international man of the future, the citizen of the world, above religious bias, unhampered by the world of racial prejudice, a specimen of humanity that the Qurān has made and moulded and shaped.

THE QURĀN AND THE CONCEPT OF “RABB”

No single word in the English language is capable of conveying the sense of “Rabb” (رب). Providence, Sustainer, Cherisher, Nourisher, Fosterer, Teacher and the Lord, etc., might collectively be regarded as signifying “Rabb” and even that imperfectly. In the Arabic language, “Rabb” has a sweep of meaning which few other words have. A celebrated lexicographer of the Qurān defines “Rabb” as the fosterer of a thing, who develops it from one state into another until it attains completion.

Thus creation is purposive and not the act of a cosmic Blind Will, beyond good and evil, as Schopenhaur asserted. The quality of being “Rabb” implies a process of nourishment, providing from moment to moment and from stage to stage, all that creation needs to attain the fullest possible development, a process which denotes a tenderness and care, analogous to that of maternal love. The analogy of a mother rearing her child, however

imperfect, illustrates the solicitous characteristic of Allāh's attribute of Rabūbiyya (ربوبية).

A pulsating lump of flesh brought forth in this world, incapable of surviving without the loving care of a mother and demanding nourishment and direction every second that passes! This abjectness and helplessness lasts till adolescence. But for the selfless and unstinted manifestation of the maternal instinct, which Providence in His infinite grace and mercy and love for his creatures and in His ample provision for their needs from conception to manly estate, the infant would not have lived. This provision that He has made for the sustenance and growth of everything in creation is an integral part of a scheme of things, marvellous alike in its conception and its execution, so that every being, however lowly and however weak, is assured of sustenance, guidance and protection in the ever-changing flux of time, situation, need and environment.

The protecting eye of Providence rests on the crawling ant, the creeping muddy and smutty worm, the swimming fish, the blooming flowers. They partake of the blessings and bounties of "Rabb" just as microscopic forms of life evolve and multiply in a congenial environment tailor-made for them. Not only does the external world fit in a vast programme of incessant birth, renewal, evolution and progress but man, if only he had the wisdom to look into

himself, would discover a most wondrous domain, entirely driven and guided by the Almighty :

And in the earth are signs of those who are convinced.

And in yourselves (as well).

Will you not be enlightened then ?

(51 : 20-21)

وَ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۝

فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝

(الذِّرِّيَّةُ : ٢٠-٢١)

Thus it is not merely the act of creation that demonstrates the providence of Almighty, but it is the method and manner and plan which He has set in motion so that whatever is needed is at hand just at the appropriate time and in the requisite quantity which no computer or mathematician could possibly dream of accomplishing. As for example, life cannot exist without water and humidity and their mere availability would be pointless unless they are to be had in a particular form and quantity at particular moments. A system is at work whereby water is formed and distributed in a particular way. The creation of water, according to the Qurān, is an expression of divine mercy, wherein it is His attribute as "Rabb" which showers this water in rain at the right season and to the remotest corners of the earth :

And We send down from above water according to measure ;

Then we cause it to settle in the land.

And most surely We are capable of carrying it away.

Then with it (water) We cause to grow for you gardens of date-trees and vineyards.

You have therein plenty of fruit and you eat therefrom. (23 : 18-19)

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

فَأَسْكَنَهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ

ذَهَابٍ بِهِ لِقَادِرُونَ ۝ فَأَنْشَأْنَا

لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ

لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا

تَأْكُلُونَ ۝

(المؤمنون : ۱۸-۱۹)

On many an occasion, the Qurān has mentioned the value and measure of things for the exact need of His creatures :

And there is nothing of which there are not vast treasures with Us.

But We send not down except in a known measure. (15 : 21)

And all things have their proper measure with Him. (13 : 8)

Surely We have made all things according to a measure, (54 : 49)

وَ إِن مِّنْ شَيْءٍ إِلَّا عِنْدَنَا

خِزْيَانَةٌ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ

مَعْلُومٍ ۝

(الحجر : ۲۱)

وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝

(الرعد : ۸)

إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝

(القمر : ۴۹)

God is He who sends the winds,

Then they bear a cloud,

Then He spreads it in the sky as He pleases

And places it layer upon layer,

Then thou seest water pouring from the lower parts thereof,

And when it falls upon those of His servants He pleases, lo! they are happy.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُبْرِرُ

سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ

يَشَاءُ وَ يَجْعَلُهُ كَسَفًا فَتَرَى

الْوَدْقَ يُخْرَجُ مِنْ خَلَاهِ فَذَا آ

صَابَ بِهِ مِنْ يَشَاءُ مِنْ عِبَادِهِ

إِذَا هُمْ يَسْتَبْشِرُونَ ○

(30 : 48)

(الروم : ٤٨)

The earth is a perennial store house of the means of growth and sustenance and ensures survival for the minutest thing or plant or animal that has been created. In short, the vast and illimitable workshop of nature and life is incessantly occupied and absorbed and dedicated to this process. Every force, every power, every means is displaying its talent and every cause is looking for its effect.

The moment a thing evinces an urge to grow and develop, the entire mechanism of nature and life is at its bidding. The sun, the cycle of the seasons in all their moods, the forces of the earth, and the action and interaction of the elements, seem waiting for a new birth, a fresh arrival to serve it, to protect it and to advance its cause and help it to develop and grow :

And He has ordered for your benefit whatever is in the heavens and whatever is in the earth, all is from Him.

Most surely there are signs in this for a people who reflect.

(45 : 13) (الجمائيه : ١٣)

The wondrous thing about this universal order that "Rabb" has established, is the uniformity and harmony underlying it. An all pervading principle of sustenance is at work in all things. The stone may appear different from the fragrant flower, but the two receive their sustenance in the same way and are vouchsafed growth in the same manner. The human child and a plant may look so different, but if you ponder over the way in which they grow and develop, you will discover that an identical system of life and growth binds them together. They are all well provided in advance and pass through childhood, adolescence, maturity and obsolescence. The principle of rise and fall is in evidence everywhere :

God is He who makes you from a weak state,

And then after the weak state He gives you strength,

And then after the strength He gives you weakness and old age.

He makes what He likes for He is all-Knowing, all-Capable. (30 : 54)

وَسَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِيَ الْفَلَكَ

فِيهِ بِأَمْرِهِ وَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَ

لَعَلَّكُمْ تَشْكُرُونَ ○

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ

جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ

مِنْ بَعْدِ قُوَّةٍ ضَعْفًا شَيْبَةً يَخْلُقُ

مَا يَشَاءُ وَ هُوَ الْعَلِيمُ الْقَدِيرُ ○

(الروم : ٥٤)

Dost not thou seest that God sends down from above water, then makes it flow in the shape of springs in the earth, then brings forth herewith cultivations of different kinds and then dries it (i.e. ripens it) so that thou seest it becoming yellow and then crushes it into powder ?

Most surely in this there is a reminder for those who are possessed of understanding (39 : 21)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ
يَجْعَلُهُ
يَهِيحًا فَتَرَاهُ مَصْفُورًا ثُمَّ يُجْعَلُهُ
حُطَابًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي

الْأَلْبَابِ ○ (الزمر : ٢١)

The boundless love of the mother for the baby, the helpless tiny thing that it is, is succeeded by less fervour in maternal love in later years because the child is learning to depend on himself. And so on to adolescence and youth while the mother's exuberance has subsided and become subdued because it is no longer in demand. Providence has not only created the maternal instinct but provided for its due manifestation at the various stages of development and growth. This providential care of creation is even more pronounced and conspicuous in the animal kingdom where the newly-hatched chick is fondled and pampered in infancy but left to itself when he attains maturity.

The Qurān speaks of four stages in the process of creative activity—which Bergson calls Creative Evolution. Takhlīk (تَخْلِيق : creation), Taswiya (تَسْوِيَة :

Instinctive mould), Takdīr (تقدير : Assignment of role and Hidāya (هداية : Guidance) :

Glorify the name of thy
Lord, all-High.

He who makes, then perfects;

And He who proportions
and guides.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ لَا

الَّذِي خَلَقَ فَسَوَّى ۝ لَا

وَالَّذِي قَدَّرَ فَهَدَى ۝

(الاعلى : ۱-۳) (87 : 1-3)

The method of the Qurān in communicating its message invariably involves the intellectual aspect of the idea concerned. It appeals to reason and exhorts the believers to ponder over nature and their own personalities.

Surely in the making of the
heavens and the earth,

And the alternation of the
night and the day,

There are signs for people
of understanding.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ

لِّأُولِي الْأَبْصَارِ ۝

(آل عمران : ۱۸۹) (3 : 189)

Man, says the Qurān, has been endowed with reason and insight and so is held responsible for the proper exercise of this gift of "Rabb."

Surely the ear and the eye
and the heart, all of these
shall be inquired of.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ

أُوِّ لَسَّكَ كَانَ عَنْهُ مَسْئُولًا ۝

(بنی اسرائیل : ۳۶) (17 : 36)

What then does the human mind discover after applying his intelligence to things around him? The first thing that will strike him is the all-pervading and all embracing law of life or Takhlīk-bil-Hak (تخليق بالحق : creation in the right form), the correlation of all creatures and created things under a single principle of life, a divine purpose, and a serious end :

God has made the heavens
and the earth with the
truth.

خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ

Most surely in this there is a
sign for the faithful.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

(29 : 44)

(العنكبوت : ٢٩)

The concept of God as “Rabb” is manifest from the supreme scheme of life, in which everything according to its peculiar and distinctive nature is linked together under a definite system subserving innumerable universal purposes. The Qurān enjoins on men to reflect and ponder over this ubiquitous purposiveness permeating nature and thus free himself from all obsessions of mere intellect and cynicism and the doubts and misgivings born of unaided, immoral and unspiritual intelligence and of frustrations from materialism and worldliness.

Philosophers undoubtedly accept this purposiveness in creation but lacking spiritual insight which the Qurān has inculcated and imbibed in men of faith, failed to see the hand of “Rabb” in the complete and flawless machinery of existence, a “Rabb” who alone could create, provide, nourish

and foster. Only a willing and directing intellect could have assigned purpose and goal to life and matter. Only man's instinct reinforced by faith and intellect can discern and feel that there is a creator, a designer, a planner behind the miracles of the universe. The Qurān, therefore, appeals to the basic instincts (the instincts which modern psychologists have accepted as the mainsprings of human motivation and action, of cognition, conation and feeling and the fire and the fuel without which the human machine cannot possibly work) and not to rules of formal logic or sophisticated arguments for building up an unassailable case for Rabūbiyya (ربوبية):

Say: "Who provides you with food from above and the earth?"

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ

Or who is the master of the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living?

الْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَ

الْبَصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ

الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

And who devises the command?"

وَمَنْ يَدَّبُرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ

They will then answer— "God."

فَقُلْ أَفَلَا تَتَّقُونَ ○ فذَلِكُمْ

Therefore say thou: "Will you not then reverence (Him)."

اللَّهُ رَبِّكُمْ الْحَقُّ فَمَاذَا بَعْدَ

This then is your true Lord ;

الْحَقِّ إِلَّا الضَّالُّ فَأَنَّى

What remains then after the truth except the loss ?

Therefore, whence are you turned away ? (10 : 31-32)

تَصْرِفُونَ ○ (يونس : 31-32)

Is God better or what they
join (with Him) ?

Well then ! who made the
heavens and the earth and
sent down for you water
from above by means of
which We cause arked
gardens of great beauty to
grow up ?

It is not within your power
to make its trees grow up—
Is there any deity with God?
Nay they make peers (with
God).

Well then ! who made the
earth a place of residence,
And made its hollows into
streams,

And made for it mountains,
And made a barrier between
the two seas ?

Is there any deity with God?
Nay, most of them know not.

Well then ! who responds to
the distressed person when
he calls upon Him,

And removes his evil,

And makes you successors
in the earth ?

Is there any deity with God?
Little it is that you
remember.

اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ۝

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَانزَلَ

لَكُمْ مِنَ السَّمَاءِ مَاءً فَانزبتنا

بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا

كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۝

عَالِيَهُ سَعَ اللَّهُ بِلَهُمْ قَوْمٌ

يَعْمَلُونَ ۝

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ

خِلْمَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَ

جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۝

سَعَ اللَّهُ بِلَهُمْ أَكْثَرَهُمْ ۝

لَا يَعْلَمُونَ ۝

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ

يَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ

الْأَرْضِ ۝

تَذَكَّرُونَ ۝

Well then ! who guides you
in the darkness of the land
and the sea ?

And who sends the winds
as forerunners of glad
tidings of his mercy ?

Is there a deity with God ?

Far high is God above what
they join.

Well then ! who starts the
creation, then causes it to
return ?

And who provides you
(with food) from above
and the earth ?

Is there a deity with God?

Say : "Bring forth your
authority if you be true."
(27 : 59-64)

أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بِشَرَاهُنَّ بَيْنَ يَدَيْ رَحْمَتِهِ عَالِهٌ مَعَ اللَّهِ

تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ عَالِهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

(النمل : 59-64)

Here Almighty has employed the simplest and yet the most convincing method of proof, namely, through putting a question which has the answer in its bosom. The answer is but one and that is what human nature itself furnishes. How sad that so many of our Mutakallimīn (متكلمين : dialecticians) missed this point and propounded all sorts of irrelevant hypotheses and advanced far-fetched arguments which overlooked the self-evident truths in the foregoing verses.

The numberless references in the Qurān to the means of life provided for every object in the

universe and to the diverse aspects of its system of life and growth are, in fact, the basis of the Qurānic argument :

Therefore let man examine
his food,

Because We poured down
the water a great pouring,

And then We split the earth
a splitting,

So that We cause to grow
therein grain,

And grapes and herbs,

And olives and dates,

And orchards with dense
trees,

And fruits and pasture,

An enjoyment for you and
your cattle.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ

أَنَا صَبَبْنَا الْمَاءَ صَبَابًا ۚ

ثُمَّ شَقَقْنَا الْأَرْضَ شَقَاقًا ۚ

فَأَنْبَتْنَا فِيهَا حَبًّا ۚ

وَعِنَبًا وَقَضْبًا ۚ

وَزَيْتُونًا وَنَخْلًا ۚ

وَحَدائقٍ غلبًا ۚ

وَفَاكِهَةً وَأَبًّا ۚ

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۚ

(80 : 24-32)

(عبس : ۲۴ تا ۳۲)

In the language of science, aeons of time have at long last brought forth man, the latest, noblest and the most complex link in the process of evolution. Nature has taken billions of years in its unceasing effort to give shape and identity to its masterpiece. It looks as if the entire paraphernalia of nature from the dawn of creation to the present day has wholly dedicated itself to the advent, the development, the nourishment and protection of *homo sapiens*. Is this being, whom nature has served like a slave not

for a lifetime or even an aeon but for eternity, meant only to eat, drink and be merry and to be oblivious to the miracles which have sustained and nourished him so faithfully, so methodically, so systematically and so perseveringly ?

And further, if man has been evolving and attaining more and more perfection, why should we not believe that the present form of human life, both in its physical and mental characteristics, will disappear only to assume still higher forms :

Does man think that he shall
be left to go unrestrained?

Was he not a life-germ from
seed sown ?

And then he was a clot of
blood ;

He made him and He
perfected him.

(75 : 36-38)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ

سُدًى ۝ أَلَمْ يَكُنْ نُطْفَةً مِنْ

سَبَبٍ يَمْحَى ۝ لَمْ يَكُنْ عَلَقَةً

فَخَلَقَ فَسَوَّى ۝

(القيمة : ٣٦ تا ٣٨)

Thus the God of Islam, the "Rabb", is a rational God. He has created with reason and Truth. Creation is permeated with rationality and reason. The function of science, its inescapable limitation, is to abstract a particular category of facts and arrive at conclusions within such abstracted or isolated systems of facts. But the Qurān goes far ahead of this sectional and limited approach. It deals with the entire panorama of creation and demonstrates the values of life in the manifestation

of nature, in the rise, growth and development of the animate and inanimate, the living and the non-living, etc., etc., and a Creative Will, the motive force of which is Raḥma (رحمة)—Active Love.

The Qurān's mode of argument in establishing the love and mercy of "Rabb" is a simple, direct and straightforward appeal to man's nature, his instincts and his intelligence.

Therapy

comparison
western thinkers

Qur'anic
interpretation
of Human personality
drag

4

THE QURĀN AND THE HUMAN PERSONALITY

self

Sigmund Freud retrieved the human personality from an oceanic grave to which Darwinism, Behaviourism and Socialism had well nigh consigned it, but it has been mangled and mauled in the process. The imps and the goblins running riot behind the scenes, straining at the leash and incessantly striving for mastery, have turned *homo sapiens* into a forlorn waif whose only concessions are sublimations and symbolisms which between them account for all the idealism, all the culture and all the spirituality of which he is capable.

The instinctive make up of the personality is conceded in this macabre world of the unconscious but out of all the other instincts, e.g., the acquisitive instinct, the instinct of pugnacity, etc., only one, the instinct of sex, reigns supreme as the mainspring of all motivation, however spiritual or moral an individual may be.

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(To begin with, his disciple and subsequently the originator of an independent school of thought, Carl Jung, emphasised the complex but unified wholeness of human behaviour-patterns, which is not only the latest but the most pragmatic and factual view of the human mind and the human personality among modern psychologists. What is relevant to our subject is that modern psychology and characterology affirm the existence of the entity of the human personality and the mind and soul, which are its manifestations.

Moreover, it is increasingly being realised now that the challenge to modern civilisation is largely spiritual and psychological rather than one of planning, organisation or technology, etc. It is not planning alone which will work the miracle and usher in the millenium that every body dreams about ; it is only by facing it on a spiritual-cum-psychological level that our wielders of power can improve and reform this benighted and luckless world of ours. It is the individual with all his tensions, his restlessness, his craving for a deity, if permitted to exercise a free mind and an unshackled soul, will build the sort of world which science and planning between them have fallen greivously short of doing.

In fact the more science and technology there are, they will present the rulers of this world bigger and larger accessions to power, more sophisticated

armaments, infinitely more destructive than the last. The inescapable result will be the depression and deterioration of the common man, the dismemberment of the human personality and its subservience to military juntas and the fascist socialist and so called democratic states. Between all powerful governments and economic insecurity, he has already been crushed into a shapeless mass, a human condition which is a travesty of freedom, a mockery of civilisation. The breath-taking progress in science has synchronised with greater disparity between the rich and the poor, more pronounced racialism, and the imminent danger of obliteration of the human species on this planet.

Among the various and numerous causes of this phenomenon, viz., the lamentable depression of the human personality, the most obvious is the incapacity and powerlessness of the average man to agitate, to rebel to displace corrupt rulers and unscrupulous demagogues who have the most diabolical gadgets including tanks, bombers, flame-throwers and atomic missiles, to keep them enconsed in their seats of power. Having no other choice than towing the line, the average man, overwhelmed by economic insecurity, has subsided into sloth and indolence which is even deliberately bred in them by their superiors and masters. Having lost his faith in himself, he is fast losing his faith in the things of the spirit, his craving for Almighty, etc.

Never before was the human soul in such spiritual and ideological ferment as today. Faith in God is fast tottering and when faith declines and decays, the collapse of the human personality and with it, the whole fabric of civilisation cannot be far behind. Modern man typifies the man in the parable who gained the whole world but lost his own soul having been deprived of a firm faith in the unity, the omniscience, the omnipotence and the unbounded mercy of the Creator of all things. The human soul, the core and kernel of his personality, is like an orphan, rootless, restless and baffled.

The wave of godlessness that is sweeping the world today, vitiating and demolishing his personality, can only be arrested by a living, throbbing faith in God and through the rehabilitation of man's relationship with the Creator on a personal level. Secular education and modern philosophy, science and technology have reinforced the forces of evil and Godlessness by franishing the image of the Creator.

The living Word of God alone can take it beyond the haze and mist of doubt and dismay to the sunshine of faith and hope and true peace and bliss.

The God of modern man is the Nation. "Nationality," wrote Lord Acton in 1862, "does not aim either at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mould and the measure of the State. Its

course will be marked with material as well as moral ruin". Acton's prophecy is still in the terrible process of fulfilment. The material havoc wrought by applied science in the service of nationalism is such that it will take generations to repair the damage. For billions of men, women and especially children, the moral ruin caused by the War is irreparable ; to the end of their lives they are doomed to remain psychologically warped, crippled and stunted. Add to this the millions of men, women and children who were wiped out as a result of indiscriminate bombing and nuclear fission. And these, of course, are not the only gifts of the nationalism which (having repudiated the mercy and beneficence of God and the brotherhood of man) has been set up as an idolatrous religion.

The world is parcelled out into some one hundred and fifty odd administrative units calling themselves nations. In each of these nations there is a State Religion—viz. the worship of the nation regarded as the supreme value or god. Nationalism leads to moral and spiritual ruin because it denies universality, denies the existence of a single God, denies the value of a human being as a human being, affirms exclusiveness, encourages vanity, pride and self-satisfaction, stimulates hatred and proclaims the necessity and rightness of War.

What is the context of this tragedy in human affairs? The modern man looked up to science for guidance in all matters and sundry. The only sciences which could provide it were psychology and ethics, both of which failed to deliver the goods because they applied scientific method (suited only to the world of matter) to the human personality. The norms and standards, which are indispensable for its fructification and efflorescence, were thrown away like crumbs to the quibblers and the dialecticians, the scribes and phairsees of modern civilization for a free-for-all scramble and strife among them. When Jung, just on the verge of insight had seen the gateway to the truth, left the soul in the lurch, the frontiers of "is" and "ought" receded farther and farther away from the scientists' ken and vision.

Here an analogy would illustrate my point. The late Bertrand Russell established a common frontier between Logic and Mathematics which many regard as his greatest achievement. But Jung missed the bus by not repeating the performance in the domain of human conduct and behaviour.

Alack and alas! The truth lay at their doorstep, had they only seen it. The psycho-analysts tried to lay the soul bare; the sexologists amused the seeker after truth with the scientific strip-tease of the human personality. They brought down the edifice of human personality, this image of Almighty, this

prodigy of creation tailor-made for achieving perfection in the material and immaterial environment, round our ears, without raising their little finger to rebuild it.

The questions that psychology and ethics have evaded and under the inexorable impact of scientific method, even, deliberately ignored were first, the nature of change in men's mind since creation; secondly, the distinction between scientific and natural man; thirdly, of what vital facts the main religious and spiritual systems and the various castes and creeds are the index; fourthly, what are the laws which govern jealousy, greed or selfishness and how to lay hold of the enduring characteristics (the human personality) behind the changing actions of man and how to discover his motives behind ever new masks that he assumes, etc. All such probes into the human personality were considered premature and unscientific by the psychologists. Even the ethical philosophers fell into the lap of the scientists, who having achieved mechanical perfection in the robot and the computer, were aiming at manufacturing life and thus rubbing shoulders with Almighty.

✓ The Qurān after an analysis of mind and the soul, which are but facets of the human personality; declares in clear and forthright terms :

And We cause to be sent down of the Qurān what is a healing and a mercy to the faithful, and it increases nothing to the unjust but loss.

And when We send blessings upon man he turns aside and withdraws himself, and when evil touches him, he becomes despairing.

Say: "Each one acts according to his method (behaviour-pattern)."

But your Lord knows best as to him who is better guided in the path.

(17 : 82-84)

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ

وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ

الظَّالِمِينَ إِلَّا خَسَارًا ۝ وَ إِذَا أَنْعَمْنَا

عَلَى الْإِنْسَانِ أَعْرَضَ وَ نَابِجَانِبَهُ

وَ إِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ۝ قُلْ

كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ

أَعْلَمُ بِمَن هُوَ أَهْدَىٰ سَبِيلًا ۝

(بنی اسرائیل : ۸۲ - ۸۴)

Having elucidated the 'is' of the human personality—the soul prone to evil (Nafs-al-Ammāra), the accusing conscience (Nafs-al-Lawwāmah)—and the soul at rest (Nafs-al-Mutma'innah) it lays emphasis on the self or character which is the background, the stable and solid entity of all men's motivations, actions, feelings, desires, evil tendencies contending eternally with the moral sense, the arena of giants pitted against each other, the battlefield of belief and action, the home of conation, cognition and feeling, etc.

The stage has now been reached when the 'is' and 'ought' are to be merged. Every overt action or thought or intention, etc., is to be stretched on the

of the human personality to be wrought according to its texture. Here there are no impediments to the even tenor of events. It is only when the decision becomes ripe for implementation that the environment, a coercive society, an unjust socio-economic order a callous ruler or employer resists the great victory that has already been won elsewhere in the inner life. In this verse, the hostile environment is beautifully but succinctly expressed and the discomfiture of the human personality through loss of courage and faith is clearly indicated.

The Holy Book then describes graphically the ideal qualities of the human personality in every conceivable perspective and in all the diversity and multiplicity of situations in this earthly life and points the way to the acquisition thereof. It says :

And We will discipline you
with something,

Of fear,

And hunger,

And loss of property,

And of lives,

And of fruits ;

And give glad tidings to the
persevering ones,

Who when a happening
happens to them,

Say, "Surely to God we
belong, and surely to
Him we return."

وَلَنبَلِّوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ

الْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَ

الْأَنْفُسِ وَالشَّجَرِ ط وَبَشِيرِ

الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ

مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ ۝ ط

(2 : 155-156)

(البقرة : 155-156)

Here it is that the confluence of 'is' and 'ought' is effected. The human personality has emerged, chastened and ennobled after having gone through the worst that hostile nature could muster against it. It is not the ridiculous travesty of a human personality which has laid down arms before hostile nature and has been cut unmercifully off in a short life span. But on the contrary, this specimen of the self, the Qurānic version of the human personality, is as unscathed and virginal as ever. The slings and arrows of misfortune have not disturbed the heavenly equanimity of this being. He has only resigned himself to God. We are God's and to Him we return. So the verses :

Surely the land belongs to God,

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ

He gives inheritance thereof to such of His servants as He Pleases. (7 : 128)

بَيْنَ عِبَادِهِ وَالْعَاقِبَةِ لِلْمُتَّقِينَ ○

(الاعراف : ١٢٨)

Say : "I am not master of any gain or any harm for myself, but whatever God pleases. (7 : 188)

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَ

لَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ط

(الاعراف : ١٨٨)

And they have no power over themselves for either harm or good,

وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا

وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا

Nor have they power over death or life or over being raised up. (25 : 3) ;

وَلَا حَيَاةً وَلَا نَشْورًا ○

(الفرقان : ٣)

And as for man when his
Lord disciplines him so
that He honours him and
blesses him ;

Then he says : "My Lord
has honoured me."

But when he disciplines him
so that He measures out
his provision,

Then he says : "My Lord
has degraded me."

Nay, but you do not honour
the orphan,

Nor do you urge the feeding
of the poor,

And you squander the
property left by the
deceased persons a great
squandering.

And you love wealth with
a whole hearted love.

(89:15-20)

Again in :

Say : "Surely my prayer,

And my sacrifice,

And my living,

And my dying,

Are all for the sake of God,
Lord of all the worlds,

He has no associate,

And so am I commanded,

And I am the first of the
Muslims." (6 : 163-164)

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

فَأَكْرَمَهُ وَ نَعَّمَهُ فَيقول

رَبِّي أَكْرَمَنِي ۝ وَأَمَّا إِذَا مَا

ابْتَلَاهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ ۝ لَا

فَيَقُولُ رَبِّي أَهَانَنِ ۝ كَلَّا

بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا

لَا تَحْضُرُونَ عَلَى طَعَامِ الْمُسْكِينِ ۝

وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَمًّا ۝

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝

(الفجر : ١٥-٢٠)

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَ

مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ

الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ وَ بِذَلِكَ

أُسِرْتُ وَ أَنَا أَوَّلُ الْمُسْلِمِينَ ۝

(الانعام : ١٦٣-١٦٤)

And so on and so forth. The lapses and pitfalls are enumerated and delineated in such lucid, heavenly terms that the reader, be he a Muslim or not, is so carried away by the spiritual impact that he has no alternative but to resign himself to Him. Such are the spirits, the dedicated resigned spirits in their millions all over the world, in every country and clime, whom the Qurān describes as :

Those who spend in times of prosperity and in times of trouble,

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَ

And who suppress their anger,

الْبُضْرَاءِ وَ الْكٰظِمِينَ الْغَيْظَ وَ

And who overlook the faults of men :

الْعَافِينَ عَنِ النَّاسِ وَ اللهُ يَحِبُّ

For God loves the doers of good. (3 : 134)

الْمُحْسِنِينَ (ال عمران : ١٣٤)

And the servants of Ar-rahmān (the most Merciful) are—

وَ عِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ

Those who walk upon the earth with humility and when the ignorant addresses them, they say :

عَلَى الْأَرْضِ هَوْنًا وَ إِذَا

“Peace.” (25 : 63)

خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا

سَلَامًا (الفرقان : ٦٣)

Finally, having foretold the renaissance of the human personality, so thoroughly merged in the Godhead and so well grounded in the Quranic ideology and its implementation, it gives the verdict :

Of all the communities
raised amongst mankind
you are the best,

(For) you bid them do good,

And you forbid them from
doing wrong,

And you believe in
God: (3 : 109)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ

لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ

تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ

تُؤْمِنُونَ بِاللَّهِ

(ال عمران : ١٠٩)

Man has not stepped into this world, branded and tainted with original sin. Made in the image of God and fully armed and fortified with his God given instincts, he embarks upon the ceaseless struggle against the forces of evil. This is an unremitting Jihād against an environment which he will subdue on the strength of the inner dynamism and faith and knowledge vouchsafed to him. He will use this unbounded power and authority as God's Deputy for moral ends and for holding aloft the standard of Allāh and establishing the kingdom of God upon earth. This man, who was never meant to be a play-thing in the hands of capitalists and politicians, is endowed with a personality which believes in human brotherhood on the strength of faith and conviction in Tawhīd (توحيد), a personality that the Qurān has guided, moulded and shaped.

This grand Book !
There is no doubt that it is,
A guidance for the use of
the severnt :

Who believe in the (Great)
Unseen,

And keep up the prayer ;
And out of what We have
provided them with,

Do they spend ;

And who believe in what
has been sent to thee
(O Muhammad) ;

And what was sent before
thee ;

And full faith have they in
the Future.

These are on a guidance
from their Lord,

And these are the people
who succeed. (2 : 2-5)

ذَلِكَ الْكِتَابِ لَا رَيْبَ حَيْثُ بِهِ نَزَّلَ

وَهُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ

بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ لَا

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ

إِلَيْكَ وَ مَا أُنزِلَ

مِن قَبْلِكَ وَ بِالْآخِرَةِ هُمْ

يُوقِنُونَ ۝ أُولَئِكَ عَلَىٰ هُدًى

مِن رَّبِّهِمْ وَ أُولَئِكَ هُمُ

الْمُفْلِحُونَ ۝ (البقرة: ۲-۵)

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DELINQUENCY IN THE YOUNGER GENERATION

Delinquency is at bottom a social rather than a psychological concept and, therefore, a line of demarcation between delinquency and non-delinquency is an arbitrary one. It has to be treated apart from criminality in adults, because youthful offenders have to be studied and reclaimed and not indicted and punished. Moreover, youthful behaviour in a particular case is not an isolated birth of will, the mushroom start of an hour. It has its gradual genesis—a seed, a root, a growth, a fructification. It is the outcome of converging forces operating cumulatively since birth and from the past. Consequently, our survey must be supplemented by a history of the past as well as a close and intimate study of the present.

