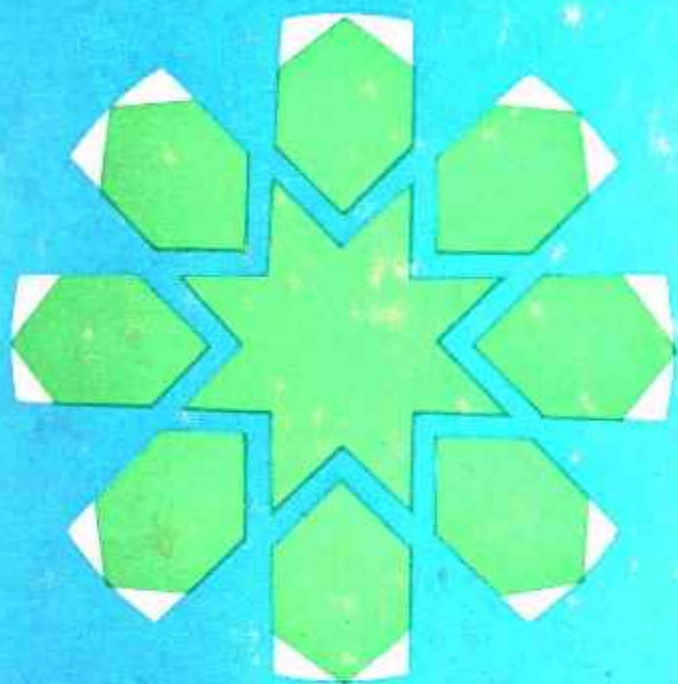


ISLAM

IN THE MODERN
WORLD

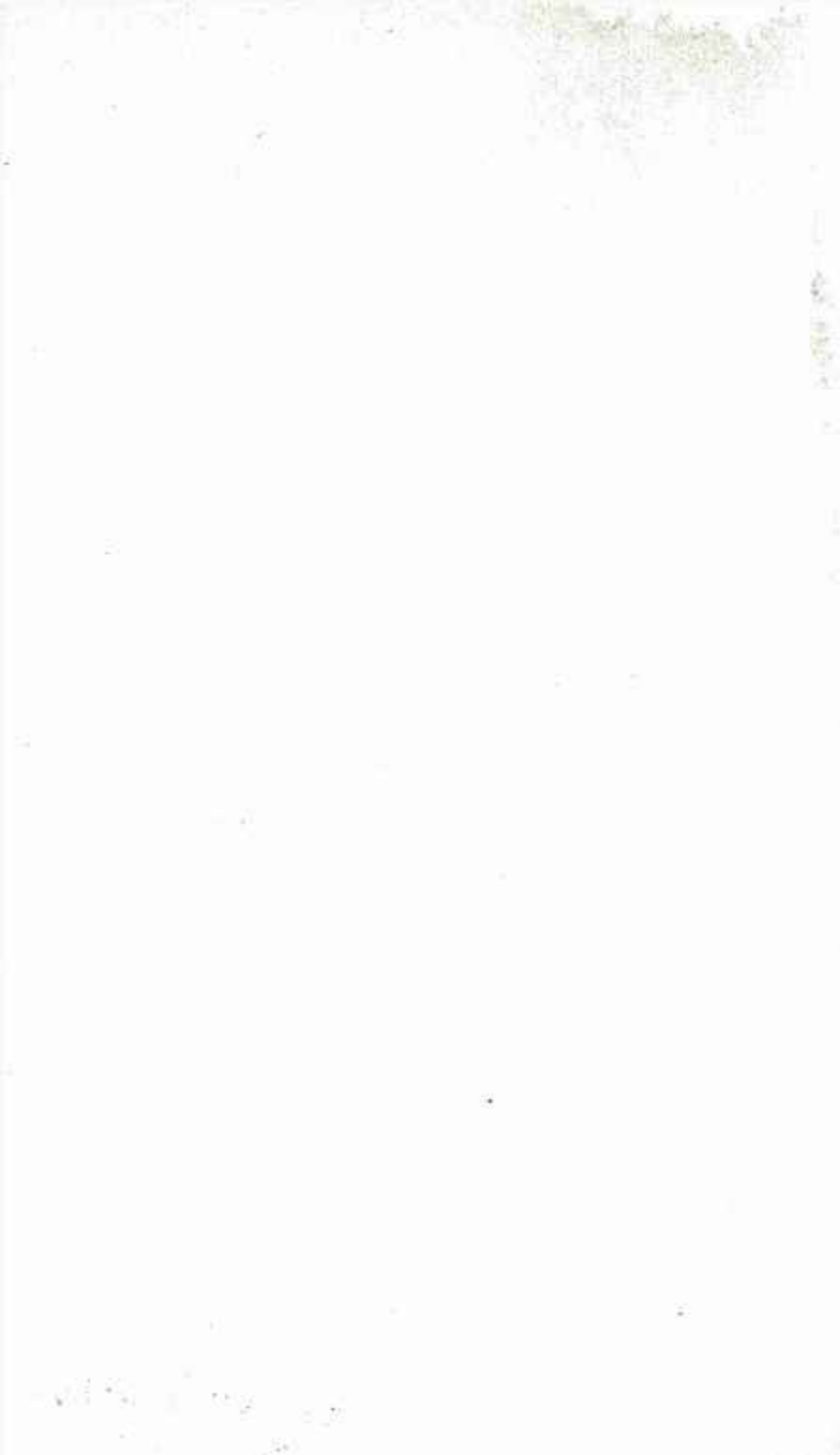


A. K. BROHI

greatest lever of change, with
which man can transform
his capacity for changing
of his consciousness. The
logical tradition of mankind
testifies to the fact that man
is transformed into an expression
of the divine. The highest act of
man is capable is to employ as
his time and energy as is
affirming his link with the
divine, progressively by purifying
his mind to move on to higher vistas
of existence where the truth of
life is not so much known as
perceived.



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ISLAM IN THE MODERN WORLD

By

A. K. BROHI

Compiled and edited under the auspices of

ISLAMIC RESEARCH ACADEMY
KARACHI

Editor :

KHURSHID AHMAD

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ISLAMIC RESEARCH ACADEMY

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EDITOR'S PREFACE

The need for a clear, precise and logical exposition of the message and strategy of Islam was never as urgent and pressing as it is today. Ours is a period of crisis and revolution, of restlessness and anguish, of anxiety and frustration. The great era that was inaugurated with the dawn of the Renaissance seems to be approaching its end. The new civilization that developed, enriched the life in countless ways, but it failed to bring about that spiritual and moral awakening in man that would have enabled him to use all the weapons of material strength that were placed in his hands for the betterment of humanity, in the furtherance of the Divine Purpose. The idols of matter-worship, race-worship and land-worship that were demolished under the impact of the historic movement initiated by Muhammad (peace be upon him), the Prophet of Islam, have now been resurrected and replaced on high pedestals. Man is once again the slave of his own creatures, and is hardly conscious of this bondage. All lovers of humanity are uneasy over this situation. They are convinced that this is the time to warn man against the impending catastrophe and to show him the path that leads to peace and salvation and greatness.

Mr. A.K. Brohi's is one such restless soul. He has been lighting many a candle to shed light and dispel darkness. He has a heart that throbs for humanity and a mind that can point the way out of the impasse. His addresses and speeches have moved a large number of people, particularly the young. He has delivered to man what he needs the most—the message of Islam. No service would be greater than that of spreading this message to every nook and corner of the world, to carry it to every restless soul and to every seeker after truth wherever he may be. The Islamic Research Academy is presenting this volume to serve the same purpose. We are very grateful to Mr. Brohi for permitting us to compile this small volume and present in it some of the gems that lie scattered in his speeches and addresses. He has been good enough to contribute a new introduction to this volume for which I am personally grateful to him.

Khurshid Ahmad

Karachi,
21 June, 1968.

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INTRODUCTION

"ISLAM IN THE MODERN WORLD" consists of a collection of half a dozen of addresses which have been selected by my esteemed friend, Prof. Khurshid Ahmad, Secretary-General of Islamic Research Academy, Karachi, from the many that I must have delivered in the course of the last ten years or so, to the students of Universities and to learned Societies in Pakistan. Taken by themselves, they cannot be expected to provide any comprehensive idea about my approach to the role of Islam in the Modern World, if only because each of these Addresses is in the nature of an *ad hoc* utterance often delivered *ex tempore* to different types of audience. Whatever I had to say in the course of these addresses had to yield to the impact of the circumstances in which, to begin with, a given theme had to be selected and then expounded in a particular way, having regard to the mental level of the audience. They are, therefore, to be regarded, as representing the viewpoint of the speaker who came to be involved in a situation over which he had no control. I would like, therefore, to take the opportunity, which the writing of this introduction provides to me, of stating as concisely as I can, what I regard are the underlying assumptions of my general attitude to the Religion of Islam, so that a discerning reader is spared

the difficulty he is otherwise likely to experience in comprehending the full significance of some of the desultory and disconnected ideas which are to be found lying scattered about in the text of the Addresses that have been included in the present book.

(1)

To a great extent, my own outlook on life has been, ever since the days of my early childhood, dominated by religious view of things. I seem to have been born with a religious outlook. I come from a family, who have been for many generations now, more or less devoted to the ideal of living their lives in strict conformity with the injunctions of Islam. My father and mother have been ardent admirers of the Prophet of Islam, and we, their children, grew up in a world where Islam was accepted as a matter of course and the possibility of there ever being a way of life other than the one sanctioned by Islam did not so much as suggest itself to us. We, as children, were not so much plagued, as are our own children now in these days of so-called enlightenment, by the inflow into our youthful stream of consciousness of idle and irresponsible newspaper prattle about the invalidity or irrelevance of the religious way of life. Our life was, so to speak, insulated against those contaminations that otherwise come to infest the harmonious development of the human personality. So much was this true that later on when I came out into the larger world of men and their affairs, I discovered to my great amazement that there were some people who did not believe in God and there were yet others who, although they seemingly were believers in His existence, were, nevertheless, by their actual day-to-day conduct constantly exhibiting their lack of faith in Him. These types of persons have always appeared as abnormal to me and I have treated them with the sort of compassion one has towards mentally retarded or abnormal people.

When I came to pursue my higher studies in the University I took up Philosophy as my special subject. This I did because I believed then, as I believe even now, that man's rational powers should be rigorously employed for understanding this mysterious universe and for discovering the role he is called upon to fulfil in it. I was warned by many well-meaning persons that the study of philosophy not infrequently tends to lead its votaries to atheism. For me, of course, such a possibility could not be taken seriously into account, for, to me, belief in God appeared to be as indispensable to man as is his need to live in clean air. I felt that my faith in God and belief in the reality of the unseen were firmly grounded on, what may be regarded, as a solid rock of faith and the study of philosophy could not conceivably shake their foundation. Although, I was inwardly prepared to face the dilemma with which I was liable to be confronted if, as a result of an honest approach to the problem of settling the ultimate questions, I eventually came to the conclusion that what religion commended was in the nature of a groundless belief. I comforted myself with the thought that, here as elsewhere, God would take care of the infant soul that had set out armed only with such feeble powers of reason with which it had been endowed, to explore the secret of the ultimate reality and attempt to penetrate to the heart of the mystery of life and death. To me, at any rate, even then it seemed impossible that any man could conceivably live life meaningfully without believing in the reality of religious consciousness and without striving to fulfil his deepest urge and craving for belonging to God.

I applied myself diligently to the study of philosophy and, in the course of the six years or so that I spent in the University, I practically did nothing else but read, chewed, nay, digested, the most important masterpieces of European philosophical thought. I came to realise, as I went on with my studies, that the study of philosophy was

anchoring me more and more deeply in God and was confirming for me the truth of my religious attitude to life. In view of this direct experience I did not understand then, as I even do not understand now, how anyone can justifiably say that the study of philosophy undermines one's faith in the religious way of life. A little philosophy, like all little learning, may be a dangerous thing; but not a full-scale and sympathetic study of that subject.

Of course, my study of philosophy was limited, during the course of my academic career, to what may be called western philosophy. In those days I did not have the resources with which to make a deep study of the writings of Muslim philosophers

From what I have said so far it would be apparent that not only have I been born with an overpowering religious impulse but, what is more, quite at an early age I have been subjected to a sort of a cultural milieu which was itself the product of the religious view of life *par-excellence*. All through I have been blessed by the Lord so much that nothing that I have experienced or witnessed in life has had any adverse influence on my own development as a "believer" and my faith in the Divine and in the wisdom of the plan by which His Law controls the forces of human development has, if anything, increased steadily. It is necessary that the reader should know this "conditioning" to which I have been subjected by these factors over which I have had no control. Religion has been and will always remain a decisive force in my life, with, of course, the possible difference that what was once unconscious, is now held with full consciousness and firm intellectual conviction.

(2)

I believe that the primary source of such truth as the son of man can hope to discover for himself herebelow can only be Revelation and this is to be found preserved in the scriptures of universal religion. Science and scien-

tific method no doubt help us to acquire control over our environment, and this in turn helps us to release forces that are lying locked up in the heart of nature, so as to make them available for the servicing of our needs. The knowledge yielded by science and scientific method is fettered by numerous limitations and these have been described by many philosophers. Whatever else science can do for man, it cannot. I submit, answer for him the ultimate questions—that is, questions relating to the meaning and value of man's life and the role that we as individuals are called upon to play herebelow in the scheme of things. These questions can only be answered within the framework of religious truth, as it has been brought to us by the Prophets. A man can, by following the lead given by the teachings of these Prophets and by living a life of earnest endeavour, fulfil the Divine Law. It is possible for man to escape the limitation that is inherent in his normal capacity for knowing the truth of things. He can, by the cultivation of his powers of concentration, evolve to a point where he may come to witness within himself intimations of the higher truth—the truth about which science can say nothing that is significant.

The contemporary thought upon the question posed here concerns itself mainly with exploring the possibility of founding a kind of new religion on the basis of science and scientific method. The grammar of this approach is adequately reflected in a recent book written by Julian Huxley (published by the New Thinkers' Library) called "Religion without Revelation".

Dr. Julian Huxley is a biologist of considerable repute and enjoys position of high prestige in the world of science. He has, so it seems to me, inherited a predisposition towards the new gospel of Evolutionary Humanism. Like his grandfather T.H. Huxley, he is an agnostic. He has made the theory of evolution as the pivot point of all his thinking.

Ever since the middle of nineteenth century when "Positivism" of Augustus Comte, became the fashionable philosophy in Europe, historical role of religion has been attempted to be explained away in the light of the findings of modern science. Instead of religion providing worship of "God," it is now made to provide for the worship of "Humanity."

This is not the place to recount the many variations that are discernible on the main theme of "Worship of Humanity", as these can be gleaned from the history of recent western philosophy. A critical treatment of its basic principles would be found in the very first Address contained in the present anthology. The point I wish to notice in this Introduction, however, is different one and I would like to make it with reference to the argument of Julian Huxley contained in his "Religion without Revelation". The author of this book takes a decisive stand upon the issue concerning the relevance of god-hypothesis upon which the religion of the Prophets of universal religions is grounded by remarking: "Today the *god-hypothesis* has ceased to be scientifically tenable, has lost its explanatory value and is becoming an intellectual and moral burden to our thought. It no longer convinces or comforts, and its abandonment often brings a deep sense of relief. Many people assert that this abandonment of the god-hypothesis means the abandonment of all religion and all moral sanctions. This is simply not true. But it does mean, once our relief at jettisoning an outdated piece of ideological furniture is over, that we must construct something to take its place". Curiously enough god-hypothesis having been jettisoned in this manner, the need is all the same being felt to induct something else to take its place. And what *ought* to take the place of 'god hypothesis', according to Julian Huxley, may be stated in his own words. Says he: "Though gods and God in any meaningful sense seem destined to disappear, the stuff of

divinity out of which they have grown and developed remains. This religious raw material consists of those aspects of nature and those experiences which are usually described as divine. Let me remind my readers that the term *divine* did not originally imply the existence of gods: on the contrary, gods were constructed to interpret man's experiences of this quality." As to what this experience of the divine quality consists in, our author refers us to those events and phenomena of outer nature that transcend *ordinary* explanation and inspire awe and seem mysterious, and, indeed, are explicable only in terms of something beyond or above ordinary nature. With the growth of our knowledge, most of these events, according to our author, have ceased to be such so far as their rational or scientific explicability is concerned, but despite all this progress in human knowledge, there does survive a type of phenomena which are "charged with some magical or compulsive power", and have a tendency in them to introduce us to a realm beyond our ordinary experience. Having said that he goes on to remark: "For want of a better, I use the term *divine* though this quality of divinity is not truly supernatural but *transnatural*—it grows out of ordinary nature but transcends it. The divine is what man finds worthy of adoration, that which compels his awe."

It is difficult to take Dr. Huxley seriously when, in the process of presenting his argument for having a "Religion" without "Revelation", he appears to commit more fallacies of logic than even the number of sentences in which he has outlined his approach: in essential particular, his pseudo-distinction as between what is *ordinary* nature and *extraordinary* nature, or his reference to those aspects of nature which compel us to regard them as being "suffused by the quality of magic or compulsive power" or again his description of the quality of phenomena in nature which is not "truly supernatural but transnatural" are those

conundrums which a logical mind is not easily able to comprehend. *Even on his own premises the broad fact, however, remains that Dr. Julian Huxley, despite his scientific mind and the keen edge of his reasoning power, is not really able to get rid of god-hypothesis.* He has to bring in its place what he calls the new divinity. But here, as elsewhere, problems are not solved by evolving woolly theories or by taking refuge in high-sounding phrases. God-hypothesis is precisely the hypothesis to explain the *divine in nature, divine in inner life* of man and *divine in history*. This quality of 'divinity' which is characteristic of man's experience, by its very definition, seems to have reference to another world—it is neither the attribute of spatial nor of temporal but of the transcendental world. Besides all this, man does not encounter divinity in his experience as though it merely reflected an attribute of the knowledge-situation in which he is involved. Progress in human knowledge does not do away with the divine so much as to deepen our awareness of it. Down the ages, in all climes and ages, man has given to his experience of the divine a significant status. His perception of Divine seems to be such a persistent trait of his experience that it cannot conceivably be explained away by degrading it into becoming a mere attribute of his imperfect knowledge.

I have not come across any writer of consequence in the modern world who has successfully escaped the grip of god-hypothesis. Of course, Voltaire went much further than any detractor of religion—despite the fact that he was the greatest cynic of all—when he remarked: If God did not exist, we will have to invent one. Such is the constitution of the inner life of man, that he cannot do without God: choice is not between "God" and "No God", but between True God and False God.

Such is man's nature that by running away from God, he still goes towards Him. God is the "Hound of Heaven",

as Francis Thomson would put it—even when you *flee from Him you are still in His grip. In the words of the Poet:*

"I fled Him, down the night and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways; Of my own
mind; and in the mist of tears
I hid from Him, and under running laughter.

Up vistaed hopes I sped;
And shot, precipitated.

Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after

But with unhurrying chase,
And unperturbed pace,

Deliberate speed, majestic instancy,

They bear—and a Voice beat
More instant than the Feet—

All things betray thee, who betrayest Me."

As Pascal would put it: Even he who seeks Him nevertheless in a significant sense possesses Him: for one does not search for anything unless in some sense the object of his search has captured his soul.

Nearly all the troubles of the Twentieth century makind, in the considered opinion of the present writer, are directly attributable to the so-called "scientific minded philosophers" and their followers all the time wanting to repudiate the god-hypothesis. Practically all the complications of the modern man have a direct reference to his ineffectual defiance of God as an operative principle in human life and in the universe. This is so because the moment true God is denied, it turns out to be the very moment when some false god appears to fill in the void. And the wages of this heinous sin are far more catastrophic than the wages of any other sin. Wages of other types of sin is *death* but the wages of the sin of denial of true God, as

the Holy Quran teaches, is to be eventually caught up in a situation *when one is neither alive nor dead*. And that is, I submit, a far worse state to be in than to be just dead: for if one is dead one is at least insensitive to suffering but for one who experiences a living death, without so much as a hope of death ever overtaking him, there is a prolonged punishment to live through. Even Dante while drawing the picture of Hell as he did by describing in details the kind of punishments that are, according to him, meted out to the sinners there, adjudges that the worst punishment is the one that is meted out to those for whom the very hope of death has vanished.

(3)

The greatest lever of change, with the help of which man can transform himself, is his capacity for changing the level of his consciousness. The whole mystical tradition of mankind bears witness to the fact that man can be transformed into an expression of the Divine. The highest act of which man is capable is to employ as much of his time and energy as is possible in affirming his link with the Divine, and, progressively by purifying himself, to move on to higher vistas of experience where the truth of things is not so much *known* as directly *perceived*.

Such is the constitution of my mind that I am incapable of accepting the contention that the primary forces that shape human history are *economic* in their character. For me, on the other hand, it is the moral and spiritual elements of human experience that are the real sources of that "grace" which coming to man from above has guided the course of his development. That is the deepest of my convictions and one which I do not think it is possible for me to renounce. Indeed, all the essays that are included in this book are only a variation on the central theme suggested by this conviction. *Morality* I contend,

is the nature of things and that man is helpless unless he finds himself rooted in the love of God. He is, I submit, homeless unless he can find his home in God. By and large, man is an orphan in this universe until he discovers for himself the protecting shield of the Divine Love and Grace. Love of God in this context means man's capacity to subordinate the claims of his lower self to the end that the claims of the higher self may prevail. The wisdom of life precisely consists in cultivating this technique of refusing to submit to the demands which the forces of evil make upon us and of listening instead to the inner voice which asks us to obey the higher law and to mould our life according to its dictates, no matter what the consequences be. That is why in the ultimate analysis the manhood of man consists in what he stands for.

The religious experience is a constant affirmation of the operation of the Divine principle as it is seen at work both in the inner life of man as well as in the world of man's outer circumstances. Islam uncompromisingly insists on the unity of things and cautions man against the folly of admitting any partner with God. For, "He is the first, He is the last, He is the hidden, He is the manifest". He is in His Creation and yet is independent of it. Our vision cannot comprehend Him though His vision comprehends everything that there is—so that He is aware of the minutest that there be. We are all from Him and to Him is our return. He is constantly aware of our inner condition and no one can hide anything from Him.

(4)

A person who can live in a state of consciousness which is suggested by the attributes of the Divine that I have referred to in this regard, will soon come to see himself in a different setting and would regard himself with an attitude which is radically different from the one

that, he is apt to adopt if he is left to be moulded by his own unattractive instincts. Such an individual is qualitatively a different person; his awareness of the Divine Presence that enfolds and sustains him gives to him a new orientation; such a one is truly blessed and his existence is a mercy to humanity.

It is this type of man that Islam came to present to mankind.

A. K. Brohi

Muslimabad, Karachi,
24 June, 1968.

HUMANISM AND RELIGION*

A Critique of the Philosophy of our Time

Anyone who is familiar with the thought currents of the age in which we live, would have no difficulty in realising that the following three problems are often presented by our thinkers and publicists as being the most decisive: (1) Prevention of nuclear war; (2) Control of human population; and (3) Conservation of natural resources.

It has often been said that mankind is becoming increasingly aware of its responsibility to solve these problems, and the most fashionable philosophy of our time, which calls itself by the name of "Humanism", has put forward the claim that a solution of these problems is possible only within the ideological framework of a secular philosophy which it has propounded. It is necessary, therefore, that the essential premises of Humanistic philosophy should be set forth before the tactical principle on which it relies for its claim to solve these problems could be comprehended.

*Being a paper contributed to *Pakistan Annual* 1963.—Editor

ISLAM IN THE MODERN WORLD

To begin with, Humanistic philosophy is the very antithesis of what may be called *religious* approach to the problem of human destiny. It firmly opposes all appeal to *theistic* belief and rejects outright all attempts to invoke "transcendental sanctions" for controlling, regulating and informing the springs of human actions.

In marked contrast to this mode of regarding the human situation, the perennial philosophy of mankind, one may notice in passing, emphasises: "(a) that the universe is purposive throughout; (b) men are free to conform to or defy this purpose, but not to alter it; and they doom themselves to futility and nullity, or worse by failing to conform; and (c) the temporal order of nature is in some sense inferior and illusory, secondary to an eternal order that is ultimate reality."

It follows from this that the role of man on earth is to fulfil himself by following the Divine Law which is both immanent in and transcendental to the world of manifestation, and the history of martyrdom of man is ultimately the history of human effort made in the service of the Divine. All sacrifices made by man at the altar of human history have significance only because he is called upon to give up *this* life in order to gain *that* life which is divine.

Humanistic philosophy does not believe that there is God, much less that across the course of man's brief career on this planet there is any such all-pervading or enduring purpose as, according to the teaching of universal religion, is realising itself in and through Man. Humanism, as has been pointed out by H.J. Blackham, preaches that the foregoing tenets of the perennial philosophy are false and holds that their contraries are true. In his words:

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"The humanists believe (i) that the order discovered in nature is not properly teleological; (ii) that *men are free to introduce valid purpose of their own*, and to multiply the possibilities of purpose by exploring the uses of things; (iii) that there is no reason for thinking that the temporal order of nature is not, first and last, the condition of all human experience and achievement."

Now, it is no doubt true that the basic teaching of all great religions of the world, specially as that teaching is imparted by three well-known Abrahamic religions, namely, Judaism, Christianity and Islam, is *theistic* in content, and running through the whole course of its development would be seen a clear-cut distinction between the *world of time* in which man has been called upon to fulfil himself and the *world of eternity* in the light of which he is called upon to do his labour here. There is, according to this teaching, a distinction between what man sees here and now and what he can hope to discover here-beyond—and he lives in *time* and on earth primarily because he is a person who is in bondage to the Divine Law and can redeem himself only by resisting the usurpation of his Soul by the mephistophelean claim which wordly life makes on him. He can fulfil himself only by assiduously fighting against sloth, against indolence, against inertia to the end that the ultimate purpose which is Divine may be fulfilled.

The notion of sin is essential to all these three great religions and, according to their teachings, sin has some thing to do with man's intentional violation of the Divine Law and the attempted frustration of the Divine Will. For a short time in his life on earth man is free to swim, if he is so persuaded, *against* the Divine current, but he can also, such is his destiny, show obedience to the Divine Will and so control himself that, not his, but God's Will be done. There is thus in the soul of man,

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according to the teachings of Universal Religion, a battle which is being fought between the forces that inspire him to obey the Divine Law and the forces that conspire to take him away from the Divine into a realm where he feels forlorn, abandoned and lost.

Philosophy of Humanism, on the other hand, denies that there is such a thing as 'sin' and in its place it substitutes the notion of *error*. It claims that the *sole guide* that man has on earth is his *own understanding of his situation* and, aided by the forces of rational thought, he can solve all the problems that confront him. A man must take his stand upon "the continent of history" and decide for himself what, in a given situation, is ethically right or wrong. The ethical standard is one which can be tested only at the altar of what is called 'historical concreteness and historical direction' and has no reference to any absolute, inviolable law which may have been ordained by the Divine Will.

The Humanistic approach to *history* is reminiscent of the Marxist approach to history in that both the philosophies of Humanism and Communism take *history* seriously and make man responsible to it; both of them have at least one thing in common, namely, that they have no trans-historic reference in terms of which to account for the moral ideal which can be commended to Man. For both of them the ethical imperative is wholly derived from the historical setting in which man's lot is cast and, apart from it, it has no meaning: it is, for them, 'history' and not 'God' that sanctions morality.

There is, of course, one fundamental difference which we must notice between Humanism and Communism and it is this: whereas Communist creed does not acknow-

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ledge the relative supremacy of *personality* of man over claims of what may be called 'humanity-in-general'. Humanism makes human personality the very basis of its whole programme of action to secure the continued expansion and enrichment of Humanity. It is somewhat difficult to understand the argument on the premises of which the philosophy of Humanism preserves the sanctity of human personality, but it would appear that not being determinists *stricto sensu* the school of philosophers that upholds the creed of Humanism denies that human personality is wholly a creature of circumstances or that it is completely determined by the very historical *milieu* in which man is born, lives and grows. The argument seems to be, in the words of the author I have quoted above, the following:

"That human thought and behaviour are socially conditioned is a fact. If one decides to have nothing to do with this fact, out of a scrupulous regard for individual dignity and personal responsibility, there is that much less chance of providing the necessary conditions of individual dignity and personal responsibility. It works both ways: free institutions are as deliberate an attempt at social conditioning as totalitarian methods. Free institutions are necessary, though not sufficient, conditions for maximizing spontaneity and diversity in a society. The human person, as the maker of value by his creative activities, and as the maker of standards by his enjoyments and his critical activities, is given the greatest practicable scope, stimulus, and protection in a developed political democracy. Thus, other things being equal, just because Humanists cherish human values, including, of course, the human personality which is their source, seat, and seal, they want and uphold a society based on agreed rules and agreed rules for changing the rules."

