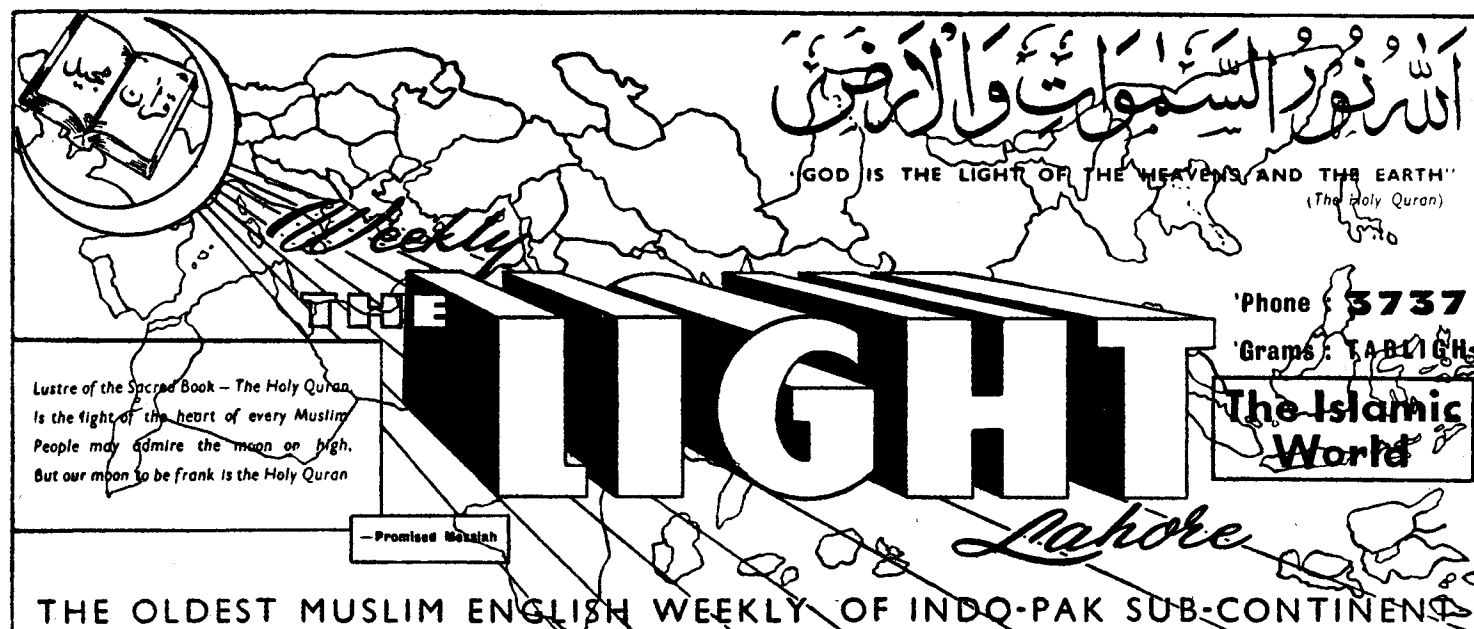


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IMMORALITY-1

By MIRZA MASUM BEG

A heated controversy on what constitutes *Immorality*, has been raging in the press for quite a good few months; and the contending parties are no others than the Muslims themselves who profess faith in the Holy Qur'an as the Infallible Word of the Most High God which contains complete guidance on all matters pertaining to the physical, social, moral and spiritual development of man. Addressing the Holy Prophet, the Most High God said:

"We have revealed the Book to thee explaining all things, and guidance and mercy and good news for those who submit" (16: 89).

"He it is Who has sent down to you the Book, fully explained... There is none who can change His words" (6: 115, 116).

But strange it is that whereas decisions have been drawn with reference to the writings of the European scholars and psychologists, no effort has been made to seek the verdict of the Holy Qur'an on this issue. On the other hand, when a reference was made, on one occasion, to a sacred verse of the Holy Qur'an, it was sneered at and pooh-poohed as "Traditional, conventional, strict, tight-laced, heavenly-old morality." There is certainly something wrong in the 'State of Denmark'.

The champions of *Immorality*, obviously to fish out a justification for their unbridled pleasure, have tried to put on this term an interpretation which is repugnant to the Revealed Rules of chastity, continence and purity of character. The argument adduced by them revolves round one point, that "morality is not a static term; it changes from time to time and place to place". It is a faulty and fallacious reasoning. Moral truths, it should be clearly understood, are

eternal verities; they change not from time to time and place to place. For example, Moses, the Great Law-giver, taught 4000 years ago, "Thou shalt not spoil thy father's bed"; and the Holy Prophet taught 1400 years ago, "Forbidden to you are your mothers and your daughters and your sisters." Centuries have passed since then, and civilizations arose and perished; but the moral principles promulgated by the two Great Teachers, hold as good and inviolable today as they did in those ancient times. They have not changed with time, place or people.

The argument, "hard, mental and physical work is bound to be accompanied by a degree of indulgence", may become and suit the licentious lips of an epicure but certainly not the mouth of a Muslim who holds in his hand the torch of Divine knowledge, wisdom and purity. "Eat, drink and be merry", is not the only purpose for which man has been sent to this earth. He has a much higher and nobler aim to fulfil, namely, the full-fledgment of his soul in order to be able to embark, properly equipped, on the great journey that awaits him after the grave. The Most High God has pronounced the purpose of the creation of man in these words:

"I have not created the jinn and the men except that they should serve Me." If man should serve God, and obey Him submissively in all matters, and walk devotedly in the way of His will and pleasure, he will ultimately get to and reach the highest stage of spiritual development, depicted in the Qur'anic verse: "O Soul, thou art at rest; return to thy Lord, well-pleased, well-pleasing; so enter among My servants, and enter My garden" (89: 27-30). This is the heavenly life on this earth, in which man rests contented with his Lord,

and finds his quietude, his blissful happiness, and his delight in Him.