After a long period of relatively stable behaviour, the child suddenly becomes unbalanced, unpredictable and unstable as he emerges into adolescence and youth. The impact of radio and television,

movies, newspapers and magazines, mobility and speed, etc., may collectively be assigned as the cause of juvenile and youthful delinquency. Nevertheless, the background of a particular youth, the sort of childhood he has been through, the habit and views that he has formed, the traits that he has developed, all are very relevant to his emergence into adolescence and adulthood, which are not isolated periods in life, but parts of an integrated whole. Childhood traits are the essence of later reactions to the environment, socio-economic conditions and pressures which are largely responsible for the difficulties of the individual child in passing from childhood to adulthood. It may be said that a person is regarded as an adolescent until he operates as an adult and that depends on how well he has been prepared for it. Adolescence is a hotchpotch of contradictions, trivialities, as well as strangely creative and fertile: passionate and altruistic love, co-existing with callous indifference and destructive tendency. This may well be characterised as the adolescent's struggle to shake off the dependence of childhood. Else why these contradictions between verbalization and overt action ?

These may be classified into eight distinct parts :

- (i) emotional maturity ;
- (ii) establishment of heterosexual interests ;
- (iii) general social maturity ;

- (iv) emancipation from home control ;
- (v) intellectual maturity ;
- (vi) the beginning of economic independence ;
- (vii) adult uses of leisure and
- (viii) establishment of an interest in general principles of conduct.

These eight aspects of the struggle of the newcomer in adulthood generate perplexities and personality-difficulties, which gave rise to unsocial behaviour, comprising all sorts of criminal or near criminal acts, reckless conduct, indifference to accepted norms of moral behaviour, revolt against religion, defiance of elders, participation in and even leading political agitation, violent and even lethal reactions among themselves, intense awareness of the other sex and as a consequence premature and precocious sexual indulgence, masturbation and homo-sexuality as releases from sexual tension occasioned by lack of hetero-sexual and normal outlets, criminal acts like theft, robbery, larceny, etc.

Thus it is patently clear that it is incumbent upon society, both the common man and the powers that be, to try to understand our youth and recognise and fulfil its responsibilities towards them.

With a view to establishing a premise on the strength of factual data for drawing legitimate conclusions, I prepared a questionnaire which

covered : subject's age, class and academic record—father's age, education and occupation—financial condition — residence — family's brief history—shocking events up-to-date—emotional relations with kith or kin—friends—strangers—enemies—girl/boy friends—teachers—parental relationship—political views and participation in political activity—sexual indulgence—religious beliefs—future plans—venereal or other diseases—sports and hobbies—dreams—nervousness—will power—reputation and views of others—self-assessment—self-confidence—ambitions—any police involvement for criminal behaviour—inferiority complex on the socio-economic level, etc.—attitude to wealth and society. Boys of ages ranging from 17 to 21 and girls ranging from 15 to 18 were requested to give written replies against the particular question in the list. Boys and girls, however, were given different sets of questions in the interest of modesty and propriety as well as a recognition of the fact that our girls are, with few exceptions and those too educated in Missionary schools and colleges, different specimen from their Western counterparts.

The results of the questionnaire were most revealing. The classification had to be inevitably on the most general terms, the main object being to discover the correlation of socio-economic conditions, education and intelligence standards, and teachers' or parental control to delinquency among our youth.

The analysis based on their replies is as follows :

Delinquency on account of :

- | | |
|--|---------|
| (i) poor economic status | ... 60% |
| (ii) lack of parental control and parental lack of education | ... 80% |
| (iii) school standards and teachers' neglect | ... 80% |
| (iv) wealth and higher economic status | ... 10% |
| (v) illiteracy or a poor education | ... 90% |

We can say that this analysis is reliable enough to go by. We can safely conclude that illiteracy or a poor education, poor economic status, lack of parental control, neglect of teachers, broken homes and unsuitable educational institutions are mainly responsible for delinquent behaviour. Those boys and girls who have never had any schooling or received a poor education, selected at random from a locality, were questioned in detail about their conduct. It transpired that they could not afford to go to school on account of poverty or because they were earning members of their families which served as a deterrent to delinquent behaviour, loitering and misconduct. But as already observed the vast majority of delinquents are illiterate, as they have not intelligently made any distinction between good and evil, although unconsciously they have an

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awareness of moral values, the rudiments of moral sense. Some of them, say ten per cent, had attended classes in the local mosque during early childhood and taken employment in shops or factories at ages ranging from 14 to 16.

Many cases of noticeable delinquent behaviour among those unschooled types were found to be outsiders, hailing from NWFP, the tribal areas and Azad Kashmir. They had been cast adrift by indignant parents or by society—if they were orphans—had converged upon Lahore and other large cities, seeking a livelihood by fair means or foul. The influence of these potential criminals on local boys cannot possibly be exaggerated. Poor boys inevitably consort together and imbibe all sorts of ideas and develop tendencies bordering on the criminal. They are most exposed to unhealthy influences during periods of unemployment and economic stress. Theft, larceny, cheating, etc., become routine, owing to the depression of moral values and a rebellious and hostile attitude to the “haves”, the favoured ones of society, who flaunt their riches. These waifs of today’s society, a society which is quite indifferent and even callous to them, are the hardened criminals of tomorrow. The road to heinous offences by this cross section of society is paved with half-hearted policies of the Government and the inhuman and hostile attitude of the general public.

Thus we have a fairly comprehensive view of the problem of delinquency among our youth. It is not the offender who is culpable. The blame rests with the fundamental disharmony in the organisation of our society.

In Western countries various schools of thought in psychology, the psychiatrists who have probed this problem, the statisticians who have been called to correlate the results of pains-taking inquiries by trained investigators, even private individuals capable of applying common-sense to wide practical experience, have worked assiduously to discover the causes of delinquency. They have assigned the following factors as operating powerfully in criminality or delinquency among the youth : (i) the aftermath of the two wars, which have blunted the moral sense of the younger generation; (ii) lack of parental attention or control, especially on account of mother's occupation outside the home; (iii) sex—a lowered moral sense resulting from irregular sexual habits, which may be also traced to the sexual anarchy caused by the two wars and the lack of sexual education ; (iv) illiteracy : it is recognised that lack of education is the major determining factor in the occurrence of delinquent behaviour ; (v) faulty system of education which is too academic and verbal—the rule of the thumb rather than planning is the main characteristic of the educational system; (vi) broken

homes : the chance of the delinquent coming from a home with a disturbed atmosphere is three to four times as great as the chance of a delinquent coming from a home with a normal atmosphere ; (vii) poverty, economic insecurity or unemployment ; (viii) revolt against elders for all injustices, disparities, immoralities and a determination to assume control and displace them ; (ix) revolt against religion and capitalism which have conspired to destroy the peace or tranquility of the world ; (x) scepticism or frustration which has become evident in phenomenon like hippies, beatles, beadles, etc., illustrating disgust of or despair in modern civilisation ; (xi) lack of attention of society to the individual youths or his specific individual problems.

Nearer home, the scene that presents itself to the beholder is relatively simple and, therefore, easier to understand and appreciate. It is to be lamented, however, that hitherto no serious effort has been made to meet the insistent challenges of the crisis, which in its immensity and ramifications is second to none and which might engulf and destroy us if it is not handled forthright by both the public and private sectors. The amazing thing to me is that we have so few criminals considering the fact that so many of them are the victims of the failure of the home, religion, school and of course, society and

have so little real opportunity for development in the right course. The total failure of these agencies deprived our boys of the understanding of the difference between right and wrong. These are pitiful stories, these 'Borstal Institute Boys' and those who became so prominent during the Student Unrest, because almost all of them either consciously or unconsciously yearned all the time to be good. It is my earnest conviction that the 'Borstal Institute Boys' are but slight variants from the great majority of boys in their social experiences, in their temptations, in their reactions to the environment. The thin line of distinction between delinquency and non-delinquency is well established by my investigations in the jail.

An analysis of the 1968-69 student unrest which involved teen-agers as well as grown-up boys and girls and which gave a severe jolt to the complacency of the Government, the educationists and parents, would be conducive to seeing the problems in its right perspective.

A number of geneses of the widespread discontentment among the student community have been attempted. Out of all this plethora of views, analyses and assessments, some common points emerge, which may collectively be assigned as the cause of this violent and destructive ferment in our youth.

There is no denying the fact that repercussions of the world-wide upheaval among students have taken their toll in our country too, but local undertones are too unmistakable not to be noticed. In fact, in our own case, the pattern of the student revolt is largely conditioned by circumstances which exclusively arise from our own social dichotomy, our indifference to the provision of economic security for young men, our moral lapses, our system of education and our hypocrisy in respect of our goals and objectives. We should, therefore, restrict our perspective to our own environment rather than emphasise the intellectual and political aspects of the situation on the international level.

To be sure, the dawn of the 20th. Century has heralded an intellectual nihilism which inevitably permeates the student community the world over. Furthermore, confrontations among the ex-colonials, the capitalists, the resurgent East, and the formidable forces of socialism, the whites, the not so whites and the blacks have ushered in an era of cynicism and frustration, in the world of students as well. If we accept the premise that the student community cannot be isolated from the impact of international forces, then some solution will have to be discovered in the light of and in line with this inescapable situation. If the student cannot live like a recluse in the surrounding flux of ideas and ideologies, then the

only valid conclusion is that we must meet him half-way.

However, nearer home it is possible to canalise the ebullient, irresistible energies of our youth by adopting local measures designed to present them with a cause which will demand their dedication. Probing deeply into the student unrest, one is likely to discover factors which the usual superficial approach is bound to miss. True that the boys are devoid of guidance and therefore inamenable to control ; true that the educational system, a legacy of an alien culture and originally designed to manufacture clerks, needs revolutionary reforms ; true that the younger generation is thoroughly disillusioned with the behaviour of their elders who say one thing and do exactly the opposite ; true again that the *nouveau riche* have created a situation in which getting rich quick is a national epidemic and have exacerbated and accelerated socio-economic disparities and contradictions.

But the deeper significance of the revolt of our youths is their faith in themselves and their intense awareness of the ineptitude of their elders in rescuing them from the bottomless pit of doubt and nihilism. They are convinced that the superannuated wielders of power are quite incapable of delivering the goods and their monopolistic stranglehold on

affairs must therefore be liquidated. The gap between the older generation, so ignominiously exposed by their crass ignorance of the problems of the younger generation, is becoming ever wider. Chances of a compromise between the old values already torn to shreds by modern trends as well as local corruption, and the new ideas so fervently lapped up by our youth, are becoming ever more remote. Things may go too far for those advocating an Islamic solution to remain the masters of the situation any longer. Terrible forces have been set in motion and no one can assess their eventual impact on our culture, our destiny and our goals. As things are, the frightening prospect of the annihilation of our society in the wake of the all-enveloping discontent of our youth looms larger and larger on the horizon.

The other day when I met some young engineers, I was stunned to learn that each one of them was determined to seek employment abroad because their salaries were much lower than the international standards and their chances of acquiring expert practical knowledge of any particular branch of engineering were remote, not to speak of a bright future in the service itself.

What of the hundreds of engineers in the unemployment market who enthusiastically participated in the student agitation in 1968-1969?

What of the thousands of graduates or undergraduates with a bleak future staring them in the face ?

I was accordingly driven to the conclusion that the nature of the student problem is mainly economic. If we could find a way out of this crisis of unemployment among the educated, we would be nipping this wide spread discontent and revolt in the bud. Lengthy discourses on the international and idealistic aspects of the student unrest, reforms in the educational system (which in any case are not encompassed by legislation but by a long drawn out process of trial and error) and advocating an Islamic orientation of our way of life, will not bring about a speedy change for the better in the existing situation. You cannot convince an empty stomach of the moral excellence of what you preach. You will be wasting your breath and further alienating the young man who is seeking a job. The ranks of the unemployed are the hotbeds of revolt; immoral and unseemly conduct is but the necessary accompaniment of protest and grievance. Political entanglements at least promise, however falsely, a better state of things. Looting and arson are but links in this chain reaction of economic insecurity.

It is indeed a great pity that the problem of unemployment among our youth is dealt with so indifferently by our society. No statistics of the youthful unemployed are available. No guidelines

for securing employment or learning a trade exist for the thousands of workless and jobless youngsters. No cooperation or sympathy from semi-government or private organisations is forthcoming, without a substantial approach or even a bribe. The disgruntled, disillusioned and hence militant youth is out to disrupt and destroy the social order which has failed to keep him. The lamentable lack of co-ordination among government, semi-government and private bodies, the paucity of statistics of unemployment, the total absence of specialist employment agencies and last but not least, the callous attitude of the employers and the prevailing graft in recruitment, all combine to drive the educated and the half-educated to the streets to swell the ranks of political opportunists, criminals, stooges and traitors whose only aim is to advance the interest and implement the nefarious objectives of their masters.

Larger questions like the propagation of the Islamic way of life, sweeping reforms of the system of education, the elimination of corruption, graft, smuggling and immorality, etc., need far more drastic handling. The young man is eager to assist if only he was identified with such projects. He is not so devoid of religion or morality as he is generally supposed to be. He takes pride in being a Muslim but he has not been told much about Islam. He is keen to know but not from a semi-literate Imām or

Mullā whose own way of life or mode of behaviour is a contradiction of what he preaches and who is entirely lacking in culture or intellect, besides being oblivious to modern ideas and movements.

The young man is being treated like an unruly child and he pays his elders in the same coin. This is aggravated by modern medicine which has extended old age indefinitely. Society is saddled with old young men in their seventies, who, thanks to drugs, vitamins and hormones walk erect and are, for all practical purposes, lusty and youthful. They think like senile old men and are obstinate as mules, but have nevertheless a semblance of youth. Their minds are set in grooves. They bring to bear fixed ideas, nurtured in the environment of half a century ago, on the ever-evolving flux of the brave new world which science and technology has brought into being. They are sticking to their seats of power by the skin of their teeth and the youth are genuinely convinced that they can only be dislodged by violent revolution. To make matters worse, these old young men are by no means models of virtue or integrity. They are physically capable of all youthful pranks and have realized the dreams of youth in superannuation. They have an inexhaustible fund of verbiage for Islam and morality but their conduct is a mockery of decency and virtue. It is indeed a matter of pride for us that the young man is repelled by this

hypocrisy in their elders and set the latter an example by acting on his beliefs.

I am all for the youth of our country because rarely have I come across a youngman who has given me cause to doubt his faith or patriotism. Having never breathed the air of slavery, he is a different specimen from his pre-independence prototype. The irony is that he is faced with the handicaps and disabilities that the old young men of today suffered in their youths—no adequate provision for the future after the completion of education, an education which is entirely service-oriented. Inevitably, the motivation is to be a member of the bureaucracy.

How are these ills to be remedied? Obviously, by making a co-ordinated effort to provide employment to the drifting discontented young men, to begin with. The youthful leaders should be identified and associated with such a project and their views and recommendations respected and implemented.

To inculcate discipline among the younger generation, all boys no longer studying or not yet in service or business, should be recruited to a territorial reserve corps for compulsory military training. Military camps should be organized for at least three months and the boys paid a reasonable remuneration for this period. Thus not only shall we possess a first class reserve force for the defence of the country,

but we shall have largely tackled successfully the critical situation arising from the undisciplined and unruly behaviour of our boys.

Nobody can deny the paramount necessity of propagating the Islamic way of life among the young men, but so far they have gained nothing from the current curriculum. The text-books and suggested courses of reading are hopelessly inadequate. God knows how the authorities manage to dish out such masterpieces of religious literature! What considerations have impelled them to select such trash for schools and colleges? One is tired of hearing about educational reform committees and reports, but why they have failed to lay down a procedure for encouraging the best writers to produce modern works on Islam and to deal with modern ideas in the light of Islamic ideology, is quite incomprehensible. If we have to live with English till we develop enough self-respect to adopt our national language, at least we should have books written in English expounding basic Islamic ideas and their significance in the modern age. Our youth should not be so ignorant of our past as they appear to be. Not knowing their own mother tongue, they have to acquire knowledge through an alien language. But no history book adequate for school boys or undergraduates is available. The building of our boys' character which is indissolubly

linked with our history, traditions and culture has been seriously jeopardised. The people in the seats of power who can take prompt action in the matter, are too enamoured of the West and their educational institutions to give any thought to anything savouring of religion, or according to them, orthodoxy or bigotry. In the long run, such an attitude will breed violence and internecine strife.

The foregoing study has, I venture to say, armed us with enough facts to justify an attempt at a solution. That lack of education, especially at the juvenile level, and the prevailing poverty are the twin causes of delinquency among our youth, is indisputable. While a substantial rise in the standard of living and improvement in economic opportunity is unthinkable in the foreseeable future, there are other measures which can be adopted forthwith without a heavy outlay and for which we already possess an efficient machinery for implementation, I mean religious instruction and rudimentary education of juveniles through the local mosque. The Qurān has shown us the way by enjoining constant resort to the mosque for prayer, for mutual consultation and for spending generously to assist people in need.

And who respond to their Lord and keep up the prayers and whose affair is by means of consultation amongst themselves.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنزَلُوا

شُورَىٰ بِعَيْنِهِمْ

(42 : 38)

(الشورى : ٣٨)

The younger generation should, therefore, be made to realise the role of the mosque and Congregational prayers in the formation of their character through a relationship with Almighty and fraternal contacts with fellow worshippers. All schools and colleges must organise at least one prayer in assembly during working hours just as they take so much pains in organising Boy Scout rallies, sports events, declamation contests and other extra-curricular activities.

The auxiliary problems which such a project on a national scale will inevitably create have been presumably examined by the Auqaf department. Their schemes for the re-education of Imāms and reorganisation of mosques should be extended so as to include whole of Pakistan. The advantages of its vast experience in the respect of the administration of mosques and their autonomous character must be fully exploited. Compulsory education for all children above the age of six to the Matriculation level, beginning from rudimentary religious and secular instruction from that age is a must if we

have a genuine and sincere desire to save our youth from the doom to which they are drifting and turn them into assets as moral and efficient citizens of the state. However inept we have proved to be in treating our economic ills, and however reluctant our government and our leaders might be in experimenting with economic levelling among our people, some measures could be immediately adopted to tackle unemployment among our youth. The poorest youngsters in our midst, who can neither afford an education nor get any employment, are the likeliest to turn delinquent and in course of time criminal. Unemployment and loitering could be very effectively controlled through the local mosque if a well qualified and energetic Imām, with a reasonable salary and a good official status, were to initiate local organizations for the moral and material uplift of the less favoured in the locality. Voluntary work, with the minimum of official patronage and support, has done wonders in China. From the liquidation of filth and flies and mosquitoes to the acquisition of culture, from dirt, disease, ignorance, apathy, poverty and destitution to happiness and occupation, feats which have been accomplished by a fervent feeling of brotherhood or patriotism as well as the masterly planning of the Chinese Government in harnessing voluntary effort for national reconstruction. It would indeed

be most rewarding if the Awqāf Department were to send a team of experts to China to study the *modus operandi* of voluntary-cum-official organizations of China with a view to introduce in Pakistan the methods employed there.

As already said, grievances of any type, social, economic and academic, are apt to generate a group consciousness among the student community which, in its turn, develops a sense of power resulting, as has happened recently, in the extortion of academic or other concessions by the younger generation to the great detriment of their education and upbringing. Thus it becomes only the stepping stone to irresponsible behaviour leading to delinquency and crime. While the problems of adults among our youths, i.e., up to the age of twenty might need different treatment, the urgent necessity of preparing the juvenile for a healthy and meaningful adolescence and youth must be immediately recognised. In my humble opinion, the Awqāf can play a significant and decisive role in providing the guidance and care which our children from the poorest sections of the community so lamentably lack.

Compulsory military training on a national scale, which I have already proposed, has been very successfully tried in some European countries, especially France, which placed its experience in this field at the disposal of SEATO for Philippine

youth with quite unforeseen success. With excellent training facilities on the military level at our beck and call, it would be no hurdle to initiate a nationwide military training project forthwith. The obvious advantage of channelling the exuberance and waywardness of our youth to a disciplined endeavour and providing them with the idealism, now imbibed from alien cultures and destructive modes of thought of the West, which we need so badly for our solidarity and survival.

It is indeed unfortunate that the reservoir of energy and intellect of the educated unemployed is not available for the uplift of our masses especially in the rural areas. The youngster who hails from the countryside is subjected to the baneful influence of Western ideas, doled out to him through Christian institutions and posh and expensive public schools, which only the privileged dare enter, that he develops a hatred of our own culture and a contempt for our values, especially for life in the countryside or the mode of living of the less favoured in the towns. His sole ambition, therefore, in life is to conform to Western standards in his dress, his talk, his social habits, etc., etc. He has acquired the ruthless individualism of highly industrialised Western societies with the vast economic opportunities which they offer to the educated and qualified among them, without any chance of his making

good in an economically backward society like ours. If we could evolve a national plan for social welfare with a view to provide meaningful and gainful work for these travesties of Western culture, it is hardly likely that they will settle down to a simple but purposeful life in the countryside or in the towns. These are the orphans and waifs which our system of education, so meticulously faithful to Macaulay's diabolical machine to manufacture clerks, has presented to us and these have swelled to some extent now and shall swell to an unmanageable extent in the future the ranks of the delinquent and the criminal.

My investigations have bred in me despair and despondency at public and private apathy. The immensity of the problem and our indifference to its urgency and magnitude has not yet been realised. Unfortunately the student unrest only served to gain some concessions which will eventually lower the standards and turn education into a farce. To me, the only silver lining in this black cloud is an ever increasing religious consciousness among the student community. The mosque should, however, be given the pride of place which it deserves in our society; its impact on the locality should be revived and revitalised and the Imāms should be the leaders of the youth of the area, occupying a semi-official status on the strength of their emoluments

and a modern education. Have we not observed with aching hearts the inroads that the Christian Church has made on our values, our society and our younger generation? Have we not seen how effectively the church has taken over the moral and material guidance and control of the flock (which the mosques have surrendered to them) and how our best minds and our richest heritage, i.e., our youth have been injected by Western civilisation through the insistent and tireless campaign of the Christian sūthurche. Our services, our industries and our professions are manned by youth educated in the institutions of the Christian Church. The less favoured among our youth look askance at the doings of the Sāhibs who have been foisted upon them by a society and a government which do not know their own minds and which keep on talking about Islamic values and culture without raising their little finger to translate them into action. Missionary propaganda, carried on relentlessly through pamphlets and brochures, through the curriculum which they have the exclusive privilege to print and publish and introduce in their exclusive and expensive institutions, openly and covertly hostile to our tenets, our values, our past and our unity and solidarity as an Islamic Republic. Our wealthy and higher middle classes, our public servants who, on account of wealth or privileges, get

their boys admitted in Christian institutions are perhaps oblivious of the fact that they are inflicting wounds in the hearts of the less favoured which it will take only another violent revolution to heal. Who can deny that the recent student unrest was the demonstration of pent up grievances against the privileged, the Western snobs, the rulers and wielders of power, the recipients of favour and privilege? It was a revolution with a big R which only a martial law stifled temporarily. The lions' den will soon be ringing with deafening roars if the politicians failed to deliver the goods. The next phase of the revolution will be the end of the beginning already made by our youth, viz, violent destruction of property and industry and the genocide of the haves and the privileged.

No more apt ending to this study could one possibly find than the precepts spoken by Luqmān (may God bless him) to his son :

And (remember) when Luqmān said to his son whilst he was exhorting him : "O my son ! join not (ought) with God.

Most surely this joining is grievous wrong."

And We have ordered man towards his parents—

His mother carries him with weariness upon weariness and his weaning takes another two years—

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ

يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ

الشِّرْكَ لَكُفْرٌ كَبِيرٌ ۝ وَ

وَصَيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَ

Saying : "Give thanks to Me and to thy parents ; towards Me is the return. But if they strive (against) thee that thou mayest join with Me that of which thou has no knowledge, then obey them not, but accompany them with fairness in this world ;

And follow the path of him who bends towards Me ; And towards Me is your return, then I will inform you as to what you used to do."

(And Luqmān further said):

"O my son ! surely if there be the weight of a grain of mustard-seed, then be it in a stone or in the heavens or in the earth, God will bring it forth.

Surely God is Subtle, Aware.

O my son ! keep up the prayer and bid doing good and forbid evil and persevere in spite of what befalls thee.

فَصَلِّهِ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي
 وَ لِوَالِدَيْكَ إِلَى الْمَصِيرِ ○
 وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ
 بِي مَالِيَسَ لَكَ بِهِ عِلْمٌ
 فَلَا تَطِعْهُمَا وَصَاحِبْهُمَا
 فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ
 سَبِيلَ مَنْ أَنْزَلَ إِلَيْكَ ثُمَّ
 إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم
 بِمَا كُنْتُمْ تَعْمَلُونَ ○
 يُبْنِيٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ
 حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي
 صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ
 فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ط
 إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ○
 يُبْنِيٰ أَقِيمِ الصَّلَاةَ وَامْرُ
 بِالمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

Surely these are the affairs
of great determination.

And be not cheeky towards
men and walk not in the
earth struttingly.

Surely God loves no
conceited boaster.

But pursue the middle path,
and lower thy voice (in
speech) :

Most surely the worst voice
is the voice of an ass.

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ط إِنَّ

ذَلِكَ مِن عَزْمِ الْأُمُورِ ۝ وَلَا

تَصَعَّبْ عَلَىٰ خَلْقِكَ لِيَلْهِنَاسٍ وَلَا

تَمْشِ فِي الْأَرْضِ مَرَحًا ط إِنَّ

اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ

فِيخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ

وَاعْضِضْ مِن صَوْتِكَ ط إِنَّ

أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ

الْجَمِيرِ ۝

(31 : 13-19)

(لقمٰن : ۱۳ - ۱۹)

MAN, SCIENCE AND THE QURĀN

It has become a truism to say that man's control over nature has far outstripped man's control over himself. Scientists, philosophers, psychologists repeat *ad nauseum* in their respective fields of inquiry and in their own exclusive jargon, this conundrum of modern civilisation. Man's intelligence unaided by God has been his undoing. He has gained power and does not know what to do with it. In fact the most perfect version of creation up-to-date seems to be bogged in a nightmare of his own making ; he is fast subsiding and crying 'help' in the direst straits.

But this phenomenon of man's abjectness in basic conflicts and contradictions is the warp and woof of history. It has always spelled a fresh spurt in his spiritual and psychophysical evolution and, in the outcome, his accusing conscience, the Nafs-al-Law wāma (نفس اللوامة) has got the better of the immoral tendencies, the Nafs al-Ammara (نفس الامارة), and saved the situation. Let the biologists discover causes and reasons in errant humanity with

preconceived Darwinist notions of the origin and nature of man; let them hug to their hearts the materialistic concept of the universe and insist on the entirely physiological character of the mind and ignore the soul and, inevitably in despair, shed tears over the imminent liquidation of the human species.

They cannot deny that schizophrenia, frustration, hippism, drug addiction and ever-increasing neurosis and mental derangement, etc., can only be traced to the temporary depression and deterioration in man's moral values and the passing phase of a decline in his spiritual consciousness. Why is it that the man of genuine religious conviction, irrespective of his denomination, is the only balanced individual in modern society. Scoffers and detractors of religion, on the other hand, are the main recruits to drug addiction, alcoholism, loose living, cynicism and despair about the future.

These pitiful specimen^s of humanity, these waifs and orphans, the offal and refuse of a decadent civilisation, have posed a challenge to man's basic morality, his fundamental decency, his eternal values, or in one word, his soul. Having committed an outrage against their own nature by denying God and the world of the spirit, they have deprived themselves of the *raison d'etre* of life on this planet, and strayed away from the very core and

nucleus of universal reality, the all-pervading unity, homogeneity and identity in creation and the concept of human brotherhood which is its inevitable and inescapable corollary. The diagnosis of this intellectual dishonesty and spiritual aberration is to be found, apart from the revolt against conventional religion and more particularly Christian dogma and Christian beliefs and Christian behaviour in the crass materialism of Darwinism and latterly Socialism ; the complexes that they have engendered constitute the background of the dark night of despair which has descended upon our age.

Both theories set out to analyse and explain biological and social phenomenon entirely with reference to the world of matter to the exclusion of the world of the spirit. To Darwin, who was otherwise a devout Christian, the mutations, permutations and combinations in ever-evolving living matter represented the survival of the fittest. The blind forces of nature observed the law of the jungle in which only physio-biological superiority had any chance to survive. Inferior organisms were eliminated or became extinct before more powerful and efficient organisms, irrespective of the right or wrong of it.

In actual fact, the right or wrong of the process of evolution never came into the picture. No single theory had done more damage to man's values,

than Darwinism. It has contaminated the thinking of a whole century. The notion that man is a helpless victim of the forces of nature and that the law of might has prevailed ever since life was born, was appropriated by thinkers like Herbert Spencer, Karl Marx and a host of others not less eminent in world thought : a view of life in which material strength and political and military power were the only objectives worth living and dying for. All the evils of modern society, aggravated by industrialism, were heaped on the head of religion and its so called companions in crime, monarchy, feudalism and capitalism.

Therefore, the Utopia that Marx sought to present to the world, and the society and State that Spencer and his like envisaged, ignored God altogether. The god of the state entered by one door and the God of mankind passed out of the other.

The view of the mind as an epiphenomenon is another of the foundlings from the litter which Darwinism scattered pell mell on poor civilisation. The survival of the biologically fittest having been accepted as the universal law, it was argued that mind (the soul being a figment of the imagination and a legacy of discredited religion) was nothing but matter turned conscious. The Behaviourist school in psychology explained away human activity

entirely with reference to physiology, ignoring consciousness altogether. The conditioned reflex became a fetish with all researchers according to whom the complexities of mental life were owing to its innumerable permutations and combinations. The body-mind controversy, psycho-physical parallelism and similar standpoints which held the field for a century were effectively nipped in the bud by the elimination of a dispensable and sparable entity, viz., the human mind.

The reaction, however, was bound to come sooner or later. The mind was restored but not entirely rehabilitated with the advent of Freud, Bergson, Jung and Adler. The motivating forces of human behaviour were glimpsed in coloured glasses and explained away in terms which further complicated the basic issues, so unceremoniously dismissed by the materialists. Notwithstanding all these new departures, the nature of the mind remained obscure to the psychologists, who, partly succumbing to the plague of Darwinism and partly swamped by other godless ideologies which were coming into vogue, attempted to seek the genesis of the human mind and personality in the conflicts and complexes, the inhibitions and patterns, the life forces, etc., etc. The modern version of psycho-physical parallelism is an elaborate attempt to discover the mental counter-parts of the human

brain in the lower, middle and high areas representing its evolutionary manifestations. The disparity between man's moral qualms and his self-destroying propensities was traced to some mysterious and inexplicable defect developed in the course of evolution. It was nevertheless conceded that in spite of the abjectness and helplessness of man before inexorable evolution, he is capable of rising above himself on account of his basic morality, his intelligence and his freedom of action. It is, therefore, self-evident that the dilemma facing science today is either to enthrone an entirely materialistic view of the universe or pay homage to a spiritual interpretation as envisaged by the Revealed Word, the last and the latest being the Holy Qurān. Science has not yet irrevocably made up its mind about either alternative. Its approach to this issue is either indifference or hostility to the realm of the spirit, which is not amenable to control and manipulation like ordinary matter.