It would be noticed that when the Humanists, as even the Marxists, speak about 'history' being the last court of appeal for deciding what the ethical imperative for an individual should be, they do not seem to notice,

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much less grapple with, the main difficulty which lies in their way. To the question: *Why* should man make history or take history seriously, if in the last resort the political, social, legal and economic institutions that he is called upon to work have reference only to the sanctioning power of the Nation-State, both of these philosophies cannot possibly make any valid answer. For the Communist, as also for the Humanist, history cannot mean merely national history, for in that case living as we all do in a pluralistic society which is composed of over a hundred states, international community of mankind must be constantly at war with itself, if only because what is important from the point of view of national outlook of an individual is merely the *national vestments in which the individual is made to see its variegated manifestations*. No wonder, therefore, that the appeal that all the secularist philosophers, be they existentialists, humanists, or Marxists, make is always to some *vaguely conceived supranational historical purpose*. Since they cannot possibly deny that the real conflict of national interests exists and is likely to go on existing, they present their case at the ideological plane by saying that history must be seen in a larger context—that is, not merely as history of mankind as we find it today, but mankind as it is *fated* to become. According to the Marxists, there is an inevitability in the processes of history: historical evolution for them is a determined process and nobody can possibly break the iron law of history. Of course, Lenin somewhat modified the rigidity of this doctrine of historical determinism by saying that man cannot change the direction but can only succeed in accelerating the pace of historical development. But the question: *how* can man at all be competent even so much as to accelerate the pace of history, is itself incapable of being answered consistently with the per-

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mises of materialistic interpretation of history—for, as is well known, according to this interpretation, the individual in the metaphysical sense does not so much as exist: he is merely an accidental collocation of atoms, a mere concomitant condition of the interplay of economic forces as they are seen operating in society, a mere illusion.

There is really no escape from the dilemma in which these secular philosophies are involved. Before they can appeal to the historical standard, they have to have some conception of the kind of social order in which historical evolution is bound ultimately to lead man to participate. Any such conception that is to embrace human evolution, both in its present and potential aspects, must necessarily be geared to a transcendental lever: it is incomprehensible that within the scale of time itself such a comprehensive conception can at all be justified. For history to make sense it must necessarily have trans-historical reference: for man to participate in the enterprises of history he must be educated to discover that *purpose* not merely in the history of the species to which he belongs but also in the unfolding of the Divine life in his Soul. The revelation of the eternal purpose has first to be witnessed in the texture of his own soul-life before he could see its purpose reflected on the canvas of history.

The simple issue which divides mankind today, therefore, is not, as it is generally supposed, between Communism and Capitalism, but between theism and secularism: it makes all the difference in the world whether or not a man believes in God who constitutes the ground of the totality of existence and on that basis endeavours to realise the aspirations of the human spirit to seek its fulfilment in some supra-individual synthesis.

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The prestige of modern science has led the philosophers of our time to reject the necessity of postulating this Divine ground and has been responsible for instigating them to confine man's attention to *his labour on earth for its own sake*. Now, although for the fostering of a scientific attitude to reality, we have to subtract from Reality as far as we possibly can the play of the personal factor to make our observation as effective and as detached as we practically can, this is done merely for the purpose of acquiring control over material environment and is a step in the service of Action. No scientific formula or generalisation really can grasp the essential nature of Reality, much less can it answer the questions relating to the purpose and significance of human life. Science attempts to abstract from the concrete manifold sense-impression presented to us and *selects* only those aspects of it for its attention that can be made the basis for the discovery of mathematical formulae in terms of which the competence of the human mind to manipulate matter in the service of action can be increased. Science may tell us *how* to achieve certain results in so far as we deal with the manipulation of raw material of experience and the control of physico-social environment, but it cannot determine for us the norms and values in the light of which the human striving could be directed to those constructive and larger enterprises that may be worthy of human endeavour. All naturalistic philosophies that draw their inspiration from the prestige of science and scientific method are incapable of yielding to us a view of the universe and of man's place in it which may be consistent with the deepest insights and intuitions which have been intimated to us by our poets, mystics, sages and prophets. The philosophy of Humanism, in so far as it tries to belittle the significance of those insights and intuitions the best amongst mankind have, is one sided and is on that

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account to be distrusted.

I have said enough to prepare a way for dealing with two specific problems in respect of which contemporary humanity, if it is to surrender itself to the Humanistic philosophy, cannot offer satisfactory solution. The first of these relates to the philosophic significance of the power-contest which is currently raging between the protagonists of Marxian philosophy who have sold their souls to totalitarianism, authoritarianism, and the regimentation of the individual, and the so-called defenders of the liberty, the dignity and sanctity of the individual who stand for the preservation of free society.

It is the leadership of Free World that today lays a claim as being the exclusive custodian of the social economic and political order in which the primary values touching and concerning the spiritual and moral worth of mankind are supposed to be conserved. It is because of this belief that the global conflict, which is suggested by the current concept of the cold war, is supposed to be not the result of interplay of power politics, which is what it really is, but is often deemed to be one which is ideological in content and significance. Both sides seem to be, in my way of thinking, taking sides and fighting for what is, after all, a non-existing issue. Both the Communists and the Capitalists swear by democracy and yet each is accusing the other of being undemocratic. The prestige of democracy is so high that every nation is committed at least to the *profession* that its own political procedures and practices are in accord with its basic principles. Regarded from this point of view, it would appear that there is a consensus of opinion in the thinking of those who are qualified to pass judgement on this question, that after all it is the believers in democracy who

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have created a situation in which it is the 'rival' democrats who are threatening to disturb the peace of the world.

The Humanists claim that they have a solution in terms of which the discord, which at present is infesting the peace of the world and instigating the rival democrats to swear against each other, can be resolved. This point of view has been ably presented by Francis Williams who says:

The central problem of democracy is that since it is a system of rule by the people' or at the very least one in which the people are persuaded that they are theoretically the rulers, and will be so in practice when one or two necessary adjustments from the old order have been made, it releases such forces of individual and national initiative, inventiveness and hope, that when tried on a world-scale it is in danger of becoming self-destructive, unless means can be found to harness it to a philosophy of life which makes co-operation and toleration seem both natural and inevitable. Change is inherent in democracy, which is why it was opposed by high-principled reasoners in the eighteenth century who believed that any change was likely to be for the worse, as well as by those who were against it for the more practical reason that they thought change might take away from them what their forefathers had stolen. It is thus ultimately inimical to all systems of authority, whether Christian or Muslim, Capitalist or Communist, which believe themselves to be possessed of absolute and final truths, and this conflict between democracy and authoritarianism remains even if the authoritarian system themselves contain, as all these do, important democratic elements."

The antagonism which the writer, whose words I have cited above, sees between *democratic* and *authoritarian* systems is, to say the very least of it, more imaginary than real. For him to say that the faith of a democrat is irreconcilable with the premises of "absolute and final truths" is meaningless in view of the following considerations which can be usefully pointed out in an

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attempt to sustain a contrary thesis. The question is: Is democracy itself "an absolute and final truth"? If it is, why must we view it as an antithesis to a system of "absolute and final truths" which Christian or Muslim, Capitalist or Communist claims to possess? Conversely, do the Christians or Muslims, Capitalists, or communists, really claim that they are possessed of "absolute and final truths" of a kind which is applicable to every sphere of thought, belief and practice? It is well known that it is only in regard to the essentials of their creed that they do not show any will to compromise, but as to the mundane methods of organizing economico-political institutions, they would have no objection to letting the will of the people decide truths in which they believe.

Not to be able to distinguish between the elements of these religious philosophies of life, which can be surrendered to what may be described as the process of deciding matters by appeal to democratic principle, and the elements which are incapable of being compromised with or violated, since they constitute the inviolable limits that have been imposed by the Law Divine, leads up to all kinds of complications. For instance, the controversy that is raging in the modern world, even in regard to the inviolability of democratic mode of taking public decisions, has been confronted by the same kind of dilemma. The argument is the following: Is it possible in a democratic society to concede the operation of democratic principle to such an extent that by the application of democratic method people may be able to decide to undo the very foundation of democratic order in society? When, for example, the question of ordering constitutional arrangements in a newly independent country comes up for consideration, is it possible to maintain the thesis that the

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people at the polls are entitled to give even the verdict that they should not be controlled by democratic institutions? In other words: can we rely on the democratic method for signing the death-warrant of democracy? If not, is it not, to that extent at least, true to say that the democratic method itself is subservient to a higher norm; that is to say, to the ideal of democracy itself? And because this is so there should be no *compromise* and accommodation of the kind which Francis Williams seems to postulate when he says that we have to have "a philosophy of life which makes co-operation and toleration seem both natural and inevitable." If he thinks that Humanist philosophy is some such philosophy in that being a philosophy of toleration and compromise, it is also capable of defending the Communist, the Fascist and such other authoritarian regimes, he virtually is inviting us to say that we should not take him and his philosophy seriously.

From what has been said above, it would be obvious that the issue that divides Communism from Capitalism is not resolvable by making them subservient to the democratic method but by transcending the partial truths they embody in the direction of an all-embracing concept which may be more in accord with the human nature. Both Capitalism and Communism are materialistic philosophies and on their own premises they are uncompromising enemies or moral or spiritual regeneration of mankind. Communism exploits the dogma of the *economic man* and the success of capitalist system is grounded on no better foundation than the total exploitation of *acquisitive instinct* of man. Both of them very clearly are the tragic offsprings of materialistic philosophy. And the only redeeming feature in Capitalism, from this point of view, would seem to be no other than this, that it is somewhat of a more slow-going process than Communism when it comes to the task

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of realising material values. Lest this should sound pedantic and dogmatic, let me summon in support of my thesis the testimony of Francis Mauriac, who, writing in an anti-Communist paper *Le Figaro* said:

"It is not what separates the United States and the Soviet Union that should frighten us but what they have in common. . . . These two technocracies that think themselves as antagonists are dragging humanity in the same direction."

Indeed, all this posture that one sees in the writings of American publicists, that they are standing for the dignity of the individual, for the freedom and for democracy is all right as a piece of ingenious propaganda but the reality that one encounters even in the continent of liberty is shockingly different.

In the world of Islam the recognition as to what is at stake in the modern world is of the poorest quality possible. The Holy Qur'an does contain a clear answer to the dilemma to which apparently no creed has so far returned a valid answer, but the tragedy is that the Muslims themselves do not seem to know it. Instinctively, the Muslims are inclined towards a democratic way of life and to that extent they are right, but the ideological premises of this instinctive affinity for the ideal of democracy has not yet been rationalised. The total life of man, regarded from the Muslim point of view, has to be seen as an aspect of man's obedience to the Divine Will. That Divine Will has ordained certain limits which are inviolable and has declared the remaining matters to be those as to which society by taking counsel (*Shura*) is qualified to take decisions. But precisely what those inviolable limits are (in the Qur'anic words *Tilka Hudud-Allah*) is itself a matter of perception. These limits are of course mentioned in meticulous detail in the Holy Qur'an and are discernible in the *Sunnah* of the Prophet. But once again it is up to

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the *Mujtahid* of the time who must, in the feeble light of his power of rational thought, *determine* what those limits are; and even here, since relativity of judgement on an issue like this is possible, the only way to reach an accord for the *Millat* is to surrender such a relativity of opinion at the altar of majority principle—this is because 'Muhammad's majority cannot go wrong.' The basis, therefore, of democratic method in Islam once again becomes the Law of God and the method itself is called into action by the Divine Will. To that extent the democratic method is resting for a Muslim at least on a secure foundation—on an "absolute and final truth." We cannot compromise with the democratic method of deciding public issues without violating the Law of God. The Western democrat has no such solid foundation to take his stand upon when he comes to defend both his democratic values and institutions. Humanism may compliment itself for its own imaginary virtue of "accommodation" and "compromise" in "give and take" but in so far as it does not believe in the absolute confrontation of good against evil, of error against falsehood, it cannot even inspire confidence in its own preaching. The Humanistic philosophy, if it is at all to be acceptable to man, must itself be grounded on some *absolute and inviolable truth*, but that would mean that it must be based on a transcendental basis rather than on a historical one.

The second question that I would like to consider, in the light of this context between the secular and the spiritual principles, is the place of *religion* and *art* in the life of man. Dr. Julian Huxley in his essay entitled "The Humanist Frame" (which he has offered as an introduction to a volume of that name edited by him, in which are contained the several essays contributed by different writers in defence of the theory and practice of Humanism) finds

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it necessary to deal with the approach of Humanism to Art and Religion quite at some length, if only because he is deeply conscious of the difficulty of accommodating Religion and Art as we understand them within the Humanist Frame. Dr. Huxley cites the following passage from Santayana, the celebrated poet-philosopher of America, and claims that it sets forth the cardinal principle in terms of which evolutionary Humanism would like to reconcile itself to the *kind* of religion and art which has been suggested by him. Here is the quotation:

"There is only one world, the natural world, and only one truth about it; but this world has a spiritual life in it, which looks not to another world but to the beauty and perfection that this world suggests, approaches and misses."

The Art that Julian Huxley has in mind has reference to "the beauty and perfection" which this world suggests. But the question, how does man at all come to find *spiritual* life in this world which *ex hypothesi* is a natural world has not been answered either by Santayana or by Julian Huxley. Spiritual life then must have its fulcrum in the soul of man who is the knower of it. Such a soul cannot be regarded just a mere product of the natural world. For if the soul of man is a mere product of the natural world, man cannot conceivably go beyond its domain and have perception of the world of the spirit which is in the natural world. The river of life in the soul of man, on the other hand, as has so often been remarked by idealist philosophers, always rises beyond its source. It is characteristic of man's inner life that it is *unique* in more ways than one and cannot conceivably be derived from anything which is outside itself. That is why poets have sung about its grandeur, remarking that somehow we, as men, *feel* that we are greater than what we *know*. Down deep in our hearts we seem to transcend even the sphere of our own existential state which we so directly experience.

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Whatever we may have to do on the plane of outside world, in our heart of hearts we know that what we do is wrong—despite the fact that the whole world may be deceived into accepting it as right—or vice versa. "Beauty and perfection" that this world suggests is again *possible* because in the soul of man nature beholds herself transfigured—somehow rendered far more beautiful than she actually is. Says Schopenhaur somewhere:

"If it were the aim of evolution to create beauty it could have conveniently halted at the *birds* but it was because something more was to be realised that man had to be created."

In the *soul* of man nature recreates herself and sees herself transfigured and transmuted.

Is the artist then confined to *reflecting* the world of beauty which exists in its own right or does he merely discover what is already there in the natural world? Is not a great work of Art but a chapter in the autobiography of the Divine Spirit? How can Art even be explained in terms of a philosophy which denies to man the claim that he can at all have even a glimpse of the world of spirit? The fact that I see my face in the mirror does not mean that my face is in fact in the mirror. The fact that for Santayana the world of the spirit gets reflected in the Natural world does not mean that the world of spirit does not subsist in its own right? Humanism can only lead to the kind of modern Art which has assailed humanity from all sides. It cannot produce the works of Michael Angelo or Leonardo De Vinci.

As regards the attitude of Humanism to Religion, Dr. Huxley's position would seem to be that as all theistic religions are based on God-hypothesis, and "they incorporate beliefs from which result a number of consequences which Humanists find undesirable." In his words:

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"The belief in supernatural beings capable of affecting human destiny leads to petitionary rather than aspirational prayer, and to all kinds of propitiatory practices, from the use of incense to the bequeathing of rich gifts, from asceticism to penitential sacrifice. Belief in a supernatural after-life leads to concentration on attaining salvation in the other world and to a lack of concern for life in this world and its possible improvement. . . . Above all, belief in an omnipotent, omniscient and omnibenevolent God leads to a frustrating dilemma at the very heart of our approach to reality. For many thinking people, it is incompatible with our knowledge of nature and history and with the facts of the evil, suffering, and human misery. . . . Any religious Absolutes, whether the absolute validity of moral commandments, of authority of revelation, of inner certitude or of divine inspiration, erects a formidable barrier against progress and the possibility of improvement, moral, rational, or religious. . . . All this merely spells out the consequences of the fact that theistic religions, with their inescapable basis of divine revelations and dogmatic theologies, are today not merely incompatible with human progress and the advance of human knowledge but are obstacles to the emergence of new types of religion which could be compatible with our knowledge and capable of promoting our future progress."

I have quoted extensively from Julian Huxley's introductory essay, "The Humanist Frame," in order to show that his condemnation of the very institution of religion, as it has hitherto been understood by mankind, is wholesale, absolute and unqualified. He makes no secret of the fact that he would want some *new type of religion to emerge which would be compatible with our knowledge and capable of promoting our future progress.*

Now it is no doubt true that the institution of religion has, in the past, been abused by its votaries, particularly by the priests who have had a vested interest in the maintenance of some superstitious practices that somehow were believed to have been sanctioned by the religious creeds of mankind. Not only religion but all institutions are liable to abuse and what can be argued against all need not be

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argued against any. Dr. Julian Huxley however goes further: according to him religion of the conventional type is obstructing human progress and is out of focus in the modern world.

The simple question which Dr. Julian Huxley declines to face is the following: What if it be in the nature of things that the life of mankind is controlled by God and that the fulfilment of Man's destiny lies in obedience to His Will and the fulfilment of His Law. What if, despite what rational powers of man may be able to say upon the subject, there is *after all God Who is the Protector, Preserver and Sustainer of the universe*. If that should be a fact, not to acknowledge Him and show reverence to Him would be sacrilegious, would be an unpardonable exercise in rebellion. Now no rationalist has been able to establish the negative, namely, that God does *not* exist: the utmost that has been said is that pure reason *cannot* decide whether He exists or not. Indeed, it would be irrational to assume that reason is the final thing: after all there is the testimony of our prophets, preachers, sages and saints who have brought so much sweetness and light to our labour herebelow and they have, down the ages, declared that they have had glimpses of the Divine Beauty. To reject all this evidence outright would hardly seem to be a permissible procedure.

The reality of religious consciousness is incapable of being argued away by appeal to man's feeble powers of rationalisation. To confine the scope of rational powers of man to the narrow precincts of his present state of consciousness is to take too narrow a view of man's rationality. Man's knowledge is after all a function of his being: with the progressive development of his being, the possibility of knowing in a sense other than the conventional

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one opens out at once, and that a higher type of knowledge exists is a supreme fact of man's experience which is attested by the best evidence there can be on the subject.

Furthermore, it is difficult to take Dr. Julian Huxley seriously when he says that "Religion seems to introduce an irreparable split into the universe by partitioning it between super-natural creators, rulers and influencers of natural or human processes." The universal religion of mankind itself emphasises the oneness of Being. The dualism between *this* world and *that* world which one sees reflected in the vocabulary of revealed religions, is merely a projection of man's inner condition of being. Since he is evolving and is in the making, he cannot, from the point of view of his present development, comprehend the significance of the fullness of life and grasp things as they are in themselves. The dualism that confronts him is epistemological in character but has no ontological validity. The sphere of human effort is located precisely in the orbit of this dualism. Unless he had some mystic sort of awareness of the totality of life, there would be no meaning in his striving for *development* to realise it. Religion declares man responsible for his present condition and invites him to dedicate himself to a life of larger effort to the end that he may come to realise the destiny that is his. It is because all life is one and man is on his way to reflect the life that is Divine, that he can at all *hope* to succeed in reaching his goal.

Religion, metaphysically considered, has two fundamental aspects: one is that it sustains man in his *effort* to rise beyond himself, and secondly that it *extends the assurance* that if man were to put forward an honest effort,

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the values for which he is striving would be realised. Humanism, viewed from this point of view, would appear to suffer from an irremediable flaw in that it cannot possibly *promise* the fulfilment of man's aspirations, for if all being be bodily and all causation mechanical, the assurance that the values are conserved and man has the capacity to realise them cannot possibly be extended. Secular philosophies, at the most, can justify the hazard of faith and say that, having regard to the past performance of man in History, we are led to believe that the values for which he is fighting may, in the not too distant future, be realised. This would not be, speaking accurately, a correct thing to say if only because there are many who with Hobbes would be prepared to hold that the history of man has been dull, nasty, brutish and short. But the *assurance* that the values shall be realised cannot be extended by any secular philosophy: it can alone be given by the deliverance of religious consciousness as it has been propounded to us in the teachings of the representatives of religious development. No wonder Schelling regarded the Revealed Religions of mankind as furnishing an indispensable means for securing the education of the human race.

No doubt it is true that man must feel responsible for his situation and not defend his apathy and ignorance on the plea that they have been ordained by Heavenly Powers. No religion that is worth its name sanctions the ambition of man to realise the perfection of his being *only* in the hereafter. All religions, in a significant sense, emphasise the value of *this* life as a means for self-fulfilment. Dr. Julian Huxley not only ignores this simple truth of the freedom of man and therefore of the necessity of Human Effort to realise the Kingdom of Heaven on Earth upon which the whole institution of religion revolves but

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proceeds to make a sweeping condemnation of the whole institution of religion by denying to it any value whatever.

The religious approach is inherent in the very constitution of Man, and even the Communists who are pronouncedly against the institution of religion are themselves religious at least in the sense that they believe in the dogma of the *inevitability of human development to a phase of classless social order*. That is why they call upon the votaries of their new Faith to renounce the present and make sacrifices at the altar of dialectical materialism in order that the distant dream which their view of human development upholds for them may be realised. There is really no escape from religious predicament. No wonder Julian Huxley himself thinks of some emerging religion replacing existing religions—and yet curiously enough denies the validity of the very basis on which the religious consciousness is itself grounded.

The Humanistic philosophy, considered both as a blue-print for securing the progress of mankind and as a criticism of the perennial philosophy and the universal tradition of religious belief and practice, seems to be involved in an inescapable contradiction: by rejecting the relevance of the *theistic* belief, it denies to itself the possibility of being able to extend an *assurance* that the striving in which man believes would be fulfilled.

Verily the world today is divided between those who believe in God and those who do not. Other classifications in which mankind could be grouped are only secondary and derivative.

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Religion, as an age-old institution of mankind, functionally considered, has played a socially serviceable role in regulating the proper exercise of human freedom. Of course, where there is no freedom there can be no such thing as a religious way of life, if only because it is the very capacity of man to act freely which involves the possible consequence of his going wrong. Religion is, therefore, primarily concerned in the task of enjoining what is right and forbidding what is evil so that man is enabled to make a proper use of this great gift of "freedom" that has been conferred on him by His Maker. That incidentally explains why there can be no such thing as compulsion in religion. "There is" says the Holy Qur'an, "no compulsion in religion". Where there is compulsion there is no such thing as "freedom to choose" and it is precisely this "freedom of choice" which religion regulates. Coercion and compulsion would mean annihilation of the freedom of man, not its regulation.

*Being the Presidential Address delivered at the All-Pakistan Islamic Studies Conference, held at the University of Peshawar on March 28, 1964.—Editor.

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The total cosmic order in all its variegated detail is subservient to the *law of necessity* in the sense that it has no option but to submit to the law which it cannot override or infringe: man, on the other hand, is *determined to be free*. He has been the recipient of the gift of "freedom" and has been given, within well-defined limits, the capacity to use that freedom as he likes. Of course, he may abuse that trust, but by so doing he will only interfere with his own self-development; on the other hand, it is also his privilege to submit freely to the Divine Law, and to conform to the mandates of His Maker. "Freedom" for man involves the idea of his capacity to choose between two or more alternative courses of conduct. The problem of moral life ultimately consists *first* in being aware as to which of the possible courses of conduct is the right one to follow, and *secondly* in having the strength of will to be able to execute that which is disclosed by his knowledge to be the right course of conduct. To be able to listen to the call of righteousness, then, is the most important virtue: to know what is right and, knowing it, consciously to abjure the temptation of succumbing to unrighteousness and evil ways is for man the *summum bonum* devoutly to be wished for.

II

Religion ever since the dawn of human consciousness has played the important role of providing education to the human race, both in the sphere of securing for man the perception of what is right, as also providing to him incentives to act upon that which he believes to be the right course of conduct. Since humanity itself has been evolving, the content of what is right or wrong has been changing, but it is equally true that the distinction bet-

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ween right and wrong all through has been as old as humanity itself. The Red Indian considers it moral to scalp his enemy and the timid nun trembles in fear of everlasting hell if she has eaten meat on a Friday: although they have thus different notions of what is right and wrong, both of them are involved in a situation where they are obliged to distinguish between good and evil. The sanction for choosing what is right and of rejecting what is wrong has always been provided by the religious consciousness of man.

It is no doubt true that attempts have been made by philosophers to found morality solely on a rational basis and there are, as for example, those who have on some such basis maintained that an action is moral if it ultimately serves to secure the greatest happiness of the greatest number. There are others who have maintained that immoral actions bring about destruction not only of the individual but also of the society where the disregard of the right becomes habitual. But, as has been pointed out over and over again by perceptive students of philosophy, unless morality is sanctioned by religious consciousness or by religious law, it is impossible to found it on such a flimsy foundation as the ever-shifting sands of a mere dialectical argument. It is in this sense true that religious outlook, which is based on the truth of man's existence as it has been *revealed* by the Prophets of universal religions of mankind, is inherent in the human situation. Says de Tocqueville in his famous book *Democracy in America*: "There is hardly any human action however particular it might be that does not originate in some very general idea men have conceived of their Deity, of His relation to mankind, of the nature of their own Souls and of their duties to their fellow-creatures. Nor can anything prevent these ideas from being the common spring from which all emanate. Men are, therefore, immeasurably interested in acquiring fixed ideas of God, of the Soul, and of their general duties to

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their Creator and their fellow men; for doubt on these first principles would abandon all their actions to chance and would condemn them in some way to disorder and impotence. This, then, is the subject on which it is most important for each of us to have fixed ideas, and unhappily it is also the subject on which it is most difficult for each of us, left to himself, to settle his opinions by the sole force of his reason. None but minds singularly free from the ordinary cares of life, minds at once penetrating, subtle and trained by thinking can, even with time and care, sound the depths of these truths that are so necessary. And, indeed, we see that philosophers are themselves almost always surrounded by uncertainties; that at every step the natural light which illuminates their path grows dimmer and less secure, and that in spite of all their efforts they have discovered, as yet, only a few conflicting notions on which the mind of man has been tossed about for thousands of years without even firmly grasping truth or finding novelty even in its errors. Studies of this nature are far above the average capacity of men; and even if the majority of mankind were capable of such pursuits, it is evident that leisure to cultivate them would still be wanting."

Having thus explained the *need* for having those fixed ideas about God and Human Nature, without which mankind would find it difficult to do their day's work here below, de Tocqueville proceeds to advance the thesis that this need is adequately satisfied by religion. In his words:

"The first object and one of the principle advantages of religion is to furnish to each of these fundamental questions a solution that is at once clear, precise, intelligible and lasting, to the mass of mankind. There are religions that are false and very absurd, but it must be affirmed that any religion which remains within the circle that I have just traced without pretending to go beyond it (as many religions have attempted to do for the purpose of restraining on every side the free movement of the human mind), impose a salutary restraint upon the intellect; and it must be admitted that, if it does not save men in another world, it is at least very conducive to their happiness and greatness in this. *This is specially true of men living in free countries.* When the religion of a people is destroyed, doubt gets hold of the higher powers of intellect and half paralyses all others. Every man accustoms himself to having only confused and changing notions on

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the subjects most interesting to his fellow creatures and himself. His opinions are ill-defined and easily abandoned; and in despair of ever solving by himself the hard problems respecting the destiny of man, he ignobly submits to think no more about them: such a condition cannot but enervate the soul, relax the springs of will, and prepare people for servitude".

That, then, is the practical value of the religious way of life: it saves us from being involved in a sort of wasteful friction within ourselves; it makes us feel at home in an otherwise alien universe; it promotes economy of effort by lubricating the rough gears of our life.

The truth of religious teaching comes to us from a higher source. The Prophets who have been responsible for establishing the Religious way of life have been inspired to deliver their message to mankind, and they have done so from a level of consciousness of which we can have no direct experience. *Faith* in a prophetic utterance necessarily involves the belief that the source of this type of knowledge is unique and is not available for verification to normal consciousness. That is why it is impossible to equate the findings of philosophers with the truth of religious teachings. After all, all human knowledge is provisional and is liable to revision in the light of new experiences and discoveries, whereas the reality of the religious way of life stands on a different footing and does not need any such periodic revision. Let us recall what *Al-Ghazali* said concerning the character of revealed truth in his famous book *Munqid Min al-Dalal*:

"As to those who, professing by their lips the faith of the Prophet, place the ordinances of religion on the same footing as rules of philosophy—they, in reality, repudiate belief in prophecy; for with them the Prophet is no more than a wise man who had been placed by a higher authority as a guide for man. Now this is to ignore the essence of the Prophet's function; true faith in the Prophet implies belief that there exists a sphere above our intelligence and that to those who are within that sphere, are revealed

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truths that human intelligence cannot compass—just as the ear cannot perceive things that are perceptible by the eye, as the senses cannot perceive the notion of the mind.”

Thus it is that, on the one hand, the human mind, in the light of its feeble powers of perception, cannot conceivably grasp the plan of the creation and so help man to design action in terms of which life's operations can be successfully conducted and, on the other hand, the need to have some guidance on these matters from someone qualified to speak about them is so great that mankind has over and over again gratefully turned to those who have claimed, on the basis of Divine inspiration, to know the truth of man's Destiny and have, with their superior way of life, come to man's rescue by responding to this need. The growth of modern knowledge may have brought to man greater and greater control over the forces of nature, but to say that the mystery that is behind the veil has been solved for man would be saying something which is far from true. In his autobiography entitled *Memoirs, Dreams and Reflections*, C. G. Jung, the famous Swiss Psychologist and sage of modern Europe, writing in 1960 at the ripe age of 80 years, makes a strange confession. Says he:

“I am incapable of determinating ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about. I have no definite convictions, not about anything, in reality I know only that I was born and exist and it seems to me that I have been carried along. I exist on the foundations of something I do not know.....”