According to the teaching of the Holy Qur'an there are three stages in the moral and spiritual development of man:

- (1) *The Animal Stage*: when animal passions and low desires rule over his mind, and he is apt to do any evil deed without feeling any pangs of conscience. At this stage man is a slave of his carnal desires.
- (2) *The Human Stage*, also called the Self-accusing stage, when even a smallest deviation from the path of righteousness and rectitude sends a shudder to his soul, and arouses in him bitter qualms of conscience.
- (3) *The Spiritual Stage*, or the stage of perfection, when the Divine in man gets to its full growth. He is now at perfect rest with his Creator, and lives a heavenly life of blissfulness on this very earth.

The adducer of the argument that "hard, mental and physical work is bound to be accompanied by a degree of indulgence", is apparently still grovelling in the muck and mire of the first stage of the moral and spiritual development.

The highest stage of moral and spiritual development where the soul rests completely contented with the Most High God, had been reached and attained by the Holy Prophet's illustrious companions who walked most faithfully in his shining and splendid foot prints. Of them it is said in the Holy Qur'an: "Allah is well-pleased with them, and they are well-pleased with Him" (58:22). Their excellent example can, with good and great advantage, be taken for a model and emulated by the Muslims. But it was severely shocking to read the stinging statement, made probably in a fit of *Immorality* by a controversialist that:

"For orthodox Muslims the only period of their history fit enough to be presented as a shining example is that of *Khulafa-e-Rashideen*. This was a big

(Contd. on page 8)

ENGLISH TRANSLATION OF THE HOLY QUR-'AN

By DR. KHADIM RAHMANI NOORI OF ASSAM

AL BAQARAH (Continued)

261. Then they defeated them with the authority of Allāh, and David (Dāūd) (who stood for the worldly eminence of the Israelite nations 2 : 253) killed Goliath (Jālūt) and Allāh gave him the kingdom, and the wisdom, and taught of the things He pleased (and Dāūd sang praises of Muḥammad, and spoke his advent as the advent of Allāh Himself). (21 : 107; 3 : 109). And were it not for Allāh's defending mankind, some of them by means of the others, the earth would certainly be full of disorder; but Allāh is the Bestower of grace on the creatures. (Thus the Muslims have to fight to restore order and establish peace in the country.)

262. These are the signs of Allāh, We recited them to thee (O Muḥammad!) with the Truth, and surely thou art indeed one of the apostles.

263. We have made some of these apostles to excel the others; (and thus Muḥammad is the greatest of the prophets being endowed with all those qualities of greatness in the highest degree which to others were given only partially and in a less degree. (21 : 107; 3 : 109); among them are those to whom Allāh has spoken and some of them he exalted by (many) degrees of rank (like Muḥammad) (whereas those that were raised in degrees were also spoken to by Allāh, (2 : 87); and We gave Jesus, son of Mary, clear proofs (Jesus stood for the spiritual eminence of the Israelite nation (2 : 251); and We strengthened him with the Holy Spirit (2 : 87), (and he sang praises of Muḥammad and spoke of his advent as the advent of Allāh Himself), (21 : 107; 3 : 109), and if Allāh had pleased they would not have fought with one another after them (the prophets) after clear proofs had come to them, but they chose to disagree; then some of them believed, and some of them rejected. And if Allāh had pleased they would not have fought with one another. But Allāh does what He intends.

SECTION 34.—Compulsion in Religion forbidden

254. O YE who believe! Spend out of what We have provided you with (for the funds to carry on the struggle for existence against the numerous enemies of Islām) before comes the day in which there is no bargaining, no friendship, nor any intercession (2 : 48); and those who reject Faith—they are the wrong-doers.

251. fa-ha-za-moo-hum bi-iz-nil laa-hi, wa qa-ta-la daa-oo-du jaa-loo-ta wa aa-taa-hul laa-hul mul-ka wal-hik-ma-ta wa 'al-la-ma-hoo mim-maa ya-shaa-o', wa law laa daf-'ul laa-hin naa-sa b'a-ḍa-hum bi-b'a-dil la-fa-sa-da-til ar-ḍu wa-laa-kin-nal laa-ha zoo-faḍ-lin 'a-lal 'aa-la-meen.

252. til-ka aa-yaa-tul laa-hi nat-loo-haa 'a-lai-ka bil-haq-qi, wa in-na-ka la-mi-nal mur-sa-leen.

253. til-kar ru-su-lu faḍ-dal-naa b'a-ḍa-hum 'a-laa b'a-din min-hum man kal-la-mal laa-hu wa ra-fa-'a b'a-ḍa-hum da-ra-jaa-tin, wa aa-tai-naa 'ee-sab-na mar-ya-mal bai-yi-naa-ti, wa ay-yad-naa-hu bi-roo-hil qu-du-si, wa law shaa-a'l laa-hu maq-ta-ta-lal la-zee-na min b'a-dī-him min b'a-dī maa jaa-at-hu mul bai-yi-naa-tu wa-laa-ki-nikh-ta-la-foo fa-min-hum man aa-ma-na wa min-hum man ka-fa-ra, wa law shaa-a'l laa-hu maq-ta-ta-loo, wa laa-kin-nal laa-ha yaf-'a-lu maa yu-reed.