The Holy Qurān has drawn the line of demarcation between nature and man, between the material and the immaterial, between the physical and the supra-physical, between science and the knowledge of God. The supra-physical world directs and controls the physical world and is not just a coexisting entity. The Qurānic view of man and the universe which human beings harness for their ends and purposes :

Hast not thou considered
that God has subjected
(to His laws) for your
good whatever is in the
earth (22 : 65)

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ
مَّا فِي الْأَرْضِ (الحج : ٦٥)

not only pre-supposes the pre-eminance of the
human personality of free will and of intelligence
but also the exercise of them within the framework
of the moral law laid down by it :

Alif, Lam, Mim.

This grand Book !

There is no doubt that it is
A guidance for the use of
the reverent :

Who believe in the (Great)
Unseen,

And keep up the prayer,

And out of what We have
provided them with

Do they spend ;

And who believe in what
has been sent to thee
(O Muhammad)

And what was sent before
thee ;

And full faith have they in
the Future. (2 : 1-4)

أَلَمْ نَجْعَلْ لَكَ الْكِتَابَ لَا رَيْبَ
فِيهِ جَهْدِي لِلْمُتَّقِينَ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
يُقِيمُونَ الصَّلَاةَ وَ مِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَآ أَنزَلِ
إِلَيْكَ وَمَآ أَنزَلْنَا مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ
(البقرة : ١-٤)

His status of the vicegerent of Allāh on earth
with power over matter and nature which he wields
freely, intelligently but within bounds of the moral

law, is a trust that he must discharge till the account is rendered on the Day of Judgement. The two fundamentals of the moral law, unity of God and brotherhood of man are in fact identical and inseparable. The belief in and surrender (*Islām*) to the only diety, Allāh and Rabb, is the inescapable obligation of the human species, irrespective of caste, creed, or colour. Before the one God the Almighty, all men are equal. The Rabb, the Creator, the Nourisher and the Sustainer makes no distinction between them.

Man was not only born free but equal and akin, so that no human being can claim superiority over his fellow on any score whatsoever. The nemises of science is that man's ingenuity has acquired power in politics and technology in the West without the spiritual strength and courage to use it for the good of fellow beings in the East. The Western man is powerful but race-minded and hence immoral. He is not inclined to share his good luck with the East because the Eastern man is not his equal being beyond the pale of a superior European civilisation. While he concedes verbally the equality of the human race, he is determined not to squander his money and land to lesser breeds. The Qurān emphatically announces the fate of the arrogant, the tyrant and the unjust :

And be not cheeky towards
men and walk not in the
earth struttingly.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَ

لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ

Surely God loves no
conceited boaster.

اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ

(31 : 18)

(لقمّن : ١٨)

فَخُورٍ ۝

The aim of the Qurān was to inculcate humility and humanism, the antithesis of pride and arrogance, which are the most obvious characteristics of the dominant white race of today. Through humility and self-surrender the Muslim is made poignantly conscious of kinship with his fellow men. Therefore, he is spiritually and psychologically attuned and adjusted and keyed up to fulfil obligations laid down for him. Not for charity and pity, not for exercising the qualities of patronage and condescension, but as the discharge of a trust, a duty to be fulfilled, a right to be acknowledged and implemented. This view of man and his environment is the crux of the teaching of the Qurān.

The recipient enjoys an inalienable right which no earthly power can take away. The intense consciousness of obedience to the law comes from the revolutionary and equalitarian nature of Islam, which, in fact, set the model for the much later humanistic movements of the post-Renaissance era.

The dignity and status of man, as a member of a non-racial and fraternal society, in which the freedom of the individual was guaranteed, provided he adhered to the universal law: Oneness of God and Brotherhood of Man. The drum-beaters of the West have attributed every conceivable credit to the Renaissance and totally ignored the humanism of the spirit that Islam ushered in long before. The phoney character of this so-called revolution in men's ideas is well-exposed by Thorndike: "No one has ever proved its existence, no one has really tried to. It is too suggesting of a sensational, miraculous, extra-ordinary, magical, human and intellectual development, like unto the phoenix rising from its ashes after 500 years, etc., etc."

The Qurān and its votaries which had shaped the thinking of the middle ages, is unquestionably the background and the main motivating force of all humanistic and spiritual movements in the West, Protestantism, freedom of thought and the concepts of unity of nature and God and rational faith, which most of the post-Renaissance philosophers like Roger Bacon, Francis Bacon, etc., etc., down to Spinoza, Kant and Bergson enunciated on the same lines as the Qurān and the Muslim thinkers.

The society of Islam from its very inception has been a raceless society, the institutions of prayer

and the mosque lent solidarity, unity and permanence to it, besides imparting and inculcating moral, intellectual and disciplinary attitudes in the business of life. For all social welfare activities, for religious instruction and the acquisition of knowledge, for communal purposes, for military organisation and for a host of other beneficent and collective ends the mosque was the pivot and the centre. In a society taking its cues in all spheres of human activity from the equality, brotherhood and mutual sympathy and co-operation, immoral and violent behaviour is unthinkable. The Imāms were true leaders and guides of their flock. By precept and example, they husbanded the moral and material resources of society and kept mischief and unsocial behaviour in check.

Compare our society with that of our predecessors and the ills and maladies rampant among us can be correctly diagnosed. We are devoid of communal unity, oblivious of the problems of the poor, the jobless and the needy, ignorant of the ingredients of our faith, indifferent to the education of our children on Islamic lines, and unfeeling about the fate of our disintegrating social order, because we have lost touch with the basic Qurānic institution of prayer in assembly and the mosque.

Unless these are revived, we shall keep floundering and blundering in formulating our educational

policy. Unless we realise that children should begin their schooling in the mosque and not in the class-room of a school, we shall rear a generation and a community which would be anything but Islamic.

The Qurān gives priority to education, and discipline over everything else :

And We cause to be sent
down of the Quran

What is a healing and a
mercy to the faithful,

And it increases nothing to
the unjust but loss.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ

شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ لَا

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝

And when We send blessings
upon man he turns aside
and withdraws himself,

And when evil touches
him, he becomes despair-
ing.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ

أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا

مَسَّهُ الشَّرُّ كَانِ يَوَسَّوًا ۝

Say : "Each one acts accord-
ing to his method
(behaviour-pattern)."

But your Lord knows best
as to him who is better
guided in the path.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَأْنِهِ

فَرَّبِكُمْ أَعْيُنٌ بِمَنْ هُوَ

أَهْدَى سَبِيلًا ۝

This is the rule of conduct (شاكلة) of the Qurān which Muslims have failed to appreciate as a guide to their total life—material and spiritual. Therefore, it says :

Do they not use deliberation with regard to the Quran ?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ

Or are there locks on their hearts ?

عَلَى قُلُوبٍ أَقْفَالُهَا ○

(47 : 24) (نجد : ٢٣)

The Qurān registers a warning against the trials and tribulations facing man :

And We will discipline you with something,

وَلَنَنْبِئَنَّكُمْ بِشَيْءٍ مِّنَ

Of fear,

الْخَوْفِ وَالْجُوعِ وَنَقْصِ

And hunger,

مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ

And loss of property,

And of lives,

الشَّمْرِ وَبَشِيرِ الصَّابِرِينَ ○

And of fruits ;

And give glad tidings to the preserving ones—

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

Who, when a happening happens to them.

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

Say, "Surely to God we belong and surely to Him we return."

رُجِعُونَ ○ أُولَئِكَ عَلَيْهِمْ

These are the people upon whom be greetings from their Lord,

صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَ

And mercy;

And these be the people who are guided.

أُولَئِكَ هُمُ الْمُهْتَدُونَ ○

(البقرة : ١٥٥-١٥٤) (2 : 155-157)

persevering

The Qurān reminds us :

And as for man whom his Lord disciplines him so that He honours him and blesses him ;

فَإِمَّا الْإِنْسَانَ إِذَا مَا ابْتَلَاهُ
رَبُّهُ فَأَكَرَّهُهُ وَنَعَّمَهُ هـ

Then he says: "My Lord has honoured me."

فَيَقُولُ رَبِّي أَكْرَمَنِي ط وَ أَمَّا

But when He disciplines him so that He measures out his provision,

إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ

Then he says: "My Lord has degraded me."

رِزْقَهُ هـ فَيَقُولُ رَبِّي أَهَانَنِي ج

Nay, but you do not honour the orphan,

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ هـ

Nor do you urge the feeding of the poor

وَلَا تُجِئُونَ عَلَىٰ طَعَامِ

And you squander the property left by the deceased persons a great squandering.

الْمَسْكِينِ هـ وَ تَأْكُلُونَ التُّرَاثَ

أَكْلًا لَّمَّا هـ وَ تُحِبُّونَ

And you love wealth with a whole-hearted love.

الْمَالَ حُبًّا جَمًّا ط

(الفجر : ١٥-٢٠) (89 : 15-20)

If one were to ponder deeply on the social and economic malaise in human society, one would sense the truth and feel the impact of the four causes thereof mentioned in this verse, viz., (i) rejection of the orphan ; (ii) neglect in feeding the poor; (iii) devouring of other people's provisions and (iv) lust for accumulation of wealth. This is the analysis of man's conduct which in its depth of feeling

and meaning and its universal import has no peer in philosophy or religion. The paramount duty of man is to worry about his brothers in distress and desist from exploiting them. Food, clothing and shelter is the first pre-requisite of civilisation, the provision of which is a must for man and society and of course the government of the day. The cardinal sin is accumulation of wealth, the prevention of which is again the bounden duty of man, society and government.

As you ponder over the Qurān you cannot fail to observe and feel that it aims primarily at the education and moral discipline of the individual and the society to which he belongs. It speaks of the discipline of the soul and the freedom of the will at the same time, but the discipline is not irksome and freedom is not licence :

God burdens not any soul
But according to its
capacity.

For it (be) what it earns
And against it (also) what
it does. (2 : 286)

Again in :

But he did not believe nor
did he pray

And he declared it a lie and
turned-back,

Then he went back to his
family strutting.

(75 : 31-33)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

لَهَا مَا كَسَبَتْ وَعَلَيْهَا ط

مَا كَسَبَتْ ط (البقرة: ٢٨٦)

فَلَا صَدَّقَ وَلَا صَلَّى ○ وَلَا كُن

كَذَّبَ وَتَوَلَّى ○ ثُمَّ ذَهَبَ إِلَى

أَهْلِهِ يَتَمَطَّى ○ ط

(القيمة : ٣١-٣٣)

The code of life according to the Qurān is :

And those in whose wealth
there is a fixed portion
For the beggar and the
wretched. (10 : 24-25)

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ
مَّعْلُومٌ ۝ لِلصَّائِلِ وَالْجَارِمِ
وَالْمَجْرُومِ ۝
(المعارج : ٢٤-٢٥)

All surplus wealth must go to the amelioration
of poverty and the eradication of economic disparity.
Again :

And God distinguishes some
of you above the others
in the means of livelihood
Then those who are dis-
tinguished do not give
back their means of
livelihood to those whom
their right hands possess
so that they may be equal
therein.

وَاللَّهُ فَضَّلَ بَعْضَهُمْ عَلَى
بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ
فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَى
مَا سَلَكَتْ آيَمَانُهُمْ فَوَيْلٌ
لَّهُمْ فِيهِمْ سَوَاءٌ أَقْبَلْتُمُوهُم
أَمْ لَمْ تُجِدُوهُمْ ۝ (النحل : ٧١)

Is it then that they deny the
blessings of God? (16 : 71)

Instead of helping the needy, the serfs and
slaves of the capitalist and the feudal lord, you
succumbed to the evil, and the inevitable
consequence of such an immoral attitude was :

Who gathers wealth and
guards it. (104 : 2)

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

(الهمزة) ٢ :

We will make him reach
the unhappy end by
gradual stages. (92 : 10)

فَسَنُيَسِّرُهُ لِلْيَسَارَىٰ ۝

(اليل : ١٠)

✓ The physical and spiritual states of man spring from three sources, according to the Qurān. The first is the Nafs-e-Ammara (نفس أمّارة), which signifies the spirit or the part of the soul prone to evil. Thus it says :

Surely the soul is indeed
prone to evil,

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۝

Excepting such as my Lord
may be merciful to.

إِلَّا مَا رَحِمَ رَبِّي (يوسف : ٥٣)

(12 : 53)

It is the nature of the Nafs-i-Ammara (نفس أمّارة) that it inclines man to evil, tends to lead him into iniquities and immoral paths and stands in the way of his attainment of perfection and moral excellence. Man's natural proneness is to evil at a certain stage in his development, when he does not walk in the light of true wisdom and knowledge but acts at the behest of his animality, the heritage from a past that he must outgrow. It is when he acquires self-control and the capacity to know good from evil that his Nafs-i-Lawwama (نفس لئوامة) or the self-accusing soul comes into play:

And again Nay ! I call to
witness the self-blaming
soul. (75 : 2)

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

(القيمة : ٢)

Now it is that he has outgrown his animality and curbed it by rationality so that the rational animal has emerged. But the awakening conscience is not yet master of the situation and is likely to deviate from the path of duty. The flesh sometimes has the upper hand but the soul revolts against the violation of the law. This constitutes the stepping stone to the third stage—the Nafs-i-Mutma'inna (نفس مطمئنة) the contented soul—which is the source of all spiritual qualities :

“O soul made tranquil !
Come back to thy Lord
satisfying and satisfied.

Therefore enter thou
amongst My servants,

And enter thou in My
garden.”

يَا أَيَّتُهَا النَّفْسُ الْمَطْمَئِنَّةُ
○

أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً

مَرْضِيَةً ○ فَادْخُلِي فِي عِبَادِي ○ لَا

وَادْخُلِي جَنَّاتِي ○

(الفجر : ٢٧-٣٠) (89 : 27-30)

At this stage the soul is freed from all weaknesses and frailties and is braced with spiritual strength. It is perfectly united with God and cannot live without Him. It is in this life that the soul is capable of access to paradise. The same idea is expressed elsewhere in the Qurān. He who has purified the soul is saved and shall not be destroyed but he who gave vent to unbridled earthly passions should surely despair of life :

By the soul and Him who
perfected it,

Then He taught it the way
of its ruin and the way
of its safety.

Surely he succeeds who
purifies it ;

And surely ruined is he who
corrupts it. (91 : 7-10)

The main objectives of the Qurān being educative and disciplinary, let us see what guidance it can give us to curb the evil in us. According to the teaching of the Qurān, the physical nature of man is complementary to his spiritual self, so that his physiological reactions when governed and directed by the law acquire a moral character. The golden means :

And eat and drink,

But waste not; (7 : 31)

وَكُلُوا وَاشْرَبُوا وَلَا

تَسْرِفُوا (الاعراف : ٣١)

turns the appetites and the passions into constructive moral conduct. The bodily needs are not to be shunned like ascetics and hermits, but their indissoluble links with the soul must be acknowledged :

And most surely We have
made man from an
extract of clay.

Then we placed him as a
sperm in a firm resting
place.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ

سَلْمَلَةٍ مِنْ طِينٍ ۝ ثُمَّ جَعَلْنَاهُ

And then We made the clot
into a lump of flesh,

Then We made the lump of
flesh into bones,

And We dressed the bones
with muscles.

Thereafter We evolved him
into another make.

Therefore blessed by God,
the Best to make.

نُطِفَةً فِي قَرَارٍ سَكِينٍ ۝ ثُمَّ

خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا

الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا

الْمَضْغَةَ عِظْمًا فَكَسَوْنَا

الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ

خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ

الْمُخْلِقِينَ ۝ (المؤمنون : ١٢-١٣)

(23 : 12-14)

This miracle of the emergence of the soul is
further described in :

So that when I have formed
him into a complete shape
And I have breathed
into him of my spirit,
Then start bowing down
to him. (15 : 29)

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ

سِن رَوْحِي فَتَعَوَّاهُ مُجْدِبِينَ ۝

(الحجر : ٢٩)

The Holy Qurān has applied itself abundantly
to the reformation of the physical state of man's
life. It gives us the most valuable and minute
directions on all matters of importance in man's
earthly existence.

The reformation of man was destined to be
brought about at a period of the grossest immorality
and ungodliness in human history. In Arabia
proper and the rest of the then habitable world,

Persia and Byzantine, man had descended to the lowest depths of misery and sin. The Qurān alludes to this in :

Evil has appeared on land
and sea. (30 : 41)

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ
الْبَحْرِ
(الروم : ٤١)

Know ye that God quickens
the earth after its death.

(57 : 17)

إِنَّمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ
مَاءً فَاخْتَلَتْ بِهِ الْأَرْضُ
وَأَخْرَجَتْ مِنْهَا خَضِرًا
وَأَعْيُنُهُمْ الْخَضِرَاتُ
(الحديد : ١٧)

In this year of grace, the fag end of 1970, the world possesses many features which remind us of the scene before Islam's advent. The same disregard of spiritual values, of morality, the same licentiousness the same laxity in relations between the sexes, alcoholism, gambling, etc., etc., side by side with the exploitation of the masses who live in grinding poverty and destitution. Both on land and sea, corruption and chaos and mass murder through wars and genocide have raised their heads. Man is in the direst straits in his history. He is groping for his lost soul in the dark night of despair and frustration. The day of the tyrant is past : the common man has seen through the treachery and perfidy of the wielders of power, the politicians and the technologists, the capitalists and the Marxists, one and all bent upon destroying his soul.

The Qurānic view of the soul as the determining factor in man's conduct is an entity which has the final say in all human activity. It is not synonymous with mind which is only a recording machine of the sensations, perceptions and feelings of the individual. The raw material of experience is the grist of the mill of the soul. It manifests itself as the Nafs-i-Ammāra (نفس اماره) when it is deprived of the inspiration and guidance of the next higher self. The Nafs-i-Lawwāma (نفس لوامه) of the individual, a moral dynamism, is the driving force and main-spring of human behaviour. Body and mind are parts of a whole and not coexistent or parallel; they are aspects of a continuous and never-ceasing process of apperceiving and experiencing the self and the physical environment so as to accumulate the stuff for the working of the soul, the overseeing and controlling authority, the final arbiter of the decisions of man through the exercise of free will in the framework of the moral and spiritual values of Divine Law : Unity of God and Brotherhood of Man.

NEW MODERNISM AND THE QURĀN

The modernism of this age is so ubiquitous and all pervading that, being incapable of definition it can only be described on the basis of its manifestations. It owes no allegiance to any ideology, moral, amoral or immoral, spiritual or secular, democratic or fascist. It may be conceived as a super-ideology which, while free as the wind and abundant as water, has invaded, besieged and conquered many a citadel which hitherto was believed to be sacrosanct and invincible. Men of religion are unnerved at its insidious effects and men of the world are worried over what the future has in store for them. Even the bosses of Socialism are perturbed over its blandishments which cannot fail to seduce the disciples of Marxist-Leninism.

Yet modernism has many strings to its bow and many a feather to its cap which no student of human civilisation can ignore. Its roots sprouted with the Reformation and its God-child, Protestantism.

it represented a protest and a revolt against the hypocrites, self-seekers and power-hungry priests and prelates of the Holy Roman Empire. Its seed was, however, sown at the end of the 6th century A.D. when Muḥammad (may the peace and blessings of God be upon him) presented the last message of Allāh, the revealed Word of God, in all its divine purity and intellectual clarity, which disabused people's mind of the notion that God was accessible only through intermediaries: the priest, the Marzubān (مرزبان) the Brahman (برہمن) and the Rabbi (ربی). Martin Luther, the god-father of the Reformation and the founder of Protestantism conceded, in the introduction to his translation of the Holy Qurān, the impact that the ideas and teachings of the Divine Word had made on him in lieu of which he earned the title of a *Muḥammadan Dog*. To be sure, the Qurān had braced him for the battles that he fought so fearlessly against Roman Catholicism and its custodian and guardian, the Holy Roman Empire. But a movement under such holy auspices fell pat into the lap of Satan of Nationalism, the nation-states which filled the vaccum created by the dismemberment of the Empire.

Just as in the realm of the spirit, the Qurānic revolution in human values evoked a protest, the Qurānic civilisation transmitted a spirit of inquiry

and the scientific method to the West. This intellectual upheaval enthused and motivated by the votaries of the Qurān which had emphasised and inculcated the observation of nature, the acquisition of knowledge, the examination of the self, and ordained respect for life and for living a godly life in the thick of humanity and its problems :

And in the earth are signs
for those who are
convinced.

وَ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۝
وَ فِي أَنْفُسِكُمْ أَفَآيَاتٌ

And in yourselves (as well).
Will you not be enlightened
then ? (51 : 20-21)

تَبصرون ۝
(الذريت : ٢٠-٢١)

To quote Briffault in his *Making of Humanity* :
“It was under their successor at the Oxford School that Roger Bacon learnt Arabic and Arabic science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe and he never wearied of declaring that knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge. Discussion as to who was the originator of the experimental method . . . are part of the colossal misrepresentation of the origins of European civilisation. The experimental

method of Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe" (P. 202).

"Science is the most momentous contribution of Arab civilisation to the modern world ; but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant which it had given birth rise in his might. It was not science only which brought Europe back to life. Other and manifold influences from the civilisation of Islam communicated its first glow to European life" (P. 190).

"The debt of modern science to that of the Arabs does not consist in starting discoveries of revolutionary theories : science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we say, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatised in Greek culture. The Greeks systematised, generalised and theorised but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a spirit of inquiry of new

methods of investigations, of the methods of experiment, observation and measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs” (P. 190).

The legend of Roger Bacon as the genius behind the Renaissance has been effectively stripped of its fantasies in the above quotation. The West are proud of the legacy of Greece and Rome on which ostensibly they have built up the vast edifice of their own civilisation, but would not for the life of them recognise the debt that science and technology owes to the Qurān and the Quranic civilisation.

What is relevant for us, however, is the phenomenon of this Renaissance which had according to its eulogists, placed man on the pedestal of liberty and enlightenment and installed knowledge on the throne to which it was entitled. Some savant in the unforeseeable future delving into past records and writings might yet discover the truth which seems to elude the West. Playing up the bogey of the Renaissance to efface the indelible footprints of the disciples of the Qurān on pre-medieval, medieval and post-medieval thought or culture of the white race, is the only weapon that the intensely race-conscious West had at hand to side-track God’s last message to mankind. The Holy Qurān, the direct message

of Almighty, the very word of the Creator, to his creatures had, by demolishing all fetishes and superstitious cults, idolatries, intellectual and spiritual oligarchies by announcing that man, the first primate among His creatures, was God's Deputy on earth, endowed and equipped with the freedom of will and intellectual capacity to subdue and subjugate his environment for his use and benefit, that is to say, for the good of the whole of humanity :

And when thy Lord said to
the messenger-spirits :

“I am surely going to
place a successor in this

earth.” (2 : 30)

And He taught man (Adam)
the qualities (or names)
of all things,

Then He presented them
(men) to the messenger-
spirits. (2 : 31)

God is He who has made
the heavens and the earth,

And He brings down water
from above,

Then He produces by means
thereof fruits as a provi-
sion for you,

And He orders for you the
ship that it may sail
in the sea with His
command,

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ

اِنِّيْ جَاعِلٌ فِيْ الْاَرْضِ

خَلِيْفَةً

(البقرة : ٣٠)

وَ عَلَّمْ اٰدَمَ الْاَسْمَاءَ كُلَّهَا

وَاَوْصٰٓءَهُمْ عَلٰى الْاَسْمَاءِ الَّتِي لَا

(البقرة : ٣١)

اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ

وَ الْاَرْضِ وَ اَنْزَلَ مِنَ السَّمٰوٰتِ

مَآءً فَاَخْرَجَ بِهٖ مِنَ الشَّجَرٰتِ

رِزْقًا لَّكُمْ وَ مَسٰخَرَ لَّكُمْ

الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ

And He orders for you the
rivers,

بِأَمْرِهِ ۚ وَ مَسْخَرَ لَكُمْ

And he orders for you the
sun and the moon
moving according to
laws,

أَلَّا نُنْهَرَ ۚ وَ مَسْخَرَ لَكُمْ
الشَّمْسَ وَ الْقَمَرَ دَائِبِينَ ۚ

And He orders for you the
night and the day.

وَمَسْخَرَ لَكُمْ
النَّهَارَ ۚ

(14 : 32-33) (ابراهيم : ۳۲-۳۳)

How did it happen, we ask, that modernism which had its seed in the Qurān and its roots in the Reformation and Protestantism, subsided eventually into a philosophy of creature comforts and a brazen and unashamed hedonism ! What everyone can see in this *denouement* is the glaring fact that the Reformation which aimed at the liquidation of conventional and sacerdotal religion, never could rid itself of its trappings, fineries and superstitions, succumbed to the very class which it had sought to displace. The priest and the prelates re-established themselves and thus provoked and precipitated the new modernism which had its Martin Luthers in Herbert Spencer, T. H. Huxley, Karl Marx, Walter Bagehot and Bertrand Russell.

To quote this last and perhaps the greatest of them : "Religion prevents our children from having a rational education ; religion prevents us from removing the fundamental causes of war ; religion prevents us from teaching the ethic of scientific

cooperation in place of the old fierce doctrines of sin and punishment. It is possible that mankind is on the threshold of a golden age ; but if so, it will be necessary first to slay the dragon that guards the door and this dragon is religion.”

The old modernism, the father of the new modernism, had made God its motivating force. The new modernism came to be thoroughly disgusted with God, the priest and the prelate. Swollen-headed and power-conscious, owing to great strides in science and technology, it abandoned Him altogether and thus lost the light which would have brightened the deep darkness that was to ensue in this vast ‘Gamboolian Plain’ of Godlessness and so-called Rationalism. In the words of C. E. M. Joad : “Reason tends to be exhibited as a mere tool or handmaid of desire. Its function is to secure the ends which we unconsciously set ourselves, by inventing excuses for what we instinctively want to do and arguments for what we instinctively want to believe. Reason is the power of deceiving into believing that what we want to think true, is in fact true.” Oh ! what luck to live in this new world of the new modernism, so replete with goods and services, with forbidden fruits and unmentionable pleasure, with its wealth, luxury and opulence, alcohol, L.S.D., etc. Watching rock-n-roll and the gibbering, gesticulating, hip-swaying, breast-shaking, satyrs of the new modernism, one is reminded of the warning of the Qurān :

And surely you know those
 Who exceeded the limit
 From amongst you,
 With regard to the
 Sabbath—
 So We said to them,
 “Be you ape-like,
 Driven away.”

وَ لَقَدْ عَلِمْتُمُ الَّذِينَ
 اَعْتَدُوا مِنْكُمْ فِي السَّبْتِ
 فَاقْتُلْنَا لَهُمْ كَنُوزًا
 قَرْدَةً خِيسِثِينَ

(2 : 65) (البقرة : ٦٥)

The violation of the Sabbath signifies the revolt of the new modernism against the Divine Law. What a demotion of the first primate back to the second primate, a throw-back in evolution! The reversion of the multi-millionaire in Aldous Huxley's *After Many A summer* to the missing link! The new modernism is a cult without ostensibly purporting to be so; it is what one believes in subconsciously and acts upon consciously and deliberately to save one's face and pursue one's ambition to be one of the new elite—the high society of the *nouveau riche*.

The virus of the new modernism, the Khannās (الخناس) of the Qurān, attacks your system imperceptibly and unawares :

Say thou : “I take refuge
 with the Lord of men,

 From the evil of the
 suggestions of the
 slinking-one —

قُلْ اَعُوذُ بِرَبِّ الْاِنْسَانِ
 ... لا
 بِنَسِئِ الشَّرِ الْاَوْسَوِاسِ
 لا
 الْاِخْنَاسِ ص لَ الَّذِي يُوَسْوِسُ

He who casts suggestions in
the breast of men."

فِي صُدُورِ النَّاسِ ۝

(الناس : ١ ، ٢-٥) (114 : 1, 4-5)

and when it (الخناس, or the new modernism) has dug in there is nothing you can do about it. The late 'Abdul Majīd' Sālik, who was the social oracle of his day, was once visited by a distracted father and a dishevelled mother (both writers like himself), whose daughter had failed to show up after her college was over and was God knows where. Said Sālik, "If you have accepted modernism then be patient and give her a smiling welcome on her appearance. If not, take her away from college till she mends her ways. You have to meet the new modernism halfway".

The winds of modernism ever blowing Pakistan-wards in this small and contracted world, without let or hindrance, will inevitably create a situation similar to Western civilisation : students on the rampage, free love, alcoholism, drug addiction, the dismemberment of family life on the lines of *Proposition 31* (a modern classic advocating wife-swapping to provide variety and the zest for life to the spouses), teenagers and adolescents cohabiting and procreating like adults (*vide* latest report of the British Health Ministry), fast spreading disregard for decency and fair play, racial hatred, callousness

on the part of the haves and apathy on the part of the have-nots and a brooding anger among the underdogs on the national and international level. We are inescapably sinking deeper and deeper into the morass of this new and latest version of modernism. The West is keenly interested in giving the East a taste of it, and is leaving no stone unturned to convert it according to the well-known verse : "I am sinking, my dear, but I shall take you along (ہم تو ڈوبیں گے صنم تجھ کو بھی لے ڈوبیں گے). But only modernism at a respectful distance with the East's own naunces and peculiarities without the West conceding equality of status on any level whatsoever.

Like the Indian juggler, the new modernism has a vast variety of tricks which keep the man involved (as in Sālik's friend's case), perplexed and bewildered about what is coming next. Parents of children at school or youngsters at college beware ! Their record of promiscuity (and consequent pregnancies *vide* above mentioned British report) bids fair to beat the elders at their own game.

A doctor friend of mine, just back from the U.K., who had the privilege of treating fair-skinned patients, has provided me with details of the lethal effect of Western standards of personal hygiene. Most of his patients had serious blood and skin infections owing to the customary indifference to

the removal of unwanted hair, to circumcision (which by the way is strongly recommended by the Western medical authorities), to the disinfection of the parts of the body which accumulate bacteria, viruses, dust, grime, etc., and to the use of water for keeping clean and healthy. The vast majority of Europeans and Americans are victims of some sort of skin infection on account of the use of toilet paper and pads by both sexes which among us are not at all in common use. Perhaps some of my readers may regard this aspect of our culture as hardly relevant to the subject in hand. I must say, I have a firm conviction that personal hygiene of the sort that the poorest amongst us practices as daily routine is a major factor in the psycho-physical equilibrium of the individual. The Qurān insists on cleanliness and purity in body and mind to the extent of saying :

Most certainly this is an honourable Qurān

In a book well preserved,

None can touch it except the pure.

(56 : 77-79)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ لَّا فِيهِ

كِتَابٌ مَّسْكُونٌ ۝ لَّا يَمَسُّهُ

إِلَّا الْمُطَهَّرُونَ ۝

(الواقعة : ٤٤-٤٩)

And so as to purify thy raiment

And so as to flee the abominations.