It is in this predicament of man's helplessness in the face of the ultimate Mystery that the voice of universal religion speaks to us and points out the way upon the authority of those Prophets who have rightly been regarded as saviours of humanity. Man finds that he is finite, limited and that he is in the grip of death which he cannot escape. The inevitability of

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death, of ceaseless struggle, of suffering compels man to search for a solution of life's predicament which lies beyond the reach of his mere intellect. Man feels his own helplessness in the face of his declining powers as he ages and realizes his impotence in the face of death and finds that he is lonely amidst an immensely vast space. The truth of the whole intellectual aspect of life in that mood of his becomes questionable. It is then that he becomes ready to listen to the voice of the Prophet of Islam speaking of God: "Blessed is He in Whose Hand is the Sovereignty and He is Able to do all things: Who hath created Life and Death that He may try you as to which of you is best in conduct and He is the Mighty and Forgiving." (S. LXVII: 1 & 2). "Those who love this world's life more than the Hereafter and turn away from the Path of God and would have it crooked: Those are gone far astray." (S.XIV: 3).

The Qur'an proclaims the mission of the Prophet and of the followers of the way he pointed out, in words that could hardly be improved upon:

"You are the best of the Ummah (organized brotherhood or spiritual fraternity) sent to the people; you enjoin upon them to do the right and forbid them from doing that which is evil" (Chap. 3: 109).

Religion of Islam then is in the nature of a practical code of life which enables man to know his destiny, become pure and wise. In the last resort, it is calculated to admonish people to submit to the will of their Maker by obeying the law of righteousness. Islam commands its votaries to follow the right and forbids them from following the behests of their lower nature and thereby succumbing to the forces of evil.

The "ideal" of perfection that Islam has placed before man to pursue and realize can be, speaking broadly, looked

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at from two points of view: from the point of view of the life of the individual, that ideal enjoins that the highest of which he is capable is to be a *Muttaquee* that is one who is *self-controlled*. The law that regulates the life of an individual is calculated to enable him to gain "self-control." Man is not to submit to any passing whim or fancy that may momentarily take possession of him but is always to be the master of his own self. Man is called upon to be vigilant, ever-ready to obey the Will of the Lord as it manifests itself in the profoundest depths of his Soul. From the point of view of society at large, whether it be regarded as the life of a community, of a nation-state or the life of mankind, the highest ideal that is admissible to Man is that of *securing integration of mankind in oneness, by eliminating those discords and tensions which beget wars and separate man from man. All distinctions between various classes of mankind, based on pride of race, or language, or privilege, wealth or power, are devalued by Islam and in their place it brings in the bond of spirit, the tie of faith as a cement with which to weld mankind in an "enduring oneness."*

In what follows, a few general observations upon these two facets of the Muslim ideal of individual and collective perfection are being made in an attempt to throw them into bold relief, so that the proper comprehension of the decisive role which Islam can play in organising the life of the individual and of mankind as a whole, may be facilitated.

As to the ideal of individual perfection, Islam enjoins upon its followers the necessity of organizing the life of mankind by emphasising the *need of improving the quality of the life of the individual first*. The world problem is for Islam essentially a problem of perfecting the life of the

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individual. Muslim Society is a Society which, in the last resort, is composed of upright and God-fearing "individuals," just as the health of a biological organism very much depends on the health of its individual cells that go to compose it; so also is the health and vitality of mankind viewed by Islam principally in terms of the moral and spiritual health and vitality of the life of individual men and women who compose it.

The ideological orientation of individual perfection is seen in the two important declarations to which Muslims are called upon to subscribe: that (a) God is one and (b) Muhammad is His Prophet, are, as is well-known, the basic declarations which must be subscribed to. *Kalima Shahadah*, as it is called in the vocabulary of Islam, literally means testimonial statement, that is statement which embodies the truth to which we bear evidence as witnesses. The individual is thus continually made to affirm the oneness of being and, since the authority that all life is one is to be traced ultimately to the fact that it has been so declared by Muhammad, the Apostle of God, it is also necessary to declare that Muhammad is his Prophet. "Oneness" of life is not any deduction or conclusion which can emerge solely from an intellectual exercise, if only because intellect, no matter how powerful and far-reaching it be, can never yield such a conclusion. Man appears on the planetary life for a brief moment and what goes on around him he is able to reconstruct only from the report of his senses which, in many ways, are known to be limited. The world of space and time transcends not only the reach of our senses, but also defies the grasp of our powers of ratiocination—in fact, they, as Kant has shown so convincingly, being the conditions of human knowledge, cannot themselves be known. Similarly, our knowledge of what went on before us is based only upon the report which

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historians have submitted upon the evidence available to them or which the archaeological investigations and surveys may have brought forth. But no matter how deep and decisive be the powers of man's intellectual analysis, he cannot with any show of plausibility hope to establish the fact of oneness of life and comprehend the nature of the unifying principle which seems to synthesise not merely succession of specific forms of life from generation to generation but also the simultaneous coexistence of many lives spread out on the planetary scale at any given moment of time. Hypothesis as to the oneness of "Being" is thus a truth which can only be believed in on faith upon the authority of prophetic consciousness to which it is revealed: "that God is one" and "our God and your God is one," that "He created mankind as though it were one single self" are truths which cannot be empirically established by appeal to the deliverance of normal consciousness of man—they can only be believed in as true on the authority of a Prophet.

The testimonial declarations which are the indispensable preliminaries of any one's initiation in the Muslim way of life, have a great pragmatic value; they seem to focus man's attention upon the truth underlying them, viz., that despite the conflicts and discords, which have plagued the life of humanity and divided it into many nations and classes, the underlying substratum of the life of humanity is one, and the highest ideal for men to realize consists in securing its integration.

In the institution of fasting, the ideal of *Taqva*, of self-control, reaches its highest water-mark. In this month, symbolically at least, a Muslim provides evidence of acting like a spiritual being; the Muslim throughout his life, but more particularly in this month, is enjoined to cultivate

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the awareness that eating, drinking and sex life are not the be-all and end-all of man's existence, that beyond these biological instincts, which simply bear on the question of preservation of our "self" and the "human species" to which we belong, there lies the world of the spirit in which man can enter, provided he satisfies within himself yet another, albeit dormant, instinct for adoring and loving the Divine.

Man, speaking generally, is prevented from fulfilling the law of righteousness, primarily because the biological impulses with which he is endowed get the better of him, and instead of being servants of his life these instincts begin to acquire a grip and mastery over the man himself. The discipline of fasting helps man to switch off his contact for a time, at least with these perpetually warring biological instincts within him, with the result that he has at least the opportunity to be aware of yet another instinct which is latent within him, namely, the instinct for loving his true Master who has given him life and graced it with his benedictions.

At the end of the month of fasting there is a feast of thanksgiving which is the most important day in the annual cycle of the life of a Muslim. On this day, having subjected himself to the discipline enjoined by the institution of fasting, man enters the congregational prayer in his home town to provide evidence of the extent to which he has acquired mastery over himself. This day, unfortunately, in these awful times in which we live, has been construed by the unthinking ones to mean a day when everyone is supposed to be dedicated to merry-making as though the day is designed to bring with it a licence for them to run amuck and do all kinds of questionable things. But, in reality, it is a day on which, despite the fact that

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the prohibitions enjoined by the institution of fasting have been withdrawn and man is free to do with himself what he likes, he is expected, thanks to the fact that he has subjected himself to the discipline of fasting, to show that he is capable of avoiding the evil and following the right course of conduct much more rigorously than he was able to do before. Fasting is expected to bring about a permanent change in his inner attitude to life and thus bring about an everlasting transformation in his moral outlook. The fruit of his inner discipline, which his life has borne as a result of fasting, he presents to his fellow-men and offers 'Id Prayer in grateful recognition of the favour that God has bestowed on him.

As to the *social ideal*, the primary institution established by Islam to promote the cause of human brotherhood is, of course, the *congregational prayer* but its highest manifestation is seen on the pilgrimage day, when Muslims all over the world gravitate to Mecca and circumambulate the Ka'aba (the first House of God) attired in more or less a shroud-like vestal covering, with no other artificial appendage or trappings of worldly authority and distinction. The value of the congregational prayer which must be said in the Mosque of the locality is only too obvious: prayer, of course, can be said in one's own house or anywhere else but the congregational prayer—particularly the Friday prayer—can be said only in the Mosque where people of the locality meet each other. The *Masjid* (Mosque) literally means the place of prostration. But the excellence of congregational prayer is projected most effectively in the institution of Pilgrimage. Muslims in millions every year go to Mecca from different parts of the world. They are no doubt to be identified with reference to the nationalities to which they belong, but in essence they are there as members of a vast family of mankind to walk hum-

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bly in the way of God. As God's humble servants they are tied to each other only by the bond of faith. Verily by reason of this tie they are brothers unto one another.

The significance of the revolution wrought by Islam in the direction of promoting the ideal of the Brotherhood of Man has not, as yet, been adequately comprehended. It would be recalled that for organising the brotherhood of man, pre-Islamic humanity, broadly speaking, knew only two factors: first of these was the *blood* and the second was that of *geographical or physical contiguity between the members belonging to the same earthly habitats*. The commonness of blood that flowed in the veins of those who composed a given tribe or the commonness of earthly abode were the only factors in terms of which life of man and woman was organised in a wider synthesis. It was either the race or the physical contiguity which determined the membership of the social grouping. How narrow could that ideal be can be understood if only regard is had to the fact that membership to it was pre-determined by appeal to those factors *which had no relevance to those attributes of human nature which distinguish it from the life of animals*. Even animals can get close together because of these factors. But the real basis of getting together of man and man must lie in the sphere of mind and soul and it was precisely this idea that Islam has seized upon. Islam teaches that the only factor on the basis of which life of humanity could be organised is the *tie of faith which operates as a kind of spiritual bond between man and man*. Islam substituted for the tie of blood and of geographical contiguity in space the tie of faith and declared unequivocally that an Arab is not superior to the non-Arab, nor is a non-Arab superior to the Arab, and that he alone is near to God who is most self-controlled and completely integrated within himself.

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Islam does not accept the view that any significant differences arise from the mere circumstance of individuals belonging to different racial, geographical or national groupings, but says in very clear terms that all these are merely addresses for the purpose of securing the identification of the individual.

The essence of man, according to Islam, lies in another dimension, and it is precisely by emphasising that distinguishing feature of man that the possibility of man becoming brother of man is to be contemplated. The institution of pilgrimage enjoined by Islam, for the first time in human history, has had the unique distinction of securing a supra-racial, supra-linguistic, supra-national synthesis of mankind. Mankind, as visualised by Islam, is to be pictured as marching in huge formations on its way to God—common aspirations, common realisation that we are from God and to God we return, enable mankind to go forward as one compact and organised fraternity.

I have indicated in a broad perspective the implications of the Islamic ideal: (a) of individual perfection and (b) of social solidarity which is to be brought about on the principle of integrating human family into oneness. Having done that, I now turn to answer a question which is uppermost in the minds of thinking men and women all over the world, a question to which an answer must be found if mankind is at all to be saved from the threat of a third world war.

VI

The question I am referring to is the one of settling the competing claims that are being advanced by the protagonists of totalitarian philosophy, on the one hand, and

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those who believe in the dignity of the individual, on the other. The ideological conflict which underlies these competing claims are presented to us by the ways in which the "totalitarian" societies and what are called "free" societies are being organised politically and economically. The totalitarian states claim to exercise "total" authority in the sense that they treat the life of the individual as unreal as compared with the life of the state which is supposed to be more real and more valuable.

Totalitarianism, according to the Marxian doctrine, seeks to interpret the whole course of human history in merely materialistic terms. The decisive forces which, according to the Marxian thinking, condition the growth and development of man and the man himself, his consciousness, his thought, his talents, his hopes and his fears, are merely the by-products of what is happening outside in the world in which he lives, moves and has his being. It would be recalled that in his "*A Contribution to the Critique of Political Economy*," Karl Marx said:

"In the social production which men carry on, they enter into definite relations that are indispensable and independent of their will: these relations of production correspond to a definite stage of development of their material powers of production. The sum-total of these relations of production constitutes the economic structure of society, the real foundation on which rise legal and political superstructures and to which correspond definite forms of social consciousness."

These forms of social consciousness were later construed by Karl Marx as "ideological forms in which men became conscious of social reality". Thus, in the Marxian system of thought, man plays the role of a helpless spectator in the development of a drama whose very goal is predetermined and about which all that man can hope to do is to *accelerate* the pace of the dialectical processes that are anyhow transforming the social reality into a final phase

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of a classless society. In the strict theory of Marxian economic interpretation of history, it is not at all possible to hold that man can even accelerate this general advance, and this for the simple reason that even the ideological incentive, to be operative for securing this general advancement, must be in its turn recognised as a superfluous concomitant phenomenon that reflects the existing pattern of economic forces operating in society. Even thoughts, according to Marx, are only more or less abstract images of real things. Elsewhere, he says:

"The mode of production in material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of man that determines their existence, but on the contrary it is their social existence that determines their consciousness."

To the same effect is the comment on the philosophy of Marx, offered by Joseph Stalin: says he:

"The Marxist's material philosophy holds that matter, nature, being is an objective reality existing outside and independent of our mind; that matter is primary, since it is the source of sensations, ideas, mind, and that mind is secondary, derivative, since it is reflection of matter, a reflection of being; that thought is the product of matter, which in its development has reached a high degree of perfection, namely of the brain, and the brain is the organ of thought."

On the basis of this philosophy it is contended that what matters is the development of the total life of society, and as this is reflected in the authority which is wielded by the state, the "individual" must be made to renounce himself at the altar of the state. He must be regimented by the state into becoming a mere tool in the service of history.

It would be seen that in thus looking at history, Marxian philosophy has no trans-historical reference. Man is called upon to make history, although why he should help

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to secure the passage of existing phase of society to that of "classless society" can never be satisfactorily answered. This is so because Marxian philosophy begins and ends with the subservience of man to historical process itself. The ideal it places before man is to become what Russel W. Devenport has called "the Dialectical Man." As to this type of man, our author goes on to remark that the "Dialectical Man is a kind of rabbit of the state, a human being reduced to the animal status, an ant living in a socially disciplined ant hill. Dialectical Man, we may say, represents the human being in terms that can only seem to us inhuman, and man's welfare, in terms that we can only recognise as tyranny. He is a sort of ideal turned upside down: a transmutation of western ideas about men into a conglomerate opposite. He stands accordingly for the destruction of our world; if he comes to dominate the earth, our own ideal about man cannot survive."

VII

Contrary to the philosophy of dialectical materialism, upon which the edifice of the totalitarian state is founded, is the concept which it is believed permeates the economic and political institutions of what is called the "Free-World". This philosophy emphasises the dignity of man and upholds his value as an individual and says that man must be regarded as an end-in-himself. The self-development of the individual, it is said by the practitioners of this philosophy, is an indispensable pre-condition of human progress and that society is backward which does not acknowledge the "rights" of man. The doctrines of the rule of law, and of the democratic control of public power, are believed to be the devices by which the individual is guaranteed his legitimate place in the scheme of things and, what is more, his right to life, liberty, property or reputation cannot be interfered with except in accordance with law. In short, the drill is that nobody can govern

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the individual and order him about except with his free consent. The authority of the state cannot be allowed to deprive arbitrarily the individual of his liberty and such other rights and privileges. After all Government exists in order to ensure that the individual is enabled to pursue his self-development unhampered by unnecessary interference by the authority of any other agency. The fundamental principles on which such a government can be organised are:

- (a) That men are born and always continue to be free in respect of their rights: civil distinctions therefore can be founded only on public utility;
- (b) The end of all political associations is the preservation of the natural and indestructible rights of man, and these are the rights of liberty, property, security and resistance to oppression;
- (c) Nation is essentially the source of all sovereignty, nor can any individual or any body of men be entitled to any authority which is not expressly derived from it;
- (d) All public power is a trust and he who exercises it is liable to be called to account should he misconduct himself by abusing the power that is reposed in him;
- (e) That all men are created equal and are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuits of happiness: and that it is to secure these rights that governments are instituted among men, deriving their just powers from the consent of the governed, so that whenever any form of government becomes destructive of these ends, it is the right of the people to alter

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or abolish it, and to institute new government, laying its foundation on such principles, and organising its powers in such a form as to them shall seem most likely to effect their safety and happiness (*Vide American Declaration of Independence of 1776*).

It would be seen that the principle of the individual liberty, which is the leading feature of the strategy of the free world, according to the Marxian contention, can never lead to a solution of all the ills and grievances of society: it can only preserve and extend those ills and grievances. Application of the doctrine of "Equal protection of Law" to a society which is riddled with inequality cannot but perpetuate inequality itself. Social progress is possible only if the authority of state is invested with a kind of halo and splendour to enable it to move a decadent society to phase of "classless" society.

VIII

What is the answer which Islam has to make to the problem that is posed by these rival modes of organising the life of society?

To begin with, when we examine the historical evolution of mankind, we find that the self-consciousness which has, in its turn, contributed to the growth of the individuality of man is itself a later product. Earlier societies do not present to us any such phenomenon, if only because individual qua individual with the self-consciousness which placed him in opposition to the life of the group or community to which he belonged had not as then come to be. By and large, in primitive societies it is the group-con-

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sciousness which forms the premises of the personal self-consciousness. It is the group that thinks, feels, judges and determines and the individual does not go against this group-life because he knows nothing of his own; in fact, the primitive man from the very start, is merged in the life of the community. He felt primarily not as an individual possessed of 'inalienable rights' but as a member of wider group-life, like the family, etc.; he directly felt within the marrow of his bones the life of the family to which he belonged or the community to which he was tied by all manner of religious, economic, social and political bonds. Family, even as late as the Greek Civilization, was the legal *person* and this was but a juridical expression of the kind of feeling which was wholly simple and natural for a member of the family. This was the way in which, for instance, the ancient Hindu, the Japanese and the Chinese Societies were organised. They knew nothing of the "individual" in the sense in which we now understand that term. The authority of the family was paramount. Early human needs were family needs, and the Japanese and the Chinese, down to our own day, have given extensive evidence of the fact that the individual participates in the life of the group to such an extent that he has really no personal life of his own which he could view as contradictory to the life of the community.

Growth of individuality is thus a later phenomenon and has been the leading feature of only the post-protestant period of European history. It has been the direct result of the teaching which enjoins the idea of accountability of the individual to his Maker as is evidenced by the religious truth enshrined in the dogmas of Resurrection and the Day of Judgment. The very capacity of the individual to take decision in the light of his Destiny which demands that he should elect freely to submit to

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the Divine Law has itself evolved and the chief factor that has augmented it is the growth of the human *intellect* and its liberation from the tyranny and pressure of the "unconscious" forces that have hitherto dominated his outlook.

The individual grows not all by himself but as an off-shoot of a social process and, what is more, as social psychologists have pointed out over and over again, his thinking and his feeling are largely the result of the cultural forces that are operating in the environment in which he is being brought up. Even his body is not his own, it having been handed over to him by his parents; and his mind and his soul acquire shape as a result of the influences that his teachers, his parents, his relations and friends, have upon him. There is nothing that is "really" his own except perhaps the *effort* that he has put forward to make most of what is handed over to him by heredity and by his social and cultural environment. From this point of view individuality would itself appear to be an illusion. Despite all this, however, there is yet another point of view from which we can appreciate the remarkable extent to which the individual, in his turn, contributes to the growth of the social consciousness. His consciousness is the only forum where truth appears; after all, all truth starts its career in the minority of one. It is thereafter that it gathers momentum and gains general acceptance in the life of the Society. The creative source of life is always in the individual, and if individuality is not respected, the possibility of truth emerging and thereby sustaining social development practically comes to an end. No society can hope for long to solve life's problems that confront it, if the individuals who compose it are not honoured or respected by it for what they are worth. It is for this reason that it has been said over and over again that the liberty and dignity of the individual

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is the primary condition of social progress because if there be no freedom to express the truth, how is truth at all to emerge and triumph in Society? It is for this reason also that constitutional governments are established to limit the power of Government just to save the liberty and dignity of the individual from arbitrary encroachments. The Rule of Law, the democratic control of public power, are some of the important modern devices for ensuring the equality, liberty and integrity of the individuals who compose the social set-up and for whose sake governments are instituted to introduce order and stability in society.

From this consideration it would seem to follow that the interests of the individual, as also of the State, are paramount, and the only workable solution of the dilemma posed by the extreme attitudes, that have been taken by modern Communist and Capitalist ideologies, lies steering a middle course. The Muslim way is often the middle way, a way that avoids the extreme positions. That is why Prophet Muhammad's Ummat is called "*Ummat-ul-Wasat*" The individual, I suggest, must be educated to realise that he must learn to subordinate what he thinks are his interests to the end that the general good may prevail, and the State Power should be exercised by its custodians on the basis of a belief that if for any reason the individual is not treated as an end-in-himself but merely as a means just for securing the glorification and aggrandisement of the State-power, a kind of regimentation will have been introduced in the life of the individual which will tend to destroy his creative power and therefore his capabilities to contribute to the general good. In other words, the individual must treat the state as "Real" and make a contribution towards its continued stability and progress; and those who are entrusted with the exercise of public

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power must for their part, continually strive to establish conditions, which should make for the self-development of the individual and enable him to publish and propagate the truth as he sees it. It is in this mutual regard and pro-rata self-effacement that the two opposite extremes of the social spectrum, namely, *Man and Mankind. Individual and the State*, can be made to function harmoniously. After all, it is the individual who is accountable to his Maker. There is no such accountability on the part of the State or what may be called "mankind in general" to God. From this it follows that the basic aim of Society should be to improve the quality of individual life and, while liberating him from conventional limitations like hunger, poverty, ignorance and want, so to raise him up above his material setting that he can freely worship his Maker and fulfil the Divine Law. Wider social groups, like the family, the tribe, the community, and the nation and mankind itself, are, when all is said and done, artificial entities as they have no life of their own but merely exist and are ultimately justifiable by the extent to which they preserve and promote the cause of individual development. Those who are called upon to act and take decisions on behalf of these artificially created entities must therefore never forget that it is the individual self-development that they are out to preserve and promote. Similarly, the individual, for his part, will gain himself only when he gives himself up for the purpose of sustaining and supporting a wider social synthesis; just as the seed by giving itself up and mixing with sunshine, water and earth comes out in the form of a plant which will one day bear fruit and flowers and finally find within itself a harvest of many a seed; so also the individual, by renouncing himself and, by joining with other elements of social synthesis like the family, the tribe, the community, etc., will find a greater fruition of his potentialities. This attitude calls back to us the familiar

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words of the Holy Qur'an. Says God in the Qur'an to Man: "You cannot come near righteousness unless you give up that which you love the most". (iii: 91) A Muslim is called upon to renounce freely what he has; the highest ideal for him is to be like the sun that gives light and warmth without getting anything in return. The institution of *Zakat* (of giving poor-rate) is the formal expression of this typical Muslim attitude in that by means of it Islam organises forms in which and the purpose for which, that which is given up by the individual is made available for the public weal and common good. Since nothing really belongs to man, he has no right to retain that which had better been used elsewhere. Only when one evolves within oneself this capacity to give freely to others the benefit of oneself, one's attainments and possessions, that one really begins to rise above oneself—then one begins to be a participant in what may be described, for want of a better expression, "an angelic life".

In the foregoing, I have attempted to present an outline of the total strategy of Islam in creating a better world. The Islamic ideal is all-prevading, practically limitless: although we may go on by our efforts progressively approximating ourselves to the norms of behaviour prescribed by it, we can never adequately succeed in fulfilling it. The best that any one of us can do would still fall short of that ideal and, by the extent to which it falls short, our own inadequacies and imperfections provide us the incentives that move us on to a life of better effort and greater fulfilment. To be perpetually striving for the fulfilment of the Islamic ideal is "*Jihad*",—that much misunderstood word can take various forms and assume various shapes, and the ethical importance of our striving in this sense has

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something to do with the extent to which we energetically pursue that which has been ordained by God—as the Law promulgated and published by the words and conduct of the Holy Prophet of Islam (peace be upon him).

ISLAM AND THE DOGMA OF MATERIAL PROGRESS*

The kind of life that Islam enjoins upon us is one of *obedience to the Will of God*, and we are Muslims only to the extent that we have the capacity to surrender ourselves at the altar of Divine Law. The primary concept regulative of a Muslim's life is one of *Duty to God*. Man is bound by the religious law to do his duty and to do it with all his might; and to do it in the face of all odds in utter disregard of the consequences. To discover *what one's duty is*, you have to have the equipment of a thinker, of a scholar; *to be able to do what you have discovered to be your duty*, you have to have the unshakeable *faith* in the mission of our Prophet, in the validity of Islamic view of life which he preached about fourteen hundred years ago. To be able to live Islam you have to have the fire of this faith in you. So much is this true that the more meaningfully you become aware of what your duty in the light of Divine Commands contained in the Qur'an is, the more will you

*Being the Presidential Address delivered at the Annual Conference of the Anjuman-i-Himayat-i-Islam, at Lahore, on April 28, 1962.—Editor.

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find your life conforming to that duty without much effort. But in the great game of life, the discord between what we believe to be right and the capacity to obey the call of duty is so great that, on many occasions, virtually it is difficult if not impossible for us to do that which we know is the right thing for us to do. That is why Islam over and over again emphasizes the supreme importance not merely of the *faith* in the unseen, but also enjoins upon us the doing of good deeds, the performance of acts of piety and righteousness. The problem of religious belief and practice ultimately is not so simple as it may seem at first glance: the question is "Do we believe in God, or do we merely *think* that we believe in Him." The test of genuine belief is no other than the extent to which it prepares us to implement and obey the call of religious duty. Any person who manifests his belief, by conforming to the course of conduct that the Prophet of Islam has enjoined, bears testimony to the fact that what has been enjoined is the most proper thing for him to do. Actually, the word "martyr" is a crude translation of an untranslatable word we have in our religious vocabulary. The word "*shaheed*" literally means one who bears *witness* and a man who, in the face of all odds, is prepared even to court disaster and to sign away his own death warrant in order that the Law of God may prevail, is called a "*shaheed*", because he *bears witness to the existence of the eternal law the validity of which he testifies by his supreme act of sacrifice in that thereby he shows that his earthly life is a matter of no consequence to him when it comes to offering evidence about the perpetual and everlasting existence of God's Law which he has been commanded to obey.* That is, then, the philosophy on which the whole scheme of life of a Muslim on earth is grounded.

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Despite this we see all around us the familiar phenomenon that the Muslims have no *belief in their beliefs*, that we say one thing and yet do the reverse despite the fact that we know the Qur'an says 'O you Who believe! why do you say that which you do not do! (XI:2) There is total absence of energy and enthusiasm on our part for supporting, by way of action, the beliefs to which we subscribe. We appear to think that mere declarations on our part in regard to the Articles of our Faith is all that is expected of us, and that it does not matter in the least that when the time comes for action, for reflecting our beliefs in actual behaviour, we do what *we like*—and so, instead of obeying God's Law we become a law unto ourselves. The claim that you believe in the Muslim way of life can only be tested on the anvil of action: that is the acid test and there is no other! Genuine belief automatically issues forth in righteous conduct, and those who profess to believe but fail to live up to the logic of their belief are called hypocrites and the *Qur'an*, as we all know, has very harsh things to say about such people.

II

When it is said that all great eras in human history have been eras of faith, it is precisely in this sense that the word *faith* is used—that is belief leading to action. All great eras of human achievement are those that have been inspired by the fire of Faith. These have been the eras when men have acknowledged the paramountcy of the way of life for which they have stood steadfastly. They have disregarded the temporal, the mere earthly inducements, *to renounce* the higher ideals. They have refused to barter away their higher destiny just for the sake of gaining a temporary advantage. They have always

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listened to the *voice of the age* and have fought against what the mere *interest of the moment* has demanded of them. It is of the essence of the doctrine of the Muslim way of life that we should believe in the Law of God, with all the strength of our Soul, and believe in it to an extent as though we believe in nothing else as being either relevant or important. It is only when you have raised the intensity of belief to this point of perfection that you begin to discover the enormous reach of your power; then indeed is your will steeled for high resolves! To fall short of this attainment is to be a *leaf* in the storm! Individuals and nations cannot achieve anything until they absolutely *stand* for something and are prepared to make all the *sacrifices* that are required of them before what they stand for can be achieved.

God, in the Qur'an, says: 'I did not create Mankind and the Jinns except to serve Me.'; let therefore each one of us make himself *serviceable*. Now, how many of us are there who exactly know what it is to be "serviceable". Only he is serviceable to the general cause of human history and, therefore, to the Divine purpose, who is *irreplaceable*: only he is serviceable who has enhanced his capacity for work to a point of achievement where it can be said of him that he alone is qualified to do that which he is doing and that nobody else is there who would be able to take his place. Today, we do not render any *service*—we only *work* instead, not for God but for money! And no wonder that when work is degraded to a point where it becomes a mere means of earning a few coins, why should it be regarded anything better than *labour* or *drudgery*; No wonder, nobody these days takes *pride* in his work. The ideal for the worker today is not to be *serviceable*: his ideal is only to make a '*living*' and by living we understand the mere capacity to prolong life within the frame-

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work of mere biological needs. The result of all this is that although *we work ourselves to death*, we produce no enduring result! *We do not impress our seal and mark upon any thing we do?* We do not *eternalise* ourselves in our work so far as our neighbours, our community members or our country men are concerned. What we have worked for, we have already got ourselves paid for! And the *product* of the *labour* is, therefore, not of any *significance* to any one: it is as ephemeral as the coins with which we have attempted to exchange it, and what is more, it has the curse of anonymity stamped on its face for all time to come and for all to see!