254. yaa ay-yu-hal la-zee-na aa-ma-noo an-fi-qoo mim-maa ra-zaq-naa-kum min qab-li an-y ya'ti-ya yaw-mul laa bai-'un fee-hi wa laa khul-la-tun-w wa laa sha-faa-'a-tun, wal kaa-fi-roo-na hu-muz zaa-li-moon.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَأَنْتَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ رِزْقِنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةٍ وَلَكِنْ يَكْفُرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

The LIGHT

Saturday

January 16, 1960.

Is God on Communists' Side?

In one of his recent flings of witticism, Mr. Khrushchev, capitalising, on Russia's astounding conquests of space, reminded America that God evidently was on the side of Communism.

What, however, the Soviet strong man said in his usual vein of humour has a serious aspect, so far as the reaction of the success of Russian Sputniks on the minds of people in America and the free world in general is concerned. Communism after all is not the despicable thing it is painted to be, and it must possess some real vitality to be able to accomplish these wonders in the domain of science. That is what President Eisenhower's note of warning at a Presbyterian Church in Washington on Jan. 6 so pointedly reflected.

"There was much talk of the achievements of atheistic Communism," the American President reportedly said, "and that the American people were anxious about the fact that the Russians had sent a rocket to the moon and put a satellite in orbit around the sun." He warned the people against getting hysterical about these "materialistic achievements", and urged that "we should exploit our philosophy and what we believe in."

Read between the lines, the warning is a confession that Communism as an ideology is fast ceasing to be the disreputable cult it was hitherto considered to be, that its spacial conquests have vested it with quite an aura of respectability to the extent that it is shaking the American people's faith in their religion and its spiritual values. Nothing succeeds like success, and the scientific feats of the Godless cult of Communism seems to be inducing the mental frame that all talk of God and spiritual values is just a legacy of medievalism, that so far at least as success in this life is concerned God does not at all come into picture.

The danger underlined by President Eisenhower threatens to be far more all-sweeping in the underdeveloped countries of the East.

The Muslim countries are no exception, despite the presumably stronger hold of religion on the Muslim mind. Iraq and Indonesia are in the grip of strong Communist currents. If other Muslim countries apparently look immune, it is due to the strong military or monarchical regimes in those countries. This is hardly a satisfactory state of things. It will be dangerous self-complacency to suppose that such artificial dykes can for long hold back the tide of popular currents. The issue must be faced squarely. As put in a clear-cut way and with perfect candour by the American President, Communism's achievements are dazzling the eyes of the people everywhere, and it is time to take note of it and explore forces which can efficiently counter the rising tide of Communism. Mere denunciation of it as Godless, atheistic, anti-democratic and so forth is too poor a weapon to fight with. A tree is known by the fruit it bears. The logic of this age-old maxim is too strong to be explained away by barren talk about God and religion.

The reason for this seemingly un-equal fight between Communism and religion is not far to seek. What goes by the name of religion in the free world is by and large just a label shorn of what constitutes the true content of religion. Christianity which President Eisenhower wants to be drawn upon to combat Communism is any thing but the live dynamism born of love of God and fellow-men which was the one burning passion of the personality of Jesus Christ. Father in Heaven was to that great son of Judaism no pious expression, but a most fascinating loving Personality to Whom he stood in the intimate relationship of a son.

The same is true of Islam. In the world of Islam there is a great deal of talk about the Islamic ideology, Islamic culture, Islamic equality. There is a genuine enthusiasm to see Islam revive as a live force. But somehow the whole thing ends in smoke. The reason? The reason is that we want to see the tree of life grow, thrive and blossom, without restoring the root of a live faith which alone can suck life-giving energy from the Supreme Source of life and pass it on to the rest of the organism.

In Pakistan we witnessed a most powerful wave of enthusiasm to revive Islam as a life-force. The soul-stirring message of Iqbal shook the intelligentsia out of that lethargy and inertia, rousing them to the

highest possible glimpses of Man's destiny. But the Islamic way as we all know to our humiliation, was never at a lower ebb than after the emergence of Pakistan as an ideological State. Somehow or other the whole thing ends in sound and fury and the gap between wish and fulfilment does not happen to be bridged. That is where the true core of religion comes in—the core of a live faith in a Live God.

The Ahmadiyyah Movement for a brief spell, did present the spectacle of that bridging, and that was what made it a live force which made the soul of young Iqbal run into raptures reflected in the historic exclamation: If you want to see a true picture of Islam, go to Qadian!

What made that Movement the dynamic force it became was not so much the inspiring Islamic literature its founder produced, as the social pattern it evolved under the impact of his dynamic personality—a society where people of common clay were over-night transformed into angels, free from greed, jealousy and the mad rush for power and gain which was the order of the day. To seek the pleasure of God became the main guiding force of life.