(74 : 4-5) : (المدثر : ٣-٥)

وَأَيُّابَكَ فَطَهِّرْ ۝ وَالرَّجِزَ

فَاهْجِرْ ۝

O ye who believe !
 When you rise for your
 prayers
 Then wash your faces,
 And your arms up to the
 elbows,
 And rub your heads,
 And (wash) your feet up to
 the ankles ;
 And if you have become
 polluted, then purify
 yourselves (by a bath) ;
 But if you be sick,
 Or on a journey,
 Or if one of you comes
 from the privy,
 Or if you have touched
 women
 And cannot find water
 (to bathe),
 Then take clean earth, rub
 your faces and hands
 therewith;
 God intends not to cause
 you any trouble,
 But He intends to purify
 you,
 And to complete His blessing
 upon you
 That you may be thankful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ
 إِلَى الصَّلَاةِ فَاغْسُوا
 وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
 وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ
 إِلَى الْكَعْبَيْنِ ط وَإِنْ كُنْتُمْ
 مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ
 مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ
 النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
 صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
 وَأَيْدِيكُمْ مِنْهُ ط مَا يُرِيدُ اللَّهُ
 لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
 وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
 وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
 لَعَلَّكُمْ تَشْكُرُونَ ○

Even a child amongst us, unless he has been educated in a Missionary School and is a convert of the new modernism, knows full well what '*Bāwuzū*' (با وضو = in a state of ablution) means and what are the musts in personal hygiene as laid down by the Qurān and Hadīth.

In course of time, a race which has no sense of purity and cleanliness must sooner or later be wiped off the surface of the earth, a race living the life of barbarians and unclean beasts, like pigs and skunks and worms and snails living in dung. The aforementioned doctor friend further tells me that these infections among European patients have become so embedded in the blood stream and the skin that there is no known remedy for their eradication. What sort of progeny these specimen of the new modernism, these whisky-swilling, pork-eating, papered and padded versions of it, these beasts in human garb with festering, stinking and virus ridden genitals bring into this world!

The wide-spread aspects of Western culture might well be the result of their habit of eating pork. It has been agreed by authorities in medicine since Hippocrates and Galen that the flesh of particular animal transmits its nature and habits to the consumer. It is indeed very obvious that the white race shares many of the characteristics of the pig: its dirty, and unclean habits, promiscuity, lack of

jealousy and shame, free love (on the same lines as *Proposition 31*) without any sexual loyalty, the capacity to live in the stink and slime of the body, unconcerned and happy. What rich material for the psychoanalyst, sociologist and the dietitian to work upon ! The correlation of a culture to the use of pork and alcohol is a field of inquiry crying for researchers. It is quite possible that a regeneration in the norms and values of Western civilization might result by the prohibition of alcohol and pork. It may even be possible that the white race might begin to behave like normal human beings, less aggressive, more receptive to supra-racial ideas like Human Brotherhood, more tolerant and just, more humble and kind, more conscious of the problems of fellow human beings in the developing countries.

THE MORAL ORDER OF THE QURĀN

Homo sapiens, however simple or however sophisticated, is invariably conscious of one criterion of his conduct as a human being and it is the moral aspect of it. From prehistoric times the ethos in the thinking, feeling and acting individual has been alive and active and has furnished the dynamics of the gamut of human conduct and behaviour. With the advance of time and the evolution of ideas, one of the major questions that engaged his mind was to determine the morality of conduct. Thus the science of ethics, which comprises the main content of world philosophical thought, was born. Various, numerous and mutually opposed schools of thought advocated their stand-points with fervour, armed with all the weapons of logic and reason.

The cynics, the stoics and the epicureans of yesterday and the hedonists, the utilitarians and the pragmatists of today, kept on declaiming against each other for centuries. Modern ethical thinking,

although basically and inherently identical with Greek and Roman philosophies, was influenced by the age of science and while not disturbing the personal and individual complexion of ethical thought down to this time, introduced elements derived from the theory of evolution, which was the craze during the 19th and first half of the 20th century.

But as already hinted, ethical facts were invariably dealt with on the individual personality level and morality was organised into a science. For anyone delving into the tomes of ethical philosophy, it would become apparent that various schools of thought treated moral behaviour and ethical facts as they occurred in the individual personality and attempted to build an edifice of universal moral concepts thereon. Moreover, moderners, among whom Hegel and Kant are most conspicuous, laid emphasis on the actualities in human behaviour, which they proceeded to describe in the minutest details like any science researcher in the laboratory. Inevitably, the main ethical material for observation and study was the individual human personality, a limitation imposed by their precursors and never disowned.

It now becomes apparent that Marx's revolt against established religion and ethics stemmed from this aforementioned tendency of the

philosophers and divines whose indifference towards social and other all-embracing human questions was nothing but prejudice. This was owing to basic flaws in their reasoning which Marx immediately pounced upon and exploited with brilliant success. Islam from its inception had laid the main stress on the moral obligations of the individual as a separate entity as well as part and parcel of his social environment. In other words, the moral system of the Qurān was a synthetic unity and not an isolated and hermetically sealed phenomenon manifesting itself in a particular person. What a tragedy it is that our savants waded submissively into the main stream of ethical thought and expounded our doctrines in ethical conduct with the modes of reasoning borrowed from their predecessors. This detached and isolated approach of their forerunners became also a drag on their schools of theology.

In Islam, the paramount standard of moral conduct is epitomised into two simple but extremely significant words, *Khalq* (خَلْق) and *Khulq* (خُلُق). *Khalq* (خَلْق) comprises all creation and points to the social and universal aspects of human conduct. In other words, no sort of conduct whatsoever is valid unless it is correlated with social obligation in the widest sense of the word. According to the Qurān:

He who makes, then
perfects;

الَّذِي خَلَقَ فَسَوَّى ۝ صالا

And He who proportions
and guides. (87 : 2-3)

وَالَّذِي قَدَّرَ فَهَدَى ۝ صالا

(الاعلى : ۲-۳)

Almighty created and then ordained, i.e., allotted duties and responsibilities to all and everyone of His creatures. Islām categorically declares that man is endowed with moral instincts and is consciously aware of good but he is also equipped with free will.

The other word *Khulq* (خلق = kindness) denotes the universal good, the *summum bonum*, the greatest good of the greatest number as well as the personal moral obligation of man. *Khulq* is not an isolated and detached virtue but indissolubly linked with the community so that the norm of his conduct is a synthesis of the individual and the communal and not divided into watertight compartments.

This was Iqbāl's vision of *self* (خودی). While advocating the sanctity of the individual personality with a will of his own. Self is an integral part of his social environment which shall set the pace and conduct and the degree of moral excellence that he has achieved. Only those forms of human conduct, which promote good as embodied in *Khulq* are lasting and worthy of being accepted as

moral and ethical. The Qurān, therefore, goes into elaborate but lucid detail of what constitutes virtue. Briefly the Islamic view of moral conduct may be analysed as below :

1. *Man as related to the Creator*: The nature of this relationship is indicated by the word *Islām*, which signifies submission and resignation to Almighty.

2. *Man as related to his physical environment*: This implies his responsibility to keep himself fit and clean and healthy. Obviously, it includes the obligation to maintain a hygienic environment by personal example and by cooperating with others in communal projects for social welfare, health and hygiene.

3. *Man as related to his fellow beings*: This involves mutual cooperation and sympathy among human beings for the prosecution of beneficial objectives for the common good. Self-seeking tendencies are to be curbed to pursue ends and goals which are designed to benefit the community in all spheres of human activity—social, economic, educational, etc.

4. *The individual self*: The obligations on the individual in regard to patience and forbearance, strength of character, purity of motives, or in other words, the dynamics of the living and acting

personality, without which he cannot attain moral excellence. It is self-evident from the above that a moral order has taken shape and assumed linaments, which are of an all embracing character and which are not a mere statement of ethical facts and confined only to a single individual entity. On the other hand, the individual has been placed on a pedestal of heretofore unheard of dignity and prestige with powers of choice and decision and fully capable of becoming an efficient, conscientious, morally well-organised member of the human fraternity. Motivated by the noblest intentions and driven by the most exalted view of morality in human history, he will build a world in which peace and fruitful and beneficial goals for the good of his fellow beings will have priority over cold and hot wars and human and material waste in the armament race will be abandoned forever.

The moral order envisaged by Islām is not a monopoly of the Muslims, but has universal characteristics capable of being understood and implemented by other peoples and other creeds. The golden thread which runs through the moral ideal advocated by the Qurān is that henceforth moral conduct will be the concern of one and all, so that human society, irrespective of caste, creed, colour or clime is individually and collectively liable for its thoughts and actions and answerable to God

and man for the consequences of its conduct on the individual as well as the social and communal level.

Socialism and its various forms, including communism, are the only ideologies which purport to achieve socio-economic well-being of the human race and which offer a challenge to the moral order as represented by Islām. Let us now examine in detail the concepts and principles propounded by the Qurān in contradistinction to the socialistic standpoint. The Qurān enunciates the basic concepts of Islām in this perspective in the following verses.

Blessed is He in whose hands is the Kingdom and He is Capable of doing all He pleases,

He who made life and death in order to discipline you;

“Which of you is the best in deeds ?” (67 : 1-2)

and again :

And it is He who has made the heavens and the earth into six periods,

And He has Power over the water (i.e. all things alive),

That he may discipline you as to which of you is the best in deeds.

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

الَّذِي خَلَقَ الْمَوْتَ وَ

الْحَيَاةَ لِيُبَيِّنَ لَكُمْ

أَحْسَنَ عَمَلًا (الملك : ٢-١)

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ

وَ الْاَرْضَ فِي سِتَّةِ اَيَّامٍ وَ

كَانَ عَرْشُهُ عَلَى الْمَآءِ

لِيُبَيِّنَ لَكُمْ اَيُّكُمْ اَحْسَنُ

-And-if thou wert to say :

“Surely you are going to be raised up after death”,

These who have chosen -disbelief- will as surely reply: “This is nothing but an obvious fraud;”

(11 : 7)

عَمَلًا وَ لَئِنْ قُلْتِ اِنَّكُمْ

سَبَعُونَ نَبِيًّا بَعْدَ الْمَوْتِ

لَا يَكْفُرُوْنَ لَنْ اَلَّذِيْنَ كَفَرُوْا

اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِينٌ ۝

(هود : ۷)

and again :

Surely He originates a make
Then He causes it to return
again,

In order that He may
reward those who believe
and do good with justice.

(10 : 4)

اِنَّهُ يَبْدُوْا الْخَلْقَ ثُمَّ

يَعِيْدُهُ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا

وَ عَمَلُوْا الصّٰلِحٰتِ

بِالْقِسْطِ ۝ (يونس : ۴)

It is clear from the above verses that man's life on earth is a continuous trial. In all the challenges that he faces, as an employer or worker, as a prosperous or indigent person, as a ruler or the ruled, as a politician or a statesman, as a scientist or a layman, etc., he is being on trial for his use and misuse of his faculties, mental and physical, that have been vouchsafed to him. In other words, his moral education which this challenge-response represents, is a never-ceasing process. The guiding star of his conduct are the *Signs* (آیات), or in the words of the Holy Book :

And how many a sign there
is in the heavens and the
earth which they pass
upon

And which they do not
heed ? (12 : 105)

وَكَايْنٍ مِّنْ آيَاتٍ فِي السَّمٰوٰتِ
وَ الْاَرْضِ يَمْرُوْنَ عَلَيْهَا وَ

هُمْ عَنْهَا مُعْرِضُوْنَ ۝

(يوسف : ١٠٥)

Thus learning and understanding the *Signs*, the divine miracles of creation all round us, the lessons of nature and history, the evolution of man and matter is indispensable for the moral education of humanity. Of course this presupposes free will so that he can determine by his own unfettered judgment, the rightness or wrongness of his actions, in the light of the *Signs*. Secondly, he is blessed with a moral conscience which can withstand temptation. Thirdly, that the path of goodness is not smooth sailing but that he has to struggle against all kinds of obstacles and handicaps.

Thus if his behaviour had been perpetually subjected to external causes over which he had no control, he would have been on the same plane as the animals. The physical environment constitutes the main difficulty in the pursuit of goodness. In form and structure, man's life is material, but in its direction, idealistic tendency and ultimate goals, it is unquestionably moral and spiritual. It is only by regulating, controlling and

overcoming our desires evoked by the material universe, that we justify our claim to be moral, to be the first of things (اشرف المخلوقات).

The physical and material environment is thus the stuff on which the moral conscience works. Consequently, morality is basically social and almost co-extensive with social life, otherwise in individualistic seclusion the moral challenge would be superfluous. In monastic seclusion morality becomes meaningless as it is not correlated with the stuff which is the testing ground of goodness or virtue. That is why the Qurān forbids monasticism and the abdication from worldly temptation by withdrawing from the world in the verse :

And as for monastic life,
they invented it them-
selves,

We did not prescribe for
them.

(57 : 27)

وَرَهْبًا نَسِيَةً ابْتَدَعُوا هَا

مَا كَتَبْنَا عَلَيْهَا

(الحديد : ٢٧)

On the contrary it says :

Ye children of man !

Put on your beautiful things

At the time of each prayer

And eat and drink.

But waste not,

For he loves not the waste-
ful.

(7 : 31)

يَبْنِي أَدَمَ خُدُوا زِينَتَكُمْ

عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا

وَاشْرَبُوا وَلَا تُسْرِفُوا

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(الاعراف : ٣١)

The Holy Qurān is emphatic on man's privilege and right for the gratification of his desires and the enjoyment of the good things of life but only enjoins moderation and the golden mean.

Socialism and its subservient schools of thought exclusively rely on state power and state regulation to enforce their programme for socio-economic betterment, which inevitably destroys freedom of action in the individual. Suppression alone, according to them, is the means of keeping the unsocial (but not immoral) activities of human beings in check. Although Islām is not opposed to legislation for the ordering of society, it makes it binding on all authority to leave the widest field of free action to individuals in order that they may exercise their choice and voluntarily pursue moral objectives, without being coerced into the observance of state-imposed regulations or laws. In fact, in the prosecution of the programme of socialism, human life or human dignity is of little worth, as is evidenced by the liquidation of millions of human beings in some countries. The sanctity of human life and respect of human dignity is epitomised in the verse :

For this reason have we
prescribed for the children
of Israel.

كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ
أَنَّهُ سَنُؤْتِلُكَ نَفْسًا بِخَيْرٍ

That he who kills a person
without the latter being
guilty of killing another,

Or of doing evil in the land,
Then his action is such as if
he had killed all mankind.

And he who saves one life is

As if he had saved all
mankind. (5 : 32)

نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ

فَكَانَ مِثْلَ قَتْلِ النَّاسِ

جَمِيعًا ط وَ سَنَ أَحْيَا هَا

فَكَانَ مِثْلَ أَحْيَا النَّاسِ

(المائدة : ٣٢) جَمِيعًا ط

The ethics of Islām is the ethics of self-realisation. This self denotes not only reason but instincts and feelings. The soul of man is an organism, spiritual and moral, possessing the unity and harmony of the material world but nevertheless supra-material. In other words the moral order of Islām is a synthesis of the material and the immaterial, the moral conscience and the physical environment, subject and object, mind and matter, reason and instincts. Neither philosophical ethics nor conventional religion, nor socialism has presented such a perfect and integrated view of life. It is a dynamic social force and not the static, amoral, lifeless ideology of philosophers and socialists. What Marxism fails to perceive is that the material basis of life is merely a springboard from which man lifts himself into the realm of the spiritual. The material limitations around him are only so many hurdles in the path towards the Ideal.

According to the advocates of an amoral universe, man will forever be incapable of rising above purely material considerations. Humanity, on the other hand, must go through the life of matter in order to attain the life of the spirit in keeping with the synthesised and integrated view of the Qurān.

Marxian dialectics which stresses the presence of conflicts in life (the thesis, anti-thesis and synthesis of Hegel) and points to them as the source of all progress, has just missed one of the most vital contradictions inherent in the nature of life itself, *viz*, that the love of life and its material paraphernalia, when carried beyond a certain point, produces conditions fatal to its very maintenance and to the pleasure and enjoyment derived therefrom. And yet materialism encourages this very attitude, by denying the existence of any purpose in the universe except the maintenance and increase of life and of course the decimation of life even to attain this objective—an obvious *reductio ad absurdum*.

To sum up, the *Khalq-Khulq* axis, on which individual and collective behaviour must rest, is the remedy that Islām offers to this age of moral lepers and amoral materialists. The conclusion is inescapable that a moral life, strictly in accordance with the principles of the Qurān at whatever cost or sacrifice, is the only alternative left to the

Muslims for withstanding the tremendous impact of Western modes of thinking and behaving with all their armoury of philosophy and culture, their epicurism, their nihilism, and last but not least their greatest menace—communism.

**Personal Collection of Books of Late
Maulana Muhammad Hanif Nadvi & Donated
By Mrs, Muhammad Hanif Nadvi**

THE QURĀN AND SOCIAL OBLIGATION

From times immemorial, human beings, confronted by the inevitability of communal and corporate life, have evolved concepts and methods designed to organise themselves. Quite early in man's social and political evolution, it was realised that social obligation is a two-way process. Not only does society owe it to the individual to protect and secure him against penury and want, but the individual, too, has to pay for his keep. That is to say, he is to contribute to the solidarity of the community of which he is a member through his loyalty and constructive behaviour and fill his allotted place with diligence and discretion.

As societies grew more sophisticated, having outgrown the tribal stage in human evolution—which if the truth be told, was a far more effective social system both on the individual and communal level than what man has eventually landed himself into—divergent views, ideologies and religions started

purveying their ideas and doctrines to a bewildered and befuddled humanity. In terms of human happiness, tribalism was an ideal arrangement in which the individual and the community were committed to promote and advance each other's interest.

But swarming humanity submerged all the best ideas in social organization, acquired empirically in the course of centuries, by sheer weight of numbers. Attractive and pleasing plans for reviving early social utopias was the dream of many a philosopher and savant, ending only in devastating and demoralising frustration down to the present age. The millennium in human affairs has receded farther and farther back into the unlivable past.

It would be relevant to examine the various views of social obligation which have gained currency in human thought and practice. However, there are no two opinions about the serious anomalies and contradictions inherent in each one of them: democracy, monarchy, fascism, socialism and the concept of the welfare state. The glaring anomaly common to all these is their utter failure to answer the question: Is it possible to safeguard social equality and economic security in human society with a view to enabling the average man to be a useful and contented member of the

community through the implementation of prevalent ideas about social obligation ?

The answer up to date is an emphatic 'no'. The fiasco of *laissez-faire* in democratic countries is too obvious to need elaboration. Unbridled and unrestricted capitalism has created a pattern of slavery before which serfdom was a bed of roses. Socialism, ostensibly springing from reason and logic, has shed more blood in encompassing its objectives than all the wars in history. Eventually, it is faced with divergent and antagonistic interpretations of its philosophy and basic doctrines, which might engulf humanity in another holocaust.

The welfare State idea has many things to commend it to the 'haves' of human society, who welcome any scheme or ideology which is likely to keep them safely ensconced in their affluence. But it is unquestionable that the human conscience is awake as it never was before. Retribution is at hand. The already overwritten Doomsday Book is being peered into by high and low, white and black, rich and poor, with heart-shaking throbs or vengeful spite as the case may be.

To approve and laud socio-economic systems which are not only foreign to the spirit of Islām but in most cases diametrically opposed to it, would amount to an admission that we have nothing

positive to offer, are not even inclined to verify through study and research whether we have an alternative solution and must, therefore, be content with tailor-made recipes and formulae which we have only to rubber-stamp and declare to be thoroughly and genuinely Islamic. This line of least resistance saves a lot of labour inevitably involved in original research. Moreover, a first-class grounding in modern philosophy and economics, side by side with a deep understanding of Islamic doctrines, Islamic history and traditions and culture, a thorough and scholarly knowledge of our main languages Arabic, Persian, Turkish, Malay, Urdū and Panjabi, are rare combinations even among the highly educated in our society. As time goes on, such persons will be still harder to come by. The avalanche of modern knowledge has submerged everything savouring of or claiming a solution of the human problem on the social and spiritual level. Its protagonists are not inclined to recognise the bonafides of any ideology or way of life which does not conform to the rules of the game as laid down by them.

For Islām this attitude of the high society of the world is a tragedy of no mean order. It is because our savants content themselves by propounding generalities and, more often than not, are fond of propitiating modernity by declaring out of hand that it is of the very essence of Islām. Positive

thinking which is the product of scholarship, faith and understanding, is conspicuous by its absence. A lone spirit like Iqbāl, digressing from his *metier* as poet-inspirer, might propound an Islamic philosophy and blaze a trail but it has only been a cry in the wilderness of bigotry and orthodoxy. We are exactly where Iqbāl left us on the intellectual and not on the empirical level, that is to say curious, but not inclined to satisfy our curiosity by solid hard work in research, planning and implementation.

The writer does not claim expert knowledge in any sense of the word; he is only keen to point out to brother colleagues in the field of Islamic thought what a desert of original thinking and pragmatic approach our religious literature is. It has not moved a step ahead of medieval modes of thinking which we all know were permeated through and through with the Aristotelian system of philosophy. It is tautological, irrelevant and sectarian. The individual was the only theme to which our *Ulamā'* (علماء) addressed themselves.

For them concepts like social obligation or the communal and universal approach to life were too trivial to deserve notice. The callous individualism of the Muslim thinkers is the legacy that we have preserved intact and are ready to defend tooth and nail.

Our misguided approach to the Qurān and *Sunna* سنة has been a major inhibiting factor in our socio-economic development, in our evolution into a truly Islamic society, and in our being awarded a pride of place in the world civilisation of today. The Qurān is a most human document. While claiming to be a guide and mercy for all worlds, and times and peoples, it enjoins upon men to exercise their reason.

The Qurān makes a clear distinction between ideas (verses) which are fundamental or *apriori* and ideas (verses) which are secondary, ambiguous, analogical, requiring human intelligence to unravel them on the strength of reason and with the support of fundamentals :

He it is Who has sent down
this book on thee,

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ

Some verses thereof are
imperative,

الْكِتَابَ بَشِيرًا وَمُنذِرًا لِّقَوْمٍ يَعْلَمُونَ

These be the foundation of
the Book,

هَذِهِ أُمَّةُ الْكِتَابِ وَآخِرُ

And others are figurative.

وَأَوَّلُ
مَثَلَاتٍ

(3 : 7) (آل عمران : ٧)

Here are the Islamic *apriories*, precursors by a thousand years of the *apriories* of Kant and Hegel, which are the kernel of the human condition—the inescapables but yet offering the limitless frontiers

of the human mind as their habitation. The *apriories* of human conduct are eternal, inviolable and sacred, but their very essence presupposes a world of human endeavour in the spiritual and mundane spheres of life which are changeable, evolutionary, local and timely; in short, in a state of flux. Just as the local nature of earthly time was demonstrated by Einstein, the Qurān emphasises the local and subservient nature of secondaries, laying down the law that universal, and eternal ideas and verities must be conformed to by the ever-changing socio-economic pattern of societies, races, peoples, countries, etc. The Qurān forbids compulsion in spiritual matters or rather the way of life, for the very same reason :

Let there be no compulsion
in religion.

لَا إِكْرَاهَ فِي الدِّينِ

(2 : 256)

(البقرة : ٢٥٦)

Any person imbued with and inspired by faith and true insight which faith alone brings, armed with all the knowledge that books give him and seasoned by his experience of the world, is competent to translate the Islamic verities, *apriories*, fundamentals into action. But he is above all a social animal and has to subordinate himself to the conception of social obligation : his social obligation to his fellowmen in all walks of life, as employer and employee, as father and son and as a ruler and ruled, etc. Otherwise, having

laid down inviolable laws for everything under the sun, as claimed and believed by many, the observance of such laws would amount to compulsion and constraint and reprisals in this world or the next would inevitably follow, and would consequently be a glaring self-contradiction. The tolerance imposed by the Qurān is designed as an umbrella for the millions of local variations in time, place, country, race ever since the world began.

What a colossal tragedy that our divines violated one of the *apriories* of the Qurān by converting secondaries into fundamentals in moral conduct and thus founding intolerant, compulsive and tyrannical socio-economic orders which jeopardised the freedom of the individual in the social, economic, moral and political fields, in defiance of one of the fundamentals of Islām, the Qurān and the practice of the Holy Prophet. Injunctions regarding dress, general appearance, the arts, economics and science purporting to be the essence of religion, were invented or unjustifiably deduced by resorting to barren and unobjective logic, that unending quibbling over words, sentences, syllogisms, conundrums, similies and metaphors entirely divorced from the eternal truth in the Revealed Word and declared obligatory and in the first line of Qurānic commands. Minds became closed and constricted. Learned and thoughtful men lost all contact with

the human condition. Socio-economic forces came to a standstill and all progress of the human mind was impeded. For these Islamites, the breathless change around them, the incessant birth and transformation of new ideas, the adaptation of humanity to the environment, the numberless mutations in socio-economic life in response to the challenges of the environment, the ceaseless trial and error phenomenon in human progress and technology were beyond the pale of Islām because they would not fit in with their ideas. About such specimen of humanity, the Qurān has a lot to say :

The attribute of those who were burdened with (the responsibility of) the Torah and who then carried not their responsibility is like the attribute of an ass who carries a load of tomes.

سَمِلُ الَّذِينَ حَمَلُوا التَّوْرَةَ

ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ

الْحِمَارِ يَحْمِلُ أَثْقَارًا ط

(الجمعة : ٥) (62 : 5)

On the lesser level, the level below the verities, the *apriories*, the fundamentals, is the level of common life: the individual's life in the community, the social obligation on the individual *vis-a-vis* the community and the social obligation of the community *vis-a-vis* the individual. The Qurān has said :

Surely, God commands you to pay back the trusts to their owners (i.e. to discharge the social obligations),

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا

الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَ

And that when you judge
amongst men you judge
with equity.

Surely, what a good advice
God (adviseth) you with.

إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَجْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ
نِعِمَّا يَعِظُكُمْ بِهِ

(4 : 58) (النساء : ٥٨)

In Islām, social obligation takes precedence after belief in the unity of God. Just as *tawhīd* (توحيد) is the fountainhead of all human conduct, the cement which binds individuals into the fabric of Islām, social obligations for mundane objectives as well as spiritual salvation, transfer the concept of unity to the ordering of society, the regulation and control of the community, the day to day relations of the individual to mundane authority and the obligations of authority to the individual :

Obey God,
And obey the messenger,
And those who have power
of command amongst you;
Therefore if you differ in
anything,
Then refer it back to God
and the messenger,
If you believe in God and
the Future day.

أَطِيعُوا اللَّهَ وَ أَطِيعُوا
الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ

(4 : 59) (النساء : ٥٩)

Without a morally organised society which meticulously observes the law of Islām, (the Qurān and *Sunna*) the individual has no status. Conversely, a society, call it a government, which does not conform to the law of Islām (the Qurān and *Sunna*) cannot lay any claim to the loyalty of the individual and his liability to the observance of his part of the contract of social obligation. The law is categorical on this point that an immoral and of course un-Islamic society or government must be opposed and destroyed and replaced by a moral edifice, the blueprints of which are all there in the Qurān and built and worked on *terra firma* by the greatest man who ever lived, our beloved prophet Muḥammad (may the peace and blessings of God be upon him). Just as the insignificance in size and power of the Greek City State did not prevent the western world from idolizing it as the quintessence of liberty and culture, we have a greater justification in paying homage to the Islamic City State of Madīna because it had the additional quality of being ordained by God. Every one knows the linaments of the ideal Muslim State as established on earth by God's last messenger, which in its egalitarian but disciplined and moral structure has nipped controversy about social obligation in the bud.

The ideal state of Madīna had the wherewithal of the mutual obligation of the individual and the state, the ruler and the ruled. Let us, however, see in this ideal state's constitution what was man-made, the result of observation, insight, wisdom, experience, and what were the fundamentals not amenable to man's manipulation. Faith in the unity of God and His apostle were the sheet anchor of Madīna society. But as regards day to day living, it is self-evident that every individual had to conform to and obey certain injunctions in respect of the daily prayers in assembly, to be ready for military duty and to act in private and public as a *muttaqī* (مُتَّقِي = righteous, God-conscious and well balanced individual). The state was liable for his bread, clothing and shelter if he did not flout authority by failing to behave and act in the best interest of the state. The accumulation of wealth in the hands of the few in this state would be unthinkable as such an event would damn the society for ever as a Godless institution, unworthy of loyalty or obedience. The political, fiscal, social and economic aspects of the state can be summed up in a few words. Any taxation designed to incur expenditure for the benefit of the individuals comprising it is obligatory and in keeping with the spirit and meaning of Islamic doctrine. Though labelled in any way, it is the significance, implications and aims of the tax that matter.

But the question of all questions is—how is that elusive, rebellious, mischievous entity, the individual, to be brought to heel? What guarantee do we have that he will act in a certain way and not in just the opposite way? How to impress upon him the obligation of obeying the law as laid down by the Qurān and Sunna?

The obligation to perform military duty which by implication involves military training is binding on every Muslim physically capable of it:

O thou Prophet!

Urge the faithful to fighting.

If there be of you twenty persevering men they will overcome two hundred.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ

الْمُؤْمِنِينَ عَلَى الْقِتَالِ

إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ

صَابِرُونَ يَغْلِبُوا مِائَتِينَ

(8 : 65)

(الانفال : ٦٥)

Hence it follows *ipso facto* that the state must impart military training to every able-bodied Muslim. The state's obligation to educate him at its expense is another feature of the Islamic state because the Holy Prophet enjoined upon his followers to seek knowledge from even as far as China. Similarly, institutions to promote health and hygiene and designed for a healthy and contented life in a Muslim society are binding on the state. No government can

escape these liabilities and obligations. The existence of persons possessing fabulous wealth is the very negation of the Islamic way of life, because in any Islamic society the emergence of financial empires (a well-known phenomenon in Pakistan) would be virtually impossible.

What are the main obstacles in implementing the programme indicated above?

First and foremost, the Government's declared policy of *laissez-faire*, namely, non-interference in the private sector, which amounts to a *carte blanche* to the haves to behave as they like.

Secondly, lack of discipline in the average Pakistani.

Thirdly, total absence of a clear cut socio-economic policy to meet rising prices and diminishing purchasing power, owing to incompatibility in wages and prices and the indifference of the Government regarding labour legislation of the right type suiting our conditions and lastly, the fixation of the minimum wage.

Fourthly, glaring defects in our system of education particularly up to the school level.

Fifthly, absence of planning in respect of the functions and development of the institutions of local self government.

Here are our proposals for energising and enthusing the people of Pakistan to assume their rightful place in the Islamic World and the comity of nations :

1. Compulsory military training for all able-bodied Muslims in Pakistan.

2. The Chairmen of local bodies should henceforth be called the *muhtasibs* (محتسب) and the following duties assigned to them :

(a) To take effective steps to ensure that all residents in their respective jurisdictions should offer regular prayers and in the case of adults, prayers in assembly.

(b) To ensure that the *Imām* (امام) should be a qualified person, namely, educated, well-versed in the basic principles of Islām, fully cognisant of the challenges of modernity and aware of the ways and means of combating the forces of irreligion and of the solution offered by the Islamic way of life.

(c) To play a supervisory role in implementing the programme of compulsory military training in their respective jurisdictions.