III

There was a time in the world of Islam when a man was devoted to his work: a carpenter was proud of the fact that he could produce something that was worth his while, that what he endeavoured to *create* was *valuable* for its own sake. And although he got paid for what he produced—and I suppose paid handsomely—that was not the *main motive* for his work. His work had a religious, not a mere economic, orientation. He lived for a higher purpose. The time and energy he spent in producing anything was his contribution to the life of Humanity. Humanity was richer because he was *alive* and when he died it was as though one eye of the Heaven had closed. He was therefore *irreplaceable*. He was therefore *unique*. The curse of anonymity did not fall on him, for nobody who saw the production of his work failed to identify him as its author. Such a man would rather wish to be judged not by how much he was paid for the work he did, but for the *quality* of his performance. Such a worker is unique and irreplaceable and when he dies it could be said of him,

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by way of a befitting epitaph, that by his death he left a void behind him which no other worker would be able to fill.

Thus does man by his work fulfil himself by fulfilling the higher law! philosopher-friend Unanmuno, with his characteristic Spanish simplicity of manner and earnestness of style, goes to cite the example of a shoemaker to illustrate the point:

"Here you have a shoemaker who lives by making shoes, and makes them with just enough care and attention to keep his clientele together without losing custom. Another shoemaker lives on a somewhat higher spiritual plane, for he has a proper love for his work, and out of pride or a sense of honour strives for the reputation of being the best shoemaker in the town or in the kingdom, even though this reputation brings him no increase of custom or profit, but only renown and prestige. But there is a still brighter degree of moral perfection in this business of shoe-making, and that is for the shoemaker to aspire to become for his fellow-townsmen the one and only shoemaker who looks after their footgear so well that they will feel a definite loss when he dies—when he is "dead to them," not merely "dead"—they will feel that he ought not to have died. And this will result from the fact that in working for them he was anxious to spare them any discomfort and to make sure that it should not be any preoccupation with their feet that should prevent them from being at leisure to contemplate the higher truths; he shod them for the love of them and for the love of God in them—he shod them religiously."

The foregoing mode of doing work illustrates the real meaning of what the expression "living religiously" suggests! Man lives *religiously* when, realising his intrinsic smallness, he, transcending himself, attempts to link himself with a wider purpose just to be able to give himself up to it and so let the higher purpose take possession of him, of his prowess and of his capacity. It is by virtue of this *union* that each man becomes *unique* and *irreplaceable*. For now he has become a serviceable means for the

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embodiment of Divine purpose and in such a state he is worth, nay, more than, the whole of universe.

There is a story of a man who approached some three workers who were doing one and the same 'job' with the question: "What are you doing?" and got three different answers: The first said "I am earning my livelihood," "I am cutting a stone", the second one replied, and the third declared "I am building a Cathedral." Each man saw himself linked to a different purpose—each was to that extent different from the others, although all worked alike and were engaged in doing the same task! Our two hands with which we work are in no sense different from the hands of any other person: the *value* of what we do depends upon the quality of the inner disposition with which we do our work!

IV

I want to apply the principle, contained in the foregoing appraisal of what religious life means, to certain concrete situations, as I see them developing in Pakistan, to be able to illustrate the main point I am making, namely, that it is only when we live for God that we prevail on earth—thereby becoming in the bargain important historically.

The principal purpose that prompted the Muslims of the Indo-Pakistan sub-continent to ask for a separate state of their own was to be able to practise freely their way of life, which meant the way of life sanctioned by Islam. In the course of the last 15 years that the State of Pakistan has been in existence, what precisely have the people of Pakistan done to establish conditions in terms of which it could be said that the way of life sanctioned

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by Islam is being realised? On the contrary, there is a great deal of evidence to show that most of us have not lived honest and industrious lives: we have grabbed the evacuee property by all kinds of devices; we have advanced claims for compensation which we knew were bogus and highly inflated; we have utilised the bureaucratic or political power available to the public servant not for the end that Pakistan should become a welfare State and the people of Pakistan may progress and prosper but for the end that from the proceeds of this kind of abuse of public power a few coins may come handy to us to feather our own nests. Have the mercantile community in their trading operations been prompted by a desire to contribute to the growth of natural wealth of Pakistan? They have, by and large, evaded payment of taxes and have employed all kinds of ingenious methods to get rich quickly. Have the makers of our industry endeavoured to secure the economic wealth of our country by laudable means? Have they given to their workers a fair share of the profits that they have made? No matter what facet of public life you take, whether it be politics, industry, commerce, trade or be it the more general sphere of the liberal professions like those of law, medicine, engineering, you will, honourable exceptions apart, hardly find any evidence of a desire on the part of those who ought to have known better, of living honestly and uprightly. Have they lived religiously, that is, not for themselves but for a wider purpose?

V

This earth belongs to God and all its resources are available to man in order that he should beautify it and make it green. Man is a *trustee* in respect of any *property* or *power* he may happen to possess and his status is no

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more than that of an agent appointed to manage his master's estate, to keep his master's house in order. All that is *seemingly ours* is not *really* our own: Does not the Qur'an say: "Nothing belongs to Man except his effort"? (LIII: 39) It is our duty to do our best to improve the earth, to improve the lot of our fellow men, to establish peace amongst peoples of the world. The question is whether we have struggled as a Nation to give to the world at large the benefit of our thought, of our work! At the ideological plane, we all believe that Islam has a solution for the conflicts that are dividing the world today. The ideological conflict between capitalist countries, on the one hand, and the socialist countries, on the other, which has involved the energies practically of the whole of humanity in a kind of wasteful friction, is capable of being satisfactorily resolved by appeal to the principles of social and economic organisation that are suggested to us by the Qur'an and which are practically illustrated by the kind of approach with which early statesmen of Islam established institutions for organising the political, economic and social life of the community. Have we done anything, directly or indirectly, to embody those principles in our institutions with a view to presenting a concrete case, as opposed to a mere academic argument, pointing out the way in which the world problems are to be solved. We could have regarded the opportunity that the establishment of the State of Pakistan provided to us for making a contribution to the solution of the problems that are vitiating the peace of mankind. Far from doing anything of the kind, we have provided enough evidence to show to the detractors of Islam that we Muslims are incapable of constitutional rule, of institutionalising political and economic power, and of keeping our own house in order. After all, the world judges us by what we do even as it judges the *tree* by its *fruit*.

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God says in the Qur'an: "You cannot come near to righteousness until and unless you have given up that which you love the most;" (iii: 91) And yet nowhere else has the grabbing, graft, corruption, hoarding and black-marketing been practised more systematically as in this State of Pakistan. By what standard can we justify the claim that we have given the benefit of large and liberal rule to the teeming millions who compose our population? How is the peasant in the field anyway better than he was before Pakistan came to be, and how has the worker in the factory received a greater measure of social and economic justice than his counter-part has received anywhere else in Asia?

VI

I have been hitherto stating the obvious, and that is why I have not cited any details to illustrate the point I am making. I feel that these matters are so very obvious that they do not require any proof. The writing on the wall is so clear that he who runs may still read. Let me, however, for the sake of emphasising the point I am making, put the problem to you in a somewhat different setting. What is the pith and substance of the policy of those who are called upon to be at the steering wheel of the ship of our State? In other words "What is the burden of their song?" It is, we are told: 'to raise the standard of living of the people', 'to secure a measure of economic growth which may bring general prosperity within the realm', 'to prevent the fast-growing population of Pakistan from having to court disaster which must inevitably (so the prophets of that 'dismal science' called Economics tell us) result from the paucity of available food supplies and wherewithal of daily life'. In other words, the primary emphasis is on the economic progress of our peo-

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ple. No ideal, I submit, can be narrower—and in practice more destructive of all that we reckon as valuable in our cultural tradition. The 'economic progress' is not the way to progress, for he who runs after only material prosperity will *never be able to get near it*. Chasing economic prosperity is like chasing your own shadow, the more you run after it the more it eludes your grasp: it is like drinking sea water, the more you drink, the more you are thirsty. Economic prosperity is an adjunct, a mere concomitant condition, of progress in the moral and spiritual sphere. That is why the Qur'an says: The earth belongs to the righteous. And unless you are righteous, the earth and all that it contains will never belong to you, no matter what you do. No number of factories that you put up, whether of jute or cotton or any other commodity, are going to be of any appreciable economic consequence to the State of Pakistan, for the simple reason that the growth of the population has a way of out-stripping the economic growth of the country. Economic prosperity is an aspect and a result not of the interplay of economic forces but of some other factors. If this were not true, Communism would be the only practical philosophy worth advocating. For it is the communists who believe in the primacy of material progress. It is they who, following Marx, believe in the materialistic interpretation of history: they do not believe in the primacy of non-economic forces at all. Why not accept their thesis and be a camp-follower of their creed if you are anxious to secure the economic progress of your people?

By all means let us declare war on poverty, but let us be clear that there are worse varieties of evil than poverty. Had this not been so, our Prophet would not have said: "Poverty is my pride". It is very well-known that the struggle against evil is not merely a struggle

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against *poverty*, *ignorance* and *tyranny* but fundamentally a struggle in man's soul, in his inner being, and that this struggle is related to and gains meaning from the existence of a value where man has his true home above or beyond the earth realm". This quotation is not from a dreamy poet, or from a visionary mystic but from a hard-boiled American—Russel W. Davenport by name. It is false to assert that moral law can be fulfilled merely through environmental reform. Moral law is a transcendent law: obedience to it brings about, as a necessary result, material progress: but it is wrong to suppose that a direct pursuit of economic growth and progress would necessarily make men moral. Oh! no, it is the other way round!

"The Marxist material philosophy", wrote Joseph Stalin, "holds that matter, nature, being, is an objective reality existing outside and independent of our mind; that matter is primary, since it has a source in sensation, ideas, mind, and that mind is secondary, derivative since it is a reflection of matter, a reflection of being; that thought is the product of matter which in its development has reached a high degree of perfection, namely of the brain and brain is the organ of thought". So speaks the defender of the gospel of material progress. "Matter", says Lenin "is that which acting upon our sense-organs produces sensation. . . . matter, nature, being, the physical is primary and spirit consciousness, sensations, the psychical is secondary". That is the philosophy of Communism!

And what, I ask, is our own philosophy, at least in practice?

Economic progress is the ideal of the Western world—both, I submit, of the Communist and the non-

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Communist world alike. The great ideals for which Humanity has fought and suffered—honour, love, sacrifice,—have no place in a society where you believe, with an air of scientific finality, in the supremacy of matter and deny the validity of any other ideal. Whether the ideal is of fostering the growth of “industrial” man or “dialectical” man, all worship is offered at the altar of brute matter, of naked force. “It is not what separates the United States and the Soviet Union that should frighten us,” wrote Francois Mauriac in the anti-Communist *Le Figaro* “but what they have in common. . . . Those two technocracies that think themselves antagonists are dragging humanity in the same direction”. All this sickly talk about ‘raising the standard of the people’ is enlisting us on the side of those who hold that material progress is the law of Human evolution. It is not the economic standard by which survival of a people is assured—it is always the moral standard. Only the moral ones *survive*.

Of old it was said that man was not born for bread alone, that the primeval hunger in the Soul of Man will never be satiated, no matter how much bread he has. Let him by all means have bread, but the way to find it is not to think of bread alone but of God who is the Provider, the Sustainer, and the Giver of the bread. The whole course of human history bears the clearest of commentary on the validity of the religious injunction: Seek ye God first, everything else would thereafter be added unto you. The prayer we Muslims daily recite does not enjoin upon us to ask of God to give us our daily bread but to show us the straight path—of those on whom God hath vouchsafed his favour and not of those on whom His wrath had descended. The demand that Islam makes on its votaries is not: “Acquire wealth”, but “*acquire lawful sustenance*”. Said the Prophet: ‘Acquisition of *lawful*

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sustenance is compulsory for every man and woman'. But, then, remember that what makes the sustenance *lawful* is not answered by the bogy of economic progress much less by what the recent text-book theorists say on the subject. Deny yourself the bread which is within your reach, give it to the needy one, then the bread will come to you. Water that is withheld from the thirsty ones is foul and unclean although it may have been blessed by every Saint in Heaven. The 'daily bread' has a way of defying the reach of those who have nothing else to aspire for. No wonder the Qur'an keeps us asking the question: "What has happened to *man* that he doth not ask of God that which is worth asking"? Has God nothing more to give to Man than bread and more bread?

The disastrous consequences of the spread of this gospel of material progress can be seen reflected if you were to study another aspect of our social life—I refer to the way in which the younger generation of Muslim boys and girls in Pakistan have all of a sudden developed a mania for going abroad for what they call acquisition of *foreign education and experience*. And no wonder, if material progress were the determining norm of our national behaviour, the places where this gospel could be learnt effectively are undoubtedly London and New York, and if we had better diplomatic relations with Soviet Russia, Moscow too would be the place where our younger generation would congregate in their desire to worship the Goddess of material progress. There is an irony in this approach, but very few people are able to see the point of it. Only the other day, an old lady in a state of considerable mental confusion turned up in my office for "consultation". It took me some time to find out her story. She was a lady who had only one son and, from a photograph that she showed to me, I could see that her

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son was a young handsome boy of 19 years of age,—a Pathan, by appearance solid, well-built and by any standard of judgment one of the rarest samples of virile manhood. This boy, only two months before the date she saw me, had flown to London. And what do you think was the point of his purpose? It was to become rich quickly. He went abroad in search of material prosperity, he wanted to become a great money-maker. He had been told by some one in Pakistan that the only way he could make money was to leave Pakistan because money could not be made so easily here as it could be made elsewhere. This old unfortunate woman confessed to me that in spite of her best efforts she was not successful in preventing her boy from going abroad. He told her: "Mummy, every one says there is no future for a young man in Pakistan. England and America are the only places where any one can achieve something that is worthwhile." Money had, therefore, to be borrowed, ornaments available in the house had to be pawned just to defray the cost of his travel, since the boy was somehow supposed to find his feet on his own and it was believed that he was to begin making money as soon as he reached dear England. When in England, in a few days he got caught in a pilferage case. He confessed his guilt, was sentenced and ultimately found himself sent to a lunatic asylum as a case for clinical observation. On the day following his confinement in the lunatic asylum, according to the finding of the Coroner's Court, a copy of which I saw myself, the boy brought an end of his own life by strangulating himself by means of a piece of cloth which he had successfully torn out from the clothes he was wearing. I had no word with which to console this unfortunate woman who had lost her only bread-winner and whom she had to send to England by giving up the last pie she had in the house. For all the hopes she had in the career of her son, all she could

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get was his corpse that was brought to Karachi by the P.I.A. Service for her to see.

This, I submit, is not the solitary instance, Hundreds of such boys leave our country in search for a bright future and when they are safely settled in these countries, they do not even like to return. After all, so they say, "What is there for us in Pakistan?" Such of the boys and girls who cannot go from here do nothing better than ape and imitate the characters they see depicted in 'sensational' films they go out to see, the cheap and vulgar music which does not at all minister to the forces of moral or mental awakening is what fascinates them. And of the novels they read, and the comics they feed upon, the less said the better. Several parents have complained to me that they cannot control their children, that it has become a problem with them how to induce their children to stay in Pakistan. How can you blame our boys and girls if what they read in the papers and hear on the Radio has reference only to the ideal of material progress. Our children are bound to absorb elements of a foreign culture and develop a distaste for what is essentially our own, if they find us upholding the sanctity of material progress and those secular Western modes of organising society.

It is little realised that the problem of national education is becoming far too difficult to tackle precisely on this score: if the ideal before the country is one of *material progress and of no other*, how can you educate a boy or girl to legitimate pride in his or her spiritual heritage? It is difficult to get our children to cultivate values with which Islam has made us so familiar. I wish I had the time to expatiate more on this most pernicious aspect of our contemporary life, but the few words I have

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said are enough to indicate the dangerous drift in which the whole nation is involved.

VIII

The important thing is to establish conditions in the light of which a growing generation of men and women in Pakistan may take interest in their own culture and make a contribution which a due assimilation of their heritage makes it possible for them to do. This is possible only within the frame-work of religious values. I deny that the English, American or Communist way of life is the one that is decisive or is the bearer of any great historical tradition or that it has any decisive measure of moral relevance. The basis of our life can never be a hankering after material progress, but an unyielding moral and spiritual aspiration for the realisation of purposes that count. Even the perceptive Americans themselves are beginning to discover that their initial prosperity came to them as a direct result of the great puritanical revolution which their ancestors sponsored and the almost religious sense of earnestness with which they mastered the hostile continent with a view to find a homeland where they could be free to live the kind of life in which they believed. Some of the masterpieces of American art, literature and poetry belong to that earlier phase of their glorious history in which they literally lived for God. The Founding Fathers of American Constitution were God-inspired men—they were not the trumpery dialecticians belonging to the tribe of nitwits with which of late humanity has everywhere been so savagely attacked. Read their writings, follow their utterances, and you will see the fire of faith that inspired their move to make of a multi-national world of Eighteenth Century America a *Nation!* That spirit produced genuine Ameri-

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canism which, I submit, is a great contribution to human history and to human culture. But today on the landscape of America what you see by and large is not Americanism but Yankeeism: it is the *Dollar* that has become the Almighty, and the Almighty God of Religion of their forefathers for them is no longer Almighty. For there, too, alas! as the prevailing philosophy has it: "God may be God, but business is business". Those of us who admire the American way of life have to recognise the evil of Yankeeism that has overtaken it and is destroying it. I am not saying that England is better or that Russia is on the royal road to world supremacy. The comments I make are offered in all humility in the context of our own national predicament, and it is my prayer that our young people should realise the value of their own culture and their own religion. I do not like the word "culture" because it can mean anything and everything. For me the religion of Islam is fairly comprehensive to convey an adequate idea of the kind of life we have to live. I have, therefore, sympathy with the point of view of that venerable old man from Barisal who told me with tears in his eyes that in Pakistan instead of Islam what he was getting was "Islamic" culture—and by that, of course, is meant some dances staged by girls belonging to respectable families.

Let the Americans, the British and the Russians develop their own culture. And if there is anything of everlasting value in their approach to life, it is bound to prevail. For whatever is foam and froth anyhow will eventually disappear. That is not our concern at present. Far be it from me to suggest that we have not to take legitimate interest in the cultural attainments of other peoples: to say that would mean exactly the opposite of what Islam came to enjoin. No, all world-formations are the province of our study and of our attention and we

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have to take the total achievement of mankind as our own heritage. The outlook of Islam is universal: but on one essential article of faith it does not suffer a compromise, and that is that the highest amongst us is no more than a slave of God (Who hath no equal), that the basis of all life is one and its origin is from God and its destiny is to serve God. "We are all from God and to God is our return". I submit that the dogma of *material progress* apart from its realization within the framework of spiritual values is a direct antithesis of the cardinal principle of Islam. And, therefore, on that issue there can be no compromise. Actually, materialistic interpretation of man's history and "Godlessness" are one and the same thing.

IX

Thus it cannot be emphasised too often that the paramount and distinctive feature of the Islamic way of life consists in this that it regards spiritual values as supreme. All real progress is progress in *charity*, in *love* in *understanding*; more essentially, it consists in man's capacity to impress upon the evanescent and ever-changing concourse of matter the imprint of Life Divine! The late Mr. John Foster Dulles, before the American Political Science Association, in 1949, spoke with characteristic forthrightness about the supreme importance of developing spiritual outlook of Man as the only way of fighting Soviet Communism. "Our future greatness and our power," said he, "lie not in aping the methods of Soviet Communism, not in trying to contain them—and us—within walls of steel, but in demonstrating, contrastingly and startlingly the infinitely greater worth of practices that derive from a spiritual view of the Nature of Man," and in his little volume "War or Peace," Mr. Dulles quotes from an article by Woodrow Wilson. "The sum of the

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whole matter is this: *that our civilization cannot survive materially unless it be redeemed spiritually.*" Please notice that I am quoting from recent American statesmen, not from Emerson or Walt Whitman—although it is the philosophers and poets and not the men-of-affairs who matter in influencing the shape of a Nation's destiny. The engine driver, sitting in the engine that is pulling the train, is *seen* by everybody and is *believed* to be an important element in the total process, of locomotion and yet it is the humble, hardly visible points-man on duty, with hardly any apparent contact with the train in motion, who determines the direction of the motion! It is men of vision and not the authors of 'blind action' who have mattered in History!

Produce these pointsmen-on-duty if you mean to see your Nation move forward in the direction that counts. Produce men of vision—and where such exist, *honour* them and recognise their importance to your national history. They alone are decisive—the rest is clap-trap, a mere foam on the surface-waters of society; on the surface, yes, but not at all as important as the jewels that lie undetected down in some obscure corner of the "sea" of society.

COMMUNISM, NATIONALISM AND RELIGION*

Whatever may be the content of moral obligation, the fact remains that moral causation is universal and man cannot escape from the grip of its authority. We do habitually pass moral judgments in describing certain acts as good and certain others as bad. Whenever there is a play of conflicting interests in our consciousness, and we are called upon to choose out of the several possible courses of conduct the one that we *as men ought to pursue because it is the right course of conduct, that something* which is ultimately felt to be decisive in the matter of effecting this choice, is attributable to the moral element present in us. And, finally, it is to this element that we must look up for defining the very direction in which our life is evolving. Morality takes the conflict of interests as its point of departure, and in the very act of choosing the interest he should side, man evidences his capacity to serve as an agent of the moral order. Rationally considered,

*Being selections from the last chapter of the author's monumental work: *Fundamental Laws of Pakistan*, Din Momammadi Press, Karachi, 1958.—Editor.

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what a man does when he chooses one out of several conflicting objects of his desideratum consciousness, may be explicable in terms of the biological reflexes, instinctive urges and such other incentives to action with which the vocabulary of analytic psychology makes us familiar. But the point that is being made is that all these biological and psychological factors taken by themselves in their totality are thoroughly *inadequate* to explain completely the moral behaviour of man, and this for the simple reason that the moral quality of our action transcends all the forces which empirically could be invoked as having brought it into being. In the moral consciousness of man, the river of life rises beyond its source, for its waters defy the logic of the downward movement. In all situations in which man transcends, through action, the immediacy of the total configuration of contending claims which his consciousness mirrors at the time when he is called upon to choose, he gives evidence of his loyalty to a *higher order of things*—an order, which is radically different from the one with which, having regard to the earthly motivations that impel us to action, the mere animal in us is so familiar.

I

Now, religion is an attempt to explain how morality is possible. It is a hypothesis which seeks to explain the claim which the moral law makes over its votaries. Religion thus regarded is the ultimate sanction of all moral conduct. "To preach morality is easy", says Schopenhauer, "but to find a foundation for morality is hard". This foundation for morality has been furnished by religion, and that is why the ethical idealists prize religion only for the reason that there is no reason other than the religious sanction to support and sustain the ethical ideal. "Re-

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ligion, true or false", says W. M. Dixon, in his book *The Human Situation* "with its attendant beliefs in God and a world to come, has been, on the whole, if not the only, at least we may believe, a stout bulwark of morality. With the decay of religion and its sanctions, it becomes an urgent question what can take its place, what support for ethics of equal efficacy, indeed of any efficacy, can be substituted". "It is beyond doubt", wrote Pascal, "that the mortality or the immortality of the soul must make an entire difference in morals; yet philosophers have treated morality as being independent of the question. They discuss it to pass the time". So also runs the opinion of Leibnitz, "In order that it may be concluded by a universal demonstration that everything honourable is beneficial and that everything base is hurtful, we must assume the immortality of the soul, and the Ruler of the Universe, God". And finally said Mr. Joseph: "It seems to me that as long as we hold the world and what happens in it really to be what physical science takes it for, we cannot talk the language of ethics and must jettison conduct". In all these opinions one detects that approach to religion which makes it the ultimate sanction of morality.

In fact, morality itself results from the teachings of the Prophets of Universal Religions, and if today an atheist can take refuge in the thought that he does good because it pleases him to do so, he conveniently forgets that his feeling of pleasure in the doing of good has been engendered by a social situation in which he finds himself, and this situation itself is the product and, therefore, explicable only in terms of the teachings of all higher religions and philosophy. Today anybody who studies elementary physics knows the principles on which the action of the steam engine is to be understood, and in fact one can apply these principles in the making of a steam-engine without

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being consciously aware about the gratitude we owe to James Watt, the man who first discovered, applied and formulated them. And it is the same with the recognition which an atheist may be disposed to accord to contemporary moral values. These values are the condensed essence, the deposits, the mere accretions that have been precipitated by the teachings of the apostles of universal religion. To say that moral values are completely independent of the religious development of mankind and can subsist without recourse to the maintenance of religious sanctions is something which is plainly opposed to the weight of historical evidence.

If the above analysis is correct, it must follow that all human beings, who are capable of choosing one out of several courses of conduct that open out before us whenever we are confronted by the complex situation of life, act consciously or unconsciously on what may be called religious grounds. There would be undoubtedly divergence of opinions as to the content of the religious consciousness ultimately responsible in the life of each one of us for the choices we make, but that each Man's choice has a transcendental basis is an obvious fact of experience and to argue against it is to be convicted of being absurd.

II

When Marx therefore declared war against the institution of religion, his war-aims had nothing to do with the elimination of religion as such: he was attacking what he felt was the kind of religious belief and practice sanctioned by traditional religion. He in fact wanted to establish another official religion, and what he preached in many ways smacked of another sermon from the mount.

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His battle cry was so formulated that it gave a false appearance to his real mission, at least to those whom he was trying to convert to a new faith—for they all felt that what he was establishing was not a new religion but only getting rid of what was an archaic and useless religion.

So much is this thought central to the whole meaning of the present author's thesis that he would like to say a little more to make his point clear; and in defence of what he has suggested, he would like to summon the testimony of that celebrated American Philosopher, Ralph Barton Perry, who in his recent book, *Realms of Value*, has this to say:

"Religion in this universal sense will then include cults which, judged by Christian standards, are atheistic. Thus communism is said to be 'godless' and anti-religious, because it rejects Christianity. But in the same breath the critics of communism declare that communism itself is a religion, in that it exalts the proletarian revolution above all other ends, and holds that its success is guaranteed by the law of nature and history. Whether one says that communism is atheistic, or that it has made a God of Economic Force, depends on whether one is thinking in terms of a particular religious belief or in terms of religion in general. The god which communism denies is a particular variety of god, such as the Christian god; the god which it affirms is another variety of the universal god; both gods answer the description of god as cosmic power from the stand-point of what men take to be their paramount god.

It is clear that esoteric *Buddhism* as well as *Marxian* communism recognises no god in the Christian sense. But *Buddhism* teaches that *Nirvana* is the supreme god, and that the constitution of things—the law of *Karma* and the ultimate illusoriness of existence—permits *Nirvana* to be attained. *Buddhism* is thus a religion in its conjoining of a hierarchy of value with a cosmology; and it can even be said to have its god, if by 'god' is meant the saving grace of man's total environment."

The foregoing extract, on the basis of pragmatic theory of truth, suggests the reason why the atheism of

the communist or Buddhist brand is, in effect, hardly distinguishable from the essentials of a theistic creed. It shows quite clearly that God cannot be dethroned from His sovereign seat of power and authority, and that the choice before Man is not between "God" and "No God", but between God who is worthy of man's worship and reverence and a false god who is a mere projection of his base and crude emotions. Even a thorough-going atheist, if he is logically consistent, has much the same foundation for his attitude to what may be described as the *Total Environment* as is the case with a religious man. He no doubt rejects the existence of a benevolent creator and denies that man has any right to postulate the existence of a power beyond himself. But even such an atheist has to live by an attitude which must take him beyond the evidence which is available to his senses. He cannot say, for instance, that he has, in reaching that attitude, taken into account all that there is to be considered—say, factors like the mechanism of perception, the nature of reality and the time-process in which the changes are taking place in relation to that reality. Even the ultimate attitude of an atheist thus partakes of the character of that very hypothesis which religious consciousness happens to accept as valid.

The reason why *Marx* disputed the sovereignty of the traditional concept of religion lies somewhat deeper than is generally supposed. He was anxious by his repudiation of the reality of religious consciousness to rob man of just the one thing that would have helped him to withstand the onslaught of the forces of regimentation which he was so anxious to establish. If the dictatorship of the proletariat was at all to be established, man had to be taught to renounce his moral manhood, and this time the bargain had to be struck not even as against the cash

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price of "a mess of pottage". Man had to be taught also that he, as an individual, was an abstraction and that the state was the "Concrete Universal", the higher reality, to serve which, he must give up everything including his right to be free. In order that all these far-reaching lessons could be effectively taught, the entire scale of religious valuation, which had been built up by the labour of our prophets, priests, preachers, the teachers of perennial philosophy and higher poetry had to be denounced as false and misleading. For so long as this teaching stood its ground and claimed attention and loyalty from Man, it was not possible for man to cease to be man and to become a mere superfluous gear in the mechanism of a soulless, irresponsible and authoritarian state.

The all-important choice before the modern world, therefore, is not between theism and atheism but is one which involves momentous issues. Has man the right and the freedom to build a society on the foundation of those values which have been consecrated by the traditional religion or is he to be called upon to surrender that right in order that the forces of mechanistic regimentation and of authoritarian and irresponsible rule by the privileged few should come to prevail?

It is for these reasons that the forces of freedom should be augmented. And the incentive that will inspire men and women to engage themselves in this crusade is no other than the one which is provided by religion. When it is realised that the religious consciousness is the ultimate sanction of morality, and that morality itself takes for its starting point the clash of contending interests and nurses its powers on the freedom to choose, in the light of the higher ideals which are sanctioned by traditional religion, men will no longer see the contradic-

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tion between the religious way of life and the life of freedom, but would begin to realise that one is sustained by the other, nay, that one without the other is inconceivable.

If we are to pose the question in the *Kantian* way, "How is freedom possible", and proceed to investigate the ground which may be regarded as the postulate of the continued enjoyment of the gift of freedom, it would be found that this ground takes us to a cosmic view of things—a view, which regards this life as a preparation for a higher and better life which is to follow a heroic discharge of our earthly duties here below.