No economic prosperity, no welfare state can stem the tide of Communism of which the germ lies in man's lust and greed, for power and pelf. America is the richest country in the world. Britain has evolved an ideal welfare state but the threat of Communism, as warned by President Eisenhower, is still there. To overtake Communism by the methods of material prosperity alone is to follow the wil-o-the-wisp. Islam does enjoin developing natural resources, to multiply material prosperity but the breeding soil for the germs of Communism is as much (if not more) mental as material. No amount of riches or comfort can eliminate greed for pelf and power from human nature and it is here that Communism finds society's most vulnerable point for attack. The anti-dote must be explored, besides developing material prosperity, at the mental level as well. No amount of scientific or philosophic knowledge can do that job. Rediscovery of a live faith in a Live God as was done in the day of the Founder of every revealed religion is the one healing balm for that ever flaming hell in the bosom of man.

THE CHARACTERISTICS OF ISLAMIC CIVILIZATION

Why Western Civilization has drifted away from its Spiritual Background

By Professor M. RAIHAN SHARIF

"Had Christianity the elasticity of Islam to accommodate environmental changes, Western civilization would not have drifted away from the spiritual background of which just a perfect form was provided by Islam. The Islamic civilization has, however, paid dearly for its intellectual indolence and inertia for technological adjustment. The characteristic of flexibility of the fundamental framework of Islam has saved the Islamic civilization from going the way Christianity did. That is again the aspect in which lie all hopes of seeing Islamic civilization assume its destined role. Application of Ijtihad now has to confront challenge of the age to purge knowledge and technology with faith and dynamic principles for integrating the best of modern sciences and technology in a social equilibrium which constitutes the pride of the Islamic civilization."

Meaning and nature of civilization

In a narrow sense, civilization refers to technical and material progress achieved by a nation through a period of history, while culture refers to the mental, moral and personal accomplishments and refinements accumulated by a nation through generations.¹ In olden times, the distinction was particularly emphasized in order to demarcate one nation's progress from another contemporary nation. Ancient Greeks and Romans, by virtue of this distinction, regarded themselves truly civilized by combining civilization (of narrow connotation) with culture. Other neighbouring nations of the contemporary period were, in their view, barbarians, since they lacked culture. Modern inclinations are not, however, in favour of treating other nations as barbarians simply because they lack a culture of a particular brand. Even different culture types and shades are considered by sociologists and anthropologists as possible and sometimes essential under the scope of one civilization. The distinction is, however, yet to be maintained in the interest of clear thinking; for civilization is directly related to political factors while culture is only remotely related as the final result of all forces, including political. The known history of the world and mankind has witnessed the rise and fall of many civilizations. Modern historical philosophers from Montesquieu to Gulielmo Ferreo have tried to explain the *grandeuse decadence* of the Roman Empire by establishing a casual relationship between political changes

in civilization. The great civilizations of Central and South America have decayed and disappeared unmistakably. None need be dogmatic on the persistence of the historic European civilization, too, which is weakening fast through departures from fundamental classical and medieval traditions of Europe, particularly in revolutionary Russia and peaceful America. Continuity of Chinese civilization could have been indicated as a characteristic mark of its permanence until recently when it embraced a radical political and economic change transforming it into a new pattern under Chinese Communism. As a sharp contrast to these phenomena, Islamic civilization has not suffered serious setbacks; although political swings and intellectual stagnation had brought in an era of static continuity for the last five centuries. The present era has again opened up new prospects for a dynamic role of Islam, as has been demonstrated by the Islamic civilization in its glorious past. It is needless to point out that the Islamic civilization has had its unique achievements and that uniqueness has been the result of a unique social and economic system sustained by the characteristic Islamic principles. It is on the interpretation and application of these fundamental Islamic principles that the fate of the civilization has relied in the past and will rely in future. That the Islamic civilization has survived all odds of dismal history and lays a claim to its immortality, is, at bottom, due to the distinctive flexibility in the application of those fundamental principles. This aspect of the Islamic principles and their application has to be emphasized at the present stage of revival of Islamic thought. For there exists some degree of fumbling, even amongst Muslims, about the applicability of Islamic principles in the modern environment when this environment is largely influenced by what is known as Western civilization. The fumbling is, however, natural after a long spell of slumber and stagnation.

A civilization must, of necessity, pass through phases of change and a process of assimilation and diversification; and its strength or weakness depends on its ability to adjust with this changing environment without surrendering its fundamental characteristics and principles. From old times, a theory of social determinism seems to have been influencing social and political thinkers. The doctrine holds a view like this: the past determines the present and the present is the amplified version of the past. This

view stresses the importance of historical cultural environment and often regarded as the doctrine of culture continuity. This was implicit in many Roman and Greek writers and was first expounded by the French writers like Bodin, Fontenelle, Turgot and Condorcet. This was one side of the medal that underlined the influence of environment on the mental life of man without giving the subtle but important side of it - that mental life of man also influences the environment. It is the former unsubtle side that gave a handle to the historical materials for developing their one-sided philosophy so patently embodied in the writings of Karl Marx. Any civilization that can take note of both sides of the medal in an integrated fashion is likely to assimilate all new forces through time and will embody a new type of culture continuity.