(d) To organise labour squads on the Chinese pattern for works of public utility like sanitation, health, medical aid and education.

(e) To keep a vigilant eye on the youngsters of the locality and ensure that they behave like law abiding citizens of the state and have the maximum facilities for recreation as well as for general study in the form of youth clubs and reading rooms.

3. The *Muhtasibs* should be invested with magisterial powers of the 2nd class for trying all offences under sections 34 of the Police Act, Vagrancy Act, the Goonda Act and other minor acts pertaining to the maintenance of law and order, etc. They should be assisted by a voluntary police force and not by ordinary police for the performance of their duties.

4. The formation of a local voluntary police force to be recruited by the local body on a voluntary basis and on the recommendations of heads of educational institutions, Imāms and notables within their jurisdictions.

5. Compulsory free education upto the lower secondary level, i.e., 8th class, imposing heavy fines in cases of non-compliance.

6. Labour legislation prescribing the minimum wage, the maximum hours of work, compulsory provision for education, medical aid, housing, recreation, etc.

7. Legislation for the compulsory allotment of 25 per cent of the total investment in an enterprise

to the workers thereof and state control and regulation of the workers' share in a particular enterprise on the administrative level.

Two main points, which are the crux of my views on the reorientation of our attitudes and plans, are: compulsory education and military training. Our system of defence is the legacy of a colonial past and perfected by our ex-rulers who had the industrial and financial capacity to create a heavy and expensive logistical organisation designed for loyal or disloyal elements. But history has established that nothing can withstand the united will of a people. It is the total use of national resources which matters. In this context, compulsory training on a country-wide scale is the only means of our survival as Muslims and Pakistanis. This is our obligation, socially and spiritually to keep ourselves in readiness on the military level for any emergency. The old bogey of a professional soldier has got to be exploded. Only a large civilian army, trained for an initial period of six months and with a month's refresher training every year to face danger and menace from any quarter, not to speak of India, can give us the discipline, the security and the peace that we need so badly for our development and for the attainment of our destiny.

THE QURĀN AND HUMANISM

This modern world of ours, inextricably locked in racial conflicts, is well-nigh giving up the ghost. Denizens of the so called most highly developed civilization, claiming to have a monopoly of culture and knowledge, having accepted the brotherhood of *homo sapiens* on the political and philosophical planes, have suddenly discovered that the translation of these theories into actuality would place the blacks of Africa and the yellows of Asia on the same pedestal as the fair-skinned races and have, therefore, brazenly abandoned them. Nothing demonstrates the hollowness and hypocrisy of western civilization than their attitude towards racial equality.

{ According to the Qurān, the concept of the superiority of man over man is tenable only in the domain of the spirit :

O ye mankind ; surely We have made you out of male and female, And We have made you into races and tribes that you may recognise one another. Surely the most honourable of you in the sight of God is the most reverential of you. (49 : 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ
بَيْنَ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ (الحجرات : ١٣)

But unqualified racial equality in the world of time and space is repeatedly emphasized. On the other hand, the fate of those who oppressed their brethren and treated them with contempt is repeatedly mentioned as a warning against such immoral conduct :

And how many a town, which exulted in its opulence have We destroyed. (28 : 58)

وَكَمُ أَهْلَكْنَا مِنْ قَرْيَةٍ
بَطَرَتْ سَعِيشتَهَا
(القصص : ٥٨)

So, they have certainly belied the truth when it came to them ;

فَقَدُّ كَذَّبُوا بِالْحَقِّ لَمَّا
جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ

But in the future, they will know the news with regard to what they used to mock at.

أَنْبَأُوا سَاءَ كَانُوا بِهِ
يَسْتَهْزِءُونَ ۝ أَلَمْ يَرَوْا كَمْ

Do they not consider how many a generation We

أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ

have caused to perish
before them :

قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَلَأْنَا

People whom We had
established in the land
as We have not established
you ?

نُكِّنَّا لَكُمْ وَ أَرْسَلْنَا

And We poured down upon
them series of rains

السَّمَاءَ عَلَيْهِمْ سِدْرًا

And We made rivers to flow
beneath them,

وَجَعَلْنَا الْأَنْهَارَ تَجْرِي

Then We caused them to
perish on account of
their sins ;

بَيْنَ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ

And We raised up, after
them, another generation.

بَدَلْنَا بِهِمْ وَأَنْشَأْنَا لَكُمْ

بَعْدَهُمْ قَوْمًا آخَرِينَ ○

(6 : 5-6) (الانعام : ٥-٦)

In fact, it would not be an exaggeration to say that the whole edifice of western civilization is tottering to its fall while the armed might of the West stands poised against the rest of the world (in Vietnam, in the Middle East, in the African continent) on the issue of race and colour. Resurgent East knows and feels that it will not be given any quarter and can survive only by meeting force with force.

The most hostile critic of the Qurān will concede that it is the foremost religious scripture to advocate racial equality as one of its main tenets. The absorption of all races, creeds, nationalities, etc., into a single united society, irrespective of

caste and colour, a society intensely conscious of its identity, but wholly oblivious to racial feeling and ways of thought, is the Qurān's ideal social order. It is replete with verses which illustrate the unqualified racial and biological equality of the human race :

All mankind are a single community. (2 : 213) (البقرة : ٢١٣)

Long before the 19th century advances in Biology and the advent of Darwinism, the Qurān established beyond any shadow of doubt and on a scientific basis, the essential identity and homogeneity existing in all creation including man.

It envisaged a non-racial society and enjoined on the faithful to accept all fellow beings as brothers:

And hold fast the pact of God all together

And split not,

And remember the blessing of God on you,

When you were enemies of one another,

Then He put love into your hearts,

Then by his blessing you became brothers,

(3 : 103)

The believers are nothing but a brotherhood. (49:10)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

أذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ

بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ

بِنِعْمَةِ اللَّهِ إِخْوَانًا

(آل عمران : ١٠٣)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

(الحجرات : ١٠)

It addresses man directly as an individual and as a member of the human fraternity :

Ye children of man ! We have certainly sent down upon you a dress that covers your evil natures, And an ornament.

And the clothing of reverence ! that is the best.

This is (one) of God's signs that they may remember,

Ye children of man !

Let not the evil-one mislead you as he expelled your parents from the garden (state of peace),

Plucking away their dress from them both,

In order to disclose to them their evil (natures) ;

Surely he and his tribe see you whence you see them not :

Surely, We have made the evil ones (to be) the allies of those who believe not.

(7 : 26-27)

يَبْنِي ۝ اَدَمَ ۝ قَدْ اَنْزَلْنَا

عَلَيْكُمْ ۝ لِبَاسًا ۝ يُوَارِي

سَوَاتِكُمْ ۝ وَ رِيشًا ۝ وَ لِبَاسٌ

الْمُتَّقِينَ ۝ لَا ذَلِكَ خَيْرٌ ۝ ذَلِكَ

بَيْنَ آيَاتِ ۝ اللّٰهِ ۝ لَعَلَّهُمْ

يَذَكَّرُونَ ۝ ۝ يَبْنِي ۝ اَدَمَ

لَا يَفْتِنَنَّكُمْ ۝ الشَّيْطَانُ ۝

كَمَا اَخْرَجَ اَبَوَيْكُمْ ۝ مِنَ

الْجَنَّةِ ۝ يَنْزِعُ عَنْهُمَا

لِبَاسَهُمَا ۝ لِيُرِيَهُمَا ۝ سَوَاتِمَهُمَا ۝

اِنَّهٗ يَرُكِبُكُمْ ۝ وَ هُوَ وَ قَبِيْلُهُ ۝ بَيْنَ

حَيْثُ لَا تَرَوْنَهُمْ ۝ اِنَّا جَعَلْنَا

الشَّيْطٰنَ ۝ اَوْلِيَاءَ ۝ لِلَّذِيْنَ

لَا يُؤْمِنُوْنَ ۝ ۝

(الاعراف : ٢٦-٢٤)

Ye children of man !

Put on your beautiful things

At the time of each prayer,

And eat and drink,

But waste not. (7 : 31)

Ye children of man !

When My messengers come
to you from amongst
you

Relating My signs to you,

Then as to him who is

reverent and does good

There is then no fears on
such,

Nor shall they grieve.

(7 : 35)

Ye sons of man (Adam) !

Did We not covenant with
you, saying : 'Worship

not the evil-one, surely

he is an obvious enemy

to you ?' (36 : 60)

يَبْنِي أَدَمَ خُذُوا زِينَتَكُمْ

عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَ

اشْرَبُوا وَلَا تُسْرِفُوا

(الاعراف : ٣١)

يَبْنِي أَدَمَ إِسَاءَاتِيَنكُمْ

رُسُلٍ بَيْنَكُمْ يَتْلُونَ

عَلَيْكُمْ آيَاتِي لَعَلَّكُمْ تَتَّقُونَ

وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ○

(الاعراف : ٣٥)

أَلَمْ آعْهَدَ إِلَيْكُمْ يَبْنِي

أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ○

(يس : ٦٠)

Judaism and Christianity neither in theory, nor in practice, nor in their historical past, seriously tackled the issue of racial equality or even preached it. It was only a century ago that shaken out of their pride and arrogance at the findings of science

on the identity and homogeneity subsisting in all created things, that Jews and Gentiles much against their grain toed the line theoretically in regard to human equality.

For the first time in the history of ideas, the equality and brotherhood of man was clearly and emphatically confirmed and enjoined by divine commandments and pronouncements of a religious ideology. Not only that! The concept of universal brotherhood constituted one of the main dogmas of a religion, the entire system of belief of which was modelled on such a pattern that it automatically destroyed all distinctions of race and colour. The doctrine of *Tawhīd*, that sheet-anchor of Islām, has preeminence in our faith. It is the bond which binds all believers as well as the rest of humanity into a unity and identity which liquidates all racial bias.

Before God every human being stands in reverence and none can claim superiority on the score of blood, worldly riches, military might or political power. The five pillars of faith the *Arkān* (اركان) are the fundamental principles of Islām. As working ideas they inculcate and encompass solidarity in society, equality among human beings and the freedom of the individual. Thus a supra-racial and supra-national society takes shape which cuts across all distinction of race and colour.

The human fraternity envisaged by the Qurān is a synthesis of the biological, ethical, social and cultural truths and values of life. The emergence of a classless and non-racial order has been made possible by the convictions and daily conduct of the believers. The welding of humanity into an integrated and unified whole is brought about on the strength of reason and the basis of tenets and the beliefs which are universal and levelling in character.

Historically too, it is established beyond controversy that the Islamic society in all its phases was first and foremost a classless and racially unbiased unity entirely unconscious of the different pigments of the skin. An all pervading feeling of kinship and equality ran through the brotherhood of Islām from its very inception. The motivating and driving forces of this feeling were unquestionably the ethically universal and supra-racial character of our faith. The institution of the five daily prayers in assembly (صلاة بالجماعة), the 'Īds (عيدان) and the annual pilgrimage (الحج) are the educative and instructional background and physical-cum-spiritual manifestations of the identity and unity of the brotherhood of Islām.

The foremost modern thinkers have discerned in the followers of Islām the answer to the challenge of race and colour with which modern civilization is confronted. The vision of Islām is a matter of

surprise for them and the implementation of it in day to day living as a near miracle. They are compelled to concede that this achievement proceeds from the universal and egalitarian tenets of our faith.

The spread of Islām is described as largely owing to the total lack of racial bias among Muslims. Not long ago a Christian missionary showed great concern over the inroads that Islām was making among the peoples of Africa entirely on account of its appeal as an absolutely non-racial society. In the context of present day confrontation between the East and the West, it is the most glorious vindication of the Quranic way of life. In fact, it amply makes amends for our backwardness in the field of science and technology and our abjectness in power politics, which, after all as things are developing, is only a matter of time and opportunity : we shall not be behind-hand for long now even in these, thanks to our belief in the Qurān, in the unity of God and in the human brotherhood.

From Adam onwards, the prophets preached the gospel of one God and one humanity as the very life and soul of their teachings. All virtue, all striving for the good life, must be built upon the foundation of the unity of God and the brotherhood of man, they said. The Holy Prophet is the last

of those who reiterated these fundamental ingredients of faith in revealed divine language. By precept and example and by the most faithful adherence to Quranic injunctions he taught his followers the means whereby this Quranic ideal of one God, one humanity could be achieved.

Life, according to the Qurān, is a ceaseless and unremitting effort to attain the good and an unrelenting struggle against evil. *Jihād* (جهاد) and *Jahada* (جهد) which has such frightening implications for our enemies and, according to them, the main justification for their hostility to us, are the terms that the Qurān repeatedly employs to illustrate the never-ceasing struggle of the ego to seek virtue and withstand evil to vindicate and defend this cardinal principle. Thus *Jahada* signifies 'he strove or exerted himself' and *Jihād* is 'the using of one's utmost power in contending with an object of disapprobation'. It is in a secondary sense that the word signifies fighting (although it occurs frequently in the Qurān, meaning armed conflict with evil or in self defence) and it is repeatedly used in its primary significance:

Then, surely thy Lord—
towards those who fled
their homes after their
being persecuted, and
who then struggled and
persevered — most surely

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا
مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ
جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ

thy Lord thereafter is
forgiving, Merciful.

(16 : 110)

بَيْنَ بَعْدِهَا لَتَغْفِرَ لَكُمْ رَحِيمًا ۝

(النحل : 110)

Again :

And he who strives does so
then for his own soul,

Most surely God is
independent of the worlds.

(29 : 6)

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ

لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ

الْعَالَمِينَ ۝

(العنكبوت : 6)

To any reader of the Qurān, who is not hide-bound by stereotyped interpretations of the divine word, its basic message becomes manifest. Every word and every verse of the greatest of all books, is a call to action in the acquisition of the qualities which distinguish a *mu'min* (مؤمن) and *muttaqī* (متقى) from others. But the basic ideology which serves as the brick and mortar of the foundations of this moral edifice towards the shaping of this human specimen is the belief, the consciousness, the hourly awareness of the unity of the Creator and and the kinship of humanity, a triangular relationship which is the motivating and driving force of a meaningful existence dedicated to God and man.

The final dispensation and instruction of Almighty, the Quranic revelation was to verify the

time-old conception of one God and one humanity and also prescribe the ways and means of translating it into reality in the daily lives of men, in their worldly pursuits, in the storm and stress of chaos, disruption, and hatred which is now the lot of the majority of mankind. When we look around us, the aptness and the epochal impact of the Quranic message and instruction strikes us with redoubled force. What is all this poverty in the midst of plenty, this ignorance in the midst of unprecedented knowledge, this hatred and bias in the midst of freedom and democracy, this racial contempt and hostility in the midst of biological evidence to the contrary, this race for armaments to kill and be killed and decline and decadence in the midst of loud claims of the highest water-mark of culture ever attained by man.

The cure of the ills besetting this sick and ailing world of ours will not come through planning, regimentation, production, further advances in science and technology or enthroning the nation as a god to be propitiated by human sacrifice (the old fetish in modern garb) but through a living faith in the one God and an unqualified, unreserved and poignant realisation of the brotherhood of *Homo sapiens*. All the impending disasters with which the economists frighten us, the explosion of population, the famines and the epidemics resulting

from malnutrition and starvation, the incapacity of the earth to feed us for long, all these would be solved in no time if the Quranic know-how were understood and employed.

If the West were made to realise that the East is also entitled to a share of the fruits of the earth, as brother humans, as beings created and fashioned in the image of God and as honoured members of the human fraternity like themselves then the nightmare of future wars for food and living space would be dispelled like clouds before sunshine. The way the West is behaving with the have-nots among the nations, keeping prices of raw materials low and increasing costs of production at the expense of the consumers who supply the raw commodities, thus living ostentatiously in the midst of semi-starvation, malnutrition, and disease on the major portion of the globe.

The West is not prepared to part with even 1% of their colossal budgets to bring relief to the developing nations, just because the latter belong to lesser breeds. 'The white man's burden' was the background of the condescension and benignity of the modern race, a manifestation of which we saw in colonialism and imperialism and are now witnessing in the devastation and destruction being wrought by a far more powerful and heartless successor, the United States of America. Eisenhower,

according to many of his countrymen, the greatest American who ever lived, threw the lid off the magnanimous culture of America by advocating an atomic attack on Vietnam on the plea that a few million less of the yellow race would not matter, thus epitomising the mentality, the pent up racial bias, the crusaders' vendetta in modern garb.

The eventual fate and reckoning of such leaders and benefactors of the human race is graphically and forcefully described in the Holy Book :

And how many generations
have We caused to be
destroyed after Noah ?

And sufficiently Aware and
Seeing is thy Lord with
regard to the sins of His
servants. (17 : 17)

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ
مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ
بِدُنُوبٍ عِبَادِهِ خَبِيرًا
بَصِيرًا ۝ (بنی اسرائیل : ۱۷)

And again :

Blessed is He in whose
hands is the kingdom and
He is Capable of doing all
He pleases.

He who made life and death
in order to discipline you;
"Which of you is the best in
deeds ?"

And He is all-Mighty, all-
Forgiving ;

(67 : 1-2)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا ۝ وَهُوَ الْعَزِيزُ
الْغَفُورُ ۝ (الملك : ۱-۲)

meaning that as power is vouchsafed by God, it must be wielded as the Prophets taught and the Divine Word laid down.

~~The truth of the matter is that no sins are so repeatedly mentioned in the Qurān as pride and arrogance, inhumanity, injustice, prodigality, avarice, etc.~~ These proceed from the basic motivation of a feeling of superiority over fellow beings in race, in wealth or in military and political power. Why is it that this holy war of America must be conducted among lesser breeds and not among the fair-skinned brethren in Europe who are fast succumbing to the onslaught of socialism. The might of America, its actual and potential in arms and technology must be demonstrated in areas in which human lives can be dispensed with and not in countries peopled by whites who after all deserve better treatment and are also capable of meeting force with force.

If a psycho-analyst were to peep through the American mind, that is to say if he dare do so because even psycho-analysis seems to be a monopoly of the Americans, he would discover the inherent or hereditary racial texture of American civilization. It was born in the blood of the American Indians and prospered on slavery. It is sustained on the Ku-Klux Klan pattern of thinking and feeling with a crusading-complex undertones. Their pride and

arrogance is born of military achievement in the two wars, with the most inhuman acts in history, the nuclear bombing of Hiroshima and Nagasaki thrown in, breath-taking advances in technology and untold wealth in the bounties of nature and mass production. But, according to the Qurān, which recounts history on the moral plane, the downtrodden of the earth need have no fear of the outcome. Power, pelf and wordly possessions generate pride, the most culpable of the seven deadly sins. The humble and the weak shall inherit the earth; their time has come.

The recipe that the Qurān offers to the world of today is the education and instruction of the individual through the remembrance of God, alone and in the mosque as a fellow-worshipper with his brethren. This basic and pivotal teaching of the Qurān is the answer to the regimentation of the planners who advocate mass media, like radio, television and the press, as the only means of converting the individual into a docile, peaceful and contented member of the particular nation to which he belongs. But the snag is that the agency behind the mass media has become an unruly, wayward child, peevish and destructive, the Nation, which has been unceasingly pouring hate and malice into the ears of the simple, the unsophisticated as well as so-called cultured, thus bringing about the two most destructive wars in

history. This very mass media has succeeded in convincing, according to the Gallup poll in America, more than fifty per cent Americans that the Vietnam War is a crusade for America's survival. The persecution of Muhammad 'Alī Clay is a further conclusive evidence of the ineradicable racial hatred which pervades American society. On the same analogy, America's refusal to allow China to rub shoulders with her in U.N. is also justified and proper. Nobody can possibly question the efficacy of mass media, but if the nation-god is going to wield the weapon, then good-bye to all the values including the basic value of one God and one humanity which the prophets have preached since Adam.

The Quranic approach is most pragmatic in the modern context because it awards priority to the individual and to small cross-sections of society gathered in a place of worship with the single purpose of paying homage to the Almighty and, what is its inevitable consequence, concerned about the welfare of the brethren in faith. This tender and intimate relationship among fellow beings on the basis of unqualified equality without distinction of race, colour or wealth, will be in evidence in thousands of mosques where similar groups are activated and moved by identical aims and purposes. Even the planners, who after all the diligence,

industry and brilliance in producing master plans, agree that only individuals and small groups can be the means of a moral re-armament against the evil forces of racialism, nationalism and Godlessness. All thinking in planning in terms of the mass has, in short, proved an utter failure. That is to say, the short cut and the line of least resistance for the education and instruction of human beings through the good offices of technology would only manufacture specimen of humanity of the pattern of the *Brave New World* of Aldous Huxley. The apex of technological perfection would be, as foretold by him, the test-tube baby.

The Quranic solution is both hard and easy. It is hard for the vested interests: the slaves of technology who would prefer a human type to be a docile and quiet worker in the race for production and more production and still more production. It is hard for the powers that be for the simple reason that they do not like to part with power. But it is easy for those who really care about the future of the human race, who feel that it is through individuals and small groups united in a common purpose that meaningful objectives can be achieved: as for example, education of juveniles and adults, local but small projects for employment, health, hygiene, etc., besides recreation or relaxation which small groups are the likeliest to relish and enjoy. It

would be false to say that this is the good old utopia in a religious context. Such small groups have been in existence since the beginning of time and still exist—only we do not know. Visit any mosque and you will realise the truth of what I am saying. The mosque-goer is a more dependable and attractive member of the community than a person who not only feels himself superior to the former but scoffs at the so-called, bigotry of the mosque-addict (*masitarr* مسجدتار).

But of course I do not suggest that mosque as they exist among us are the ideal place for the moral and material betterment of the individual and small groups. I am only trying to visualise what we could do—we could reorganise the mosques by recruiting *Imāms* like public servants with handsome emoluments. We could give subsidies to the mosques situated in poverty-stricken areas, we could educate and re-educate *Imāms* just as we educate engineers, doctors, lawyers, etc., we could turn the mosques through the *Imāms* and through the dissemination of healthy literature into hubs of beneficent activities and the repositories of our values, our culture and our ideology.

The average Muslim dreams of the early days of Islām and treasures all sorts of notions of an ideal society according to what has been dinned into his ears by the *mawlawī* (مولوی) of the particular

sectarian background and environment in which he happens to have been born and bred. The all-embracing and all-inclusive message of the Qurān has been channelled into the most anti-social ways of thinking and behaviour.

The self-appointed *Imām* (امام) has turned the mosque into a centre for propagating his particular school of thought as well as for self-aggrandisement. The average man soon gets disgusted with this sort of spiritual leadership. In course of time he acquires an unexpressed antipathy to what a mosque and *Imām* stand for—a place of worship for the prosecution of the sectarian interest of the particular *Imām* looking after the mosque. Those who understand the obligation of prayer in assembly soon learn to put up with the antics of the *mullā* (ملا) for fear of reprisals in kind. Prayer degenerates into a reflex—a routine activity of individuals—a custom, ritual or rite for personal salvation. Now and then this type of mechanical worship is disturbed by some incident in the flock demanding a moral and social approach which jolts the average man from his inertia and suddenly the social aspect of prayer looms up like a streak of lightning from the darkness of the soul. But such occasions are few and far between and the even tenor of a lifeless and purposeless worship resumes its accustomed course.— The attitude of the flock to the

mosque is apathetic because of the sub-conscious fear of disturbing routine and thus inviting trouble for oneself and one's friends. About such a state of affairs, the Qurān has warned :

Then woe be to those
prayer-performers who
are negligent in their
prayers :

فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ

هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝

These who make a shew (of
it),

الَّذِينَ هُمْ يُرَآءُونَ ۝ وَ

And they forbid the
lending of articles of use.

يَمْنَعُونَ ۝

(107 : 4-7) (الماعون : ٤-٧)

The social education which prayer in assembly provides (if it is offered conscientiously and sincerely) is conducive to an intense realisation of the close bond subsisting among the worshippers which will inevitably be reflected on mutual love and sympathy in all sorts of ways. I would, however, like to emphasise the practical implications of the fundamental teaching of the Qurān, namely, human brotherhood. Mere lip service to One World, or Cosmopolitanism, or Comte's Religion of Humanity, or democracy and socialism cannot possibly transform the individual into a happy, contented and uninhibited member of a classless, raceless and peaceful society. He has to be inducted into it, or rather such a society is not possible unless individuals and

small groups are made capable of striving to contribute to the making of it. After all society is composed of individuals in the aggregate.

The message and the teaching of the Qurān, designed for all men and for all climes, is not only a legal code or list of oughts or ought-nots. Its objective is to establish the time old truth that all men are brothers and to assist people to act upon it by a pragmatic and feasible programme of individual and social education in matters spiritual or temporal. The Quranic law of humanity is no respecter of persons and knows no exceptions or relaxations. The slightest deviation from this universally humanistic principle of the Holy Book, the Brotherhood of Humanity, must land men into chaos, mutual hatred and mental confusion as in fact it has come to pass.

The faith that Qurān aims at building up is faith in the unity of reality, which includes physical and supra-physical nature; consequently it is a faith in the unity and solidarity of humanity which the Qurān enunciates by saying that all humanity is created out of one being or soul and killing a person unjustly, is like killing or disregarding the sanctity of life of the whole of humanity and whoever saves an innocent human being, it is as if he has saved the whole of humanity. Thus the individual, according to the teaching of the Qurān, exists only as an

integral part of the social organism : injury to one part is injury to the whole.

It would indeed be worth our while to present the Qurān to the world in the way it ought to be presented and not like priests and hierophants claiming a monopoly of salvation.

DEMOCRACY, SOCIALISM AND THE CONSENSUS

There are certain rules of the game in mutual communication which, though more often than not ignored and even deliberately sidetracked, are a must if any constructive results are aimed at. In the course of a discussion, a mutual exchange of ideas or a controversy, many terms, concepts and expressions are employed in common. It frequently happens, however, that these common terms, concepts and expressions bear different connotation and implications for each participant. For example, the term democracy signifies adult suffrage for the protagonist of representative government or as he claims, the government of the people; for the socialist it very often means the power of the vote exercised by the members of the dominant group wielding power; for the Muslim it signifies the freedom of criticism and the full play of the conscience of the *Umma* (أمة).

How then is this tangle to be resolved? If the various contenders in a discussion agree on definitions, much of the confusion, the mutual recriminations and vituperation and the eventual disillusionment would be avoided.

Democracy is a Greek word composed of *Demos* and *Cracy*, meaning government of the people. This only amounts to saying that it is a government which aims at being popular among the people on the strength of its policies as such which have been approved and confirmed by the representatives of the people. This analytical description, while doing full justice to the sense of the term democracy, leaves ample room for all points of view however divergent and contradictory. To declare democracy synonymous with adult suffrage would be to block a pragmatic and empirical approach to the question of popular and representative government. All that can be said is that the sponsors of democracy who advocate *laissez faire* in the socio-economic sphere, regard adult suffrage as indispensable for bringing it about. Further the socialist democrats while accepting representative government restrict the power of the vote to the members of a party which has pledged itself to pursue and implement the objectives of Marxist Leninism, Trotskyism, or any other socialist school of thought in a particular country or political organisation.

The Muslim democrat also accepts representative Government. But the responsibility of running a government and ordering a society is not only to the people concerned but to God, according to the moral order ordained through the Messenger of God, the Holy Prophet Muhammad.

The issue is now patently clear : which of the ideologies mentioned above have offered the most effective, the most practical and the most moral solution of the fundamental problems of representative and responsible government?

We shall deal with capitalistic democracy first. The essence of democracy existed even in pre-historic tribal society. Every member of the tribe had the privilege of sharing the councils of the tribe and no decision could be made without popular approval. The head of the tribe held office only so long as he preserved the social and economic unity and integrity of the tribe. But this system, however efficient and popular, had to give way to ideas which suited much larger societies, needing more elaborate and organised measures to keep their cohesion. When at last we come to the Greek era in human history, the seed of the concept of democracy as envisaged by the modern world had already been sown. The rules for the selection of public representatives by election were laid down. This, in turn, gave birth to the idea of adult suffrage. But

the vote was only confined to the ruler in the Greek city-state and three fourths of the population, who were slaves, did not have any voice in running the government.

It was only in comparatively modern times that adult suffrage was introduced in United States of America, France and U.K. and some other European countries. But man's control over nature, the ever expanding world of science and technology, far outstripped his old-world ideas of democracy and adult suffrage. Power in all spheres of human activity, including the political, passed to the owners of capital, the technocrats and the managers of industry. The masses were like autumn leaves before the winds of change in the industrial world, drifting from job to job—economically insecure and politically abject. The greater and most important part of the means of production and exchange of commodities in a *laissez-faire* economy, *i.e.*, capitalistic democracy, belongs to a numerically small class of persons, while the overwhelming majority of the population has no other means of existence than the sale of their labour-power to the small group of property owners. In this way the people who are supposed to be sovereign politically through adult suffrage, by their labour create the income of the upper class in society, the factory owners, bankers and land-lords. Competition,

between individual capitalists and between international groups on the world market, makes it more and more difficult for capitalism to get rid of the goods produced in ever growing quantities.

The inevitable effect of the growth of productive forces in capitalist society is over-production leading to periodical crises and widespread misery and unemployment.

The capitalist had created something whose development he cannot control and the whole system of capitalist production in free enterprise is in its very nature planless and anarchic, an anarchy rendered all the deeper and more painful since the consuming capacity of the market can never expand enough to meet the growth in production. It becomes clear to millions of desperate and hungry voters that the perfection of technique, the conquest of the air, the almost miraculous perfection of communication, the increase in the productivity of human labour, are there apparently in mocking contrast to the poverty and helplessness of the majority of the voters. The great gap between those who have and those who have not, the mad waste of human talent, creativeness and energy, the awful insecurity of life, have never more been in evidence than in capitalistic democracy.

Let us now proceed to examine the views of the most important economists and political philosophers

of the West on democracy from Socrates down to Bernard Shaw, there being no better means of assessing the worth and practicability of an ideology than the opinions of those very persons who represent it. It is indeed very relevant for us that most western thinkers have misgivings about the efficacy of capitalistic and *laissez-faire* democracy in its technique for the selection of representatives and for the making of laws.

Socrates, one of the wisest and best men who ever lived, has evinced his apprehensions about the rule of the mob. In fact his exit from this world, having been forced to end his life by quaffing hemlock on the insistent clamour of the mob, is a standing example of its hysteria and mindlessness. Plato, the ablest disciple of Socrates and one of the greatest political philosophers and in his own right the high-priest of democracy, is sceptical about depending on the gullible mob for running an enlightened society. Later philosophers from Voltaire down to the present age of Shaw have rejected adult suffrage and of course democracy in no uncertain terms.

According to them, democracy puts mediocrity into power and turns itself into a procession of short-lived demagogues. Men of worth are loth to enter the lists where they must be judged and rated by their inferiors. Mob rule is a rough sea for the

ship of state to ride; every wind of cheap oratory stirs up the water and deflects the course. The upshot of democracy is tyranny or autocracy; the crowd so loves flattery, it is so hungry for honey that at last the wiliest and the most unscrupulous of flatterers, the self-styled protector and liberator, rises to power. People at last prefer tyranny to chaos.