Everyone of us is committed to promoting some purposes which we regard as being 'valuable'. Consciously or unconsciously we are dominated by the invisible and the intangible ideals. The communist is afraid to candidly acknowledge his authority because the ideals at the altar of which he actually says his prayers and the Temple of Dialectical materialism in which he makes his sacrifices are not such as can be defended at the plane of reason. And he takes his refuge in the economic interpretation of social reality, by denouncing the institution of law and the State itself as merely the instruments and agencies that subserve the interests of those who control the production of wealth and the means of its distribution. The Marxist has perforce to banish the ideals from his world, and he can only do so by denouncing them as being merely the 'concomitant conditions" of the play of economic forces as they are reflected in the mind of the Man.

In his *Contribution to the Critique of Political Economy*, *Karl Marx* has the following to say:

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"In the social production which men carry on they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The sum total of these relations of production constitutes the economic structure of society—the real foundation, on which rise legal and political superstructures and to which correspond definite forms of social consciousness."

These forms of "social consciousness" were later on baptised by *Karl Marx* as "ideological forms in which men become conscious of social reality." Thus in the *Marxian* system man plays the role of a helpless spectator in the development of a drama whose goal is pre-determined and about which all man can do is to accelerate the pace of the dialectical processes that are anyhow transforming the social reality into a final phase of classless society. In the strict theory of *Marxism* economic interpretation of history, it is not possible to hold that man can ever accelerate this general advance and this for the reason that even the ideological incentive to be operative for securing this general advancement must be, in its turn, recognised as a superficial concomitant phenomenon that reflects an existing pattern of economic forces operating in society. Even thoughts, according to *Marx* are more or less only abstract images of real things. Elsewhere he says:

"The mode of production in material life determines the general character of the social, political, processes of life. It is not the consciousness of man that determines their existence but on the contrary it is their social existence that determines their consciousness."

On these premises even the emergence of *Marxian* ideology cannot itself be explained, nor again can the *Marxian* interpretation of history even explain the triumph of *Marxian* ideology.

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"For if economic materialism, says *Nicolas Berdyaev*, really contends that the human consciousness is no more than an adjunct of man's economic activities, then how are we to explain the origin of the intellect manifested by the prophets of economic materialism themselves, of that manifested by *Marx* and *Engel* which towers above the mere passive reflection of economic relations. When founding his doctrine, *Marx* claimed to possess that type of reason which transcends the purely passive reflex of economic activities. But if the ideological structure of economic materialism represents no more than the figment of a given productive relation, of those, let us say, which came into being in the nineteenth century as a result of the struggle of the proletariat against the bourgeoisie, then it is incomprehensible how the prophets of this doctrine can claim to possess a greater measure of truth than all those whose systems are qualified as a self-delusion born of this very figment. In that case their doctrine is another illusion generated by the same economic reality."

Similar observations apply to the *Marxian* theory of the class struggle. *Marx* did not clearly comprehend the meaning of the word 'class' he so often used—he did not define it in the context of his own ideas. He in fact read into History what he claimed to have discovered from its pages; in fact he proceeded to apply what was after all an *a priori* assumption to the facts of History and squeezed them to fit into the Procrustean bed of his Theory. Considered as an empirical generalization his theory, as every schoolboy knows, is a ridiculous one. The formation of classes is itself contingent upon the subsistence of a type of consciousness in the members of that class by reason of which they can be viewed or grouped as a class. This consciousness was never known to have existed, say for instance, during the period of the ancient *Greek* and *Roman* civilization; the slaves did not view themselves as a class owning the slaves. This is also in fact true of any other dichotomy that one can conceive. Even in an agricultural stage of social evolution, there was no conflict between the landlords and the

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peasant-labourers, because there was no consciousness of the sort which gives rise to these classes.

But Marx by conceiving the idea of class conflict and by employing it as a lever of social change was able to give a new direction to history. The truth of the matter is that by a conscious formulation of the doctrine of class conflict, he was able to accelerate the formulation of classes, into capitalists and wage-earners. His idea of the class conflict cannot be explained as being a deduction from the lessons of history, although this idea, after it was consciously expressed and propagated, became the bed-rock of subsequent tensions that in turn brought about the requisite consciousness without which the formation of classes cannot even be conceived.

Sufficient has been said to indicate that the ideals of social justice that *Marx* attempted to advance owe their vitality and vigour not so much to the logic of economic forces current in his day as to a vigorous statement at the plane of reason that he was able to make concerning them. It is to this that tribute must go for such impact as *Marxian* ideology has been able to make on subsequent history. The success of the *Marxian* ideology is a complete contradiction of its logical plausibility and ontological validity.

If then it is impossible to escape the grip of ideals, of values and, if the only way the ideals and values can be realised is by means of securing a rational re-statement concerning them so that channels of communication between man and man are established for organizing a well co-ordinated social activity, the only task before us is *to know what ideals we are to advance and what values we are going to defend*. The fulfilment of this task lies in the field of *individual effort*.

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III

Thus it would appear the fundamental difference between the code of behaviour enjoined by Islam on its votaries and the one enjoined by Communism on its followers is one of emphasis with respect to the *manner in which man is to reflect his capacity to impose an inner condition on external environment and so influence and shape history.* In essential particulars, the ideal of social amelioration is one that Islam shares with communism but then, fundamentally, it is the manner in which this earthly task is regarded by the two of them that goes to distinguish their strategy. Communism has no trans-historic motivation to offer to man: it merely enjoins that *man must make history without satisfactorily explaining why he should;* Islam on the other hand commands the same ideal to be realised on earth by man but goes on further to provide a trans-historic reference, viz., the ultimate relationship which man, as a matter of fact, does sustain to the Cosmic order of things. According to Islam, man is an agent here-below of the Supreme Power: according to Communism, he is a helpless spectator of the "dull rattling of a chain that was forged innumerable years ago." Islam also enjoins that approximation to that higher and ultimate Power is rendered possible only by Man's executive effort to improve the earth. And in fact according to Qur'an the Earth is the inheritance of the Righteous Servants of God, and they are to act as the trustees of that patrimony.

In many ways Communism, at least in its earlier historical stages of development, appears to be a reaction to the manner in which the organised institutionalised religion of mankind at the hands of its false professors was being invoked to stultify man's supreme adventure

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to realise the kingdom of God on earth. Instead of religion being availed of as a lever for securing social change it was being used to hoodwink the down-trodden into believing that their suffering would prepare them to being the worthy recipients of a higher and better life in the world to come. The official priests of this Orthodox brand of religion had acquired a vested interest in religion and the only way to get rid of them was to get rid of the institution itself. Communism therefore resolutely rejected all reference to this cosmic orientation of man's pursuits here-below and attempted to find an explanation of it within the frame-work of temporal and earthly causation. Marx taught mankind to believe that man's history shows the inexorable and invincible operation of materialistic forces and enjoined that all man can therefore do is to side with them in order to accelerate the march of events to a pre-ordained state of classless society towards which humanity anyhow is moving. It has already been pointed out that this is an unconvincing explanation of man's yearning to subserve the higher ends and that if history anyhow means an inevitable passage to a classless society, considered as an ideal, there is hardly any reason why man should make any sacrifices to reach a target that is any how to be attained whether he wants it or not. Islam, on the other hand, denies that there is any such thing as the inevitability of human progress—for, ultimately, even God does not change the conditions of society until and unless the society itself changes such conditions as are within the reach of man to alter. In fact, Islam goes further than Communism when it offers a convincing explanation as to why man must participate in the movements of history. Thus man's individual creative effort to concert with his fellow men for the realisation of a higher social ideal ultimately involves obedience to the law of his own being and the fulfilment of the conditions of his own

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spiritual advancement and inward fulfilment. Man is able to make History precisely because there is something in him which is not the product of History.

IV

Communism is at best a narrower ideal and at worst is grounded on assumptions which if allowed to stand uncontradicted will continue to be at war with the harmonies of human life. The theistic belief that there is a benevolent Creator of the Universe and that man has been brought up on *the bosom of earth* by Him to reflect His law and that in all that a man does he is called upon to serve the higher cosmic order of things—all these articles of faith that are inherent in the creed of the Higher Religions of mankind demand of us to take our stand in the centre of the cosmos and own up our responsibility for the fate of human history. The creative urge in man is the fountain head of all urge to social progress and individual perfection. When the individual is dethroned from his sovereign seat in the scheme of things, the possibility of social progress in the direction of building a lasting and durable civilisation is gravely compromised.

"Man's whole life," says Erich Frank, "is a struggle to gain true existence, an effort to achieve substantially so that he may not have lived in vain and vanish like a shadow. Whether he is believer or a skeptic, whether he is a metaphysician or a Positivist—this idea of existential truth is the driving force of all his thought and action. Everything else in the world simply exists; man, however, knows that he is, and he wants to be what he has recognised as truth, as his true existence. What he seeks is not only satisfaction of his material or spiritual needs, for at the bottom it may be merely an illusion. What man really wants is existential truth, the actualization of his true destiny."

As opposed to this, however, Communism teaches that the man in the metaphysical sense does not count,

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that he must be forced to give up himself in order that the state should thrive and that conditions should be created in which it should be impossible for anyone to realise the principles of individuality and value. Entire society thus becomes an amorphous stuff in which there is to be no vestige of the survival of any individuality.

Far be it for the present writer to suggest that the economic factors prevalent in society do not influence man's development. All that is suggested by him, however, is that they should be given their due place—no more and no less. The foundation of social order is the dignity and the sanctity of the individual life and the world-problem in the last resort is an "individual problem". In his endeavour to fulfil himself, to realise his destiny, Man does not stand alone; he is inextricably entangled in the lives of others. To quote Erich Frank again:

"He is determined by the social, economic and intellectual conditions of the community into which he is born; in short, he is moulded by history. No one can make an absolute beginning, nor can he wholly consummate himself in time. The situation in which the individual finds himself is the result of that which he himself and others before him have done and thought, of historical decisions that cannot be revoked. It is only by taking account of this past that man can think and act and be. In this the historicity of his existence consists."

Regarded in this perspective several questions leap up in our mind the moment we begin to meditate upon the problem of appreciating the place of man in the cosmic order of things.

Can history itself give an answer to these questions? Being a process in time, can the deliverance of the teachings of history transcend time? Can any spectator of

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the unfolding of the historical evolution of man decipher for us in advance what the plan (if such there be) of the great drama is like? Throughout the ages we see men fighting bitterly about the truth of their different conceptions of Human destiny. Does a man's destiny lie beyond this world and beyond time, in his relation to God, as religion teaches? Or, is it to be found in this world, in man himself, in the development of all his natural and rational faculties—in short, in the perfection of civilization as modern man believes. Since the Renaissance, says Erich Frank, the peoples of the Occident have taken an increasingly hostile stand against the religious interpretation of history, according to which mankind is guided by divine Providence; modern man sees his destiny in this world; he has decided to take his fate into his own hands. Communism, however, teaches that man has really no hands of his own to take charge of his fate. All he can hope to do is to accelerate the pace of the forces that are influencing the economic evolution of our society. Besides, in a Communist's dictionary, values like truthfulness, justice and morality do not have any meaning; they merely represent, if at all, episodic aspects of a life of expediency, a mere temporising with emergencies posed by an awfully indifferent if not a ruthlessly hostile environment.

Religion is not antithetical to the ideal of man labouring for realising a better order of things to prevail here below. In fact all higher religions teach us that the kingdom of God can only be realised on earth and that nothing belongs to man except the effort that he puts forward for the realisation of this goal. Communism is right in insisting that the lot of humanity has to be rendered better here below, but it is right only for the *wrong reasons*, since the whole field of human endeavour is placed

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by it in a wrong perspective. Traditional religion teaches that we are to labour on earth in obedience to the call of the spirit. And further it teaches that this life is a part of a wider process, and that, when we are engaged in the fulfilment of our earthly task, we have to be conscious that the performance of our earthly duties is demanded by a higher law,—a law the truth of which is attested by the inward pulsations of our moral consciousness and is so plainly writ large in the skies.

V

The decisive force in the organization of the economic-political institutions of our time is undoubtedly the Gospel of Nationalism. "Nationalism" has had enormous following during the last four hundred years or so. After the ecclesiastical power wielded by the Pope at Rome had ceased to serve as the basis of that underlying unity which had given to the isolated feudal principalities of Christian Europe an appearance of being possessed of a homogeneous outlook and a reason for defending the claim of the Cross against the call of the Crescent, new loyalties were summoned to fill in the vacuum; after the prestige of the Papal authority was smashed by the Protestant movement, thanks to the onset of 'new life' that was beginning to be born on the ashes of the dark age of Europe, the secular States of modern Europe began to claim the allegiance of the people of that continent. As a result of this revolution, a permanent wedge was driven into the life of man, and he began to witness in himself the conflict between his loyalty to the spiritual values, on the one hand, and the claims which were being made on him by the things in which *Caesar* was interested, on the other. Not only the individual, but also society itself became infested with these poisoning shafts of conflict:

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Society was splintered into minute particles and it was out of these that gradually European Nations emerged centred round the heredity of domestic kings.

The Gospel of "Nationalism" in Europe has had no spiritual orientation; it has been the offspring of a negative movement, a movement that called itself by no better name than "Protestantism". Against what was this protest being lodged, and by whom? These questions have not, as yet, been honestly answered. But the answer is available to any one who cares to look at History without allowing the spectacles of bigotry and prejudice to intervene between himself and the light of its truth. The decisive forces of the Modern World no doubt revealed themselves in that 'Protest', and Modern Civilization, in a substantial sense, is *Protestant* Civilization. To that extent, at any rate, it is neither Hellenistic, nor Roman, nor Christian—nor again merely a mixture of all the *three* legacies. But even Protestantism is half-truth—and like all half-truths can be worse than the lie. Already we are beginning to see whither that half-truth is taking us to. . . . But to return to the Gospel of Nationalism.

Every school boy in Europe is today taught to believe that 'Reformation' was the result of 'Renaissance' which is supposed to have been ushered in, thanks to the revival of learning that took place after the fall of Constantinople. That is all taught in the Universities of civilized Europe and America in the name of liberal Education! And as to this 'Renaissance' itself, all kinds of false explanations exist—and continue to be concocted—but an honest attempt at historical analysis will show, in the words of Dr. Robert Briffault, that:

"It was under the influence of the Arabian and Moorish revival of culture, and not in the Fifteenth Century, that the real Re-

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naissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depths of ignorance and degradation when the cities of the Saracenic world, Baghdad, Cairo, Cordova, Toledo were growth centres of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of Human Evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life."

Dr. Briffault at least is clear that—

"It is highly probable that but for the Arabs modern European civilization could never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of European growth in which decisive influence of Islamic Culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the Modern World and the supreme source of its Victory—Natural Science and the Scientific Spirit." (*The making of Humanity* pp. 188-190)

Not merely in the direction of intellectual evolution of Modern Europe alone is the influence of Islam to be acknowledged and understood. "To the Intellectual Culture of Islam", says the same author,

"which has been fraught with consequences of such moment, corresponded an ethical development no less notable in the influence which it has exercised. The fierce intolerance of Christian Europe was indeed more enraged than humiliated by the spectacle of the broad tolerance which made no distinction of creed and bestowed honour and position on Christian and Jew alike, and whose principles are symbolised in the well-known apologue of the Three Rings popularised by Boccaccio and Lessing. It was, however, not without far-reaching influence on the more thoughtful minds of those who came in contact with Moorish Civilization. But barbaric Europe confessed itself impressed and was stung to emulation by the lofty magnanimity and the ideals of chivalrous honour presented to it by the Knights of Spain, by gentlemen like the fierce soldier Al-Mansur who claimed that, though he had

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slain many enemies in battle, he had never offered an insult to any—an ideal of knightly demeanour and dignity which Twentieth Century England might with profit perpend. The ruffianly crusaders were shamed by the grandeur of conduct and generosity of Saladin and his chivalry. The ideal of knightly virtue was adopted, the tradition of *Noblesse Oblige* was established. Poetry and Romances deeply tinged with Arabian ideas formed the only secular literature which circulated and appealed to the popular imagination; and a new conception of the place and dignity of women passed into Europe through the Courts of Provence from the Moorish world, where she shared the intellectual interests and pleasures of man. . . . Thus, shocking as the paradox may be to our traditional notions, it would probably be only strict truth to say that Muhammadan culture has contributed at least as largely to the actual practical, concrete morality of Europe as many a more sublimated ethical doctrine." (*The Making of Humanity* pp.307-309)

VI

The two World Wars of the Twentieth Century have been symptomatic of the clash of national prejudices. On the contemporary political scene, however, the conflict to which we are alluding has acquired the new-fangled name of 'cold war'. Global strategy between the forces of what is euphemistically, if not ironically, called 'the world of freedom-loving peoples' on either side of the Atlantic on the one hand and the defenders of the Gospel of Changez Khan, which in the contemporary scene is reflecting itself in the totalitarian order of society behind the Iron Curtain, on the other, continues to engage the energies and attention of over hundred Nation-States that form the international community of our time. With the discovery of the secret of the atom and the consequently man's mastery of the technique of securing the release of its energy by erecting a fission in its heart we have presented to us the latest creation of Man's diabolical effort—the Atom Bomb, and the Hydrogen Bomb with

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all its ever-increasing progeny. And now the choice is between evolving a world-order, organised under law—or witnessing the very end of things.

Western civilization, we have often been told, is founded on spiritual principles. It is claimed that it has been built on the "thought and achievements" of western man and that all this has owed its inspiration to religious aspirations. The First World War was fought in the belief that it was a war to end wars, and the Second World War was fought to save mankind "from the onslaught that had been made upon it by those who did not believe in human freedom." As to the motives of men who might go to a third world war, a war the possibility of which looms large in the consciousness of modern Man, nothing specific could be said at the moment. But it is assumed that in this age of cold war which has set in as a "recess time" between the conclusion of the second world war and the commencement of the third, we are face to face with the dull, dreary and dismal prospect of the total destruction of mankind: thanks to the power which the belligerents in the cold war have acquired over the forces of nature, the possibility that "the whole achievement of Man may lie buried in a debris of ruins" is not one which can be lightly excluded. This time the chances are that the whole of mankind would be involved in the armageddon and there will be neither "victor" nor "vanquished" at the end of it.

In the light of these facts of man's recent history, the claim that Western Civilization is founded on a spiritual principle clearly seems to be pretentious and devoid of any truth whatever. The contemporary political scene does not present any prospect of an early settlement of this global conflict to which a reference has been made

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earlier. If ever, the tremendous increase in the world population, on the one hand, and the scarcity of available adequate food supplies to feed the teeming millions, on the other, have created a problem for the solution of which we seem to be unequal—and this helplessness has, in its turn, contributed to the feeling of that general frustration and depression which seems to be, with ominous portents, brooding over the lives of most of our fellowmen.

We, in this country of ours, are however concerned fundamentally with the impact of this global conflict upon the mind and future of our own people. Much will depend upon the manner in which we are able to define our attitude to the decisive forces that are shaping the modern world today. We are living in the midst of a world revolution and so small has the world become that either we consciously participate in the life of the whole of mankind, by playing our heroic part in it, or we would soon find ourselves involved in a fate which must await those "who would let the steam-roller of history pass over them without any let or hindrance."

THE CONCEPT OF ISLAMIC SOCIALISM*

One of the terms which nowadays so frequently appears in the daily Press or is heard *ad nauseam* within the so-called intellectual circles is that of *Islamic Socialism*. It is claimed that "Islamic Socialism" if we could only realise it as a practical possibility is a panacea for all our ills. Speaking for myself, I find much difficulty in understanding precisely what is meant by the concept of Islamic socialism. The term "socialism" one can understand; and, to some extent, I suppose I understand what "Islam" is. But it is, if I am permitted to so put it, the spurious concoction of these two concepts which creates complications for the rational mind. The dilemma posed to normal human intelligence by this hybrid expression "Islamic Socialism" can be presented as follows: If "Socialism" is precisely what Islam enjoins us to accept, then Socialism by itself should be acceptable to us as our national ideology. If, however, it is not the conventional type of Socialism that Islam enjoins upon us to accept, then in what essential particulars, one may ask, has Islam

*Being a part of the Address delivered at Lahore on Sunday, April 23, 1967, on the occasion of Iqbal Day celebrations organized by the central Iqbal committee.—Editor.

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modified this concept so that it must be designated as *Islamic Socialism* to distinguish it from its non-Islamic varieties. Why is the word "Islam," which is a substantive, being degraded into becoming an adjective of "socialism" is a question that no one that I know of in this country can, consistently with logic, honestly answer. On the one hand we say—do we not?—that Islam provides a comprehensive code of life bearing upon questions related to the economic, political and social organisations of mankind; yet, on the other hand, we are called upon to say that there is an ideology called "Socialism" which is what we need provided we somewhat modify it: thus it is not Islam simply, but Islamic Socialism that will redeem us and will help us to organise our lives much more meaningfully than we are able to do at present.

If Islam is a universal religion, that is to say, a way of life which is valid for all time, for all people and for all geographical habitats, then why does it not have also an adequate answer to those specific economic-political problems with which we are confronted in Pakistan—so that we must be forced to borrow our 'model' from an alien culture and civilization? If Socialism may be defined as a theory or a policy of social organisation which advocates the ownership and control of the means of production, capital, land, property, etc., by the community as a whole and their administration or distribution in the interests of all, it is clear that Islam cannot have much to say in the matter. If you think that is the only way to secure justice, you may subscribe to the theory or the policy of Socialism; but, on the other hand, if you think that it will not advance the cause of justice but frustrate it, you may not subscribe to its doctrine. But what has that got to do with Islam, anyway! Strategy of Socialism may be of some importance today to realise the ideal of

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justice but tomorrow it may not—it is no use, therefore, implicating Islam in this manoeuvre.

By "Socialism" one ordinarily understands an economic philosophy which enjoins upon its votaries the necessity of regarding the instruments of production and the questions relating to the distribution of wealth to be matters exclusively for state-ownership and concern. In the context of Marxian philosophy, which necessarily is a part and parcel of materialistic interpretation of history, we are taught to believe in the primacy of economic categories. One thought that, within the frame-work of Muslim view of life, this avowedly materialistic approach must be rejected since it is in conflict with the contention of the Qur'an, that it is the moral and spiritual categories which are primary and fundamental. The main purpose of the Qur'an, according to Iqbal, is to awaken in man a higher consciousness of his manifold relations with God and the universe. Iqbal emphasises, in ways too numerous to mention, the primacy of the spiritual life and, over and over again, he calls our attention to the fact that all things have their origin in the Divine and in the end return to the Divine. In his words:

"The ultimate Reality, according to the Qur'an, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is therefore sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural—a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual. There is no such thing as a profane world. All this immensity of matter constitutes a scope of the self-realisation of spirit. All is holy ground. As the Prophet so beautifully puts it: 'The whole of this earth is a mosque'. The State according to Islam is only an effort to realise the spiritual in a human organisation. But in this sense all State, not based on mere domination and aiming at realisation of ideal principles, is theocratic."

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There is, accordingly, no place in Islam for the materialistic interpretation of history so that you might, with some justification, be able to argue for the primacy of the economic factor. Therefore socialism, as an off-spring of materialistic interpretation of history, cannot be acceptable to a Moslem. Therefore, no wonder efforts are afoot to suggest that "socialism" can be spiritualised—and this is sought to be achieved by the simple device of labelling it as "Islamic".

I suspect that the word 'Islam' is in Pakistan constantly being utilised as a cloak for importing alien stuff—be these ideologies or institutions. By this device, ideologies and principles of social organisation which have been sanctioned by the growth of atheistic, nihilistic and materialistic philosophies of the West in our time are given an air of plausibility, an appearance of respectability. I have often heard it said: If you add God to Communism the product becomes equal to Islam. Although I am a philosopher by training, I confess, I do not know much about this "dialectical arithmetic" and I will not venture to say anything about it. But what I can say with some authority is this: that God is too all-comprehensive to be added to anything and Communism which is assuredly based on Godlessness cannot survive for you to accept it, if you were to be a believer in God. You cannot have both together: you have to make up your mind as to what you want and then you have some choice in the matter. "Theistic Communism" is absurd—as is Islamic socialism or Islamic Capitalism.

To the age-old question: "What the state is to do for the individual where the individual is not able to provide for himself those bare necessities of life which he is to have if he is to survive?" Islam has its own answer to re-

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turn. It is the responsibility of the State to provide conditions upon which not only the mind and character of its citizens must develop but also the conditions upon which its citizens are to win by their own efforts all that is necessary to a full civic efficiency. It is not for the State to feed, house or clothe them. It is for the State to take care that the economic conditions are such that the normal man who is not defective in mind or body or will can by useful labour feed, house, and clothe himself and his family. The "right to work" and "the right to a living wage" are just as valid as the rights of persons or property—that is to say, they are integral conditions of good social order. This was the concept of social order upon which "liberalism" of the nineteenth century European politics was based.

"A society," says L.T. Hobhouse, "in which a single honest man of normal capacity is definitely unable to find means of maintaining himself by useful work is to that extent suffering from mal-organisation. There is somewhere a defect in the social system, a hitch in the economic machine. Now, by the individual work, man cannot put the machine straight. He is the last person who can have a say in the control of the market. It is not his fault if there is over-production in the industry or if a new or a cheaper process has been introduced which makes his particular skill, perhaps the product of years of application, a drug in the market. He does not direct or regulate the market or the industry. He is not responsible for its ups and downs, but he has to pay for them. That is why it is not *charity* but *justice* for which he is asking. Now, it may be infinitely difficult to meet his demands. To do so, may involve a far-reaching economic reconstruction. The industrial questions involved may be so little understood that we may easily make matters worse in the attempt to make them better. All this shows the difficulty of finding means of meeting this particular claim of justice, but it does not shake its position as a claim of justice. A right is right nonetheless though the means of securing it be imperfectly known, and the workman who is unemployed or underpaid through economic mal-organisation will remain a reproach not to the *charity* but to the *justice* of society as long as he is to be seen in the land."

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Now L. T. Hobhouse, whatever he was, was not at least a socialist. He was inspired by the ideal of justice and wanted to see that society was based on justice. Man's pre-occupation with the task of founding a just society is as old as the hills. This was long before Socialism — or, as a matter of fact, long before any 'ism' was born. What could you say of the economic and political system of Abu-Bakr, or 'Umar, or 'Usman or of 'Ali? Were they socialists? The instruments of production were not owned by the state of their day nor had they the type of control which a socialist state claims to have on the means of distribution of wealth. And yet they were, I suppose, consistently with conditions that obtained in their times, practising the Gospel of Islam by founding society on justice.

WOMAN AND FAMILY IN AN AGE OF AFFLUENCE*

Those of you who have given some thought to the predicament of mankind in this mid-twentieth century must be aware of the numerous challenges with which we are all confronted. Ours is often stated to be a time of stress, troubles and uncertainties, and indeed, it has been characterised by perceptive students of History as an era of perpetual revolution. So very stupendous is the rate of change that it becomes increasingly difficult to stabilise oneself in the fast-changing world. Because of the advancement of science and technology our generation, on the one hand, is up against the challenges posed by the logic of a fast-changing world, and, on the other, it is also in a position to provide for us the means with which to control and direct human affairs to a greater degree than was possible for the generations that have preceded us. Man is today in a position to take stock of his own situation so as to be able to plan and direct his

*Being a part of a speech delivered on 1st December, 1966, at the Inaugural Ceremony of the annual governing body meeting of All Pakistan Women's Association.—Editor.

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own evolution. He is no longer a slave to the forces of nature which have, till lately, held him in their grip and have imposed impediments in the way of his progress and enrichment of human life.

The prestige of science is constantly increasing and it has come to stir the imagination of man to a degree that is unparalleled in history. Science is accredited, and justly accredited, with an enormous increase of conveniences, comforts and efficiency. Communications, transportation, manufacturing, hygiene and almost every activity employing physical means has been, thanks to the advancement of man's knowledge, revolutionised in our time. In this age man is already reaching out to contact the distant stars, and capabilities and capacities of man in this direction appear to be practically boundless. Knowledge is added to knowledge, and every increase in it opens new vistas of its further increase. Already men are beginning to believe that there is nothing that science may not ultimately be able to achieve for man. Therefore, it is that I say that we are living amidst exciting times and in all the institutions of civilization like art, literature, science, education, industry, commerce, law and similar other activities we see reflected man's triumph over the wild forces of nature.

Normally, having regard to these achievements, man should have every reason to believe that his career on this planet would bring to him, and that too in profuse abundance, all the good things that life has to offer—health, wealth and happiness. But, somehow, if you were to critically examine the contemporary scene you will be disillusioned and would feel despondent. All the evidence that is available tends to produce the counter conviction, namely, that in the midst of plenty that science has

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provided there is the spectre of unredeemed poverty that mars the beauty of life on earth. Even those nations that are advanced in the economic sense are not at peace within themselves, if only because such is the state of international anarchy in which mankind lives, moves and has his being that the war of extermination is always around the corner. Mankind has thus, so it seems, arrived at a stage of life which signifies that it is already at the crossroads of history: either we avail of the opportunities, which the application of the findings of modern science provides for us, to establish conditions in terms of which continued enrichment and progressive refinement of life could be contemplated, or, we apply that very scientific knowledge not in the service but destruction of life as we do when, as, for instance, we make thermo-nuclear weapons of destruction. Despite the fact that we know that no nation which possesses these weapons can use them against its enemies without at the same time provoking a suicidal retaliation, we find that considerable sums of money are being spent in building up armaments for a war that no nation dares to start. War as a method of settling international conflicts has become, in this nuclear age of ours, an obsolete institution. Any war that may be waged today on any front is apt to escalate itself into a nuclear holocaust and at the end of it there will be no victor or vanquished who may even recount the story of man's folly, and inevitably all the achievements of modern civilisation which epitomise the labour of man down the ages may come to be buried in a debris of ruins. It is because no one that liveth can foretell what mankind has in store for itself tomorrow, that the gift of inner peace and contentment of which our sages have spoken is not available to the modern man. In an age in which man has acquired so much power over the externals of life

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and so much ability to manipulate the environmental factors to his own advantage, it seems he has lost grip over himself. A careful examination of the situation of man in this mid-twentieth century shows that everywhere spiritual initiation is waning, soul-life is dwindling, vitality and fecundity are decreasing.