Influence of technology and knowledge

The reasons are obvious. Man works in and on his environment. But the tools with which he works and shapes his civilization are not just the products of physical environment. The environment only furnishes the building materials while man makes all the planning required for constructing and also really constructs the house, which is true of any creative activity in society. With different ideas and different techniques, man builds contrasting types of houses, although in comparable environments. In the same way, the highest achievements of civilization, as is evident from history, have not been confined to a given environment. There is no shadow of doubt in what Mr. Wilson D. Wallis says:

"Indeed, at least in all the higher civilizations, the changes which the culture has made upon environment are more notable than the changes which environment has effected in the culture. Culture's ability to cope with environment depends largely upon two factors - technology and knowledge".²

The survival of civilization has thus essentially to depend on the two dynamic factors of technology and knowledge; and this assumes two things:

- (1) state of technology and knowledge with reference to requirements for optimum development of culture and life, and
- (2) optimum use of existing technology and knowledge. The superiority of a culture over another is established by the influence it commands and exerts over others. The healthy domain of the superior culture over neighbouring or other cultures in a linked system gives rise to a civilization which is sustained by advanced technology and knowledge. The moment technology and knowledge start ceasing to hold their own on an advanced level, the civilization heads for a decline. This explains how Islamic civilization held a unique sway over world history for so many centuries before stagnation set in during the medieval age. This also explains how various nations and peoples have faced ruin and extinction from the face of the earth as hinted in the Qur'an:

1. *Vide Encyclopaedia of Social Sciences*, Vol. 3, p. 528. Cf.: "The word culture is at times used synonymously with civilization, but it is better to use the two terms distinctively, reserving civilization for a special aspect of more advanced cultures. Culture comprises process comprises inherited artifices, goods, technical processes, ideas, habits and values. Social organization cannot be understood except as a part of culture; and all special lines of inquiry referring to human activities, human groupings and human ideas and beliefs can meet and become cross-fertilized in the comparative study of cultures."—*Encyclopaedia of Social Sciences*, Vol. 4, p. 622.

2. *Vide Encyclopaedia of Social Sciences* Vol. 5, p. 567.

"Many were the ways of Life
That have passed away
Before you; travel through
The earth, and see what was
The end of those
Who rejected Truth" (3: 137).

And also :

"So lose not heart
Nor fall into despair
For ye must gain mastery
If ye are true in Faith" (3: 139).

Technology and knowledge in Muslim society were necessarily conditioned by the characteristic Islamic attitude to the goal of life which has been put as happiness (or *sa'adah*) by al-Ghazzali. This concept of happiness has some special significance; for, in this, the Hereafter, i.e., the life after death, is treated as the culmination of all human strivings directed to that ultimate goal, strictly on the basis of righteousness through obedience to Islamic laws. Professor G. V. von Grunebaum says: "The Muslim's apprehension of the purpose of his earthly life as the outreach for felicity, *sa'adah*, through service, *'ibada*, has shaped the fundamental aspirations of his civilization both on the political and on the epistemological levels."³ Pursuit of arts and sciences was thus naturally attuned to this objective.

Special attitude of Muslim Society

Since technology follows knowledge, the latter was given the utmost importance in the Qur'an and Hadith, making pursuit of knowledge obligatory on each individual, male and female. In this pursuit of knowledge, however, the prerequisite training has been stressed in the field of knowledge of God. This has been explicitly stated by al-Ghazzali: "Thus, knowledge of Him which is the science of (His) unity, *tawhid*, will be the most excellent, most glorious and most perfect branch of knowledge. It is 'necessary knowledge' the acquisition of which is required of every intelligent person, '*aqil*.'"⁴ Hence interpretation, systematization, codification of Canon Law and formulation of practices for observing such laws received the earliest attention of Muslim intelligentsia. This in itself being only a prerequisite to earthly existence and social organization, problems of organization, control, administration and prosperity in the course of social life were then to be tackled by them in various fields. Objectivity in inquiry and research was to be maintained throughout, but all phenomena and data were to be treated as "signs of God". That is how scientific knowledge and inquiry were combined with knowledge of God. It is this special attitude which is usually missing in the body of scientific knowledge contributed by Western scientists during the modern period of history. It is true that Arabs inherited many branches of sciences like Greek and Persian, but they developed them immensely and, what is more important, added that special attitude that linked human knowledge with the ultimate source of all knowledge, God. Thus calligraphy, philology, political administration and public

finance, geography, medicine, mathematics, astronomy, chemistry, jurisprudence, navigation, etc., were simultaneously receiving attention in the hands of Muslim scholars while they were dealing with the prerequisite part of knowledge. Subsequently, inquiry was also extended to many other fields like psychology, philosophy, science of history, sociology, physics, economics, etc., which are covered by modern writers in the West more fully though deviating from the special attitude.

In those days of sparse population spread over the globe with immense virgin soil and undiscovered wealth, high priority was given by advanced civilization to the discovery of new lands and trade in wealth available in those regions. The Islamic civilization carried the same tradition rather more successfully than the Roman and Byzantine civilizations. New lands were discovered and conquered and trade relationships were firmly established, which in its turn exerted its ideological pull throughout the world. This implies that knowledge was combined with enterprise and adventure and hence technology was also suited to these requirements. Engineering was mostly confined to architecture and housebuilding, navigation and military strategy. In the absence of steam power, hydro-electric power and atomic power, technology in those days did not devote itself to organization of heavy industries and mass production of manufactured goods as is evident now.

Modern technology and social maladjustment

Modern technology with its awe-inspiring manifestations has developed too fast in recent decades. The knowledge that has produced this giant is, however, lacking the foundation of the prerequisite integrated in the scheme of knowledge for Muslims. As a result, a giant has been let loose without the controlling cord around its neck, upsetting social and economic life in numerous ways. Marxism is said to be the result of this maladjustment and confusion. Mr. Emil

Lederer, in the *Encyclopaedia of Social Sciences*,⁵ says :

"Marx reduced all crises in European history to an ever-recurring contradiction, founded in the dialectic of history, between the increasing productive forces and their relationship to social exploitation. This thesis is undeniably applicable to the present situation and the prevalence of the purchasing power argument is an expression of this fact. Upon the solution of the inner contradictions, that is, the elimination of the hindrances to the utilization of technological potentialities, ultimately depends on the possibility that society may do away with the permanent dangers of crises and provide for cultural productivity together with an undisturbed dynamic course of production. For technology in itself is indifferent."