Democracy, which means the absurdity of seeking equality between unequals and the judgment of superiors by inferiors, has only promoted and fostered exploitation by vested interests so that wealth is considered to be of more account than ability. The whole state becomes avaricious and immoral as the consequence of what social psychologists call 'prestige imitation'. Marxism or Socialism has effectively dealt the *coup de grace* to capitalistic democracy by an analytical approach which still holds the field in political controversy. The philosophers of yore and of today have not gone one step further from the philosopher-king of Plato and Shaw's King Magnus. The latter has struck an amusing parable, quite in Biblical style, by parodying democratic elections as a crowd of people assembled to see a balloon going up, while their pockets are being picked during their absorption in the *tamasha*. Anybody with a grain of sense must believe that adult suffrage is not the recipe of a master-physician

meant to cure a patient but a formula which has been found wanting in all spheres of human activity and, therefore, more likely to kill the patient.

What other proofs against capitalistic democracy could be more convincing than the eventual transformation of *laissez-faire* governments into socialist states in our time. Furthermore, a capitalistic democracy of the American pattern, the so-called American way of life, has done more damage than all the wars in history. The barbaric destruction of humanity in Hiroshima and Nagasaki, the liquidation of millions of human beings in Korea and Indo China, the emergence of the puppet state of Israel, etc., all manifestations of the power wielded by a supposedly enlightened and ultra-modern democracy, thoroughly representative of the people and elected on the basis of adult suffrage.

Moreover in a world in which democracies have assumed the garb of militant nationalism, which in its turn is the outcome of political and economic rivalries culminating in two world-shaking and world-destroying wars among the denizens of adult suffrage and believers in the sovereignty of the people, to talk of the blessings of the democratic system would be a mockery and a sham. The ideal democratic state, in which even postmasters are elected and a land flowing with milk and honey, twenty per cent of the masses live in dire poverty,

segregated and ostracised by a so called civilised society, has badly shaken the faith of emergent and yet developing nations of the East in this panacea of the West. For them the paramount necessity is not adult suffrage but food, clothing and shelter for the poverty stricken masses.

In Pakistan, it is not at all necessary to have illusions about the miracles democracy and, of course, adult suffrage are going to work in our decadent socio-economic set up.

We should now attempt to discuss the alternative offered by those who feel that the only way out is the Marxian solution, namely, the control of the means of production and distribution through the expropriation of the bourgeoisie by the proletariat.

The protagonists of Islamic Socialism, therefore, claim that they are the vanguard of the proletariat against the bourgeoisie, the industrialists, business tycoons, landlords, financiers, etc. Let us therefore, probe into their credentials, hoping and praying that they may take us to the promised land. Before we agree to award the adjective of 'Islamic' to socialism we should make an attempt to understand what it actually means and represents.

Socialism may be defined as an ideology which aims at the establishment of the Government of the proletariat by snatching control of the means of

production and distribution. To socialists, all history, past and present, are but the manifestation of the principle of dialectical materialism involved in this unceasing revolt of the proletariat. This is, in fact, Hegelianism applied to material life. All creation, according to them, is a conflict or struggle which ends in synthesis. All causation, therefore, can be explained away by the inherent contradictions which develop in every phenomenon in nature. The Idealism of Hegel is, therefore, superseded by Materialistic Realism. The mode of production is the most potent factor in human society. Religion, morality, politics and human knowledge are all derived from it. Ideas and Religions are nothing but the material world reflected by the human mind.

Social, political intellectual and religious life is conditioned by this mode of production. Social changes, political revolutions and religious reformations are not due to any increasing insight into eternal truth and justice or to any revealed messages to Prophets but their causes must be sought in the economics of the epoch concerned. God, religion or social and ethical ideas are subservient to and products of the material and economic conditions prevailing in the epoch concerned. Religion and God are but figments of the imagination and a legacy of superstitions prevalent in prehistoric times. Engels,

the collaborator of Karl Marx and an equally authentic theoretician of socialism, says: "When society (represented of course by the proletariat) has taken over all the means of production and when man will not only propose but will also dispose (in other words, becomes God), then will the last extraneous force which is still reflected in religion will vanish, and with it will vanish the religious reflection itself, for the simple reason that there will be nothing to reflect".

Illustrations galore from the writings, pronouncements and acts of the socialists are to hand to substantiate my view of Socialism's hostility to religion and God. Wilfully shutting one's eyes to the basic ingredients of Socialist ideology and to keep on this blather about Islamic Socialism, could only be characterised as deliberate mischief. It comes from ignorance of both Islām and Socialism. It is born of unbelief and immorality. It is the child of social and moral anarchy and lack of education and upbringing. We might as well talk of Islamic Hinduism or Islamic Christianity or even Hindū Islām or Christian Islām. The eagerness among our politicians to offer the bait of Islamic Socialism to the *Umma* comes from the most unscrupulous motives, which can only be described as attempts to run with the hare and hunt with the hounds.

As the propaganda of Islamic Socialism is bound to mislead and deceive the masses posing as it does a menace to their belief in Islām and the Qurān, it is our bounden duty as Muslims to clarify the issues involved; to tell them what the Qurān has to say about it, to help them to see the trickery and subterfuge inherent in this propaganda, meant ostensibly for Islamic ideology but actually designed to mutilate and destroy it.

How dare they couple the name of Islām with an anti-religious ideology for which the name of God is anathema ?

These self-styled supporters of Islamic ideology have now taken refuge in the Socialism of the British pattern as an answer to the daily mounting opposition to their propaganda of Islamic Socialism. They seem to forget or presumably have never known, that social legislation in England was primarily motivated and enthused by the humanitarian, religious and evangelistic movements of the latter-half of the nineteenth century. When this liberalism, which religion had activated, dovetailed with Fabian socialism the religious aspect of the socio-economic revolution was lost sight of. John Ruskin, Carlyle, Robert Owen, James Fry, Wilberforce and James Booth, the leaders of the religious and humanitarian movement in Great Britain, would have turned in their graves at the

wave of Godlessness which swept the country as soon as socialism took hold. If some political adventurer also propose to destroy Islām in similar fashion, let them beware that they are digging their own graves. They shall not be permitted to repeat the performance of the British socialists in appropriating the victories of religion and morality for their own nefarious ends. Thus it is crystal clear that this propaganda for Islamic Socialism is a veiled attempt, nay a conspiracy, to dismantle the fabric of the Islamic faith.

Reverting to socialism as a means of eliciting the views and wishes of the masses, it cannot be denied by its sponsors that the salient idea of their ideology is the struggle of the proletariat to displace the bourgeoisie by any methods—violent or immoral—to snatch the means of production by expropriating and liquidating them. The conduct of socialist governments ever since their inception is glaring proof of their opportunism, immorality and callousness to human life, their shifts of policy at home and abroad on the national and international level, having exposed them as being capitalistic and imperialistic states on their own ground. Dialectical materialism has failed to produce popular government, reflecting the loyalty and contentment of the masses but has only added to the number of the giants among the powers whose only aim is to

fight among themselves to the detriment of peace and prosperity of mankind. Islām refuses to be a fellow-traveller to exploitation and imperialism in a socialist garb, nor can it subscribe to the conception of a popular or democratic government as envisaged by socialism in theory and practice. It cannot permit the hegemony of a party which should assume the role of arbiters of the destiny of the rest of the people. It looks upon with abhorrence at the violent and immoral means employed to bring about a socialist revolution and the immoral, inhuman and genocidal policies pursued by socialist governments when they have eventually liquidated the bourgeoisie and set up states to teach socialism to their own masses and to the rest of the world. The question of all questions is not that a few pseudo-intellectuals, self-seekers, fellow travellers and atheists are determined to introduce socialism, which they glibly call Islamic Socialism. The question is how the masses, who are Muslims to a man, are to be saved from the insidious propaganda which aims at destroying the roots of their faith in the name of faith, their cherished beliefs in the name of those very beliefs, their *Tawhīd* in the name of *Tawhīd* and their unity and integrity as an *Umma* in the name of the *Umma*.

Having now examined on merits the claims of Democracy and Socialism *vis-a-vis* responsible and

representative government, we shall go on to indicate briefly the Islamic view of the government of the people.

In another chapter of this book I have endeavoured to describe in some detail the significance of *Ijmā'* (اجماع) or the consensus. The consensus is synonymous with democracy in Islām. It is not confined to the framing of a legal code but pervades the gamut of man's life on earth. It covers all social, economic and political aspects of society.

The question which is generally asked, however, is: how is the principle of *Ijmā'* to be applied to the administrative and legislative mechanism of representative government? In the history of politics, the idea of panels for selection of public representatives has been seriously mooted and even implemented on many an occasion. The Islamic concept of consensus is analogous to a panel of men of wisdom and faith who are entrusted with the task of nominating suitable representatives of the people. The panel of Islām will, therefore, probe into the credentials of each candidate for election and approve and direct the nomination of candidates on the basis of their faith, their knowledge of the Qurān and *Sunnah*, their grounding in modern ideas and movements, their character, their freedom

from vice and immorality, their previous record of public service and their efforts for the public weal, their honesty and integrity, the standard of their education, etc, etc.

These panels or *ijmā'* committees can be multiplied at all levels of society among labourers, office workers, professionals like doctors, engineers, etc. They must procure the main evidence and data for the panels appointed for nomination of public representatives to enable them to make their decisions. The mechanism of the system of *ijmā'* may eventually evolve into a very elaborate and well organised institution, because it will have to cater to a teeming population which is becoming increasingly sensitive to the inequalities, the anomalies, and contradictions of the socio-economic pattern of our society. They are also sensitive to the unrelenting propaganda of socialism, especially socialism masquerading as Islām. Unless we communicate with them and identify ourselves with their problems without further delay, the pace of events in this small world—a world of supersonic travel and electronic communication, will liquidate all our values, all our culture and all our solidarity. Whether adult suffrage can be guided and controlled by *Ijmā'* are questions for us to decide after due deliberation, consultation and study. We may not have much respite to deal with these problems, but

if we lose no time initiating the first steps towards implementing the ideology of Islām in our political life, we must, God willing, eventually reach the frontiers of the Islamic society that we aspire to live and die for.

As far as possible we have discussed the representative aspects of Democracy, Socialism and the Consensus on the political level in a short compass. It is self evident that in so far as the projection of the public view-point which in Islām may be described as the conscience of the *Umma*, the recipe offered by Islām is neither retrograde nor impracticable. The Islamic stand point is, as in the case of Democracy and Socialism, designed to select the most suitably qualified representatives to translate the Islamic polity into action. This objective is binding on us as Muslims, as we fervently believe in their eternal truth, efficacy and suitability and are irrevocably committed to apply them and act on them in all spheres of human activity. In Islām, the demarcation of the spiritual and temporal, the religious and the secular is unthinkable. We must, therefore, adhere to the basic concept of polity, namely the *Ijmā'* and recognise it as the *alpha* and the *omega* of our political programmes and once for all eschew alien ways of thought which, as we have seen, have only served to aggravate racial, economic and political conflicts

and have signally failed to better the human condition.

It is now almost a decade that a controversy has been raging about Islamic Socialism as the panacea of all our socio-economic ills. In all such controversies, both the winner and the loser are indistinguishable. The loser, if any, even though vanquished, can argue till eternity. The question, however, is: Has so much polemics, point counter point, intellectual brain waves, etc., gone for any clarity about the issues involved and ony adjudication about them ?

Comparative studies of Islām and Socialism are not lacking but it is hardly likely if the combatants know about them or cared to give them a perusal. The generation of so much heat on Islamic Socialism has only served to make confusion worse confounded, obviously to the detriment of the younger generation and the older literate laymen: the latter products of Macaulay's system of education and the former helpless victims of conflicting ideas about the reorientation in educational method which is still in embryo and, therefore, devoid of any agreed *modus operandi*. The casualty is our Islamic solidarity and nobody knows what such disruptive tendencies will bring in their train.

The founding of a stable and forward-looking society, morally, socially, economically and

politically aware of its goals, seems to be as remote as the stars.

For the angry young man to wade through militant and mutually exclusive ideas, ideologies and religions and reach a haven of relief and belief has become so impossible of attainment that he has given it up as a bad job. Ill-equipped that he is to understand the implications of a way of life as laid down in the Qurān, he is lacking in a dependable criterion for assessing the reason, the authority, the logic behind diametrically opposed ideas and tenets that he is confronted with. On the other hand he is intellectually well-armed for the comprehension of *Das Kapital* and what it stands for. He is what you have made him: nurtured in Christian institutions and educated in our colleges, none of which cater to his spiritual needs, he is the product of a society which lauds Western ways of life and thought to the skies while paying only lip service to the Qurān. He is acutely conscious of glaring but inexplicable anomalies around him; he observes the most fervent devotion to religious formalities, coexisting with the most ruthless and immoral pursuit of wealth among those whom he is supposed to emulate.

Is it not an irony that he should be swept off his feet by a philosophy of hate as envisaged by Socialism and be at the same time completely

oblivious to the message of the Qurān which is replete with ideas and injunctions for a just and peaceful socio-economic order? While Marx, unnerved by the inexorable advance of Industrialism, could only discover a solution which had its mainsprings in violent revolution and a perpetual state of war between the haves and have nots, the Qurān ushered in a bloodless upheaval in ideas by advocating a moral basis of thinking and planning in human affairs. If ends and means matter in civilised societies, then the philosophy of socialism stands self-condemned in attempting to achieve economic justice through blood and tears. If the ultimate touchstone of human behaviour is moral in nature, then any ideology which envisages eternal conflict among human beings, denies this fundamental truth and endeavours to encompass economic justice through immoral means. It is self evident too that the theorists of Socialism aim primarily, even exclusively, at levelling economic disparity and ignore the gamut of man's instinctive and teleological urges which have built up culture and civilisation through the ages. Only through the regimentation of human beings in the aggregate in which individuals have no place can economic equality, regarded as coextensive with human happiness and welfare, be attained. This for them is the be-all and end-all of existence.

The Qurān, on the other hand, presents an all-embracing picture of the human condition and offers a solution which is comprehensive and all inclusive. Its inner and non-mundane approach to the needs of humanity is in glaring contrast to the socialist approach which is brazenly materialistic and confined entirely to the economic aspect of life. Islām recognises the primordial instincts and their later development into more complex forms of human conduct which it aims to discipline and regulate on the personal, individual and social level. Its view of economic activity is non-materialistic and non-tyrannical. It is awarded its due place but it is not permitted to cloud higher issues and disturb the basically ethical complexion of its doctrine.

Accumulation of wealth is derided emphatically; all the elements of a welfare society are present in its scheme of things and the aims and objects of life on earth are clearly defined, so that there is no ambiguity in fundamentals. Time and again, the Qurān insists on the sanctity of the individual with his desires and aspirations and gives him the fullest freedom of thought and action. It denies categorically the efficacy of worldly, materialistic and immoral motives in bringing about constructive and ethical objectives in human society because evil begets evil. A person's conduct shall be judged by

his motives, intentions and God-consciousness (*Taqwā* تقوى) and not by the consequences thereof. *Taqwā* is the highest good, the pre-eminent virtue. It epitomises the immediate and the ultimate good in all its forms and manifestations and is the antithesis of evil in the concrete and the abstract. The concept of Satan (شيطان) as the embodiment of evil is the symbol of disruption, immorality and confused thinking.

In Socialism, man is like a waif thrown to the mercy of any ill wind that blows. His identity is submerged in the class struggle, as he is only an instrument for the attainment of the aims and objects of dialectical materialism by any means available or conceivable.

No moral law is observed in this wilderness of clash and conflict, hate and bitterness. The juggernaut of Socialism in its progress towards the ideal, the ultimate goal of anarchy, tramples upon and destroys everything in its wake.

The Qurān has given economic justice its pride of place in the hierarchy of Islamic virtues in as much as expending generously for the good of society and keeping economic activity alive and money in circulation has the highest priority. Not only shall the state incur expenditure for the common good but shall impose any tax for encompassing economic justice. The economic structure of Islām starts

from below, from the individual and not from above, from the State. It is the individual who will set the pace and the powers that he shall translate his wishes into collective action to achieve its economic and social objectives.

After all society means individuals in the aggregate and its moral tone will depend on the attitude and conduct of each single person comprising it. This basic, moral and inner approach of Islām is the sheet anchor of its philosophy and its system of belief, in contradistinction with Socialist thought and doctrine, the sole aim of which is to achieve economic equality by depriving the individual of all freedom of action and thought and harnessing him like a galley-slave to the ship of state which alone shall dictate as to how he is to live, think and act. The concepts of life and liberty as understood in civilised societies since the dawn of history have lost their meaning in the dictionary of Socialism. They connote only the subservience of the individual to the State which is the arbiter of virtue and vice, freedom and slavery, socio-economic justice, education, art, literature, science, religion and what not.

This implies assumption of unrestricted and unbridled power by the State with the sole aim of bringing about economic equality to the exclusion of all other aims and aspirations of human beings,

except in so far as they can be instrumental in establishing the regime of the proletariat. Inevitably, therefore, all creative human activity in literature, art and science is controlled and directed by the State. This invasion of the liberty of the individual, be he a thinker, an artist, a scientist or a politician, is the greatest crime committed by any ideology against man since his advent as presumably the only reasoning, thinking, feeling entity in the universe.

The Qurān, the last and latest revealed message of God to man, begins with celebrating the appearance of a viceregent of God upon earth who is endowed with reason and discernment and who, in spite of his natural bent for destruction and disruption, will be able to make it because of his inherent God-gifted-capacity to know and reason and act and to renew himself to attain still higher status in the hierarchy of creation. He has been rated higher than the angels who owe allegiance to him and hence is quite competent to fight evil on his own. The Qurān's message is invariably directed to the individual in the singular and plural and not to states. To each, according to his capacity for good, the reward shall be given in this world and the next. The pre-eminent virtue in Islām, *Taqwā* (God-consciousness) is far more binding on the individual than the Kantian Categorical Imperative

which is after all only a statement of an ethical fact, a fact of elaborate ratiocination, performed in the first half of the previous century. The revealed insight of the Qurān transformed individuals into supermen long before Kant conceived his ethical philosophy. Any believer in Islām and its fundamentals is competent to have direct communion with Almighty provided he is genuinely conscious of God, a *muttaqī* (متقی) in the true sense.

It is but natural that thinking and feeling Muslims are not happy over turning Islām into a camp follower of every modern idea or ideology which has gained a footing in world thought. The apologies and compromises of many of our writers, intellectuals and politicians and their defensive and negative approach to our religion and culture in their response to the insistent and militant challenge of modernity, is a phenomenon which has to be correctly appraised and understood before anything is done about it. Why, for instance, do they find it at all incumbent on them to couple a political term like Socialism with the fair name of Islām? Is it a manifestation of the inferiority complex or sheer loyalty to Socialism as a political philosophy? One thing at least is crystal clear: their total ignorance of the spirit and principles of our faith. They have not taken any pains to know

Islām. Perhaps our mutually warring and wrangling sects led by well known and well revered personalities are a damper on any genuine effort to study and examine Islām and what it stands for. Late or soon, we shall have to highlight the deeply universal and humanistic character of our faith by pondering over its basic elements with renewed and reoriented minds, not hidebound and fettered by sectarian points of view. We are tired of hostile schools of thought and aggressive systems of theology. They are only an inescapable phase in our spiritual-cum-intellectual evolution as Muslims. We must eschew viewpoints which go for disruption and disintegration. The need of the hour is to make a positive approach for the vindication, reinterpretation, and reconstruction of Islamic doctrine and thought by laying the main emphasis on their universal, all-embracing and humanistic character in all spheres of life and thought, such as social equality, economic justice, liberty of the individual, elasticity and freedom in thinking and reasoning and above all an open-minded attitude to all ideas and ideologies, old or new. But this stupendous task necessitates the closest cooperation and team work between the powers that be and sensitive and thoughtful Muslims—a pooling of resources—intellectual, financial, educational, etc., designed to encompass the paramount aim of all

aims, namely to vivify, renew and reconstruct truths and realities which lie hidden under biased and sectional ways of thought and action.

When every politician, irrespective of party or class, claims a loyalty to the Islamic Ideology, it raises questions in the minds of good Muslims. What, if they are to be believed, is the cause of this exhibition of fire and fury, particularly when they are all set on the same errand, viz., the implementation of Islamic Ideology in Pakistan?

Is it because they have their own respective interpretation of what it is or is it only an election slogan designed to bamboozle and exploit the average Muslim? Many, at least as knowledgeable and devout as the political leaders, have an unshaken faith in the Qurān and know that the injunctions of the Holy Book are quite clear as regards polity and Government. They have natural misgivings about the credentials and designs of these self appointed expounders of the tenets of the faith.

It is a great pity that superficial and erroneous interpretations are publicised by the Press with such impact that the layman fails to see any tangible viewpoints which he can reconcile with his own personal and individual conception of faith. Just as western civilisation believes fervently in Hellenism as the fountain-head of all their thinking in political matters, the most illiterate Muslim's fervour for the

ideal Islamic State established by the Holy Prophet permeates his entire personality and is an integral part of his faith. However ignorant he may be, he is poignantly aware of the glaring contradictions between our socio-economic order and the way of life of our politicians and rulers and the simple and selfless personalities who set up the most humane and the most effective political and social organisation for the betterment of man.

Whatever his shortcomings in modern knowledge and his lack of education, he has heard of kind, humble and unworldly spirits:

And the servants of Arrahmān (the most merciful) are

Those who walk upon the earth with humility and when the ignorant address them, they say : "peace";

(25 : 63)

Those who spend in the times of prosperity and in the times of trouble,

And who suppress their anger,

وَعِبَادُ الرَّحْمَنِ الَّذِينَ
يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ۝

(الفرقان : ٦٣)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ
وَ الضَّرَّاءِ وَالْكُظُمِيقِينَ
الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ

And who overlook the faults
of men:

وَاللَّهُ يَجِبُ إِلَيْهِ الْحَسَنَاتُ

For God loves the doers of
good. (3 : 133)

(أَلْ عَمْرُنَ : ١٣٣)

The arrogance and pugnacity of our political leaders are a sad commentary on their profession and advocacy of Islām and the Qurān. Their conduct and behaviour in everyday life, their lust for power, their parochial and sectarian mentality, their immoral and worldly attitudes, are a standing negation of their promises to the electorate which has subsided into an apathy and indifference and passive obedience—a manifestation of their kindness, faith and a strong feeling of solidarity.

The Ideal political set up of Islām and God-conscious and Qurān-oriented personalities in politics and government are in evidence throughout the course of our history and not only during the Holy Prophet's lifetime and under the rightly-guided Caliphs. Edward Gibbon, one of the greatest historians who ever lived and no friend of Islām, describes in his inimitable style an incident of Malik Shāh, the successor of Alp Arslān: "It would not be easy to extract a sentiment more pure and magnanimous than is contained in a saying of the Turkish prince. On the eve of the battle he performed his devotions at Tūs before the tomb of the Imām Radā. As the Sultān rose from the ground,

he asked his Wazīr Nizām-ul-Mulk, who had knelt beside him, what had been the object of his secret petition. 'That your arms may be crowned with victory,' was the prudent and most probably the sincere answer of the minister. 'For my part,' replied the generous Malik Shāh, 'I implored the Lord of Hosts that he would take from me my life and crown, if my brother be more worthy than myself to reign over the Muslims.' The favourable judgment of Heaven was ratified by the Caliph, and for the first time the sacred title of the Commander of the Faithful was communicated to a barbarian. But this barbarian, by his personal merit and the extent of his empire, was the greatest prince of his age."

The number of politicians and rulers who, out of devotion to the faith, to the Qurān and *Sunna*, held aloft the Islamic Ideology, can be counted in thousands in various countries, climes and races on the earth. Deviations from and contraventions of an immaculately Islamic standard are but natural, but our record in humaneness, in justice, in toleration, in a moral, social and economic order is incomparable and unique in world history. Our savants and ṣūfīs, who were the politicians of those days, played significant and decisive roles in making far-reaching impacts on the governments of those days and even served as statesmen, rulers, judges and administrators, living simple and unostentatious

lives, entirely oblivious to filthy lucre and worldly gain and the lust for power and prestige.

The Qurān after declaring that power in this world is a gift from God :

Say, "O God! Master of the kingdom,

Thou givest the kingdom to whom Thou pleasest,

And Thou snatchest the kingdom from whom Thou pleasest ;

And Thou exaltest whom Thou pleasest,

And Thou abasest whom Thou pleasest. (3 : 25)

Surely God commands you to pay back the trust to their owners,

And that when you judge amongst men

You judge with equity ; (4 : 58)

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ
تَوَكَّلْ عَلَى الْمُلْكِ مَنْ تَشَاءُ وَ
تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مِمَّنْ تَشَاءُ وَ تَذِلُّ
مِمَّنْ تَشَاءُ (ال عمران : ٢٥)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ
(النساء : ٥٨)

places an unqualified obligation, in a categorical statement on the community and the government of the day, etc. As already stated, the Holy Prophet himself has explained this verse by pointing out that it signifies the responsibility of wielding power in the land. Nobody should be placed in the position of a politician (politics is defined as the means for the ideal socio-economic organisation), a ruler, an administrator, or a judge, etc., unless he is

competent to do so in the Quranic perspective about which there is no ambiguity as to what it constitutes.

The qualities and abilities that the politician who aims at running the country for the betterment of fellow human-beings must possess, are described in graphic detail in the Holy Book. Even the fate of those who having been granted power and did not discharge it honestly is pointedly mentioned in these verses :

And when he turns back,

He strives in the land in order to cause disorder therein,

And to destroy tilth and offspring ;

And God loves not dis order.

And when it is said to him,

“Reverence God”

His pride carries him on to his sin,

Then sufficient to him is hell,

And surely an evil cradle is that. (2 : 205-206)

وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ

لِيُفْسِدَ فِيهَا وَ يُهْلِكَ

الْجُرثُومَ وَالنَّسْلَ وَاللَّهُ

لَا يُحِبُّ الْفُسَادَ ○ وَ إِذَا

قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ

الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ

جَهَنَّمُ ○ وَ لَبِئْسَ الْمِهَادُ ○

(البقرة : ٢٠٥-٢٠٦)

The word ‘tilth’ is used metaphorically implying the deterioration of economic conditions, apparent in unemployment, disparity in wealth, etc. How prophetic these verses are now in relation to the state of affairs in our midst !

In the world of politics, the chances of getting imbecile leaders who have not the ghost of an idea of the Qurān and its explicit and mandatory injunctions for the wielders of power, under an elective system could be considerably reduced by applying to politicians a few of those tests for moral, intellectual and physical fitness which we apply to the candidates for almost every kind of job, including the highest services. Obviously, if we have the wisdom to do anything about it, we must include a working knowledge of the Holy Qurān and a fairly good grounding in Pakistan Ideology, which is another name for Islamic Ideology, as pre-qualifications to nomination for election. How careful we are to employ suitable persons for the most menial jobs. And yet, where the destiny of a whole people and the future of the Islamic way of life is concerned we do not hesitate to entrust the direction of affairs to men of doubtful antecedents, to men so old and infirm that they cannot do their work or even understand what it is about, to men without ability or without even education or the haziest idea of the Qurān and what it stands for!

In practically every other sphere of activity we have accepted the principle that nobody may be admitted to hold a responsible position (except of course the custom of hereditary succession in business and industry where even a lunatic can

succeed to vast wealth), unless he can pass an examination, show a clean bill of health and produce satisfactorily testimonials as to his moral character. And even then the office is given, in most cases, only on the condition that its holder shall relinquish it as he reaches the threshold of old age. By applying these rudimentary precautions to politicians and by obliging them to produce a clearance certificate from a specified authority we should be able to filter out of our public life a great deal of that self-satisfied stupidity, that authoritative senile incompetence and that down-right dishonesty which at present contaminates it.

Now a few words about the elections. Only the candidate who has somehow mustered a lakh of rupees or is wealthy enough to throw it away on the election gamble, has any chance of being elected. So that entirely on the strength of liquid cash, inferior and sub-human types are permitted to rule over people head and shoulders above them in faith and intelligence. If at all the government of the day realises the grave risks involved in such elections, it should take prompt action in announcing the minimum qualifications for candidates; ensuring also the effective supervision and check of expenses incurred in the course of elections and eliminating once and for all corrupt practices therein during the conduct of elections.

12 THE ISLAMIC STATE

AMONG all the spiritual guides of mankind, the Holy Prophet alone enjoys the distinction of founding an ideal State on the basis of revelation. He was, in a sense, the philosopher-king dreamed of by Plato over a thousand years before, but according to the latter's own admission, not to be found anywhere on *terra ferma*.

The Holy Prophet on the other hand achieved the greatest miracle in history by establishing the Kingdom of God upon earth and thus actualised Plato's dream. The message of Islām was not just a philosophic theory, creed or ritual but a pragmatic ideology which had to be translated into action in the business of life. Religion, politics and economics were henceforth to be merged into a unity, an integrated whole. The Ideal and the Practical were to be fused together; religion was henceforth to be a way of life and not a mass of ritual and rites. On the contrary, the mundane activities of the individual

and the community were to be harnessed to the achievement and consummation of a Moral Order in the shape of the Islamic State.

The final Divine Dispensation of Almighty :

This day, have I perfected
(for) you your faith,

الْيَوْمَ أَكْمَلْتُ لَكُمْ

And completed My blessing
upon you,

دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

And have accepted for you
al-Islām as a religion :

نِعْمَتِي وَرَضِيْتُ لَكُمْ

(5 : 3)

الْإِسْلَامَ دِينًا (الْبَآئِدَةُ : ٣)

the Qurān was designed to be an answer to all the worldly and spiritual questionings of all the diverse races of mankind. Therefore, the Ideal State or the Islamic State came into being so that it should serve as the sole guide for peoples, governments, legislators, framers of constitutions, politicians, economists and philosophers.

The grave juncture in our history has set sensitive and patriotic Pakistanis thinking about the future shape and texture of Muslim Society, the *Umma* (أمة), and the State. Many of such perturbed souls are shocked to observe the ignorance of the political leaders about the basic concepts of the Islamic State. Because they have never cared to understand them, the politicians keep on harping on adult suffrage and parliamentary or presidential forms of government. All the while they are

tirelessly declaring their determination to adhere to the principles of Islām. The 'Ulamā' (علماء) are also equally in the dark or disunited in respect of the guide lines of our faith pertaining to politics and economics. While they recognise the legitimacy and necessity of *Ijtihād* (اجتهاد) and *Istikhrāj* (استخراج), i.e., logical and analogical deduction, they exhibit a narrow-minded and slavish adherence to the views, opinions, conclusions and deductions of the former *Mujtahidīn* (مجتهدین) without themselves employing the excellent vehicles of *Ijtihād* and *Istikhrāj* when confronted by the challenges of modernity.

They forget that just as our learned and original predecessors were able to meet the problems and challenges of their times by exercising their intellect and personal judgment and by means of logical and analogical deduction and empirical discovery were capable of striking out new solutions and fresh approaches, it is equally feasible, nay incumbent on them, as their worthy successors, to keep the spirit of inquiry alive and the torch of learning and discovery alight, by working assiduously to provide fresh viewpoints and discern new horizons to withstand the complexity and confusion of this age of science, technology and unbelief.

If you ask them about capitalism they give you varying and conflicting opinions, not knowing what it signifies. Some even ignorantly endorse it.