II

The perils of affluence are there for all of us to see. Even in the highly industrialised societies where there is a great deal of material prosperity, one does not have any guarantee for the establishment of conditions in terms of which the ideal of "Good Life" could be realized. Indeed it is precisely in the affluent societies that we find the inner life of man in ruins. There is a character in Strindberg who says: "Yes, it is true that life has given me all I asked, yet everything has turned out to be worthless to me. This is my curse". That great film director I. Bergman in his film "Wild Strawberries" makes one of his characters, who suffers from hallucinations, ask the Inquisitor the question: "What is my crime" and gets the answer: "Indifference, egoism, lack of feelings". And to the question: "What is my punishment", the Inquisitor answers, "the usual one—loneliness." What one observes overtaking man in affluent nations on a large scale one sees adequately reflected in affluent families. There, too, an estrangement takes place between the parents and their children; there too is to be found, brooding over such families an omnipresent spirit of ominous silence: everyone is lost in his or her world. Even when the family is physically together in the drawing-room of the house, there are inevitable barriers which make communication impossible. Somebody is reading a newspaper, another is listening to the radio, the third one is reading comics and the breadwinner is caught up in a reverie which involves him in

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dreadful thoughts about his business and his work. It is seldom or never that you have in prosperous families that laughter, that hilarity which radiates joy all around and makes the wheel of family-life go on smoothly—without internal friction, without disharmony.

As a student of the modern world, I find one undeniable truth as if writ large on the skies—and that is, that *human happiness and well-being is not attained simply by having things or in adding to the sum of things that one has*. To begin with, I find that man's craving for the possession of external goods of life is practically unlimited. But I also notice that attempting to satisfy this craving is like somebody trying to quench his thirst by drinking sea-water—alas! the more one drinks, the more is one thirsty. It is only the person who has learnt the secret that the flowering of human spirit takes place precisely at a point where he learns the supreme lesson of life, namely, that true happiness and blessedness comes only to him who undertakes to do his duty selflessly by fulfilling some task heroically by responding to some need impersonally, that is, for the sake of the higher cause. So long as man is supremely concerned with the only question: What shall I do to fulfil my *own* needs and how best shall I grab what I cannot justly lay claim to, he is bound to be, such is the law, miserable.

In Aesop's Fables we read of the one-eyed deer that was killed by the arrow coming from its blind side, its Achilles heel. Gone are those days when the scholars, the sages, the mentors of mankind were honoured; instead today we have the Gospel that since money makes the measure go, the only type of man who is entitled to public recognition, respect and applause is the one who is rich. All civilization now is the parasite of wealth.

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It is not only the earning of money by lawful means that is the current Gospel—it is the worship of wealth itself that is the dominant duty. Never was man such an enemy of man; for indeed nothing can be more cruel, more iniquitous than this hankering after wealth. This all-powerful hunger is the product of modern civilization and measures for satisfying it surpass all other endeavours.

And yet greed can only lead to sin, to destruction, for the wages of sin are death. The essential question for man is not what he gets from the universe, but what he gives to it. Only that man who makes an unswerving resolve to fulfil the higher law which enjoins upon man the renunciation of his narrower purpose, in order that higher, greater purposes may come to prevail, who finds within himself that peace and that contentment which gives to him a kind of enduring satisfaction which nothing else is able to give to him. The eventual question for properly evaluating the quality of life is not "what we have" but "*who we are*".

Affluence, on the other hand, destroys the moral foundations of society by making man's external possessions and goods the norm of human excellence. A society is after all held together by the interplay of the basic instincts of loyalty and devotion to one another of the members who compose it. A given society is likely to endure if it can provide for these basic instincts a setting in which they can find their flowering, their creative manifestations. The sense of interdependence which persons, belonging to living, vigorous and dynamic societies, feel is not the result of any *intellectual persuasion, viz.,* that we ought to act, think and feel as if we were one, but is a direct result of the *feeling* that impels us to act as if we belong to one another, depend upon one another,

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and can only survive by acting as our brothers' keepers. To begin with, it ought to be clearly understood that this cementing factor which has given to living societies their principle of vitality and coherence has been contributed by the interplay of maternal instincts as these can still be seen at work at present in "family life" but which can, of course, be better studied by students of sociology in the case-histories of matriarchal societies. The urge to social cohesion primarily lies embedded in the maternal instinct. The non-rational biological forces, like the care and protection of children, which united primitive man in families have, in recent times given rise to more varied and generalised loyalties; it is in this sense only that the family should be, as it always has been, regarded as the foundation of society. The 'patriarchal' family of academic social science is but a euphemism for the individualistic male with a series of subordinate dependents. Human society could not conceivably have arisen out of conflicting individualistic interests. The primordial family was not the cell of social organism but was the whole society itself. The expansion of primitive social family groups into larger aggregates was rendered possible only by the variations of the very bonds which made the primitive group itself the social entity. The maternal instinct is the only foundation for the growth of true altruism. No people, probably no individual, has ever been activated by love of the human race. The leaders of men who founded kingdoms or extended the primitive matriarchal society into an extensive society, inherited from the primitive mother and priestess her sacred magical character.

III

If today affluent societies are crumbling, it is precisely because these sentimental bonds, which are the

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creative expressions of maternal instincts, have been enfeebled and impoverished by the all too powerful play of the economic factor. Today children in advanced western industrial societies tend to become irreverential and do not submit easily to the authority of their parents or their teachers. The economic independence which the wage-earner—be he man or woman—has acquired in the farm or factory or in a business house, tends to impart to the sexes a certain degree of autonomy—a development which is utilized not so much for the purpose of founding a happy family as for dividing it. With the mounting tide of rising industrial society has come the break-up of the family itself. In the industrially advanced societies of Europe and America, the family is narrowly confined to embrace the parents and their children while the uncles and aunts and distant cousins are left out of it to serve merely as occasional reminders that they too are linked by ties of blood. Even in Asia and Africa, to the extent to which contemporary society is getting industrialised, the family is breaking down. The old concept that the family was the island of refuge for its members to take shelter under its protective wings is fast disappearing. The number of eating houses which are coming up in the big cities of Asia and Africa is the most decisive evidence that unmistakably points in the direction of disintegration of the family. Nowadays you often hear it said by the members belonging to a family that they would rather dine out in order to relax and escape from the boredom of living together in the suffocating atmosphere available to them under the same roof. Of course, the poorer classes even today look upon their children as their wealth and bring them up with love and a sense of responsibility which has little or no parallel in the families where wealth rules and the human soul in consequence decays at an ever-increasing pace. Children are generally assigned by

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affluent parents to the care of governesses and those families that cannot afford full-time governesses have to summon in aid the nurseries or baby-sitters to take care of their children while the parents are out in office or factory for work or at the theatre for pleasure and relaxation. No wonder, children who grow up in such families, have little or no emotional nexus with their parents and, as soon as they are able to think for themselves, they begin to assert their independence and go their own way. What can keep the family together is the woman in her divine role as a mother, but even she all over the so-called advanced nations of the world is trying to compete with man in the direction of out-stripping him in precisely those achievements which are peculiar to man's situation in a patriarchal society. The modern woman thus ceases to be the typical woman who has, down the ages, provided for mankind the security of home and offered to the weary wanderer the gift of rest. Home is no longer a sanctuary and the hearth no longer the altar that it used to be, if only because the part of the Vestal Mother to tend the sacred fires is no longer being played by the modern woman.

IV

Woman by nature, says Dr. R. Briffault, is the repository of those instincts which are inherent in the soul-life of social organisms, instincts which make for order and stability, and it is upon the foundations of those instincts that the restless energy of man has reared a mighty structure of achievement. In trying to equate herself with man, precisely in giving expression to the instincts which are peculiar to man, a woman ceases to play that role which destiny has assigned to her in the scheme of things. I might as well, in support of my thesis,

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quote from the greatest sociologist of the twentieth century: Says Dr. R. Briffault:

"Social evolution has emphasized the fundamental opposition between the aims and interests of the two sexes. This antagonism is rooted in the profound biological reproductive differences—periodic bearing of off-spring in one sex, maximum dissemination of the breed in the other. While in the primitive division of labour, a mutual collective loyalty was developed in existing society, there is scarcely a collective social interest common to both sexes. For women the spheres of masculine activity are little more than means to the ends of their primal interest—*independence*. The relation between the sexes thus acquires an intensified individualism. Whether she aims at freedom or a home, a woman is thrown back on the defence of her own interests; she must defend herself against man's attempt to bind her, or sell herself to advantage. Woman is to man a sexual prey; man is to woman an economic prey.

The hope of amelioration lies in a clearer understanding of the facts. Men have much of the 'patriarchal theory' to unlearn; women have to learn that all racial ideals that are worthwhile are ultimately identical with their own elemental instincts, and no advantage can accrue to either sex by the accentuation of sex-antagonism, or from the endeavour of one sex to impose the aims of its own instincts on the opposite sex. Men and women must view one another's standpoint with sympathy, not with antagonism, that they may co-operate in the eternal effort to face realities."

An ordered society is one which resembles a family unit at its best. The more the society approximates to the morphology of a family, the more has it the chance of enduring in history, and, in particular, the more is it qualified to confront the challenges that give to its existence a creative response. All deranged and disordered societies are those where family life itself is splintered up. Civilisation, it has been said, varies with the family and family with the civilisation. The highest and most complete realisation of the social deal is found where woman is exalted to her true and elevated place as equal

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with man, where husband and wife are one in honour, influence and affection and where children are a common bond of care and love. Happy indeed are the families where government of parents is the reign of affection, and education of children is the submission to the law. Happy indeed are the societies where government of those who are called upon to administer their affairs is not the reign of brute force, but where obedience of the citizens stems from a desire to submit with affection and understanding of the nature of command that is issued to them. As families are, so is society. If well-ordered, well instructed and well-governed, they are the springs from which go forth streams of national greatness and prosperity, of civil order and public happiness.

Next to God, every man, who is aware of himself, feels he is indebted to his Mother first for life itself and then for making it worth having. A woman *par excellence* plays her role as a mother, as a hand that rocks the cradle, as the first custodian of a life she has given birth to. For that reason here is the most salutary and the most decisive role in the development of human personality. It would be a thousand pities if that role were renounced or minimized by the modern woman. That will not only be a loss to her but it will be a loss to the whole human race; for, as the Bible says, "When the salt will have lost its savour, with what shall it be salted". Alas! that specific role which has been assigned to woman by destiny to become the breeding ground for the flowering of the human spirit cannot conceivably be played by anything else. The earlier this is realised, the better.

From this perspective of things, the age-old question: Who is superior—"Man or Woman", ceases to lose all its meaning. For man and woman are different from each

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other but only in the sense that they are complementary to each other and one cannot replace the other. This status of woman is fully and adequately reflected in the teaching of Islam. The Prophet said: "Paradise lies underneath the foot of the mother." A comparative study of the status that was assigned by the pre-Qur'anic revealed scriptural texts or by tribal customs of primitive society of mankind would tend to show that for the first time in history woman was given by Islam rights over man even as men were given rights over women. The old adage that: "He for God and she for God in him" is no longer now the rule. With Islam we arrive at a phase of history when woman becomes directly accountable to God for what she does. By destiny so highly was she elevated that next to the Prophet himself the first Muslim is the woman, his wife, and the Holy Qur'an mentions the woman side by side with man; and, what is more, there is a chapter in it entitled "Woman" in which are contained meticulous details of law of inheritance and marriage and so on and so forth.

Woman, then, is not equal to man but different, and she completes him by supplementing his approach to life with her own. She comforts him as a person and in turn is comforted by him. If this be true, she is here on earth, not so much to compete with him as to cooperate with him towards the end that the Divine purpose that lies at the back of their creation may be consummated. The more she is made to stress her elemental instincts the more will she be indispensable to man and thus succeed in cooperating with him for the realisation of the human ideal. Her role in history has hitherto been to domesticate the male animal, to give him a local habitation and a name. As his help-mate and comforter, she has made man's sojourn on earth a worthwhile experience. She is

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always there to steer man's will for high resolves. Man who is by nature detached, withdrawn, impersonal, is corrected against the possibility of going to the extremes by the influence of the Mother, of the wife, of the daughter; and his one-sidedness is neutralised by the confluence of motherly, sisterly and filial devotion and loyalty. Thus corrected and supplemented he is elevated to a higher plane of human attainment.

A woman must therefore learn to accept her role within the frame-work of the limitations I have attempted to outline above; she must complete herself, and, having completed herself, proceed to complete the man. Thus can she cooperate fully and adequately with the cosmic forces which have called her into being. The moment she declares war against these limitations and defies them, she herself gets impoverished in her fundamental humanity.

TASK BEFORE THE MUSLIMS OF TODAY

There are many men and women living in our midst who have taken upon themselves the duty of propagating the teachings of Islam. Islam does enjoin upon its followers the duty of conveying to those whom they can influence the message brought to mankind by the Prophet Muhammad (on whom be peace) and in fact it is but natural that we should share what little light God has given to us with those who are in search of it and seem to need it. We are called upon to fulfil this obligation of sharing Truth with others in a manner which should not cause offence to our fellow men. We are to avoid giving impression to the non-Muslims that we hold their religious beliefs and practices in contempt. To proceed in that undignified and dogmatic manner of publishing Truth would, by itself, preclude the possibility of our successfully carrying out the very duty which has been placed upon us. We are directed to so conduct ourselves that we should not cause any offence to others and, what is more, all the time when we are engaged in spreading the teachings of Islam we are required to use good words and sublime expressions and

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show all the countesy and grace which is due to those whom we are attempting to inform, to instruct and guide.

The performance of this religious duty is not a fixed or inelastic affair in the sense that it has to be done in utter disregard of circumstances that obtain in a given society. We have to adjust ourselves to the logic of the times it becomes even necessary in the interests of Truth point of others and we have to recognise the limits within which the desire to spread Truth ought to operate. At times it becomes even necessary in the interests of Truth that the Truth should not be told. After all, human judgment is not infallible, and we might ourselves be mistaken as to what our conception of Truth, as applied to a given situation, is. There is, therefore, room for a wise tradiness for the expression of religious opinion before others. To ignore the relevance of these circumstances is to court failure and thus effectively prevent the message of the last Prophet from reaching those for whom it is intended.

What I would like to emphasize in the context of these considerations is the thought that the time has now come when all those who feel themselves called to the mission of defending the claim of Islam as being the only reliable guide for modern man, *to present before the world a type of man who should be a model of human excellence.* They should call the attention of the world to the supreme necessity of evolving a **higher** type of man. In other words, it is not so much the attempt in the field of working out a mere ideological defence of the teachings of Islam and its doctrines which will capture the attention of mankind, as the placing before it of a type of man who reflects in his person the values and the code of behaviour which Islam emphasizes. We have to create a higher type of man, if we are at all to convince the sceptical humanity

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about the pragmatic relevance of the teachings of Islam, and thus help it to work out the solution of problems with which the modern world is confronted.

Gone are the days when a mere ideological restatement of the fundamental teachings of Islam, or the enunciation of the articles of its faith, could be expected to attract mankind to the portals of Islam. In the contemporary welter of voices and the clash of ideologies to expect that the truth of Islam would have such an impact on the average man that he would accord to it preferential treatment and respond to it with that warmth and enthusiasm which is due to it, is, in my opinion, to be guilty of ignoring the realities of life and of taking umbrage under the mystifying hallow of a false optimism.

What the world is most impressed today is the living example of those who believe in a certain way of life, and who by their day-to-day conduct provide the best evidence that there could be of the inner worth and validity of the religious creed in which they believe. With the modern means of communication and facilities of travelling, nobody is allowed to live a cloistered existence, as if immune from the piercing gaze of the critics from the rest of the world. We are living under a constant searchlight of criticism and everything we do is being taken a good note of by our critics. From Indonesia to Morocco the conditions in which Muslims live and conduct themselves in private and public affairs are by now so well known that any attempt to hide the situation is worse than useless. The kind of lives that the Muslims inhabiting these countries live, attract the notice of our critics, the detractors of Islam, far more than can be imagined. The "discord between the *practices* and

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professions' to which they are parties, is so overwhelmingly striking that it has become the subject-matter of a somewhat unkindly, if not downright pungent, criticism. Whenever we portray before the non-Muslims the beauties of Islam, the services its sons have rendered to the cause of human progress, or refer to the liberating influence of Islamic Thought and Culture, we are not taken seriously by our non-Muslim friends. The reproach against us is generally expressed in the old adage, "Physician! heal thyself". To be fair to our critics, it must be conceded that they are right in pointing out that just as a tree is known by its fruit, a religious faith is to be judged by the type of men it is able to produce. And so adjudged, have we not a poor record to present? There is ignorance, poverty, economic inequality and social injustice of no mean proportions discoverable in practically all the Muslim countries of the world, and when we proceed to talk about Islam and say it emphasizes the value of knowledge and uncompromisingly enjoins upon its votaries the duty of eradicating poverty and eliminating social injustices; our listeners cannot suppress their smiles, for they know that we are not serious about what we say. To expect that the world would be overawed by the fan-fire of our propaganda and would believe in the historical mission of Islam in the face of such an amount of devastating evidence to the contrary, is to expect that mankind, particularly the twentieth century mankind, can be easily bluffed.

The decisive step towards the spread of Islam, as the history of that faith shows, was taken when the Muslims came to be regarded as the models of human excellence. It was more by their *honest upright conduct* than by the superior might of their arms that they were able to transform the heart and soul of the people they came in

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contact with. History has preserved the records of the profound influence which the personal example that a Musalman provided in his being had upon the lives of those he came to inform and instruct. Cases are known when non-Muslims flocked to the shops of Musalman merchants in preference to the shops of their co-religionists—and all this because the character of the Musalman was itself a guarantee of the fairness and honesty in commercial dealings. It was by their moral outlook and by their devotion and loyalty to a higher code of conduct that the Musalmans succeeded in carrying aloft the banner of Islam and secured for it the support of a large section of people belonging to different faiths. But after the Muslims had consolidated their position and had secured for themselves a place under the sun, they could not successfully withstand the corrupting influence of the enormous wealth and political power that came into their hands. Under the spell of prosperity they ceased to practise those very virtues that had been responsible for their ascendancy. Instead of being lovers of God and taking pride in the matter of doing their duty to Him in all humility, they became lovers of ease and began to take almost an infantile pride in the show of authority and power. The result was the onset of a type of degeneration and demoralisation which has stayed on to plague their history. Slowly and gradually they were dislodged from the position of power. They became more or less slaves to lower passions and impulses and began to bow before powers other than the Power of God. And when they ceased to do God's work they were removed from the position of trust.

All strength is durable only on a moral basis. No amount of intrigue, cheating, fraud or backstair methods can help for long, and any society that indulges in the

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exercise of immoral means to attain to power is bound to disintegrate. Wages of Sin is Death. And that truth is writ large on the pages of Human History. Moral causation is far more effective and inexorable than even natural causation and nobody can get out of the consequences of his immoral actions and misdeeds. It is *deeds* therefore, and not *words* that will publicize Islam and secure for its recognition which is its due.

Is it then to be expected that by merely dwelling on the past glory of the Musalmans and recapitulating the history of the heroic deeds of our precursors we would be able to impress the world and attract mankind to the sanctuary of Islam. We have to become the visible embodiment of that ideal of the perfect man which has been placed before us by Islam, before we could expect the non-Muslim world to listen to us.

It is from this point of view absolutely essential to realise how utterly futile is the type of pedantic writing and pretentious lecturing on the subject of Islam which one witnesses these days. The Muslim scholars are certainly expected to give us a rationale of what the injunctions and requirements of religious life are, but all that can be done in this direction is no substitute for the presentation of that model of good life which Islam came to establish on the earth, a model which, if it could be properly placed before the world, is bound to transform humanity and place it firmly on the path to a wise and noble life.

Observation shows that Muslim writers by and large are seen defending the Muslim point-of-view as though somebody had accused Islam of any flaws and foibles or falsehood, and that unless a plausible defence were built

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for it, it was going to perish. This is a fundamentally false approach and requires immediate correction. If we give an impression in our writings that we are out to enter upon the *defence* of Islam, we would not succeed in our ambition—for special pleadings in support of any cause are bound to appear unconvincing. A dignified comment on the value of Muslim outlook is in fact all that is needed. He who over-states his case, would not be able to convince anyone. And Islam does not expect its followers to become parties to the doing of "propaganda" in the contemptuous sense of that term. The general impression left on one's mind after one has read the writings of the pseudo-apologetics of Islam is that Islam, according to them, has to be *re-interpreted* in the context of the prevailing economico-social and political conditions that constitute the cultural environment of the modern man. This again is a wrong attitude. What is really to be done is not so much the *re-interpretation* of Islam as to secure the *application* of its fundamental principles to the existing economico-political situation. What is wanted is an **understanding** of what the basic principles of Islam are, and how they are to be *applied* to existing conditions in order that the modern man does not live a life of discord and be constantly at war with the harmonies of human life.

A review of the contemporary literature that one finds on Islam shows that hardly any original thinking is being done in this field. We have to *re-examine* the foundation of our own belief in an attempt to discover how far these assumptions are the limits within which these beliefs are to be declared valid. This then is the historical role of a Muslim scholar—not to *defend* but to *understand* Islam himself. He has to help in the re-creation of Man in the Image of the Ideal Man Islam has placed

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before us. And this can be done only on the plane of understanding.

The only explanation which seems to account for the hollowness of much of the contemporary writings devoted to the advocacy of Muslim thought and belief is that the emphasis is wrongly being placed on trivial, redundant and unnecessary aspects of our religious life. The attempt is not directed to the making of a higher type of humanity so that anyone who wishes to dispute the ideological premises on which Muslim faith is grounded may be confronted with the living example of the models of human excellence which Muslim outlook and religion are capable of producing. The world is in no mood to take any ideology seriously unless the ideology expresses itself directly in the lives of those who believe in it. It is this **dynamic** character of the idea, in fact *this miracle of the word becoming flesh*, which is what ultimately impresses the modern mind. The more logical hair-splitting distinctions between what true and false Islam is, cannot impress the minds of those who are sufficiently educated to use the powers of rational thought for the purpose of examining the foundations of their religious beliefs.

Thus the historical role of the diligent missionary in the cause of Islam is no other than of providing in his own life a pattern of life which he thinks is what Islam came to establish. Anything short of that may be good as far as it may go, but it cannot be any *substitute* for that *teaching by example* which is an indispensable prelude of the propagation of the Gospel of Islam. An example is infectious and the only way to teach another is to provide for him a living example, in your own person, of what you would have him be. It is this lesson which we ought to heed if we mean to serve rightly the faith in which we

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believe. It is not by *books* that we write but by the lives we *lead* that we would be able to provide a living commentary on the efficaciousness of the liberating spirit of Muslim religion. The trouble with us is that our education is still being conducted on primitive lines and the formation of a real Muslim polity, which should be the basis of the unfolding of Muslim character, must therefore remain at present, at any rate, a far off and a distant event. It would be some time before we are able to live Islam and preach it to others. This is so because the physician must learn to heal himself first.

IMPACT OF THE HOLY QUR'AN ON HUMAN HISTORY*

The Holy Qur'an claims to be a Book of *Hidayat*, i.e. Guidance for man. It is a Book that is available to whole mankind—indeed it addresses itself, by and large, to the totality of mankind. Its message is relevant to different peoples living in different parts of the world. Further, its message is valid for all times to come—in other words, it is not a Book that will ever be out of date. Such a claim, in principle at least, as can be appreciated, should be capable of being substantiated by appeal to historical evidence. If the Qur'an is at all a Book of Universal Guidance in the sense that its message is relevant to all peoples in all ages and climes, it must have had, in the course of these 1,400 years of its existence, a decisive impact on human history—in particular, it must have had a liberating and a transforming influence on the lives of those who may have come under its spell. I submit that clear historical evidence in support of the claim of the Holy Qur'an exists and I shall endeavour to offer a broad survey of it during the course of this Address.

*Address delivered at Hotel Karachi Intercontinental under the auspices of Sham-e-Hamdard on 29th December, 1967.

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But before I do that, it is necessary to point out that over and above the test of historical evidence to which appeal could be made, there are within the Divine Book itself, numerous indications which ought to enable a discerning and perceptive student to appreciate the truth of the claim of the Qur'an, namely, that it presents a message of universal significance. These "intrinsic" tests, it must be admitted, are valid within the framework of religious beliefs and practice sanctioned by Islam and are therefore available only to the faithful—this is to say, they are valid only for those who believe in the Divine Word and hold that it has been authentically revealed to the Prophet of Islam and has been preserved down the ages without any alteration having been effected in its text. The "extrinsic" test of history, however, which I propose to apply in an endeavour to outline the extent of the impact which the Holy Qur'an has made upon human history is a *sui juris* one, and, in my submission, if properly appreciated it is bound to appeal even to those who, not being themselves believers, are nevertheless open to conviction upon the premises of an argument based on the unimpeachable historical evidence that is furnished to us which we examine impartially and contemplate objectively the remarkable revolution that has been wrought in human history by the message that is contained in the Holy Book.

From the perspective, I submit, that the whole post-Muhammadan era of human history would appear to be a commentary on the claim of the Qur'an that it is a Book of Guidance for the whole of mankind and its teaching is relevant for all time to come. After all, God is, according to the Holy Qur'an, God both of the East and of the West and the Truth revealed by Him has percolated deep into warp and woof of the thought-life of all the peoples of the world—be they the inhabitants of the eastern or the western regions. And Qur'an assures us that where the

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truth appears the lie disappears—for, verily it is in the nature of lie that in its confrontation with truth, it disappears.

I

The birthplace of the Prophet and, therefore, the rise of Islam, is strategically placed in the "geographical" middle of the then prevailing civilizations of the times—the Greco-Roman civilization of the West and the Egyptian, Babylonian, Phoenician, Persian civilizations of the Near East and the Indian and Chinese civilizations of the Far East. The emergence of Islam from the landscape of Arabia in the larger vista of history is to be likened to the radiant light emanating from a brilliantly lit lamp placed in the middle of a world that had sunk into thick and impenetrable darkness. The Prophet of Islam, no wonder, is described in the Qur'an as a *shining lamp* and in that image is befittingly addressed as "Mercy" on all the peoples. Mankind cannot be grateful enough to him for what he has done for it.

The greatest Divine favour on man is that he has been taught the Qur'an: indeed, the claim that God is Merciful is attested by no other credential than the one which says that He has taught the Qur'an to man (see chapter 55, vv. 1 and 2). The whole Book, regarded from that point of view, is to be construed as a sort of Instruments of Instructions which has been issued to man in his capacity as God's viceregent on the earth to enable him to conduct his life's operations here below in such a manner that he is able to obtain success in this world and the reward of eternal bliss in the Hereafter.

The distinctive feature of the Holy Qu'ran as a religious scripture lies in the undeniable fact that it *affirms*

and completes the total process of revelation which has come from the Divine for the guidance of the human race. God says to the Prophet in the well-known Sura *Al-Maida*, a Sura which is one of the very last to be revealed to the Prophet: "This day We have perfected your religion and completed My favour" (chapter 5, v. 3). Similarly, in Sura *Al-Ala* (chapter 87, vv. 14 to 19) Qur'an declares that the truth mentioned by it was also contained in the earlier scriptures—even as in the scriptures of Abraham and Moses. The process of revelation has begun since times immemorial and has been brought to mankind through the Prophets of universal religions by, as it were, a process of periodic instalments, to stimulate its growth and development.

The necessity for revelation is attested by the facts of life: the very condition of finitude in which we find ourselves calls for Divine help. In the short span of life that is ours, having regard to the limited range of our capabilities and powers of perception, it would be impossible for us without assistance from the Divine to understand our role here below and to plan wise and intelligent action with a view to servicing the essential needs of our being. In order to be meaningfully aware of the necessity for revelation, one has merely to think of the obvious facts of man's dependence on the outer environment in which his lot is cast. Indeed, the very possibility of man's survival depends upon food and shelter which he has to provide to himself from the resources that are available to him from the world outside. If earth did not produce for him the food on which he lives, how can man at all hope to survive. Similarly, man finds himself in a universe which he knows has been there over millions of years before he himself arrived and, what is more he is fully cognizant of the fact that it will continue being there after his own little "day will have been done"

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and he will have "vanished into the night" leaving things pretty much the same as they have always been. It is clear then that the universe is necessary for his survival but he is not necessary for the life of the universe! What is the meaning of the drama in which man is called upon to play his part; in particular, is he expected to play any part at all—and if so, whether his role is significant or is it something that is inconsequential? To questions such as these man must find the answers, if he is at all going to fruitfully employ the opportunity and time that is at his disposal while his life lasts. Before the end overtakes him, he must learn to regard his moments as a serviceable means for the fulfilment of the purpose for which he has been created—that, of course, provided if there be any for which he has been created. Reflection shows that even the most trained philosophers despite considerable bulk of time they have devoted in finding answers to these questions have found it difficult to return convincing answers. And yet while solution to these problems are being sought, the river of life of man is continually moving relentlessly on and every moment that elapses for the son of man seems to hurl him on to ever new vistas of experience and opportunity. Tragedy of life is that every moment that passes is gone, never to return. What must man do in order to fulfil the law of his being. Without knowing what that law is, what can he do. Such is the state of helplessness in which man finds himself that from all sides and quarters difficult questions crop up—questions to which there are no satisfactory answers available. Perchance the Qur'an refers to this very situation of man when it says: "Verily, We have created man in difficulty." Hence the need of "revelation". Religion provides answers to these questions of life no the authority of the Prophets of universal religion. Man has been guided by the Lord himself—even as Merciful

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Sustainer of the Universe He has guided the whole of creation.