Control of forces of technology

Modern technology does indeed furnish the means for mass domination. The decadence of the European civilization is said to be greatly influenced by technological development; but yet one is not wholly dependent on the other. The looseness of dependence is particularly demonstrated by the peoples of the Far East, say, Japan, who have successfully withstood the psychic influences of modern technology. That is to say, the genius of a nation or civilization may certainly be strong enough to offset the psychic reactions, nay, even social and economic crises associated with modern technology. Islamic principles analysed in the right perspective indicate the inherent forces of control to be exercised on the conduct of the giant of modern technology, negating the scope for Marxist utilization of phenomena for a devastating gospel. It is a pity that the Muslim world fell behind the Western scientists in breaking

5. Vide Volume 14, p. 559.

3. Vide his book *Islam* (chapter Muslim World View and Sciences), published by Routledge and Kegan Paul Ltd, London, 1955.

4. Quoted by Grunebaum, op. cit.

JUST OUT ! **JUST OUT !!**

An English Translation of

FUTUH-AL-GHAIB

(II EDITION)

(The Revelations of the Unseen)

World-famous collection of the
utterances of the Saint of Baghdad
(Hazrat Syed Abdul Qadir Jilani)
(peace be on him)

by

MAULANA AFTAB-UD-DIN AHMAD

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new grounds and establishing completeness of scientific knowledge on material objectivity. For the vigour and enterprise evinced by Muslim scholars up to the tenth century could have, as a matter of course, carried them to modern achievements, sparing to Islamic civilization the blot of decadence it suffered from.

Dr. Muhammad Iqbal's words explain beautifully how Islamic civilization became static and decadent:

"The ultimate spiritual basis of life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of reality must reconcile, in its life, categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which according to the Qur'an, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social sciences illustrates the former principle, the immobility of Islam during the last 500 years illustrates the latter."⁶

That control of religion through eternal principles as essential for the attainment of social good has been acknowledged by no less a revolutionary advocate of democracy than Rousseau. Mr. Albert Schnitz mentions:

"In the end Rousseau decided that the only absolute guarantee reposed in the citizen's inner sense of obligation is to obey the laws, and that such a sense could be derived only from religion. Thus in the final chapter of the 'Contract Social' he advocated as essential to the absolute security of the State the exclusion of all who refused to subscribe to the seven dogmas of the *religion civile*. Apart from this creed, which centred chiefly about the belief in a God of justice and in an after life, Rousseau was an eloquent foe of intolerance."⁷

"In the continuation and maintenance of the dynamic forces of a civilization, it is needless to think of any drifting away from the eternal principles on which it is basically founded. Recent researches have delved into Islamic history and revealed that the Islamic civilization did well so long as it accommodated adjustment with elements of cultural environment around and prompted elasticity of thought and laws. It has been pointed out by Professor Horten, of the University of Bonn, that no less than one hundred systems of theology alone appeared in Islam between the eighth and the tenth centuries, which bears ample testimony to the elasticity of Islamic thought and ceaseless activity of early Muslim thinkers. Even the period of history that was marked by orthodoxy and doctrinaire wrangling on Islamic jurisprudence to the utter neglect of science and technology, gives

evidence of a spirit of adjustment and elasticity in interpretation and thinking."⁸

The role of Ijtihad

One overall dynamic principle that has given the Islamic civilization and its tradition a moving force has been what is known as *ijtihad* (or to exert). In the field of Islamic law, it implies exertion towards forming an independent judgment on a legal question. Exertion with reasoning and judgment leads to some enlightenment in a perplexing situation. That is what is hinted in the Qur'anic dictum: "And to those who exert, We show Our path". The inadequacy of the use of this principle in the background of relative intellectual indolence and love of personal extravagance had in fact brought about the situation of stagnation and the downward trend in Islamic civilization. The salvage work, if at all, should also be handled by this instrument in the present age of reawakening of the Muslim world. When we talk of Islamic laws based on the Quran and *Sunnah*, we must remember the role the dynamic principle of *ijtihad* should play in reconstructing Islamic society. It is crystal clear that the Qur'anic principles and laws are general in nature, intended to set up a fundamental framework suiting the needs of evolution in human society. The Prophet Muhammad was also equally conscious of the fact that no rigid code, however comprehensive, could be expected to cover all situations of human life. As a matter of fact he was averse to putting tight interpretations to rules of conduct, which is evident from an authentic tradition. It is said that "he was very angry with a man who pestered him about details of what is lawful and what is unlawful to be eaten. He said: 'Do not put me questions unnecessarily and be content with what God has allowed or forbidden. I am afraid any answer that I give to your questions would become binding on the followers of Islam and thus curtail their liberties in the spheres of life that have been left free for rational judgment. Such a questioner would indirectly do injustice to human liberty; and he added that former nations were crushed by a spate of regulations which were the result of too much questioning and inquisitiveness."⁹

I would consider this aspect of flexibility of the Islamic civilization through the application of rational judgment or *ijtihad* as forming the most distinctive characteristic of its genius that made the civilization a world force in the past and is likely to restore its dynamism progressively in future, provided *ijtihad* is given its due place in our contemporary thought towards shaping the future.