Categorical enunciations or denunciations, entirely founded on their knowledge of the views of the 'Ulamā' of yore, are all they are capable of. They have not the ghost of an idea of the state of humanity in this latter half of the twentieth century. The industrial revolution, the ever-increasing tempo of man's control over nature through science and technology, the spread of secular education and anti-religious ideas, and the enormous spurt in human intelligence have passed them by without making a dent on their closed, constricted minds.

Let us, therefore disabuse our minds as to the efficacy of the fossilised views and pronouncements of the present generation of the 'Ulamā' in extricating us from the prevailing confusion in regard to our political, social and economic goals. If only we possess the courage and faith to go ahead and wrest the spiritual and political leadership from the diehards among our 'Ulamā' and the opportunists and slogan-mongers among the politicians, we can be capable of filling the intellectual and pragmatic vacuum in our ideas. If only we follow in the footsteps of the *mujtahidīn*, those men of faith and understanding who made brilliant new departures in administration, in science and in social organisation, necessitated by ever-expanding Islām, we can be competent to tackle the political, social and economic questions posed by the modern age.

The erroneous notion, so eagerly spread by the protagonists of modern democracy and of socialism and its various brands, that religion should be sealed off from politics, is born of the final cleavage between church and state in the world of Christianity. The final show-down between the temporal and spiritual in Christian Civilization seems to have impressed and convinced western educated Muslims so much that they are adamant on the bifurcation between Islām and the State, alleging our religion as the main cause of our decadence.

They are perhaps unaware that Islām never deals with the individual as an individual but as a member of a family and community who earns his livelihood by honest labour. The Holy Prophet said: *الكاسب حبيب الله* (= the wage earner is a friend of God), and suited the action to the word by working as a labourer himself.

Before Islām came on the scene, religion stood for other-worldliness and the annihilation of desire. Passive submission to tyranny was enjoined upon Christians, and the basic morality that it is evil to suffer evil and a sin to permit tyranny, was thus ignored. Jesus said that the Kingdom of God is within you. Islām, on the contrary, declares that the Kingdom of God within you has to be projected outwards to make a society and a state of good men.

In short, the Kingdom of God on earth is peopled by just and God-fearing men who will fight and withstand evil in whatever shape or form :

And it is necessary that there should be amongst you a community,

(Who) should call (people) to goodness,

And bid (them) do right,

And forbid them doing wrong;

And these are the people who succeed. (3 : 104)

وَ لَتَكُنْ بَيْنَكُمْ أُمَّةٌ

يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ ط وَ أُولَئِكَ هُمُ

الْمُفْلِحُونَ ○

(آل عمران : ١٠٤)

Islām is therefore not mere belief and ritual and other-worldliness like conventional religion but a way of life, designed to better the lot of men, spiritually and materially, in the storm and stress of existence side by side with inculcating the faith in the Unseen: the unrealised, the hereafter. That, however, does not turn Islām into a theocracy in the accepted sense of the word. In so far as the fountain-head of Islām is revelation, it is a theocracy, but in so far as ritual, rites and a priestly class wielding unquestioned authority; the hallmarks of theocracy, are concerned, Islām is not a religion at all. It is a *Dīn* (دين), a code of life.

Coming now to the question of the basic ingredients of the Islamic State, it must be realised

at the outset that a secular state in common parlance is any state having nothing to do with religion and derives its authority, and frames its politics on entirely worldly considerations. The mainspring of Islām, as already said, is revelation and tradition which have laid down the fundamental concepts of an Islamic State to be applied by the *Umma* with faith, knowledge and understanding to varying conditions in time and space. The Islamic State shall have to be founded on basic concepts derived from the teachings of the Qurān, the practice of the Prophet and his immediate successors and the deductions and improvisations of men of learning and faith of the past and the present.

They are :

1. The Islamic State shall be a republican democracy without a priesthood or Church, with God as the symbol of universal social justice.
2. The constitution of the Islamic State shall guarantee civil liberties to all subjects. Non-Muslim religious minorities shall enjoy the right to decide their cases according to their own legal systems.
3. Men and women shall enjoy equal rights, the latter being entitled to hold property in their own name.
4. The State shall be bound to discourage and

- even suppress capitalism and living on unearned income.
5. Family Laws as laid down by the Qurān shall be enforced. Adjustments on the basis of equity and good conscience shall be made.
 6. It shall be binding on the state to levy a tax on capital. The entire proceeds of this tax shall be disbursed for relief to the disabled, the aged and the needy as well as for removing economic disparity and for the eradication of class consciousness on the economic level, for maintenance of law and order and for the defence of the state.
 7. Provision of full employment shall be the first duty of the state which must undertake measures to provide livelihood for all subjects capable of work.
 8. No method of the election of the head of the Islamic Republic is prescribed. Recommendation to elect the head of the state may be made from among a panel of names but nomination of successors not agreed to by the *Umma* shall not be permitted. The head of the State shall be liable to be called into question by any subject of the state.
 9. Only men of character and integrity shall be

competent to make laws for the state after mutual consultation as regards the interpretation of the Qurān, the *Sunnah*, and the views and pronouncements of learned and wellknown Muslims in the present and the past.

10. The constitution, the laws and the policy of the state shall not be final and rigid but liable to modifications and adjustments in the light of experience and new departures suggested by men of learning and piety and through mutual consultation.
11. Maintenance of international peace is binding on the State which shall enter into covenants and treaties with other nations for achieving it. In cases of injustice to nations, races and communities, the State and its allies shall take effective measures including the waging of war, to remove evil and injustice.
12. In case the State falls into the hands of opportunists and traitors to the Islamic ideology, the people shall exercise the right of removing such persons or parties even to the extent of armed revolt against them.
13. It shall be binding on the State to provide food, clothing and shelter to each of its subjects. The first charge on the State

revenues shall be this obligation and other charges shall be made after full provision has been made in this respect.

These are, in my opinion, the basic and fundamental concepts of the Islamic State which are the indispensables and inescapables for any Muslim government aiming at founding an Islamic polity. They embody the main ingredients of a constitution which the injunctions of the Qurān, the practice of the Prophet, the traditions of Islām and the fresh interpretations of men of learning which have been accepted as the framework of the Islamic State. Legislation and the day to day administration necessitating local and epochal adjustments are a far wider field about which Islām has a most liberal and elastic approach. Islām is not burdened with a set of laws or a code, rigid and unchangeable. The injunctions of the Qurān or its code would scarcely cover a few pages. This in itself is a standing proof of the universal and constantly evolving nature of ideas which it represents.

An immutable legal code would warp any progressive society and in fact our orthodoxies, originating from the age of our political decline, insisted on conformity with the early schools of jurisprudence and thus brought all progress and fresh interpretation and research to a standstill. We have such views and doctrines to contend with

including even new-views and doctrines which are claimed to be unchangeable and immutable, but ironically enough have taken their rise from the labours of the early and later jurists who believed in improvisation, research, and had a deep understanding of the spirit of Islām. When Islām was a living force, it formulated principles of jurisprudence which left a large latitude for free legislation, demanded by the ever evolving ideas of the human race in science, politics, economics, etc. Islām's ultimate source is Revelation and it represents a supra-sensual perception of the verities, the fundamentals of human behaviour, but the unique feature of Islamic doctrine is that it identifies Revelation with nature and reason which are the guides to the understanding of truths that are supra-rational because the Qurān insists on the constant exercise of reason to suit varying situations in time and space. Men of learning and faith developed the excellent methods of *Ijtihād* (اجتهاد) *Istikhraj* (استخراج) and *Istinbāt* (استنباط), which collectively mean discovery by logical and analogical deduction.

The Holy Prophet was well aware of the diversity and mutability of the human situation. In answer to the inquisitiveness of a questioner, who wanted guidance in everything, he replied, "I am afraid that any answer I might give to your questions would be turned into law by the followers of Islām

and thus curtail their liberties in the spheres of life that have been left free for rational judgment". Former nations were submerged by a spate of laws and regulations which was the result of too much inquisitiveness. Beyond the *muḥkamat* (محکّمات = the fundamentals), the field for the ingenuity of the human mind is boundless in time and space.

Ḥaḍrat 'Umar is well-known for making decisions on major questions for which no specific provision had been made in the Islamic code, the only standard of judgment being the spirit of Islām in *Ijtihād*. For example he suspended the regulation for cutting the hand of the thief, and refused to distribute land to the victorious armies.

The conception of Islām in respect of the representation of the *Umma* in the field of governance and law making like its other thinking leaves ample room for local and unforeseen situations. *Ijmā'* (اجماع), the consensus of opinion of men of learning and integrity, is the most excellent method yet devised for making major decisions in respect of law, polity and the business of Government. Such far-reaching decisions should not become playthings in the hands of ignorant and self-seeking politicians and party cliques.

Islām categorically repudiates the counting of heads as the source of power and guidance for the *Umma* in basic and important questions. The

socialists dream of the ultimate withering of the State after they have succeeded in creating the truly socialist-minded individual. How this mutilated specimen after repression and regimentation will enjoy the heaven of anarchy is an open question. But Islām begins by doing away with curbs on the individual by leaving him the unfettered exercise of free will and free choice in the business of life. He will not be bullied and brow-beaten by vested interests thrown up by the elections. As a morally free being, he knows his way about. If he is in doubt, he has his Qurān and *Sunnah* and men of learning and piety to consult. He can only be impressed by good and wise men, so often and so graphically described in the Qurān. The poorest and the most unknown Muslim in our State looks askance at the way of life of our rulers, industrialists and businessmen, our landlords, our politicians, our MNAs, our MPAs and others who wield authority and influence in our midst. The seeds of revolt are sown by the hands of those wolves in Muslim garbs, and not by any foreigners or traitors. Those who have wealth and prestige are quite oblivious to the abject misery of the vast majority of the *Umma*. Are they not aware that a respected and well known jurist and *Imām* like Ibn Hazm justified individual violence in conditions of abject poverty and dire necessity? He it was who

specified food, clothing and shelter as the basic right of every citizen of the Islamic State on the strength of clear injunctions of the Qurān. Are the elected representatives, representing wealth and affluence, competent to translate the fundamentals of our faith into action? Only the Islamic State backed by *Ijmā'* and the collective conscience of the *Umma* can implement them. Alas! the lessons of history have failed to convince our politicians of the futility of modern democracy in ameliorating the human condition. Even in Islām the domination of capitalist-minded rulers smothered its dynamic and progressive spirit and brought the *Umma* down to the level of the most decadent and unprogressive socio-economic set up.

The universal and timeless teaching of Islām is valid for all ages, including the present. It is this epoch of industrialism and technology which has thrown up issues already dealt with effectively by Islām both on the ideological and empirical level.

It is the peculiar environment of this age which has provoked the vindication of Islamic principles and evoked the imperativeness of translating them into action. The time of experimental hobnobbing with un-Islamic and alien ideologies and political theories and systems is past. Our internal structure of society has to be revolutionised on an egalitarian and moral basis here and now otherwise the march of

events in this era of speed will leave us far behind.

Having laid down the consensus or the will of the people of knowledge and faith whose opinions must govern decisions on all matters on which specific provisions in the Qurān and *Hadīth* are not available, let us proceed to examine the *modus operandi* which is recognised by the *Umma* as the basis thereof. The *Mujtahids* of Islām have evolved various methods technically known as *Qiyās* (قياس = analogical reasoning), *Istiḥsān* (استحسان = equity) and *Istislāḥ* (استصلاح = public good) all under the umbrella of *Ijmā'*. It must be realised that this *Ijmā'* or Consensus is the Democracy of Islām—a society in which knowledge and faith pervade the entire masses as a consequence of universal education imparted by the Islamic State as one of its first obligations. It is not just adult suffrage in which the most ignorant and anti-social elements can influence decisions in all spheres of life. Although no restriction is placed on the number of people exercising *Ijmā'* and no specific provision made for their selection, it is an inviolable injunction that such persons should be competent, both in respect of knowledge and character, to advise, adjudicate and administer the ever evolving and progressive fiat of the State. The fact of the matter is that the mechanism of this Democracy of Islām is not fixed or rigid. It is always receptive and elastic and aiming at perfection by a

never-ceasing process of trial and error. It must always create its own distinctive systems with the passage of time; no slavish and blind imitation of existing systems of Capitalistic Democracy, Fascism or Socialism would be acceptable to the *Umma* or would be in keeping with the spirit of Islām. Framing of laws shall not be accomplished through party politics, where major decisions are made to gain power and political and economic advantage, or as in the case of Communism, the power is wielded by one party to the exclusion of everybody else. The parliament of Islām shall neither be a party government nor an oligarchy, because Islām does not recognise an official priesthood. The Islamic society is a classless and a casteless society; there is no church and no classes with special privileges or interests. The method for choosing the representatives in the Assembly or Parliament shall have to be evolved in course of time with patience and perseverance. If the Socialists visualize a remote future of angels living in a stateless environment, Islām offers a programme whereby a society with the minimum of curbs and with the maximum of freedom to chalk out its own future can be established here and now.

It would be relevant to cite authorities for the views expressed in the foregoing pages. During the time of the Caliph 'Umar, when the questions of distribution of crown lands and the acquisition of

landed estates by purchase came up, he after due consultation and by employing reason, experience and by discovering the authority of the Qurān in the following verses came to a prompt decision :

As to the spoils which God has entrusted His messenger with from the people of the towns then the same belong to God and His messenger, and the near relations and the needy and the wayfarer, In order that it may not be circulating amongst those who are rich amongst you.

And whatever the messenger gives you, take it, and whatever he forbids you, then keep back (therefrom),

And reverence God, for God is severe in respect of the consequences.

(These spoils are) for the poor who fled—those who were turned out of their homes and their belongings—seeking the grace of God and (His) satisfaction and helping God and His messenger.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ
مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
لَا تَكْفَىٰ لَأَيُّكُمْ دَوْلَةٌ بَيْنَ
الْأَغْنِيَاءِ مِنْكُمْ ط وَمَا أَتاكم
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ط

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ○
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ
أَخْرَجُوا مِنْ دِيَارِهِمْ وَ
أَسْوَاقِهِمْ يُبْتَغُونَ فِضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا وَيُنصَرُونَ
اللَّهُ وَرَسُولَهُ ط أُوَاكِهِمْ
الْمُتَّقُونَ ○

And those who had established their homes (in Yathrib) and their faith before them love those who fly towards them and they find out in their hearts any need for what they have been given ;

And they prefer them to themselves even though they themselves be in poverty.

And whoever is saved from the covetousness of his own soul then such are the people who succeed.

And those who come after them say : "Our Lord ! forgive us and our brethren who have preceded us in faith and keep not any spite in our hearts towards those who believe, our Lord ! surely Thou art Loving, Merciful. (59 : 7-10)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَتَوَكَّلَانَ بِهِمْ خِصَاصَةً ط وَمَنْ يَسُوقْ شُحَّ نَفْسِهِ فَاولئك هم المفلحون ٥

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِأَخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ٥
(الحشر : ٢-١٠)

The Holy Qurān has summed up its view of wealth in a wellknown verse :

Fair appears to men the love
of the enjoyment,
Of women,
And children ;
And stores stored together
Of gold,
And silver ;
And well-bred horses ;
And cattle ;
And fields,
These be of use for the life
of this world ;
And what is with God
Is the best retreat.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ
مِنَ النِّسَاءِ وَ الْبَنِينَ وَ
الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِن
الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ
الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ الْحَرْثِ
ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا
وَ اللَّهُ عِنْدَهُ حَسَنُ الْمَأْتَبِ ۝

(3 : 14) (أل عمران : ١٤)

and numerous other verses decrying wealth and the greed for it and the rewards to be gained by men of piety and faith, as for example :

Say, "Shall I inform you of
something better than
these ?
For those who be reverent,
There are with their Lord,
Gardens 'neath which flow
rivers,
They abide therein,
And (they have) mates
perfectly pure,

قُلْ أَوْ نَبِّئُكُمْ بِخَيْرٍ مِّن
ذَلِكَمُط لِّلَّذِينَ اتَّقَوْا عِنْدَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن
تحتها الْأَنْهَارُ خَالِدِينَ
فِيهَا وَ أَزْوَاجٌ مُّطَهَّرَةٌ وَ

And satisfaction from God;
For God sees (His) servants
Those who say, "Our Lord!
We have surely believed,
Then forgive us our sins
And save us from the agony
of the fire."

(They are) :

The persevering,
And the truthful,
And the devout,
And the charitable,
And the seekers of forgive-
ness in the early morns.

(3 : 14-16)

رَضَوَانُ سِنِ اللّٰهِ وَ اللّٰهُ بِصَّيْرِ
بِالْعِبَادِ ۝ الَّذِينَ يَقُولُونَ
رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَ قِنَا عَذَابَ النَّارِ ۝
الصَّابِرِينَ وَ الصَّادِقِينَ وَ
الْقَانِتِينَ وَ الْمُتَّقِينَ وَ
الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

(آل عمران : ۱۴-۱۶)

Again the Qurān has categorically condemned
the hoarding and accumulation of wealth (capitalism)
and not using it for social betterment.

And as to these who hoard
gold and silver and spend
it not in God's path,

Give them, then, the tidings
of a painful agony :

On a day when these things
shall be heated in hell-fire,

And their foreheads, and
their sides, and their
backs shall be branded
therewith :

وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَ النِّصْفَةَ وَ لَا يُنفِقُونَهَا
فِي سَبِيلِ اللّٰهِ فَبَشِّرْهُمْ
بِعَذَابِ آلِهِمْ ۝ يَوْمَ يُجْمَى
عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتَكْوَى بِهَا جِبَاهُهُمْ وَ

(It will be said) : "This is what you have hoarded for yourselves, Taste then what you did hoard.

(9 : 35)

جَنُوا بِهِمْ وَظَهَرَهُمْ ط
هَذَا مَا كَنْزْتُمْ لَآ نَفْسِكُمْ
فَذُوقُوا مَا كَنْتُمْ تَكْنِزُونَ ۝
(التوبة : ٣٥)

This gives the direct lie to those who claim that two and a half percent of *Zakāt* (زكوة) can absolve them of all social responsibility, leaving them free to spend their surplus wealth as the fancy suits them. The Qurān has said again :

And they ask thee as to what they should spend, Say, "What you can spare."
(2 : 219)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط
قُلِ الْعَفْوَ ط (البقرة : ٢١٩)

One of the revered companions of the Holy Prophet, quotes the Prophet in the words: "I heard the Prophet of God say : "If there be this mountain (Uḥad احد) for me full of gold that should be accepted from me, I would not like that I should leave behind me six pieces therefrom."

According to Ibn Ḥazm, the celebrated *Imām*, Islām permits private property but the right to private property is not absolute. He quotes the relevant authority for the view that society has a claim on the wealth of rich men even after payment of *Zakāt*.

Ibn Ḥazm is perfectly justified in pointing out that the Qurān used the word right (حق) for the poor and not *Ṣadqa* (صدقة) or charity ; although we cannot endorse the view of Ibn Ḥazm regarding the use of violence on the part of the poor against the rich for the simple reason that violation of the laws of property can be treated as a crime only when society or the Islamic State has not ensured economic justice to every citizen.

The Qurān has not just laid down maxims but has shown the way how they are to be acted upon : the democracy and economic society envisaged by it would be of a type different from the western democracies in many respects. It would never accept Dialectical Materialism as the ultimate explanation of Reality and as a substitute for God, It would bring about the levelling of society economically and socially by taking away surplus wealth and spreading it over the whole *Umma*. It would grant equal freedom of conscience to all citizens and respect their mode of life if they do not violate the fundamentals of social justice. All knowledge would be free and there would be no professional priests or an organised church, so that the problems of Church versus State would not arise. Essentials of legislation shall be derived from the basic principles of the Qurān, the practice of the Prophet and the Caliphs and the views and deductions of the

learned and the pious; otherwise almost the entire field of legislation shall be left unhampered to be moulded as circumstances demand, by men of knowledge capable of evaluating the actualities of particular situations. By logical and analogical deduction, dictated by the demands of public welfare and considerations of equity and good conscience, the assembly of the learned, the wise and pious (the vast number of educated and God-fearing Muslims representing the *Ijmā'* of the *Umma*) shall legislate and administer the law for all changing situations. All communities living in an Islamic State shall enjoy equal civil rights. This reign of law shall be no respecter of persons. All privileges shall be abolished; society shall not be cut up into castes and classes with special rights or through invidious distinctions. Such is the theocracy of Islām which is not to be identified with any theocracy that ever existed. Call it a middle way between the two, embodying the best in them and avoiding the evils with which they are riddled.

The mother of the faithful 'Ā'isha (may she be blessed), when asked to describe the Holy Prophet, promptly said: "His whole life was the embodiment of the Qurān." It is indeed the most significant and meaningful statement which answers all questions about the Prophet, about Islām, about politics and society and of course the ideal constitution of an

Islamic State. Those who are curious to know the Quranic concept of the State and a constitution to give it shape, should seek guidance in the life of the Holy Prophet. The principles and policies of statehood were clearly demonstrated in him. The last and the greatest of all the Prophets founded a state, conducted its affairs and thus bequeathed a legacy of political ideas which are the most faithful interpretation and implementation of the Revealed Word. The last and the latest dispensation and instruction, the Holy Qurān, was an all embracing solution of matters, spiritual or temporal. So that no confusion may remain in the minds of men about the import as well as the implementation of its message, the life and actions of the Holy Prophet as the Founder-head of the Islamic State, were the living exemplars thereof :

Most surely you have in the messenger of God an excellent exemplar—for one who is confident of (meeting) God and the Future Day and who remembers God much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أَسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ۝

(33 : 21) (الاحزاب : ۲۱)

If many a believer strayed from the path by giving free rein to fancy and fantasy, the pristine truths and the Divine Vision of the Qurān is not

jeopardised thereby. The invasion of fundamental truths and basic principles by extraneous ideas, which subsequently engrafted themselves on our creed, stemmed from an apologetic attitude to Platonic and Neo-Platonic modes of thinking. When we observe the intellectual antics of some of our writers of today under the impact of so called modernity, we are reminded of the commentators-cum-logicians of yore who managed to throw a pall of blind and unreasoning conformity (*Taqlid* تقلید) on free and independent thinking so repeatedly enjoined by the Book.

However, not to stray far from the subject in hand, let us begin by looking into the Qurān for guidance and at the same time observing overt expression thereof in the actions of the Prophet: how he applied them in the course of establishing and running a state; how Divine injunctions were received by him as and when specific problems needed solutions in the day to day requirements of statecraft. A constitution is never the product of a popular vote; in fact a constitution is drafted by experts in the field of politics, law, economics, etc. It is only later that the representatives of the people give their assent and confirmation by placing it on the statute book. Again, a constitution may only be a collection of conventions and precedents which have taken shape in the process of trial and error as

and when situations and contingencies arose, on the same lines as the British Constitution. It must be conceded that the British pattern has turned out to be the most successful democratic system in modern history. On the same analogy, the words, edicts, treaties, charters and the political conduct of the Holy Prophet (a practical demonstration of the Quranic political and socio-economic order) is enshrined in the *Ḥadīth* (collected and compiled according to the most accurate historical method ever devised). Thus it may quite justifiably be claimed, that the *Ḥadīth* is a manifestation of the efforts of a society claiming Divine Guidance as well as exercising its judgment and discretion in chalking out a polity or the ultimate source of an effective constitution—a reliable and workable basis for all ages to build up their own constitutions thereon. The residual values and verities in the field of politics as in all other fields of human activity and endeavour are accepted the world over, namely government by consent, control and administration in the interests of the common man, the acceptance of basic morality as the source of policies and plans, the maintenance of international friendship and peace, the imperativeness of a viable and effective centre in the common interest and education and instruction of the individual on the personal and communal level (in our own case in accordance with

the Quranic way). But the Holy Book also insists on the full play of the intellect in finding solutions, with the verities and values that are our legacy. Every society and race is fully competent to make local adjustments providing plenty of leverage for local variations in time and space.

Before, however, we proceed to discuss adjustments with a view to give room to local variations, we must guard against the tendency, born of our respect for our predecessors, undeniably men of piety and learning, to search for every type of authority from their writings and pronouncements. The crux of the matter is that they were faced with challenges peculiar to their times and circumstances, just as we are confronted by the unique and unprecedented challenges of the Age of Technology. Keeping the verities of the Qurān and *Sunnah* constantly in mind, they discovered solutions which suited their times, their social and economic climate, etc. through *Ijtihad* (اجتهاد: independent interpretation), *Istikhrāj* (استخراج) and *Istinbāt* (استنباط, : logical and analogical deduction). Employing their methods and procedure, reinforced by faith and strengthened by experience, would amount to a tribute on our part to their independence and originality of thought. If we are honest to ourselves and to the people whom we are committed to guide and lead, we must lay the main emphasis on our own peculiar problems

in this age of science and technology, of the explosion of population, of the concentration of wealth in the hands of the few, of poverty and destitution as the lot of the many, etc. and not on a sheepish and blind adherence to orthodoxy (*Taqlid*) unafraid from and unscared by apprehended denunciations and verdicts (فتاوى) of the priestly class, so unceremoniously ousted by the popular vote. Otherwise this God-given opportunity to set up a free and democratic society will end in a brief blaze of glory. If the true spirit of Islamic democracy, the consensus of opinion in regard to the establishment of an Islamic State is sidetracked by politicians, owing allegiance to Western Ideologies and driven by mundane motives through negative tactics (for example the misleading statement that the constitution will not be repugnant to Islamic principles) then our fate is sealed. We shall meet the doom foretold by the Holy Book :

These be the people
Who have bought the life
of this world,
For the future,
Their agony shall not then
be lightened upon them,
Nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ○

(2 : 86)

(البقرة : ٨٦)

The question of the day is not conformity and unreasoning adherence to obsolete and anachronistic views of polity. The crying need of the hour, on the contrary, is to avoid the pitfalls and blunders which turned an Ideal State into ruthless and despotic monarchies like the Omayyads, the Abbasids, the *Mulūk al-Tawā'if* (ملوك الطوائف), etc. Nobody can deny the immeasurable superiority of the later Caliphate (even though it was an autocracy) over contemporary rulers, freebooters and brigands of the West (openly conceded even by western historians much against their grain). We owe it to them to recognise their greatness in their time and environment but to build up a misplaced nostalgia for a medieval society out of our ignorance of the past and indifference to the great leap forward that humanity has made across time within the last 150 years, would be tantamount to our incapacity to absorb the all-time and all-embracing message of the Qurān.

The politician who aspires to guide and lead us and legislate for us is alas! as mindless and unscrupulous as the priestly demagogues. Their advocacy of the Islamic or secular Ideology is only skin deep. Their aim is to get into the legislatures somehow through cash or slogan and make it an extremely profitable gamble for themselves.

Islamic Ideology through adult suffrage

(government by consent) or adult suffrage through Islamic Ideology is the dilemma before us.

Says the Holy Book :

And whose affair is by means of consultation amongst themselves;

(42 : 38)

وَأَنْتُمْ شُرَكَاءُ
بَيْنَهُمْ
(الشورى : ٣٨)

so that what remains to be decided is the identity, status and capabilities of the counsellors. Therefore it says :

Surely God commands you to pay back the trusts to their owners,

And that when you judge amongst men

You judge with equity.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ

تُرَدُّوا الْأَمْثَالَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ

أَنْ تَحْكُمُوا بِالْعَدْلِ

(النساء : ٥٨) (4 : 58)

This is as binding and obligatory as the preceding verse and unmistakably points to the responsibility of the framers of the constitution to make adequate and positive provisions for the qualifications of legislators. Under the present dispensation of adult suffrage, imbeciles rise to power by throwing away a few lacs of rupees like crumbs to the starving millions, because they possess certain demagogic talents or, very often, because it suits certain powerful interests, foreign or local, to have an

imbecile in office. The chances of getting imbecile leaders under an elective system could be considerably reduced by applying to politicians a few of those tests for intellectual, physical and moral fitness which we apply to the candidates for almost every other kind of job. Imagine the chaos that would result in our society if servants were engaged without proper reference, if civil and army officers were selected haphazard without careful sifting by means of public examinations and interviews and police reports, if doctors and lawyers could engage in their trades without passing an examination! Such rudimentary precautions must be applied to the politicians. It would be quite feasible to do so before they are entrusted with power.

The pious intentions of the framers of the 1956 constitution were eloquently expressed in the preamble only. Instead of intellectually and spiritually translating their objectives into the heaven of the Quranic ideology, they submerged them into the vast sea of modern political theory. Consequently, the constitution petered out into a sheepish conformity with British Parliamentary Democracy—a well deserved fate which they had prepared for themselves. Obviously they were keener to be on the right side of western political thought or so called modern constitutional theory than to make a deliberate effort

to explore the verities and fundamentals of the Qurān and the precepts or examples of the Holy Prophet in presenting a constitution to the *Umma*. A constitution is not a piece of decoration or a dress or an ornament dictated by the fashion of the day. For us Muslims, it constitutes the foundations and blue-prints of a state in which millions of our brethren-in-faith are guided and assisted to lead truly Islamic lives. It is not only a formal enunciation of political platitudes about sovereignty, fundamental rights, adult suffrage, etc., but the soul and essence of a *Jihād* against poverty, ignorance, corruption and graft and a greater *Jihād* in establishing a living and dynamic Quranic order. The constitution of Pakistan must deserve the epithet of 'Islamic' to dare to appropriate it.

The 1970 elections in Pakistan have been an eye-opener to people who were jubilant over the restoration of democracy. Votes were openly and unashamedly bought in the open market by moneyed people; parochial, regional, linguistic and disruptionist feelings were stirred up in either wing and the gullible masses were led to believe in all sorts of canards about systematic exploitation of one section of our countrymen by another section.

Unless we impose curbs on the political demagogues and evolve an ethics for electioneering by introducing obligatory provisions in the

constitution, we shall be jeopardising the future of the country politically, economically and spiritually. As things are, we shall perpetually face the menace of unscrupulous elements with the gift of the gab and the minds and morals of barbarians.

The Holy Prophet when importuned by an over-inquisitive questioner, remarked : "I am afraid that any answer I might give to your questions would be turned into law by the followers of Islam." What more proof would be needed of the recognition by the Prophet of God of the ever-evolving and ever-changing nature of human society. Even he is enjoined to consult his followers in any situation that may arise ;

Then overlook their faults
And ask forgiveness for
them,

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in the
command. (3 : 159)

(ال عمران : ١٥٩)

Thus this categorical injunction of taking counsel is designed to meet the contingencies of time, environment, circumstances, etc., in any period of history or among any race or people hailing from any country or clime.

Hadīth further elaborates the concept of the Quranic State :

Ibn 'Umar reported, I heard the messenger of Allāh say : "Everyone of you is a ruler and

everyone of you shall be questioned about those under his rule ; the head of the state is a ruler and he shall be questioned about his people ; and the man is a ruler in his family and he shall be questioned about those under his care” (al-Bukhārī, 11:11).

Anas reported, the Prophet said, “Hear and obey though a negro whose head is like a raisin is appointed to rule over you” (al-Bukhārī, 10 : 54).