The Qur'an as a Book of Guidance has itself commented upon the full implications of the concept of "Hidayat". "Hidayat" literally means "to guide" and "to show the way." In Sura *Al-ʿAla* of the Qur'an reference is made to all the relevant aspects of the process of development through which all the created beings pass. "Praise the name of the Lord, the Most High, who hath *created* and then *equilibrated* all things, Who hath *appointed their destinies* and Who hath *guided them*" (87: 2). This *Hidayat* in its wider sense, may be regarded as a principle of internal development of the species. To the lower animals have been given instincts and senses through which their instincts lead them on to balance or equilibrate themselves. And it is through seeing, hearing, feeling and smelling that they adapt themselves to their environment—and thus to sustain themselves and to procreate their species. With man, additionally, *Hidayat* takes the form of conferment by God of the gift of Reason upon him,—a sort of a capacity which controls and limits the expression of instinctive life of the animal in him. It is by means of this control which reason enables man to impose over his lower nature that he is elevated to a higher status. Great as this gift of reason is, by itself it does not and cannot suffice—for reason only operates within the framework of instinctive life conditioned as it is by the sensory apparatus. It has therefore its own limits, and beyond those limits it is dangerous for it to go. Thus the Prophets have brought *Hidayat* to man from the Divine in yet one more form. And this form has reference to the message concerning those injunctions, the disregard of which would involve man in wasteful friction with the universe, nay, in a veritable war against his own potentialities.

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Armed by this *Hidayat* man is capable of being liberated from the narrower precincts in which his reason operates. He is able, thanks to this guidance, to contemplate his total destiny and regulate his individual conduct and the conduct of his fellow beings in the light of the revealed truth which has been brought to him by the Prophets of the universal religions. It would appear that each succeeding phase of guidance is intended to limit the earlier one: thus senses correct the instincts, reason corrects the senses and the revealed truth corrects the operation of reason itself. The prophetic consciousness mirrors for man the higher truth which it is incapable of being attained by the operations of unguided reason. Man is informed of the limits within the circle of which he must move if he is to be saved. He is thus educated and pointed out the scheme of things in which he is to strive for the fruition of his appointed destiny. The Qur'an, no wonder, says: "Truly, it is for Us to show the way to man and truly Ours is the future and truly the past (chapter 92, vv. 13-14). Similarly, it goes on to assert: "Who so maketh effort, follows in Our ways, We will *guide* them; for God is assuredly with those who do righteous deeds" (chapter 29, v. 69). For more explicitly than these references to man's dependence on Divine guidance are the following:

"Say, verily *guidance* is from God. That is the true *guidance* and we are indeed to surrender ourselves to the Lord of all beings" (chapter 6, v. 71). Then, again: "But until you follow their religion, neither Jews nor Christians will be satisfied with thee. Say, verily *guidance* is from God—that is the *guidance*" (chapter 2, 8: 120).

The irreducible minimum requirements for the successful discovery of solution of life's problems thus would appear to be two: *First* of all there is to be a *question in the soul*, a *craving* to find answers to the problems of life, a *prayer* at the altar of the Divine for the way being

shown. And it is this that imparts to Surah *Fateha* the importance that has been assigned to it by those who have thought deeply about the strategy of the Qur'an: each time man has to pray; he asks: "Show us the way"—in other words "Grant to us the guidance." If a man with a pure soul, with a feeling heart, asks for guidance and proceeds to read that portion of the Qur'an that is bound to issue forth from the Book he will get answer to his question. And, *secondly*, one has to have the *will* to walk on the way that is revealed. For not the whole path would be shown to man if he would not even walk on that part of the way which is being shown to him: capacity to receive truth ultimately depends upon *man's efforts to implement the truth that comes to him*. He who sees the way but would not negotiate it, will stay where he is—indeed, such is the law, the rest of the way will never be shown to him.

The strategy of religion precisely consists in this that it enables man to find his way to the goal that counts. Man by the flickering light of his feeble powers—which is all that is furnished to him by his meagre resources—cannot be expected to discover the way on his own, much less have the *energy* and the *inclination* to follow the way. It is his faith in the revealed truth that has come to him from the Prophets of universal religion that is capable of coming to his rescue in this regard and this is so because the natural reach of his own personality is such that in respect of the essential questions of life it cannot, by itself, find any valid answers.

The process of revelation, as remarked earlier, has been consummated in the message that has been brought by the Prophet of Islam to mankind. So much is the true that it may be said that Islam itself provides for the educa-

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tion of the human race. Man has evolved and has been a witness to various phases of his own evolution. Different Prophets have brought different messages for their people, if only because, having regard to the different conditions in which humanity has found itself, the message in question could only be addressed to particular people in certain well-defined epochs of human history. Only by some such teaching was it possible to secure man's further development. In Islam religion has been perfected. That is another way of saying that with Islam the age of revelation has come to a close,* and that the age of realisation of the principles of revealed religion has been inaugurated. That is why in all the earlier scriptures references are to be found to the advent of the Prophet of Islam. Students of Bible, for instance, know that Christ had said: "I have great many things to say unto you but ye cannot bear them now. When the Spirit of Truth is come, he will guide you unto all Truth; for he shall not speak of himself but of whatsoever he shall hear that shall he speak." (John 16: 12-14) Further, the New Testament bears testimony to this very truth: "Whom the Heavens must receive until time of restitution of all things which God has spoken by the mouth of all His Holy Prophets since the world began" (Acts III: 21 and 22). The Holy Qur'an itself affirms this reference in chapter 61, v. 6, when it says: "And that Jesus, son of Mary, said: "O children of Israel, surely I am the messenger of Allah to you verifying that which is before me of *Torah*, and giving the good news of a Messenger who will come after me, his name being Ahmed".

That then is the meaning of the fundamental tenet of Islam which enjoins that the Prophet of Islam is the *last* Prophet. The Holy Qur'an thus embodies the final-most

*That is, of new revelation. Now no new prophet is to be raised and no new revelation is to come. The revealed religion has been perfected and nothing is left to be added to it.—Editor.

communication from the Divine. After the Prophet of Islam came to mankind, the need for continuing the process of Divine communication itself has come to an end. For Islam signifies in the history of mankind that phase of human development which corresponds to the period of majority in the life of individual. A few words by way of explanation of this distinctive feature of the Holy Book, which consists in its address being directed to fully grown up individuals, are called for—and are offered in all humility—as an aid to those who would like to understand the grand strategy of the Qur'an for bringing about the moral and mental regeneration of mankind on earth.

The very fact that the Qur'an claims itself to be a Book of Guidance assumes that it is not like a book of Ten Commandments as is, for instance, the *Old Testament*. The Prophet was called upon to purify the people, to teach them the Book, that is their destiny, and to make them wise (chapter 2, vv. 129 and 151; also 3, 163 and 62). He was to warn and to guide. The Qur'an unmistakably places the burden of making a choice between good and evil fully and squarely on the shoulders of man. It says: "Have We not shown to you the two ways"—the easy way and the difficult way. The Qur'an further declares that nothing belongs to man except his effort: that he is going to be judged by what he does here and now. Does this not suggest that the Qur'an assumes man to have reached a level of evolution where he is regarded as being capable of choosing between the right and the wrong. The Qur'an is also called '*Furqan*'—which merely means that it is the book which helps one to discriminate—and it has outlined the scale of values, pointing out which acts are good, better and best and which ones are bad, worse and worst. All this shows that the Qur'an addresses itself to people who can choose!

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II

One way of demonstrating the indispensability of the message contained in the Qur'an to the modern world is to take up, one by one, the present-day standards of excellence—that is, *values* and *ideals* which are accepted and upheld by enlightened section of contemporary humanity—and to ask the question: What is the genesis of those values and ideals? Whence have they come? And, in particular, one must ask whether those values and ideals were at all commended or enjoined by pre-Islamic religious teaching. If we were to reach the conclusion that the present-day set of ideas and values, which it is considered worthy by a civilized man to adopt and accept, was revealed for the *first time* by Islam, then the fact that even after 1400 years that message continues, at least in principle, to be followed would be proof positive of the claim that what the Qur'an proclaims to the world is *even today the acceptable gospel*.

Negatively, if it could be shown that what the Qur'an enjoins is out of date today, so far as the practice of civilized people is in issue, or that some new values and ideals have gained currency in modern times which are not stressed by the Qur'an, we will have to say that the Qur'an was an ephemeral book and its message is out of date today.

If I were asked to state what are the values which the enlightened consensus of mankind upholds in the mid-twentieth century, I would put them in the following order:

- (1) Equality, dignity and brotherhood of man.
- (2) Value of universal education with emphasis on

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spirit of free inquiry and the importance of scientific knowledge.

- (3) Practice of religious tolerance.
- (4) Liberation of the woman and her spiritual equality with man.
- (5) Freedom from slavery and exploitation of all kinds.
- (6) Dignity of manual labour.
- (7) Integration of mankind in a feeling of oneness, irrespective of their differences *qua* race and colour (that is, the programme of securing integration of mankind on the basis of moral and spiritual principles).
- (8) Devaluation of arrogance and pride based on superiority of race, colour, wealth, etc. and the founding of society on the principle of justice.
- (9) Rejection of the philosophy of asceticism.

Each one of these items on the agenda of modern man's heroic and noble endeavour, I submit, is fully and adequately supported by various injunctions of the Qur'an and ably illustrated by the kind of life that the Prophet of Islam himself lived.

The Prophet of Islam is exemplary precisely because he is a man-prophet. The Qur'an is never weary of making him say that he is a man like any other man except to the extent that the *Wahi*, that is, Holy Ghost brings

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revelation to him. He is the one Prophet who is not only not interested in performing miracles, but makes the non-performance of miracles as his passport to main distinction. He does not claim any Divine origin. For himself he is content to be just an ordinary human being. He lives a life of honest and earnest endeavour throughout his life. To the very end he preserves a high sense of moral rectitude and conducts the enterprise of life with great human dignity. He is an able warrior, an excellent soldier, a loving husband, a reliable friend, a wise ruler. *He sanctifies life in all its aspects, omitting nothing from its embrace.* He treats the whole earth as a prayer carpet, denies that the Arabs have any superiority over the non-Arabs or the non-Arabs any superiority over the Arabs. He makes one and only one decisive test about the grandeur, the loftiness and greatness of the human soul—which consists in its capacity to control itself so as to be able to practise righteousness. And even when he becomes the ruler of the whole of Arabia he never discards his old way of simple life and incessantly enjoins upon himself and upon his followers the supreme necessity of giving away of the good things of life to their fellow men who might need them. "So give" says he "that your left hand may not see what your right has given". He forbids his followers from renouncing the world. Indeed, God is everywhere and His earth is very wide and man is to serve Him wherever he likes.

Adverting to the importance the Qur'an attaches to the educational process, the matter is too obvious to need any elaboration. The Book itself begins with an imperative, "Read, in the name of Lord Who created man from relationship (chapter 96, vv. 1 and 2). "Read and thy Lord is most generous who taught man by pen" (chapter 96, vv. 3 and 4). It emphasises the value

of *the ink and the pen and what they write* (chapter 68, v. 1). The Qur'an is full with repeated emphasis on the value of thinking, of pondering, of rationalisation, of discrimination. In a way, it would not be an exaggeration to say that the whole of the Book is concerned with outlining the methodology and technique by which man is to read the Book of Nature and to witness within himself the Signs of the Divine. All universe is one and man is called upon to look at it and to learn from it. How many times does not the Qur'an call upon us to look at the various phenomena in Nature—and challenges us to throw our glance at the creation of the Lord and to say if we find any flaw therein. Not content with asking us to throw our first glance at the universe, we are invited to throw a second glance at the universe. We are told that: Verily our vision will return weary upon us and that we shall not be able to see any flaw in the Master's creation (see chapter 67, vv. 3 and 4). Then we are called upon to see the Signs of the Lord in the rhythm of change that is discoverable in nature—between the night and the day, as though one is chasing the other. We are asked to notice the way in which the dead earth is brought to life by the rainfall. We are asked to consider the motions of the seasons, the sun and the moon, each one running its course. The Qur'an (13th chapter, verses 3 and 4) enjoins that there are signs in nature for people who reflect. In the magical words of the Qur'an: "And He it is who spread the earth, made in it firm mountains and rivers. And of all fruits He had made it in pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for people who reflect. And in the earth are tracts side by side and gardens of vines and corn and palm trees growing from one root and distinct roots—they are watered with one water and we make some of them excel

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others in fruit. Surely there are signs in these for people who understand".

It was this constant call to see nature and to understand the secret of its operations which enabled the earlier Arabs to become pioneers of science and scientific methods. Nowadays, of course, everything is attempted to be explained by historians of human culture as though Arabian science did not so much as exist. Everything is supposed to have been found for us by the Greeks!

The moral and intellectual flowering of the European culture and civilization has had a source other than the one that is generally invoked by scholars. European civilization itself is a "post-Protestantism" product. Of course, every schoolboy in Europe is today taught to believe that Reformation was the result of Renaissance which in its turn is supposed to have been ushered in, thanks to the revival of learning that took place after the fall of Constantinople. Somehow, the dark ages of Europe suddenly ceased and the light of renaissance came to be.

That is all taught in the universities of civilized Europe and America in the name of liberal education; and as to the origin of this "Renaissance" itself, all kinds of false explanations exist and continue to be concocted—but an honest attempt at historical analysis will, in the wise words of Dr. Robert Briffault, show that:

"It was under the influence of the Arabian and Moorish revival of culture, and in the fifteenth century, that the real Renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depth of ignorance and degradation when the cities of the Saracenic world, Baghdad, Cairo, Cordova, Toledo were growing centres of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of Human Evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life,

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"It is highly probable that but for the Arabs modern European civilization could never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of European growth in which decisive influence of Islam is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the Modern World and the Supreme Source of its Victory—natural Science and the Scientific Spirit" (see *Robert Briffault—The making of Humanity* pp. 188-90).

Not merely in the direction of intellectual evolution of Modern Europe alone is the influence of Islam to be acknowledged and understood.

"To the intellectual Culture of Islam", says the same author "which has been fraught with consequences of such moment, corresponded an ethical development not less notable in the influence which it has exercised. The fierce intolerance of Christian Europe was indeed more enraged than humiliated by the spectacle of the broad tolerance which made no distinction of creed and bestowed honour and position on Christian and Jew alike, and whose principles are symbolised in the well-known apologue of the Three Rings popularised by Boccaccio and Lessing. It was, however, not without far-reaching influence on the more thoughtful minds of those who came in contact with Moorish Civilization. But barbaric Europe confessed itself impressed and was stung to emulation by the lofty magnanimity and the ideals of chivalrous honour presented to it by the knights of Spain, by gentlemen like the fierce soldier, Al-Mansur, who claimed that, though he had slain many enemies in battle, he had never offered an insult to any—an ideal of knightly demeanour and dignity which twentieth century England might with profit perpend. The ruffianly crusaders were shamed by the grandeur of conduct and generosity of Saladin and his chivalry. The ideal of knightly virtue was adopted, the tradition of *Noblesse oblige* was established. Poetry and Romances deeply tinged with Arabian ideas formed the only secular literature which circulated and appealed to the popular imagination; and a new conception of the place and dignity of women passed into Europe through the Courts of Provence from

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the Moorish World, where she shared the intellectual interests and pleasures of man.....Thus, shocking as the paradox may be to our traditional notions, it would probably be only strict truth to say that Mohammadan culture has contributed at least as largely as to the actual practical, concrete morality of Europe as more sublimated ethical doctrine" (see his *The making of Humanity* pp. 307-9).

Similarly, the position of the women in the pre-Islamic era was so pathetic that it is impossible to get the modern man to realise how much of advance has not Islam made in enjoining upon humanity the necessity of respecting and honouring the woman. The Arabs found it difficult to let a daughter grow up in their house. This was supposed to be something derogatory to their status. They used to bury them alive. With Islam all this was prohibited. The *daughter* was admitted to be a sharer with her brother in the law relating to inheritance. This is rather significant considering that in as civilized a country as England, not until 1922, was a married woman entitled to own property. Islam gave to the woman not only the right to inherit property but to own it even against her husband. So much is this true that if a husband is guilty of misappropriating her property she is entitled to obtain divorce from him on that account alone. As a widow she gets a share in her husband's property. The rights of wives are to be acknowledged by her husband and are clearly mentioned in chapter 2, v. 228 to chapter 4 v. 34, & chapter: 2, v. 229. She was given a right to claim a divorce 1,400 years ago whereas under the Ecclesiastical law sanctioned by the Church of Christ it is impossible for her to obtain a divorce. The modern secular legislation which recognises divorce in Christian countries is an indirect acceptance of the wisdom of the Qur'an on this subject.

There was a time when of woman it was said: "He for God and she for God in him." But now with Islam the woman has been declared an independent personality as she has been made directly accountable to God. The Qur'an has honoured the woman so much that there is a chapter in it entitled as "woman" and numerous references to her status and dignity are to be found therein. This was a radical departure from the position of pre-Islamic woman — and, indeed, if only a comparative study upon that subject were made it would seem that her position in the framework of Qur'anic teaching is much above even the present status of the woman anywhere in the world. Such triumphs, as the cause of the liberation of the woman has made in the annals of human history, I submit, are directly traceable to the impact of the Qur'an.

Similarly, Islam came to terminate the age of slavery. Indeed the freeing of the slave is the highest point of honour to which the Qur'an invites man to (chapter 90, v. 13). Indeed Qur'an deals with the question of the emancipation of man so very comprehensively that it can be called the *Testament of human Liberty*. Man is declared free and he is brought in such a direct relationship with God that even the 'priesthood' has been thrown overboard. How can man worship God freely unless he be free from political, economic, social and religious exploitation. God says He is nearer to Us than the veins of our necks—So how can any one intervene to interpret. His will to us? Man is to be made free to be able freely to worship the Lord!

The whole world today believes in religious tolerance, and whatever be the extent of its conformity to the ideal postulated by religious and intellectual tolerance, all civilized countries the world over subscribe to man's inherent right to pursue, in the light of his own feeble po-

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wers and resources, the goal which he has kept before himself. Indeed, the Qur'an is the only religious Book, I know, which has, on the one hand, commanded the followers of Islam to *spread* their faith by resort to the use of beautiful words of persuasion and, on the other hand, *prohibited* them against the vice of being intolerant of other peoples religious beliefs and practices. It candidly says that there is no compulsion in religion. Further, it enjoins the Prophet say: "Your God and my God is one God," still further when all arguments fail and the detractor of Islam refuses to listen to reason, the Muslim is admonished to say, even as the Prophet said to his detractors: "You have your own religion and I have my religion". Indeed, the Qur'an has gone farthest in this direction when it declares "Revile not those whom they call on besides God, lest they, in their ignorance, spitefully revile Him. We have so fashioned the nature of man that they like the deeds they do. After all they shall return to their Lord and He will declare to them what their actions have been" (chapter 6, v. 109). This sort of religious tolerance preached by Islam and practised by Muslims stems from, and is the consequence of, a larger truth—the truth that the *Din, that is the way of life commended by God to be revealed by the prophets to mankind*, has been in essential aspects one and the same. "To each amongst you", declares the Qur'an, "have We prescribed the law and an open way. If God had willed He would have made you all of one pattern; but He would test you by what He has given to each. Be emulous then in good deeds" (chapter 5, v. 48). Similarly, the Holy Qur'an points out the great truth, namely "To every people We have appointed observances which they deserve. Therefore let them not dispute this matter with thee; but bid them to their Lord for thou art on the right way" (chapter 22, v. 67).

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To various peoples in different climes various Prophets have been sent, all of whom have revealed the same *Din* (the way of life) to them although the observances sanctioned for the realisation of the *Din* in their own time have been different. "There hath not been a people who have not been visited by the warners" says the Qur'an (chapter 35, v. 23). And, indeed, the Prophet of Islam himself is nothing more than a warner and a guide (chapter 13, v. 7). "Several of these Prophets the Lord hath sent amongst the people as of old", (chapter 43, v. 6). Some of these Prophets have been mentioned by name in the Qur'an and of others, says the Lord to the Prophet, "We have told thee nothing" (chapter 40, v. 78).

Indeed, the tolerance preached by Islam reaches its high-water mark when the Qur'an declares in chapter 2, verse 59: "Verily, those who believe (that is Muslims) and they who follow the Jewish religion, Christians and the Sabaiens...whosoever believeth in God and the Last Day and doeth that which is right shall have their reward with the Lord. Fear shall not come upon them, nor shall they grieve". Could spirit of religious toleration go any further?

The greatest contribution which the Qur'an has made to human history, in my submission, concerns the clarification it has offered of the only foundational principle upon which mankind as a whole can be brought to live together in peace and harmony. The Qur'an has emphasised over and over again the surpreme necessity of mankind getting together, for after all "Have We not", says the Lord, "created mankind as though it were one self." The internecine warfares that have gone on between groups and groups, communities and communities, nations and nations, and sects and sects appear to stem from man's inveterate desire to uphold not *what* is Right, but merely

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to decide *who* is Right. The Qur'an invites all of us to adhere to the Law of God with a happy and apt metaphor—of sticking to one and the same rope of the Lord. The Qur'an admonishes us against forming cliques and being privies to schisms and developing spirit of partisanship. Indeed, the Qur'an mercilessly denounces those who form *sects* and *sponsor group formations*, and as to those who split up their religion and become parties to the founding of sects, it tells the Prophet: "Have thou nothing to do with them. Their affair is with God. Hereafter shall We tell them what they have been", (chapter 6, v. 160). It goes on to enjoin in another place: "But men have rent their great concern (the one religion which was made for all mankind), one among another, into sects and every party rejoicing in that which is their own" (chapter 23, v. 53).

These internal divisions and schisms, which have disrupted the peace of the world, result from mankind disregarding the supreme fact of its own constitution, namely, that all of us are from God and to God is our return. Similarly, the racial pride is discounted by the Qur'an. The Prophet proclaims that *all mankind is from Adam and Adam was made up of dust*. Satan is exhibited as an accursed one precisely because he argues for the superiority of his high origin as contrasted from what he believes is the *lowly* origin of man. "Man, after all," says he, "was created of dust whereas I am created of fire". This sort of sense of exclusivism, which also comes to a people purely out of a desire to claim superior and high quality of blood in their being, has been denounced by the Qur'an in no unmistakable terms, and no matter what the detractors of the Prophet might say, the supreme fact of post-Islamic history is that Islam alone of all possible creeds has successfully devalued the importance of race, colour and privilege. It has admonished its

followers not to organise mankind into groups based on principle of blood or geographical contiguity or any particular privilege which they might claim for themselves. According to Islam he alone is exalted who is a *muttaqi*—that is, one who is a self-controlled individual, one who lets the law of God rule him. All other trimmings and trappings of an individual's life are false credentials and mean nothing.

Today, in a world, divided by all manner of groupings, and accursed as it is by the worship of a false God called "nationalism", the realisation has come to mankind that the brotherhood of man is capable of being founded only upon a spiritual principle and not on the basis of colour, race, or privilege. That spiritual principle highlights the importance of organising the Brotherhood of man upon the only basis that he is man, not because of *what he has* but because of *who he is*. Those who believe in the superiority of race are being roundly condemned everywhere; those who believe that greatness of a nation is measured by its economic and industrial potential are being hated everywhere and, what is worse, they are not even at peace with themselves. Institution of pilgrimage sanctioned by Islam is the only illustration I know of the operation of the spiritual principle for securing integration of mankind; gathering of Muslims in Mecca every year is the only model upon which a move towards a supra-national synthesis of mankind can be stimulated.

The spiritual principle upon which mankind can be integrated, according to Islam, takes the form of devotion to the ideal of justice. There are innumerable references in the Qur'an to the supreme necessity of establishing a *just* society, a *just* order. We individual men and women are invited to be just, to hold scales of justice evenly and are forbidden from employing false measures in weighing

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things or artificially tilting the balance in our own favour. We are called upon to advance the cause of justice by offering testimony, should the need to do so arise, even against our own kith and kin, our own near ones and dear ones. There was a time when the highest ideal for man was merely to extend hope and offer comfort to persons who were suffering because of the inequitous and unjust conditions to which they were subjected. The religious duty was merely to *comfort* the victims of injustice with the assurance that God is with the lowly and humble, and that because of their suffering they will be rewarded in the Hereafter. The Qur'an would not accept any organisational synthesis of mankind which is not based on the ideal of justice, which consists in giving to each nation or community what is its due. The Christian society, in the conception of its present professions, could only be founded by upholding the value of meekness, or rendering unto Caesar what is Caesar's and to God what is God's—of charity, of compassion—not upon the foundation of justice which consists in the enforcement of just laws by just people. Islam enjoins upon its votaries to inflict duly sanctioned punishments on the transgressors of the law and admonishes us to call upon the perpetrators of the wrong to compensate those who have been wronged by the unjust exercise of their power. It says all power is God's and any one who has it, must exercise it not for his *personal aggrandisement but in His Holy Name for the advancement of His purpose.*

III

The Qur'an's manifesto is thus there for all to see. Willy-nilly, it has been accepted in principle by the whole world. The world swears by its ideals and in fact cherishes the values sponsored by it. It is true that here, as elsewhere, there is a great deal of discord between our

'professions' and 'performances. It is further true that in the sphere of practice, the teaching of the Qur'an is least followed by those who call themselves Muslims. The Qur'an no doubt has been revered greatly by them. No book in the world down the ages has been adored more than the Holy Qur'an has been by the Muslims. The respect they show for the Book, however, is not the only response that is demanded by that Book. Far more important is the claim of the Qur'an that the guidance furnished by it should be understood and applied to the details of our daily conduct. The Muslims have been somehow more busy in reading by rote the Qur'an than in understanding it—this, I submit, would seem to be contrary to the spirit of that great Book. If the Qur'an is a Book of *Hidayat*, is it not obligatory for all of us to know what is contained in it, and what it has enjoined upon us? And how can we, I ask, know what it has enjoined upon us unless we are able to understand what it says. It is true that mere knowledge of Arabic is not enough for the comprehension of the Qur'an. Were knowledge of Arabic sufficient, the Arabs of today would be authority on the Qur'an and their practice would be a reflection of its teaching. A superficial glance at the confusion in the Arab world of our own day shows that they are far from understanding the gospel contained in the Holy Book.

This is not the time to expound in any measure of detail what are the preconditions which have to be fulfilled before the Qur'an can have appeal to the heart of man. A great deal of discipline in the nature of internal purity and a great deal of devotion to the Lord Who has revealed it to mankind is required before mere knowledge of Arabic can be serviceable. It is true that knowledge of Arabic is *necessary* and the more we know Arabic the better will it be—but, then, knowledge of Arabic is not to

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be confused with a close study of its syntax, of its grammar and of its lexicographical superfine distinctions. The Arabic of the Qur'an is simple—therefore such is its miracle, that it cannot be understood easily by the sophisticated ones!

The Qur'an is the best evidence that there is for all of us to believe that *God exists*, that *Muhammad is His Prophet*. It is also a Book of Hope in the sense that it presents to us the image of our Maker who forgives us and protects us against our own follies.

As I come to the end of my Address to you, may I say this: Islam is not, in my understanding of it, very much concerned with what may be described as the ritualistic aspect of religious belief and practice. Whatever ritual has been sanctioned by it is admissible only on the basis that the believer consciously wills to perform it and is meaningfully aware of the symbolic character of what he performs. Unless religious practice is countenanced with a full awareness of why it is being countenanced, there can be no real value in it. A Muslim has each time to make *niyat* (that is to say, form conscious intention) to pray or to perform pilgrimage or to fast or, as a matter of fact, to do anything else that is sanctioned by religion. As a matter of fact, without the conscious formation of this state of mind designated by the term *niyat*, there is no *amal*, for, as the Prophet would put it, there is no *amal* unless it be accompanied by a proper *niyat*. Indeed, he went much further than even this when he said that conscious formation of intention to abide by the code of conduct commanded by religion is better than the conduct itself. All this goes to show that practice within the framework of Islam is possible only with conscious believer: ritual as a mere mechanical activity is out of date—with Islam

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everything to be done is to be done consciously as an aspect of our obligation to serve the Lord and to fulfil His Law. If that be true, how can it be possible for any one to be a Muslim without understanding the rationale of that religious practice which has been enjoined upon him by his religion and the meaning and value of which has been set forth with a remarkable clarity, lucidity and vigour in the Book in which he believes.

May the Spirit of the Book permeate in the Body-politic of Pakistan and make all the peoples of Pakistan models for the rest of the world to emulate! Every efforts that is made by individual men and women and by larger groups of people in this respect would be a step in the right direction and would be in accord with the mission of the Prophet. It is in the service of the Lord that we, as Muslims, have been enlisted, and all honour to those who are willing to become diligent crusaders in the realisation of the programme of world movement which was sponsored by the Prophet 1400 years ago to redeem mankind from those vices which had overtaken it and from that ignorance which had paralysed it. The prophecy of the Qur'an to the Prophet that he will find mankind marching in crowds on the way to the Lord has still to be fulfilled. To labour for that end is the highest duty that is cast upon those who claim to love the Prophet and to worship the Lord who sent him to us as our benefactor, our warner and our guide.