There is nothing called Christian civilization since Christianity was bound by rigidity, against which effective protests led to Protestantism and secularization of knowledge and technology, the latter being the proud pillar of Western civilization. The impact of the modern technological revolution based on the wonders of sciences on life and society was not studied before neuroses, tensions, perversions and social ills assumed gigantic magnitudes in advanced countries in the West. The findings of

sociologists and philosophers like Bertrand Russell and Margaret Meade about this impact point to the truth that secularization of knowledge and technology has given man boundless power without developing in him the spiritual and human force to control such power and free himself from psychological conflicts and social misbehaviour. The inherent weakness of Western civilization is thus making its appearance in the form of a fundamental social crisis which tends to grow more and more acute as more and more material achievements are scored on the technology front. The astounding Kinsey Report on sex behaviour patterns in the U. S. A., the staggering rate of increase in the juvenile delinquency figures, almost universal alcoholism, neuroses and mental diseases. etc., are but important indicators of the basic social maladjustment in societies claiming Western civilization. Had Christianity the elasticity of Islam to accommodate environmental changes, Western civilization would not have drifted away from the spiritual background of which just a perfect form was provided by Islam. The Islamic civilization has, however, paid dearly for its intellectual indolence and inertia for technological adjustment. The characteristic of flexibility of the fundamental framework of Islam has saved the civilization from going the way Christianity did. That is again the aspect in which lie all hopes of seeing Islamic civilization to assume its destined role. Application of *ijtihad* now has to confront a challenge of the age to purge knowledge and technology with faith and dynamic principles for integrating the best of modern sciences and technology in a social equilibrium which constitutes the pride of the Islamic civilization.



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6. Sir Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 1954 p. 147.

7. *Encyclopaedia of Social Sciences*, Vol. 13, p. 446.

8. Vide Sir Muhammad Iqbal, *op. cit.*, p. 164, and also p. 148.

9. Vide Khalifa A. Hakim, *Islamic Ideology*, 2nd Ed., 1953, p. 217.



A CRITIQUE OF ISLAM IN MODERN HISTORY by Wilfred Cantwell Smith, Princeton University Press 1957, Mentor Book—September 1959.

The impact of modern Western civilization upon traditional Muslim Societies has undoubtedly caused the most serious crisis Islam has ever faced in the course of its history. In a scholarly and comprehensive fashion, Wilfred Cantwell Smith has attempted an analysis of this perplexing problem.

After a brief but concise introduction to the Qur'anic view of history, he then rapidly surveys the characteristics of classical and medieval Islam.

The remainder of the book emphasizes the reaction of Muslim intellectuals in the Arab world, Turkey, Pakistan and India to the challenges of twentieth century civilization.

Wilfred Cantwell Smith clearly regards the creation of Pakistan as an Islamic State, a mistake. He chides the Pakistanis for idealizing the past. He says, "It is impossible, indeed meaningless, to try to reproduce in one age the government of another. Pakistan cannot relive a segment of the history of Arabia."

The author paints a bright future for the Muslims remaining in India. "In the 1930's," he says, "Hassan Ahmad Madani pronouncing India to be the nation of its Muslims, provoked from Muhammad Iqbal a scornful retort in poetry that a Muslim can have no nation but Islam. Recent events have at least begun to dislodge this conviction. The Indian Muslims have seen law and order prevail. They have seen how the police have stopped fanatical Hindu riots against them and how the government has presented the conversion of a Mosque into a Hindu Temple. They find themselves free to practise and preach their religion. Not much reflection is needed to realize that the welfare of the Muslims in India depends on a secular state. Whatever traditional theology may say, secularism works. As a result relatively few Indian Muslims still cling to the Islamic State idea."

However, the author chooses to ignore the fact that, although India claims to grant religious freedom to all; although the Hindu religion is not imposed upon the Muslims of India, Hindu culture most certainly is. The Indian stamps on which is portrayed the dancing god, Shiva, is an example of this. Similarly, Indian Muslims must accept the sacredness of the cow, as laid down in the Constitution. Worst of all, has been the elimination of Urdu as an accepted language. In no government school in India is there any provision made for the teaching of Urdu.

Despite what the author says, the political as well as the cultural position of the Indian Muslim is precarious. The present government, it is true, grants religious freedom to the Muslims but Pandit Nehru is now an old man, what guarantee have the Indian Muslims that his successor will be as benevolent?

Islam is more than a religious faith. It is also a complete civilization, which in both theory and practice is absolutely irreconcilable with Hindu culture. To judge Pakistan as a mistake, because there has been some corruption in the government and diverse opinions as to what form a modern Islamic State should take, misses the point. In order for Islamic civilization to find full freedom of expression, in this part of the world, there had to be a Pakistan. Even if the Pakistani Muslims have failed to make the most of their potentialities, the opportunity for them to do so still exists, which is lacking in India.

Two lengthy chapters contrast the response of the Arabs and the Turks to the impact of modern Western civilization.

In bitterly criticizing the Arabs for escaping from the realities of modern life by an over-glorification of their past greatness, Wilfred Cantwell Smith tries to impress the reader with the futility of this reaction.