Ibn ‘Umar reported, the Prophet said : “To hear and obey the authorities is binding so long as one is not commanded to disobey God ; when one is commanded to disobey, he shall not hear or obey” (al-Bukhārī, 56 : 108)

The Muslim State founded by the Holy Prophet chose the fittest man as his successor after his death and it was agreed that the State should have a single head who should carry on Government with the help of his consellers and ministers (al-Bukhārī, 9 : 10). The *Khalīfa* shall be questioned about his subjects (al-Bukhārī, 11 : 11). If he commands the doing of duty to Allāh and does justice, he has a reward for it ; and if he does otherwise he shall suffer the evil consequences of it (al-Bukhārī, 56 : 109). He shall be the paid servant of the state (al-Bukhārī, 34 : 15). No public servant could accept any gifts from the public (al-Bukhārī, 16 : 18). Those entrusted with carrying on the work of Government including the head were required to work for the

good of the people to be gentle to them, to lead simple lives, to be easily accessible, to be God-fearing, to tax the different classes of people according to their capacity, to provide for those who could not earn and to have as much regard for the rights of non-Muslims as for those of Muslims (al-Bukhārī, 94 : 9 ; 64 : 62 ; 17 : 1 ; 94 : 16 ; 62 : 8).

We can now assign the musts of a constitution which is designed to reflect the spirit of the Qurān and *Sunna* :

- (1) The Islamic State as defined by the constitution shall be a Republican Federal Democracy without a priesthood or church, with God as the symbol of universal social justice and the sole fountain-head of sovereignty.
- (2) It shall guarantee civil liberties to all subjects.
- (3) The state shall be bound to discourage and even suppress capitalism and living on unearned income, according to obligatory provisions in the constitution.
- (4) The constitution and the legal code of the state shall be elastic and non-rigid and liable to modifications and adjustments in the light of experience and new departures suggested by men of learning, piety,

- knowledge and experience of the modern age.
- (5) Only men of character and integrity shall be competent to make laws and run the government of the state. The constitution must make specific provisions for a practicable mode of nomination of would be legislators. They should not only possess a fair knowledge of the Qurān and *Sunna* but be also adequately equipped with the intellectual and practical aspects of modern economics, civics, business organisation, etc. The pre-qualification procedures should be detailed in the text of the constitution.
- (6) The constitution must declare mal-practices in the course of elections to be a penal offence to be dealt with by summary trials on the spot. Irresponsible, parochial and regional attitudes for catching votes and the fomenting of inter-wing hatred to gain political advantage should be included in the list of mal-practices, besides the provisions which already exist in regard to corrupt practices, impersonation, etc.
- (7) The constitution must ensure a strong and viable centre, capable of defending the country from armed aggression and hostile propaganda and discriminatory and

damaging tactics by other countries or organisations or groups ; formulating countrywide policies to safeguard Islamic culture by reorganising the mosques and appointing paid civil servants to look after them ; to leave no stone unturned in liquidating sectarian prejudices and preventing the rise of a priestly class and by turning the mosques into centres of juvenile education, social welfare activities, co-operative ventures for the eradication of unemployment, poverty, vagarancy, crime, etc., through substantial financial support.

- (8) Under the constitution, provision of full employment shall be the first duty of the centre and the federal units, which must adopt measures to provide livelihood for all their subjects capable of work.
- (9) It shall be binding on the federal government to levy a tax on capital. The entire proceeds of this tax shall be disbursed through the federal units for relief to the disabled, the aged, the orphans, etc., as well as for subsidies to mosques and social welfare activities conducted by them and for investment in small business and industrial ventures designed to remove

economic disparities and last but not least, for maintaining a strong and efficient army to defend the country from enemies at home and abroad.

(10) In case the state falls into the hands of opportunists and traitors to the Islamic ideology and Islamic culture, the people shall exercise the right of removing such persons or parties even to the extent of armed revolt against them.

(11) Maintenance of international peace shall be binding on the state which shall enter into covenants and treaties with other nations for achieving it. In cases of injustice to nations, races and groups, the state and its allies shall take effective measures including the waging of war to remove injustice, exploitation and racial discrimination, etc.

(12) It shall be binding both on the federal centre and the federal units to provide food, clothing and shelter to all its subjects. Failure on the part of a federal unit to implement this statutory provision in the constitution will be sufficient justification on the part of the federal centre to take over the administration thereof.

(13) Full autonomy to the federal units, in

keeping with the defence, solidarity and unity of Pakistan, shall be guaranteed. They shall be regularly consulted before the imposition of a federal tax, or the passing of legislation, or the formulation of foreign policy, or of any matter whatsoever regarding currency, trade, economic policies, national planning, defence, etc.

These, then, are in my opinion the basic and fundamental concepts of the Qurān and *Sunnah* in regard to the framing of a constitution, the imperative and inescapables for the framers of a constitution, who avowedly aim at founding an Islamic polity. They embody the main ingredients of a constitution which the injunctions of the Holy Qurān, the practice of the Prophet and the interpretations of men of learning, which have been accepted by the '*ulama*' as the framework of the Islamic State.

THE QURĀN THE PAKISTAN MOVEMENT AND THE WORLD TODAY

ACCORDING to the Holy Qurān, its divine message and teaching which Allah, in His infinite love and mercy, hast granted to humanity, are as old as the universe. Ever since the advent of Adam on this planet, and his enthronement as the vicegerent of God upon earth the message of Islām, Unity of God and Brotherhood of Man, has been communicated to the human society through the chosen ones of Almighty:

And every community has
had its warner.

وَ إِنْ مِنْ أُمَّةٍ إِلَّا

خَلَا فِيهَا نَذِيرٌ ۝

(35 : 24) (فاطر : ٢٣)

But, according to the Holy Qurān, it is man himself who corrupted, mutilated or misconstrued the pristine purity of the universal faith and set up

insular and mutually hostile religions which thrive on faction and chaos:

And all mankind are nothing but a single community, but they choose to differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً
وَاحِدَةً فَاخْتَلَفُوا

(يونس : ١٩) (10 : 19)

Thus it is conventional religion with its repertoire of rites, customs, dogmas, ceremonies, class and race distinctions, oligarchies of priests and prelates, which has obscured the simple message of Providence and turned it into an instrument of intolerance and fanaticism. It has tarnished the image of God in the eyes of men and opened the flood gates of atheism and unbelief.

Obviously, therefore, what the Qurān proposes to do and, in fact, has already accomplished, is to put belief in a moral universe on its proper pedestal through the induction and inculcation of a consciousness of the existence of a Creator, a Nourisher, a Fosterer, a Provider, Who has not brought everything into being in sport as Hindū philosophy would have it. On the contrary, He has provided for the physical and spiritual needs of all creation in ample measure. He has specifically and clearly furnished guidance for the unity and uniformity in nature; the unqualified equality among mankind irrespective of caste, creed, colour

or wealth; the consequences of immoral and unsocial conduct in individuals, races, nations; the dignity and inviolability of the individual and his direct access to God without any need of self-appointed intermediaries ; the moral and social obligations of the individual and the community ; the tolerance of and the respect for the beliefs and views of those who differ from you, and lastly the hereafter and the Day of Judgement. For the Holy Qurān, man is the greatest miracle of creation. He has been endowed with intelligence, free will and a sensitive and accusing conscience. He commands respect even from the angels.

It is not a race, a society, a government, however democratic, or an ideological or a political oligarchy which will be the arbiter of his destiny and the master of his body and soul, but to Allāh alone shall he owe allegiance and because of his God-consciousness he will order his own individual and communal life and set the pace of economic, social and political evolution, and of the establishment of a moral order and the making of a society, which will, above all, respect and safeguard the freedom of the individual.

Time and again it lays emphasis on the privilege of man to have direct access to Almighty, the nourishing, fostering, loving, merciful, providing Rabb, as well as his obligations as a member of a

God-conscious and spiritually alive society and as a member of the human fraternity in the widest sense of the world.

What succour and what guidance can the Holy Qurān give to this sick, ailing, race-torn and doomed western world of today? What remedies can it offer to cure the viruses which infect its vitals ?

According to the Qurān, the rise and fall of nations is conditioned by their moral conduct on the individual and communal level and their concern for humanity at large:

But as to those who strive
in Our cause,

We will most surely guide
them Our ways :

For most surely God is
with the doers of good.

(29 : 69)

وَالَّذِينَ جَاهَدُوا فِيْنَا

لَنَهْدِيَنَّهُمْ سُبُلَنَا

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

(العنكبوت : ٦٩)

Thus the historical process is ethically oriented. Temporary military success of a Chengiz or an Atilla plays only a negative role in history:

God is not going to allow
the faithful to remain as
you are,

Until He has picked out
the impure from the pure.

(3 : 179)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ

عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ

يَمَيِّزَ الْبَشِيرَ مِنَ

الظَّالِمِينَ (آل عمران : ١٧٩)

The Qurān addresses mankind in general and not a particular race or community. This world-view of history is its distinguishing feature. This selectivity of the historical process on the moral plane is in evidence throughout the Book as it impinges on humanity as a direct consequence of the morality or otherwise of its conduct.

Thus it is patently clear that the above verse contains a clear warning to all not exclusively to Muslims, that it is the moral quality of the response to the challenges thrown up around them, challenges generated by hostile groups or by the ideas and ideologies which run counter to the universal moral law.

If we look closely into the hypothesis propounded by western thinkers like Oswald Spengler and Alfred Toynbee in respect of historical evolution, we cannot fail to observe that their thinking slavishly adheres to the events and personalities of the actors in the human drama. Toynbee's challenge-response is of the same order as Hegel's or Karl Marx's thesis and antithesis and Spengler's confused and involved conclusions about the morphology of history, are mainly confined to material causation and quite oblivious of moral motivation. The Qurān is the greatest exponent of the unity and continuity of creation which Spengler calls morphology, but on the moral level.

What these intellectual giants of the western world see in objects, events, personalities, cultures and civilisations, does not escape the notice of the Holy Book. On the other hand, the perennial conflict between good and evil, as evidenced in actual historical episodes, is delineated in graphic detail and in divine language. But the conclusions drawn by it do not pertain to material success or failure of leaders and nations and races and so-called creative personalities with reference to military, political or economic power but entirely on the moral and spiritual level. It is not worldly prosperity and technological superiority which is the essence of history, but moral courage, universal and non-racial, which the world of today ignores and despises, that has been the arbiter of human destiny.

To put it in a nutshell, it is the aggressively moral and non-racial response of believers in the universal moral law, Unity of God and Brotherhood of man, to the immoral challenges of materialistic and Godless ideologies, that is the life and soul of historical evolution. It is not natural selection on the biological plane or cultural, intellectual or technological superiority that determines the course of history—it is entirely man's capacity to observe and implement the universal moral law, Unity of God and Brotherhood of man, the solution

offered by the Holy Book, which has saved many a people before and can save our world from toppling over the brink into the bottomless pit of the hell of atomic war, of napalm, bacteria and poison gas, of torpedoes and missiles and many more diabolical instruments of destruction that this modern civilisation is daily and hourly inventing and perfecting.

The way of life by which the message of the Qurān has to be translated into action is not an arduous job:

God wishes you ease,

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا

And he does not wish you
discomfort.

يُرِيدُ بِكُمْ الْعُسْرَ

(2 : 185)

(البقرة : ١٨٥)

Even the Qurān itself has been made easy for the lowest intelligence to understand. The specimen of humanity that the Qurān proposes to make, mould and shape is a citizen of the world absolutely devoid of any bias, religious, social, racial or national. His duties and obligations are universal, multi-racial and democratic. His first loyalty is to God and because of that, to the brotherhood of man. No state or race or any political nexus can deflect him from this primary or irrevocable commitment. All the worldly involvements are secondary and subservient to his belief in one God and one humanity.

Thus the Qurān not only instils this fundamental fact in man as the basis of his conduct in wordly affairs on the individual and communal level, but also as a human being in the widest sense of the word. In pursuance of this mode of life and conduct, he is enjoined to seek the path of peace and amity and understanding rather than violence and force :

And obey God and His messenger,

وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ

And quarrel not lest ye be weak-hearted

لَا تَنَازَعُوا فَتَفْشَلُوا وَ

And your endurance be gone,

تَذْهَبَ رِيحُكُمْ وَ اصْبِرُوا

And do persevere,

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

Surely God is with those who persevere. (8 : 46)

(الانفال : ٤٦)

Only when evil and immorality are likely to damage and destroy his values, he should resort to arms to save humanity and civilisation, sometimes an inescapable alternative as the march of history has amply demonstrated. Nevertheless, forgiveness is the highest virtue and a charitable treatment of our foes is highly commendable :

And fight in the way of God

وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ

Those who fight you,

الَّذِينَ يُقَاتِلُونَكُمْ وَ لَا

But exceed not the limit ;

For God loves not those who exceed the limit.

تَتَّبِعُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ

And kill them where you
find them,

And turn them out from
whence they have turned,

For persecution (in faith) is
worse than war,

And war not with them
near the sacred mosque

Unless they war with you
therein ;

But if they fight you,

Then fight them.

Such is the reward of the
disbelievers.

But if they desist,

Then surely God is
Forgiving, Merciful,

And fight them until there
be no persecution,

And the judgment be God's.

But if they desist,

Then let there be no
hostilities,

Save against the unjust.

الْمُعْتَدِينَ ○ وَاقْتُلُوهُمْ

حَيْثُ ثَقِفْتُمُوهُمْ وَ

أَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوا

كُمُ وَالْفِتْنَةُ أَشَدُّ مِنْ

الْقَتْلِ وَلَا تَقْتُلُوهُمْ

عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى

يُقَاتِلُوكُمْ فِيهِ فَإِنْ

قَاتَلُوكُمْ فَاقْتُلُوهُمْ

كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ○

فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ ○ وَاقْتُلُوهُمْ حَتَّى

لَا تَكُونُ فِتْنَةً وَيَكُونَ

الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ○

(2 : 190-193)

(البقرة : ١٩٠ تا ١٩٣)

The laws of war according to Islām are
obligatory. They are the most humane and
civilized. The utter failure of the League of Nations

and its successor, the UNO, is traceable entirely to the selfish and parochial mentality of the members comprising them and ultimately to the individuals which constitute nations. However politically and economically abject the Muslims of today might be, none can deny that their past history has been more peaceful and constructive than any other civilization. No doubt we had an interlude of Arab imperialism during the Umayyad period but even these wars of expansion had ample moral justification. For example, the defensive wars that the Caliphate had to wage against Raja Dāhir of the Northern Indian Empire and against the Byzantines were designed to preserve Muslim society and not as a manifestation of Muslim military power for the subjugation of other countries and races.

The Caliphate was a symbol of the unity and solidarity of the most civilized society till its fall at the hand of the Tartars. From the Bosphorus to the Nile, from Central Asia to the Yemen in South Arabia and from Jerusalem to Multan, the then civilized world, owed allegiance to the Caliphs at Baghdad. For centuries no wars of aggression or conquest were fought as a consequence of the international authority and status of the Commander of the Faithful. With the dismemberment of the Caliphate, the era of Party Kings (الملوك الطوائف) and satraps set in and internecine wars and internal conflicts became the

order of the day. But the concept of one world, one humanity and one authority reasserted itself time and again in the Quranic society. It was because the followers of the Qurān felt in their bones that it cuts across racial prejudices and national boundaries, that the Khilāfat movement, Pan Islamism, Mahdism etc., revived and revitalised the basically international and tolerant character of the teachings of the Qurān.

Moreover, the Qurān gained converts not because of military power but because it was a revolt against vested interests on the spiritual and temporal levels. It answered to the instinctive urge of *Homo sapiens* to believe in one God and in an indivisible human brotherhood. The opposition to what the Qurān stood for came entirely from the religious oligarchs, the priesthood so well entrenched, the tyrants and rulers who had enslaved the masses in the then civilized world.

In the Persian and the Indian empires, the common man was only a hewer of wood and drawer of water. – He had no economic security because the state took his produce, the fruit of his labour, leaving him only a pittance to live a miserable life, a life devoid even of personal liberty. A hierarchy of feudal lords and officials, agents of the ruling clique, had powers of life and death over the common man who had no fundamental or legal rights to invoke.

The main feature of the wars of defence fought against the Byzantines and with Persia in early Islām was that the local peasantry hailed the Muslims as liberators because, for the first time, their rights as human beings and as producers were officially and legally established.

The message of the Qurān is not a new dispensation but is as old as time. This was the message brought by Adam, the first man, the vicegerent of God upon earth. This was the same message which Abraham, Moses, Solomon, Christ and thousands of other messengers of God brought to the world.

What this morally sick, racially split, nationally hostile modern world needs is the faith which it has lost against the persistent and destructive impact of materialistic ideologies which explain the universe in terms of inevitable and inescapable economic laws and biological evolution in contradistinction to the moral and spiritual forces, explained away as subterfuges devised by the exploiting classes to keep the struggling masses in economic and political subjection.

The Qurān is still the greatest living force in the modern world, which it has been ever since it was revealed. It has created a society with an unshakable faith, a non-racial and international-

mind community which, in spite of its material deficiency and technological inferiority, is emotionally, spiritually and intellectually capable of ushering in an era of faith, unity, racial equality and international amity. The individual is a cypher and a plaything of blind forces in modern civilization, a wandering waif in capitalistic as well as socialistic governments sans faith sans economic security sans everything.

The Muslims of today however decadent materially, however denuded of wealth by the exploiting West, does at least practise what he believes in, viz. his utter loyalty to the idea of one God and to the Brotherhood of Humanity—in the truest sense. Once anybody, be he black or yellow or white, enters the fold of Islām, he is accepted as an equal, nay worthy to be respected more than a born Muslim.

The other revolution in human behaviour that the Qurān has brought about is the Muslim's unqualified and unreserved belief in religious toleration which, in modern terminology, may be described as freedom of thought. All denominations of faith and religions have found a haven of refuge under the protecting and fostering hand of the Islamic society.

The Qurān welded together a discordant and disorganised society, a multi-racial and multi-lingual

throng, without cohesion, without life and vigour, without any moral values or spiritual consciousness, into a unity and strength before which the greatest kingdoms of the earth crumbled into dust. Before the reality of the new faith and the soul-stirring message of the Qurān, all injustice, unbelief and tyranny were swept away. Never before or after, in the whole course of human history, such a transformation on such a wide scale had ever been witnessed. It raised humanity from the lowest depths of degradation to the highest pinnacle of civilization within an incredibly short time. This unparalleled miracle is described by the most biased among our critics, Sir William Muir, in the following words : "From time beyond memory, Mecca and the whole peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity, or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake ; all remained still and motionless below. The people were sunk in superstition, cruelty and vice.... Their religion was a gross idolatry, and their faith the dark superstitious dread of unseen things. Thirteen years before the Hijra, Mecca lay lifeless in this debased state. What a change these thirteen years had now produced ! Jewish truth had long sounded in the ears of the men of Medina ; but it was not until

they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from their slumber and sprang suddenly into a new and earnest life.”

What is, however, significant for us moderns is the all-time and all-world objective of the Qurān to bring about unity and brotherhood as a Divine Judge in prevailing differences and disunity.

In this context, the birth of Pakistan, the largest Muslim state in the modern world, carries a meaning, a goal and a destiny which marks it off from other Muslim states, old or new. The Pakistan Movement is to be interpreted not as a national struggle on a par with the rise of nationalism in the world at large. The driving forces in our case are radically different from those which have operated in the development of the concept of nationhood. The latter is a regional, territorial, geographical, racial and parochial approach, at odds with other similar groups, nations or races. The ideology behind the Pakistan Movement is not exclusive or insular but is primarily designed to vindicate the universal, international and non-racial principles laid down in the Qurān for the ordering of the human society. It is an answer to the challenges thrown up by nationalistic and racial ways of thinking which has turned the world of today into warring camps intent on destroying each other.

Thus there is hardly anyone who will disagree

with me that the advent of Pakistan, the biggest Muslim state, comprising a segment of multi-racial and multi-lingual humanity, whose only bond is Islām, and who fervently believe in the Qurān and *Sunna*, is politically and spiritually nothing short of a major revolution in human history, comparable only, albeit on a humbler scale, to the greatest of all revolutions, the advent of Islām.

Like its grand predecessor, it also represents a revolt against racialism, parochialism and materialism. It aims to establish a society, for the present only in the pattern of a state, solely devoted to practise the Quranic way of life, which for all Muslims the world over is the ideal life, capable of meeting effectively all challenges and of superseding all ideologies which have corrupted men's minds, and eventually, according to the prophecy of the Qurān, gain a victory over all opposition :

He it is Who has sent His messenger with the

guidance and the true faith in order that

He may make it victorious over all other faiths ;

And God is so sufficient witness. (48 : 28)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ

بِالْهُدَىٰ وَدِينِ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ط

وَكَفَىٰ بِاللَّهِ شَهِيدًا ط

(الفتح : ٢٨)

It was the legacy of Islām in the Indian subcontinent that inspired and strengthened the will

of a hundred million Muslims to refuse to die out as a political minority under militant and hostile Hinduism. There was obviously enough room for two incompatible civilizations to carve out their own dominions and ample justification to chalk out their respective destinies. In fact, the past history of India would justify further division of that hapless land on the strength of distinct cultures and different languages and religions. Only the Indian Muslims had vitality and vision enough to take the lead, after untold sacrifices, in establishing an independent sovereign state of their own.

In fact, the seed had been planted long ago when Muslims came face to face with Hinduism which had effaced and destroyed many a culture—India, a graveyard of many civilizations and Hinduism, a religion extremely racial and ruthlessly intolerant.

The Islamic civilization had survived many a cataclysm before the Umayyad set-back, the Tartar invasion, the political and social upheavals of the post-Abbasid period and the rise of militant and hostile sects and heresies. Despite all these vicissitudes, the denizens of Islām have preserved their basic identity through the ages. Nowhere is it truer than in the Indo-Pak sub-continent. Islām met the challenges of a civilization in right characteristic fashion. It defied the attempts of Akbar and Dārā Shikōh to merge Islām with Hinduism, because the

average Muslim rebelled against it. In fact, it is his faith and his inalienable right to question any heresy and un-Islamic conduct that has preserved the basic identity of the *Umma* throughout the ages. How truly the Quaid-i-A'zam had declared that Pakistan was born the day Muslims set foot in India. The biggest and the most advanced Muslim state was in embryo when Muḥammad bin Qāsim faced the armies of Dāhir, a powerful and unscrupulous representative of Hindū civilization in Northern India.

What then is our ideology? What are the motivating forces of our civilization which has come home to roost? What are the goals of this society which has been vouchsafed a home and a destiny?

Undeniably our political behaviour was the outcome of an intense awareness of being an absolutely separate socio-political entity possessing a distinctive Islamic approach to our outlook on life in the widest sense of the word. It is not because we have gained a state by stressing our separate identity, which may, at best, be viewed as a great political victory.

Only superficial observers will be content with such a naive explanation, these gentlemen who would advise us to ape the West in everything, attempting thus to shove us back into the cauldron of nihilism and atheism of western

civilization in which decline set in before it ever was born and which is already in the throes of death.

Thus it was not a political victory at all which ushered in Pakistan. It was, according to the view of the Qurān, an inevitable phenomenon in historical evolution. It was the answer to the Muslim's daily invocation to Allāh to choose him for His favour and grace, by guiding him on the right path :

Guide us on the Right Path, اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

The path of those upon whom be thy blessings. صِرَاطَ الَّذِينَ أَنْعَمْتَ

(1 : 6-7) عَلَيْهِمْ ۝ (الفاتحة : ٦-٧)

This latest miracle, the birth of the largest Muslim state, has far deeper implications than the mere provision of food, clothing and shelter for the economically backward Muslims of the Indo-Pak sub-continent. It can only be understood as an ideological revolution, an assertion of faith, a standing miracle of the eternal values of Islām, and its genius in self-revivification at grave crises in its history. Again we declare that it was an Islamic, an ideological and a historically inescapable event, which had been ordained by God and prophesied by our clairvoyant *Ṣūfīs* and mystics. Even the War of 1965 had been foretold—a war in which again Islām came to the rescue of millions of believers

against a formidable foe, far out-numbring our army and far better equipped. It was not a local war but a war with unmistakable inter-Islamic implications. It would have, if God forbid we had lost it, administered a shock to the world of Islām from which it would not have recovered in matter of years.

It is in this perspective that we are able to feel poignantly Iqbāl's vision of the future. If he dreams of Islām subsisting in India as the harbinger of justice, courage and faith and as the leader of the world, he is only seeing the future as a near-prophet.

The Muslims of India had been in the vanguard of Pan-Islamic ideas. They had suffered untold hardships and made tremendous sacrifices in preserving their identity against Hindūism and British Imperialism. They had, entirely on the strength of faith, carved out a state for themselves which, therefore, may be visualized entirely as a spiritual upheaval and the prelude to the renaissance of Islām in the modern era. It is the inherent strength and the fundamental truth of Islām as such inspired by the Qurān and *Sunna* in millions of Indian Muslims that has put Pakistan on the world map. A moment of history for statesmen and politicians to pause, to marvel at!

What is our ideology? Time and again we have declared our irrevocable commitment to the principles of Islām before God and man. Our course in translating Islām into action, will not be deflected by those who assert without faith and knowledge, that the principles of Islām were acted upon for forty years only and have since been ignored by Muslims, that an Islamic State would mean the hegemony of the '*Ulamā*' who would ban all music, art, culture and turn us into barbarians in this modern world.

These profound thinkers on Islām and Pakistan have access to our newspapers who publish their views in all innocence, forgetting that they are wounding the hearts of millions of Muslims and Pakistanis thereby. Once for all it has to be borne in mind that the induction of the Islamic way of life—our ideology into our polity is a must. It is so irrevocably binding on us that we would prefer to lose our independence to repudiating this obligation.

What is the Islamic way of life? Unfortunately it has been misinterpreted on many occasions by many people. It has been misconstrued variously as religious intolerance, theocratic rule, return to mediaevalism, *Mullā* rule and an instrument of exploitation in the hands of vested interests. The Islamic state is not a theocracy according to the

accepted connotation of this term, although it is based on the moral order envisaged by the Qurān and *Sunna*. We firmly believe that our religion has taught us certain principles of social and economic justice and of human values whose application in statecraft is obligatory on us and which we fervently believe are bound to promote human welfare. Furthermore, the Islamic approval of private ownership with restrictions and the equitable laws of inheritance and other obligatory provisions, tend to level down inequalities of wealth and is the best way of tackling economic disequilibrium not only in our country but everywhere in the world. These are not new beliefs. The Muslims have held them for over thirteen hundred years. Such principles held and practised in the name of religion do not mean intolerance or mediaevalism. Certainly not to our way of thinking. There are states in the modern world which, though avowedly secular, are proud to proclaim that they believe in the Christian way of life and in the pursuit of Christian virtues. They pursue some of the fundamental human values in the name of Christianity. We shall pursue them in the name of Islām. As followers of Islām we could not do otherwise. In a world of conflicting ideologies, nations that have recently achieved full sovereignty are likely to be the victims of mental confusion and

consequent instability. Is it not, therefore, a matter of supreme satisfaction that at least one nation amongst such nations should not be a prey to misgivings and doubts about its aims and goals? It should, as a matter of tradition and belief, be pledged to clear-cut and easily intelligible principles of democracy and social and economic justice envisaged by Islām—a democracy which will throw up good, God-fearing men to run the country and not self-seekers. The democracy of Islām, the *Ijmā'* of the *Umma*, will see to it that the scum of society does not get on top and that all candidates are subjected to the closest scrutiny by the *Umma* before being permitted to stand in any election.

How far have we implemented our aims and objects as briefly recounted above? We do not have to ponder over the answer. We have signally failed to come up to the hopes and aspirations of the common man, the average Muslim. We have, through a lopsided, haphazard, badly organised and corrupt economic policy, created unbridgable gaps between the haves and the have nots. In everyday life, in education, in day to day social intercourse, in our mode of living, etc., we have preferred the western way of life.

We have thereby lost the confidence of the masses who refuse to keep us company on our way to perdition. We, the haves and the would be haves,

by our conduct, have rejected the Islamic way of life. Besides, the fairly obvious political and economic aspects of it, which even an unschooled Muslim feels in his bones, we have repudiated the obligatory part of our beliefs without which we cannot even dream of founding a truly Islamic society. The five daily prayers in assembly, the sheet anchor of our faith and the most potent factor in a moral and stable social structure, are no longer regarded as important. Empty mosques lament over worshippers who have left them in the lurch. In schools and colleges, the teacher and taught alike are quite oblivious to the paramount obligation to offer the five daily prayers. We are, therefore, fast subsiding into a bunch of hypocrites and self-seekers who exploit the masses in the name of beliefs which we do not practise and in the name of principles which we do not observe.

The State of Islām, which gives ample latitude to genuine differences of opinion, cannot tolerate the existence of hostile and militant groups confronting each other. The *Umma* is a unified and integrated whole. This is how it was born and this is how it must be for evermore. When the Objectives Resolution unequivocally declares that the aim of Pakistan is to grow into an Islamic State and when statehood in Islām is no more than a symbol of the unity in the *Umma* in pursuance of a common end,

all this glib talk about socialism, parliamentary democracy and regional autonomy, etc., can only be regarded as a nefarious conspiracy to obscure our goals. The prophecies and vision of Iqbāl have lighted our path and left no doubt about our ultimate destiny. But this can be brought about only by mutual understanding, cooperation and goodwill.

We have before us the stupendous task of national reconstruction in all spheres of life, spiritual, social, economic, etc. Living as we are in an age of epoch-making upheavals in the realm of ideas, values and standards of life, of science and technology, it is our duty to take stock of the situation as it prevails in the world today and decide what our future planning is going to be. Here too Islām is our greatest asset. Fresh avenues of thought and action activated by the Islamic ideology and our faith, which has never failed Muslims and never shall, are our only strength in the future.

The future promises only more baptisms of fire, more struggle and striving, more and more trials. The past adventures and the present posture of neo-imperialist India are but the symptoms of a global clash of ideologies and cultures, races and groups out of which the new era will be born. This chaotic and topsy-turvy world of today is only

the prelude before the storm which will clear the air of all dirt and filth, and stir life giving new winds of change in fresh woods and new pastures.

Says the Qurān **Personal Collection of Books of Late Maulana Muhammad Hanif Nadvi & Donated**

O Ye who believe **By Mrs, Muhammad Hanif Nadvi**

Strengthen yourselves

يَا أَيُّهَا الَّذِينَ آمَنُوا

With perseverance,

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And prayer :

For God is with the persevering ones.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ○ وَلَا

And with regard to those who are slain in God's way,

تَقُولُوا لِمَنْ يُقْتَلُ فِي

Say not that they are dead, Rather "living" but cannot see.

سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ

And we will discipline you with something

أَحْيَاءٌ وَلَكِنَّ لَّا تَشْعُرُونَ ○

Of fear,

وَ لَنَنْبِلُونَكُمْ بِشَيْءٍ مِّن

And hunger,

الْخَوْفِ وَالْجُوعِ وَ نَقْصِ

And loss of property,

And of lives,

مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ

And of fruits ;

And give glad tidings to the perseveirng ones—

الْمُحْسِنِينَ ○ وَ بَشِّرِ الصَّابِرِينَ ○

Who, when a happening
happens to them,

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا

Say, "Surely to God we
belong, and surely to Him
we return," (2 : 153-156)

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ ط ○

(البقرة : ١٥٣-١٥٦)



THE QURĀN AND THE WORLD TODAY

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Maulana Muhammad Hanif Nadvi & Donated
By Mrs, Muhammad Hanif Nadvi

BY

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