HISTORICAL ROLE OF PAKISTAN*

On 14th of August this year Pakistan completes its Twentieth year of existence and the sponsors of this evening's function suggested that I should speak to you about matters in which we in Pakistan ought to be thinking, now that we are setting out to celebrate the Twentieth Anniversary of our Independence.

A great deal has been written about the destiny of our people and their aspirations. Several blue-prints are already under circulation concerning the strategy with which we of this generation are called upon to realise the goals that the pioneers of Pakistan's ideology have outlined for us. We are daily being called upon to redeem the pledge that had been given on the eve of Pakistan's emergence as an autonomous, sovereign and self-governing republic.

I shall not attempt to recapitulate the broad features of that programme, which has been recommended to us by those who have thought about questions, for, my commitment, as it is reflected in the title of my Address, is a modest one. I would like to present to you what I consider is the historical role of Pakistan in modern history. The methodology and the technique of realising the demands that loyalty to the historical mission of Pakistan makes on us will be dealt with by me only incidentally and briefly-for, as you can no doubt appreciate, we have not got the time to examine in meticulous detail the emphasis on priorities which have to be settled be-

*Being an address delivered at Karachi under the auspices of "Sham-e-Hamdard".

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fore the tasks that destiny has assigned to us can be completely tackled.

The conventional answer to the question: what is a nation, is too well-known to be expounded in any measure of detail. A nation is a community of people who feel that they belong together: this 'belonging together' is, I submit, a two dimensional relationship and takes the form of a dual link—on the one hand, it binds us to a common heritage that has come to us from the past, and, on the other, it involves a commitment for all of us to be advancing in the direction of a common destiny in the future.

The constitutional and political organisation of a nation in the sense defined here is rendered possible for a given people because of this inner belonging—a state, after all, reflects a complex of ideas which have reference to the political organisation of that national solidarity which is born of a feeling of inner belonging. A successful state is an expression at the highest level of a people who in truth and in substance form the nation. The state is only *one* instrumentality among others through which the nation can protect and assert itself. Blessed indeed are those nations that evolve an appropriate legal and constitutional apparatus, as even other devices, for securing the political organisation of the community. In ancient times this was achieved through the deification of the person of the monarch who ruled the community as its law-giver and who reflected symbolically its ethos. But in modern times this divine right of the kings has been replaced by the divine right of the people. The legitimacy of the exercise of the power of state is today derived from one and one principle alone and that is the sovereignty of the people. If the state is to be founded on any other principle—such is the logic of modern age—it is apt to be undermined, to be eventually replaced by another which would approximate as nearly as may be possible to its democratic foundation.

In the pre-Islamic era of human history there have been two approaches in terms of which men have been organised politically and integrated into a large synthesis. One of these may be characterised as the principle of *consanguinity or of kinship of the blood and the other the principle of territorial contiguity*. There have been some nations that have been founded on the premises of racial ties, and there have been others that have been organised on the basis of their loyalty to a portion of the earth—and yet others in

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which both of these principles have been at work. Contemporary nationalism, is, broadly speaking, fundamentally an embodiment of territorial nexus between the members of a community and a definite area of the earth-surface where they live. The Jews and the Hindus of ancient times are an illustration of the method of organising national life in terms of racial nexus, for, as we all know, the Hindus and the Jews, like the poets, are born and not made. One has to be a born Hindu, a born Jew, considering that both of these human formations are off-springs of non-proselytizing faiths and can have no internal elasticity *wherewith to assimilate alien elements from outside*. That is why, basically, they, that is the Hindus and the Jews, are intolerable communities. They have to be intolerable because the possibility of somebody from outside being ever assimilated or converted to their point of view and admitted to full partnership within their community-fold is simply out of question. There have been, of course, modern variations on this theme of racialism, and Hitler's cult of the superiority of the Aryan race, ironically enough, is based precisely on the very idea he was fighting in his role as an anti-Semite against the Jews.

These two forms of integration of mankind into nations are, as I have suggested, pre-Islamic. Islam came to devalue these methods of integrating mankind in oneness—it substituted in place of the two principles referred to by me earlier a third principle and that was integration of mankind in terms of the operation of a *spiritual principle, a tie of faith*, and it did so by declaring that all *mankind* is one having a common origin in God as also a common destiny which is that of its eventual return to God. "We are from God," says the Holy Book, "and to God is our return". "You are all from Adam," said the Prophet of Islam, "and Adam was made of dust". Racial pride has been denounced by Islam in no unmistakable terms. Islam, no doubt, recognises various other modes of securing the grouping of human beings, *but this is only for purpose of securing their identification* and, stated negatively, those principles of grouping mankind in terms of race or territorial habitats of peoples do not by themselves connote in the Moslem perspective of things any human worth or dignity. Mankind has been, according to the Holy Book, created like one self, and that which can weld them in oneness must be referable to their common origin and common destiny.

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There are two interesting "Stray-Thoughts" from the notebook of Allama Iqbal, compiled by his son Javed Iqbal, which are a clear commentary on the spiritual principle of integration of society enjoined by Islam I have been expounding to you and these would bear reproduction:

"Islam", says Iqbal, "appeared as a protest against idolatry. And what is patriotism but a subtle form of idolatry; a deification of a material object. Islam could not tolerate idolatry in any form. *It is our eternal mission to protest against idolatry in all its forms. What was to be demolished by Islam could not be made the very principle of its structure as a political community. The fact that the Prophet prospered and died in a place not his birth-place is perhaps a mystic hint to the same effect.*"

Iqbal could have cited as an additional support to his argument the Declaration of the Prophet made by him in the congregational prayer sermon that he delivered in the last pilgrimage where he said that the *Arabs have no superiority over the non-Arabs, nor the non-Arabs over the Arabs — except by the extent to which any one of them is Muttaqi — that is, he is self-controlled. According to Islam, "Taqwa" helps man to subordinate his biological impulses to the dictates of the Divine law. Islam, by definition is, as we all know, man's surrender to the Divine Will. And no other credential, be it pride of race or of colour or wealth or any other privilege, is of any significance where the worth of an individual or a people is concerned.*

In yet another "Stray-Thought" conveyed in the same book we read the following:-

"All nations accuse us of fanaticism. I admit the charge—I go further and say that we are justified in our fanaticism. Translated in the language of biology, fanaticism is nothing but the principle of individuation working in the case of a group. In this sense all forms of life are more or less fanatical and ought to be so if they care for their collective life. And as a matter of fact, all nations are fanatical. Criticise an Englishman's religion, he is immovable; but criticise his civilisation his country or the behaviour of his nation in any sphere of activity and you will bring out his innate fanaticism. The reason is that his nationality does not depend on religion; it has a geographical basis—his country. His fanaticism then is just-

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ly roused when you criticise his country. Our position, however, is fundamentally different. *With us nationality is a pure idea: it has no material basis. Our only rallying point is a sort of mental agreement, is a certain view of the world.* If then our fanaticism is roused when our religion is criticised, I think we are as much justified in our fanaticism as an Englishman is when his civilization is denounced. The feeling in both cases is the same though associated with different objects. *Fanaticism is patriotism for religion; patriotism, fanaticism for country.*"

In view of the Moslem conception of nationality as advocated by Islam, what would Iqbal have to say about the implications of the State we have established? Our state is definitely a nation-state founded on the idea of territorial nexus which our people have with a definite portion of earth's surface. The Citizenship Act of Pakistan, seen in the light of the relevant constitutional principles, seems to highlight the territorial concept of nationhood inasmuch as all non-Moslems who were living in this territory on the eve of partition are acknowledged to be Pakistani citizens and, what is more, all Moslems not belonging to Pakistan cannot, merely because they are Moslems, have entitlement to Pakistani citizenship. This is as it should be. There are various historical reasons in support of this, which it is not necessary to go into here, to defend this concept of state. And even Iqbal would, I daresay, have defended the conception of state that we see reflected in the constitutional set-up of Pakistan. But Iqbal would have imposed at least one important condition upon his approval of the conception of the state of Pakistan—and that is that *it must make the establishment of spiritual unity of mankind as its goal and any attempt to deify state to a point where, far from ministering to this purpose it obstructs this aspiration would be condemned by him in no uncertain terms.*

A few words by way of an explanatory footnote to this thought are necessary and have to be offered.

Commenting on the "nationalist" theory of the state sponsored by Western Publicists, which separates the church from the *secular affairs*, Iqbal has remarked:

"The state, from the Islamic standpoint, is an endeavour to transform these ideal principles (principles which have the

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essence of *Tauhid*, as the working idea, namely, principles of equality, solidarity and freedom) into space-time forces, an aspiration to realise them in a definite human organisation. It is in this sense alone that state in Islam is a theocracy" *not in the sense that it is headed by a Representative of God on earth who can always screen his despotic will behind his supposed infallibility.*

Similarly, he examined the view of the state advanced by Turkish Publicists and observed:

"Truth is that the Turkish nationalists assimilated the idea of separation of the church and the state from the history of European political ideals. The primitive christianity was founded, not as a political or civil unit, but as a monastic order in a profane world, having nothing to do with civil affairs, and obeying the Roman authority, practically in all matters. The result of this was that when state became Christian, state and church confronted each other as distinct powers with interminable boundary disputes between them. Such a thing could never happen in Islam; for Islam was from the very beginning a civil society, having received from the Quran a set of simple legal principles which, like the twelve tables of the Romans, carried, as experience subsequently proved, great potentialities of expansion and development by interpretation. The nationalist theory of the state, therefore, is misleading inasmuch as it suggests a dualism which does not exist in Islam."

(See his lecture on "Principle of Movement in the Structure of Islam").

After reviewing the ideas presented by religious reformers and, in particular, the role of *Ijtihad* in the reconstruction of Islamic society, as it was fulfilled by the Grand National Assembly, he sums up the position in the words that follows:—

"For the present every Moslem nation must sink into her own deeper self, temporarily focus her vision on herself alone until all are strong and powerful to form a living family of republics. A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a merely sym-

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bolic overlordship. It is truly manifested in a multiplicity of free and independent units whose racial rivalries are adjusted and harmonised by the unifying bond of common spiritual aspiration. It seems to me that God is slowly bringing home to us the truth that Islam is neither nationalism nor imperialism but a League of Nations. It recognises artificial boundaries and racial distinctions for facility of reference only and not for restricting the social horizon of its principles".

I have quoted extensively from Iqbal, not because what he has said is so very distinctive or original about the theory of the state, as it would seem to be sanctioned by the law of Islam, but because for us his words in Pakistan carry unique authority which is all their own: after all he has been regarded by all knowledgeable persons as a diligent crusader in the cause of that intellectual revolution which was responsible for the formulation of the demand of Pakistan. It would seem, from what I have said so far, that Iqbal would accept the state of Pakistan, as it has been established within the present framework of the constitution and the law that has been evolved and applied to the establishment of Islamic Republic of Pakistan, provided we regard our polity as an *interim phase* of a historical movement towards the creation of a supra-national synthesis of mankind, which it is the aim of Islam to augment and accelerate.

What shall we say about the comparative advantages of founding nationalism upon the premises of racial, linguistic, territorial affinities of a group of people, on the one hand, and upon the spiritual origin, aspiration and destiny of mankind, on the other? The question has to be asked only to be answered in the way Prof. Arnold Toynbee, the greatest historiographer of our time, has answered it. Western type of nationalism has been viewed by him as the outcome of a perversion of Industrialism and Democracy through the impact of new forces upon the old institution of parochial sovereignty and he goes on to denounce it as "the disastrous corruption poisoning the political life of our modern society," Rupert Emerson, commenting on Toynbee's approach, sums it up by remarking that Toynbee:

"...is, if anything, more unhappy about the spread of Nationalism to other parts of the World than about its rise in the West, finding it even less congruent to their needs and cir-

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circumstances; some part of the accusation of anti-semitism which has been levelled at him arises from his sense of betrayal by the Jews who turned from their proper sphere of religion to the political-nationalist creed of 'Zionism'. Mr. Toynbee charges that Nation is an ill-fitting mould for many of the people who tried to thrust themselves into it and that Nationalism is a limited and self-centered force, falling far short of the universalism which is conceivably man's ultimate destiny".

Naturally enough, if universalism is man's ultimate destiny, ties of race or language or merely belonging to a defined territory, cannot contribute to that universality for the simple reason that they are not themselves universal principles, applicable to all mankind alike. There are different races, men speak different languages and belong to different habitats. Only the declaration that "All are from God and to God is their return" or the declaration that "All are from Adam and Adam was made of dust" can provide a basis upon which mankind can be integrated in oneness of feeling and thinking and action.

The only other competing ideology that can be considered in the context of Islam's contribution to the creation of a supra-national synthesis of mankind is the Marxian view that 'State' is only an interim phase in the historical unfolding of the march of mankind to the goal of establishing a class-less society. And when this will have happened the state will have withered away. To begin with, the dialectics of historical unfolding are, according to the Marxian teaching, operating only in a material setting. But it is equally clear that the *ideal* of realising a class-less society is incapable of being sustained on a materialistic interpretation of history. Additionally, the two important Communist Revolutions of our time, the one leading to the establishment of the Soviet State and the other the State of the Peoples' Republic of China, are not even prepared to accept the ideal of combining themselves for achievement of the solidarity of the workers of the world. Both of them are mere expressions of Russian and Chinese aggressive and militant nationalism. The ideological impetus that they seem to impart to their domestic organisations is not by any means a primary phenomenon. It is used as is manure by a gardener to grow the plants. Not the brotherhood of man but the flowering of the Russian and the Chinese Nationalism would seem to be not only

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the essence but the quintessence of their strategy. The ideal of class-less society is at best a narrower ideal than the spiritual unity of mankind and what is more significant is the fact that Marxian philosophy does not even provide to man a trans-historic motivation for its realization. Why should we labour and make sacrifices for establishing a class-less society, the more so when on a deterministic view of historical change the ideal is anyhow going to be realised, is a question that can never be answered satisfactorily on the premises of Marxian philosophy. Islam alone, I submit, provides a trans-historic motivation, indeed a transcendental basis for the historical obligations of man. According to Islam we have to realize the Brotherhood of man in Time, since that is the Command of the Lord who is Abiding and Eternal—Immanent in History and yet completely independent of it.

The creation of Pakistan itself is an expression of the vitality and vigour of the Islamic spirit to impart to its votaries that sense of inner belonging and coherence without which corporate living as a community on an enduring basis cannot even be contemplated. The people of Pakistan, who are welded together by the tie of faith, seem to be progressively tending in the direction of creating an enduring state in which differences of language, tradition, custom and colour are bound sooner or later to get submerged under the impact of a higher loyalty to the Divine Purpose.

Pakistan's creation has evoked lively reactions in the contemporary sociological literature and, by and large, it has come to be regarded as an unusual phenomenon indeed. Of this type of writing I would like to cite the view of Rupert Emerson by way of an example. Says he in his book entitled "From Empire to Nation," (published in 1960 by the Harvard University Press): "Of the more recently created nations, the most striking and extraordinary case is that of Pakistan where a nation which almost no one had foreseen, and few could credit in advance as even a possibility, came into being virtually overnight through its own assertion (or that of a small number of leaders) that a nation existed which had not been there yesterday morning. By the accepted criteria of nationhood it was obvious that there was in fact no such thing as a Pakistan nation; three or four decades ago even the present Pakistanis or their immediate predecessors did not conceive themselves as a nation except occasionally, perhaps in a mere metaphorical sense. Yet once the assertion of nationhood was made and

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accepted as a living reality by the people concerned, the fact that it confounded the theorists was a matter of singularly little relevance." (See p. 92).

The birth of Pakistan may well be described, in the context of the ideas we have been considering, as the triumph of the spiritual principle of which I have spoken, in its encounter with the western ideas of nationalism. Says the same writer: "It may well be that the really significant question is not whether Pakistanis are to be regarded as a unique sample of a nation not rooted in a traditional territory but whether they should rather be seen as a *religious community, allocated within the boundaries of India which in the modern vein, sought to be transformed into a nation*. It is, of course, of crucial importance that the religion they professed was Islam which is not merely a body of religious beliefs set besides a separate secular existence but an all-embracing way of life, leading itself to the creation of a distinct people. The Indian National Congress took essentially the *territorial* position that all established inhabitants of India constituted the Indian Nation, the Muslim League asserted the *personal communal basis of the nation* they claimed to represent. Sir Mohammad Iqbal, one of the principal fore-runners of the drive for Pakistan, explicitly repudiated the Western concept of the nation as a territorially defined country, holding the latter incompatible with both Islam in general and the special position of Islam in India. Yet the concrete political ends of the Indian Moslems necessarily included a fixed territory as the earthly foundation for this state". (See p. 107). This triumph of the spiritual principle in carving out Nation despite the visible evidence that emergence of Pakistan provides has not yet been fully acknowledged. Said Mr. Khrushchev, the Soviet Prime Minister in December 1955, while travelling in Kashmere as a guest of India, that religious passions had been deliberately stirred up by the Imperialists and that "religious beliefs have never been the main question in setting up a state".

The historical background, which is a matter of recent public history, in terms of which the emergence of the State of Pakistan is to be accounted for, I submit, can also in its turn, offer the guide-lines we need for stimulating its future development. The more Pakistan is anchored in its original historico-sociological habitat, the more it stresses the primacy of the moral, mental and spiritual categories, the more it reflects the catholicity and

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the universal outlook of Islam, the more will its flowering be in accord with the original impulse that called it into being. The conventional approach, in terms of which the progressive development of the secular states of modern West is attempted to be explained, is really out of focus when it comes to comprehending the inner dynamism, the vitality and the vigour of the State of Pakistan. The economic factors that are so often believed to be decisive in the shaping of modern States by Western writers are no more than only one of the many aspects of what after all is one indivisible creative process which is at work in bringing about social changes, and anyone who means to emphasise these factors to the exclusion of the moral and the spiritual factors as, for example, is done by the Marxians, as even by the intellectual leaders of the so-called freedom-loving countries of the world, is apt to involve national development of any self-respecting people in a wasteful friction. Whatever else it is, at least *the national life is an indivisible whole*. When some of the human faculties are developed at the expense of others, we have a phenomenon of disproportionate development which may bring disintegration of the individual. We know very well in the field of child psychology, says a recent sociologist, that a child may develop intellectually with extreme rapidity while his moral judgment and his temperament remains at an infantile level. The same is equally possible in the life of social groups. If such an unevenness of total development is dangerous for the individual, in society it must sooner or later lead to a catastrophe. Where the technological and scientific knowledge advances in a given society beyond the moral resources and insights into working of the social forces, the resulting disproportion is apt to create a situation in which there would be no moral exercise of the power that it acquired by technological and industrial development. This would lead to chaos. Mere "material progress" by itself means nothing to man. Even those who believe, as do the Marxians, in only "matter and motion" cannot go forward without the fire of faith in some ideal. Harold Laski, who was by no means unsympathetic to the appeal of communism, had reached the conclusion about 30 years ago that "Communism has made its way by its *idealism* and not by realism, by its *spiritual promise* and not its materialistic prospects" (See Communism, New York, Henry Holt Co. (1927) p. 250).

In emphasising the primacy of the moral and spiritual categories of life, I must not be understood to mean that I am pleading

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for the neglect of the material and the economic factor in the strategy of national development. All I am saying is that all the facets of human society—material, moral, mental, spiritual—have to be harmoniously developed, and this is rendered possible if one thinks of the harmonious development of human personality as a matter of primary concern if only because this attitude would inevitably find its expression in the harmonious development of a given people.

How is Pakistan to fulfil its historical mission is answered best if, as a matter of priorities, we set forth the following as constituting the main items on the agenda of its national endeavour.

(1) Pakistan has to become a *symbol of the values it stands for*. For, here as elsewhere, no one can directly help another except by providing an example. In the world of today there is a clash of competing ideals and ideologies. Pakistan ought to be able to provide, in its internal set-up and operations, a solution to the dilemmas of the age in which we live. The dilemma between capitalism and communism, between individual liberty and totalitarian state-control, between rights of the individual and the regulatory power of society to confine the expression of those rights within the frame-work of national purpose, etc.: all these are capable of being resolved by appeal to the principles of Islam which, I submit, provide for a solution of these problems.

Pakistan's internal health and vitality will be best evidenced by the way in which it resolves all these conflicts which are raging all over the world. Both the life of the individual and the collective life of the community are taken care of by the Moslem ideal. The fruition of the Islamic way of life could be seen in two directions: (a) In the life of individual's purification and his self-controlled behaviour, as it is fostered by the instructions like prayer and fasting and the giving away of one's wealth as a measure of love for one's fellowmen and (b) in the total life of humanity as symbolised by the congregation of all those who, from diverse parts of the globe, annually assemble on the eve of pilgrimage in the holy land at Mecca. Such a community of believers who practise these ideals and respond to the concept of *Ummate Wustah* form a spiritual fraternity—that avoids the extremes, endeavours to reconcile claims of human individuality with those of the whole mankind, regarded as a social synthesis, makes upon its component members. It is such a community of

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believers that becomes a torch-bearer of human evolution.

(2) The question of securing the internal health, vitality and vigour of a society is something vastly different from having a society in which there is so much of externally induced conformity with a set pattern of behaviour that it shows up the stability and peace of a graveyard. Islam is enemy of regimented society, for, did not the Prophet of Islam say that differences in the viewpoints of members of my community are signs of its health. In the name of public order or economic progress, we should not be eager to devitalise our people by constantly robbing them of their initiative—for true order is not a matter which is to be imposed from outside, but has to be realised by organising an equilibrium of the forces that are operating in the heart and soul of the members who compose a free society. It is only free people who can contribute to the upkeep of an enduring and lasting civilisation. Democratic method of organising society is not a *luxury* but a *necessity*. A man who has not realised this truth is out of step with history. As the democratising process becomes more extended in a given society, it becomes increasingly difficult to let masses remain in their former state of ignorance or apathy. Either one desires their creative participation in the life of the community, in which case one must attempt to bring every one to more or less similar level of understanding, or one must reverse the democratising process itself by denying them the right to be free—which indeed is what the dictatorial parties are of necessity attempting to do. A perceptive sociologist of the eminence of Karl Mannheim has stated the position upon this crucial issue with that much consummate skill and ability which we associate with him. Says he: "The only way in which dictatorial solutions to social crises can be permanently successful is by centralising the control of individual wills. The real problem however is to know how far these attempts are counteracted by the conditions of life in modern industrial society. It is difficult today to draw up a balance of forces working for and against the progress of this democratising process. Every step in the concentration of control of the material apparatus of society, as described by Karl Marx or Max Weber—the concentration of the means of production as well as that of political and military weapons—is a growing threat to the dynamic principles of democratisation and brings about the dominance of small minorities under capitalism as well as under communism. In the former, it is apt to lead to political, economic and cultural feudalism, and,

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in the latter, the intellectual and executive tend to become bureaucratic to the last degree". He goes on to add: "The concrete difference between individualistic organisation of the liberal epoch and the organisation of the present and immediate future is not primarily to be found in that great efficiency of modern division of labour as in the formation of new interest groups. These factors are undoubtedly very important, but in its consequences the creation of an almost caste-like bureaucratic order will in the long run be more important and more penetrating than any of these factors—as a mediator between conflicting social groups or as the ally of certain classes. The bureaucracy, as an indispensable new functional unit, will know how to establish its monopoly of control. In course of time, it will also try to close its ranks to outsiders even to the point of making its offices hereditary." That is why it is said: Road to serfdom is paved by paternalistic governments. A government that sets out to take 'too umch' care of its citizens virtually makes them fall in love with the crutches it provides to them. And they are then crippled for life. A society that is thus organised cannot think, cannot feel: it can only obey the orders without even understanding them.

(3). Over and above this method of securing democratisation of society one has to take notice in our day of the growing interdependence which is observable between man and man, between groups and groups within a given society and between nations in contemporary international society. The days of isolation are gone, never to return. We have perforce to become our brother's keepers—for, indeed, his state of body and mind affects us far more decisively than it would have done a hundred years ago. Today the only way of saving oneself is to save one's neighbour, for any infection—physiological or psychic—in his house will not take long to spread to our own. At one time it may have been proper policy to wish your neighbouring state ill, but now it is necessary that one must fervently pray and if possible work for the peace and prosperity in the neighbouring state, and this for the simple reason that the chaos from across one's border is apt to engulf not only the people belonging to that foreign state but also all the peoples of its neighbouring states. This is an awful thought, regard being had to the fact that the concept of 'neighbouring' itself has changed. Almost everybody has become neighbour of every one else. Physical distances have lost their meaning. The words "near" and "far" mean nothing significant in the context of modern

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methods of communication, transport and the logistics of military weapons and equipment. We are thus all implicated in the fate of one another—and this is being asserted, not on the basis of some high-sounding philosophy or by making an appeal to the words of wisdom that have issued forth from high-minded souls, but essentially and fundamentally in the interests of our own survival. It is now *useful* to think of others, their problems. At one time Tolstoy could ask "What is the *good*, of becoming *good* in the world" and could get no satisfactory answer. But today the answer is too plain to admit of any doubt—one has to be *good* in order to *survive*! That is why man has begun believing in co-operation instead of competition as he did at one time under the stimulus of Darwinian philosophy.

The regional co-operation is beginning to acquire considerable significance so much so that it has been construed as a historical imperative of our time. The move sponsored by Pakistan to secure regional co-operation between its neighbouring countries, is in accord with the grammar of the age in which we live. Our partnership with peoples of the world who believe in the higher graces of life and in the ideal of the brotherhood of man is a step forward in the direction of realising the Moslem ideal. The more Pakistani people strive on this road to secure greater and larger synthesis of the peoples of this region and march forward with them in the language of the Holy Book "in the way of God in crowds," the more they will have reflected the Moslem ideal. At a date that is not far, let us hope it will be possible to have in the R.C.D. countries like Afghanistan, all the Arab countries of the Middle East and of the Northern Africa—as also the States abutting on the eastern flank of Pakistan like Malaysia, Indonesia and so on and so forth. When different peoples begin to work together for the achievement of proximate goals, they learn to trust one another with the eventual result that they also begin to participate with confidence in the general enterprise of the human spirit to the end that the "brotherhood of man" would no longer be the dream of visionaries but a fact of day-to-day life.

The historical role of Pakistan, as I see it, is thus to be a triumphant missionary in the cause of realising the Moslem ideal, of founding the brotherhood of man upon the premises of moral, mental and spiritual aspirations of mankind. It is only when we Pakistanis cease to involve ourselves in the narrower and crude

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sense of the expression called "enlightened national self-interest" and begin to think primarily and fundamentally of our larger commitment to our destiny that stupendous forces that are lying locked up in our inner being will be released; and it is the outpourings of this hitherto untapped inner energy in the world of outer circumstances which would liberate man and give to him the status and dignity which can be his. Here, as elsewhere, it is by renouncing the immediate, the narrowly conceived national purpose in favour of the larger and the distant goal of realising the spiritual unity of mankind that essential progress would be registered by us. No wonder, God in the Quran categorically enjoins upon Man the Truth: "You cannot approach me unless you give up that which you love the most." All greatness is born of the scorn that man or a nation shows to whatever be the consequences of doing the right and upon the relentless pursuit of what one considers is right and reasonable, is the foundation of real human greatness laid.

In what I have said so far, I have been surveying the all-embracing character of the Moslem ideal and have been viewing it principally from the point of view of its historical relevance to the people of Pakistan. Whenever I contemplate the philosophical validity and the pragmatic appeal of the Moslem ideal, I am truly moved. In placing this ideal before man how much has not the Prophet of Islam done for mankind! Verily, he has brought man out from the abyss of darkness into the world of light precisely by giving to him the inner resources with which to do God's Will on earth.

And yet the contrast between the professions of Moslems all the world over and their practices does present such a sorry spectacle in the landscape of contemporary world! So far as the contribution that Moslem nations are making to the growth of human culture and its civilisation is concerned, what is there to say? One has to hang one's head in shame. It is not the general wickedness of the Moslems which is a point of deep concern with the lovers of Islam—it is, on the other hand, really our ignorance, our apathy and indifference which is so alarming.

The two vices that in my reckoning have mercilessly attacked us are *greed and vanity*. I suppose both of them are aspects of

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one and the same psychological trait—a disposition which is born of our refusal to see the claims that our very *constitution as servants of God* makes upon us. The Holy Book has, in unmistakable terms, drawn our attention to the pitiable plight of the man who wants more and more. Like the sea-water—of the good things of life, the more he drinks, the more is he thirsty. The words used by the Holy Book are poignant indeed, "Abundance draws you until you come right into the grave." The manifestations of this monster of greed that has possessed our souls are there for all to see. Similarly, vanity, pride, arrogance which are "satanic" traits, have infested us. Satan, according to the Holy Book, claims about himself wherever he goes: "I am best amongst you all". We too are working in his grand tradition of Pride and Disobedience. Not until man combats the two vices I have referred to above, namely greed and arrogance, can he ever be in a position to reflect the Moslem ideal. No wonder, all over the Moslem world, despite our protestations to the contrary, the 'universal' in religion—thanks to our follies—has been driven to bow down to tribal gods and alas, in the words of the Holy Book, we have reached a point where we have taken our lower passions as our gods.



in the context of these consideration is the thought that the time has now come when all those who feel themselves called to the mission of defending the claim of Islam as being the only reliable guide for modern man, to present before the world a type of man.

It is not so much the attempt in the field of working out a mere ideological defence of the teachings of Islam and its doctrines which will capture the attention of mankind, as the placing before it of a type of man who reflects in his person the values and the code of behaviour which Islam emphasizes.