The only Muslim people for which the author seems to have any real sympathy are the Turks. As is well known under Kamal Ataturk, the Caliphate, the Shari'a, the Arabic alphabet and the Muslim calendar were abolished. As if all of this radical surgery were not enough, religious organizations were banned. Muslim Universities were forcibly closed and major Mosques, like Saint Sophia, converted into Museums. "Already," he says, "during the 1920's sweeping changes in the ceremonies of Islam, including its prayer ritual and Mosque Services, were being officially discussed." This included, among other things, the elimination of Arabic and the prayer prostrations, as well as the introduction into the Mosque of pews and a choir singing Western-style hymns to the accompaniment of an organ.

"By what religious authority, it may well be asked, did they proceed to do this? The modernist Turk proceeds on the authority of the revolution," he declares. Yet Kamal Ataturk was an outspoken atheist who did all in his power to substitute the worship of the secular state for the worship of God. But the author chooses to overlook the fact and instead argue, "certainly the Turks have not renounced Islam, but reviewed it. They feel that if Islam is to be acceptable to the educated modern man, it will have to be expressed in an entirely different way".

The result has not only been the repudiation by Turkish intellectuals of the Shari'a, but also a feeling of isolation and a lack of identification with the rest of the Islamic world.

"On few subjects are modernist Turks so emphatic as asserting that Pan-Islamism is dead. And on no question are their emotions so quick as in disclaiming any religious involvement with the modern Arabs, who are to many of them repellent and contemptible, to say the least. It is hardly an exaggeration to say that some Turk consider Arab Muslims much as an American Protestant might look upon an Ethiopian Copt; politically

irrelevant and religiously benighted. Any suggestion that the new Faculty of theology at the University of Ankara would be another Azhar is either laughable or shocking. Rather they intend it to compare with the Union Theological Seminary at Harvard."

The author declares that, if a Martin Luther were to appear, he would get a ready hearing among the educated classes of Turkey. The assumption here, he says, is not a question of becoming Christian, but rather modern instead of medieval.

However, the author fails to take into account how hostile the spirit of modern Western civilization is to religion in general and to Islam in particular. Under its sway, even Christianity has fared miserably. To-day most of Europe and America, Christianity especially the Protestant Faith, is remote from the daily lives of its adherents, who only occasionally go to church to pay it lip service.

Yet this seems to be the only future, Wilfred Cantwell Smith can suggest as desirable for Islam. "A case can be made," he says, "that divisions between different civilizations are no longer valid, and that modern civilization, though it first made its appearance in the West, is spreading throughout the world, and superseding all other cultural patterns. Modern Secularism is, therefore, no longer distinctively Western but has become a universal trend, which all civilizations are in the process of assimilating. As a result, the mundane welfare of the Muslim people will increasingly depend on social progress independent of religious consideration. Secularism, he says, must be religiously tolerated. If the Muslims resist this Caesar-God dichotomy, they are doomed."

In other words, Muslims must destroy their faith if they are to preserve it! According to this same sinister reasoning, the sophisticated Turkish intellectuals who frankly repudiate the teachings of the Qur'an, the authority of the Sunnah, and abandon the Sharia, not only in practice but also as an ideal towards which to strive, can rightfully claim to possess the truest Islam!

Wilfred Cantwell Smith likes to have himself regarded by Muslims as a sympathetic student of Islam. He claims his observations to be objective, but a careful reading of this book will clearly reveal to any sincere thinking Muslim how abysmal are the depths of his hostility. Unfortunately his kind of thinking is representative of the majority of so-called "Orientalists". Their basic enmity of Islam differs from that of the old-fashioned missionary only in that it is expressed in a much more subtle way.

This book should be read by all Muslims who seek to understand the magnitude of the problems they must face in dealing with the West.

(Miss) Margaret Marcus,
Larchmont Acres, Larchmont,
New York. U. S. A.

Letter to the Editor

MUSLIM REFUGEES FROM COMMUNIST TERRITORIES IN EUROPE

Religuse Gemeinschaft Islam,
Sitz Mundian 54,
Adiatstrasse-4, Germany

Dear Brothers and Sisters in Islam,

We are Muslim refugees from countries which have fallen under Communist rule. We have lost our homeland, our property and have been separated from our relatives and friends.

However, we have retained one treasure: our faith in the One and Almighty Allah. We have preserved our deep faith in eternal truth and bright hopes for the final victory of justice.

Dear brothers and sisters! We are observing today the sad anniversary of the mass deportation of entire Muslim peoples of the Soviet Union: Sixteen years have passed since that tragic day when the Communist regime began its brutal reprisals against our peoples. The entire Karachai-Balkarian, Checheno-Ingush and Crimean Tatar peoples, were deported to the Far North. The Communist rulers did not even spare the aged, women and children. It was not only total deportation. Our brother Muslim peoples were plundered. A deportee was permitted to take only a few kilograms of luggage with him. Houses, cattle and the rest of their belongings were confiscated by the cruel Communist regime.

Many thousands of our brothers and sisters perished from hunger, cold and disease while being transported during a cold winter in unheated freight cars. More thousands perished from the forced labour in unendurable working and climatic conditions.

According to international law, these brutal reprisals against the freedom-loving Muslim peoples of the Caucasus and Crimea are given a serious criminal stamp—genocide. The practice of genocide—the extermination of entire peoples—has placed the brand of ignominy on the Communist regime. We shall never forget this atrocious crime as long as human blood flows in our veins. The Kalyk people have suffered the same fate at the hands of the Communist rulers.

It was not until after Stalin's death at the beginning of 1957 that the Khrushchev-led regime found it necessary to rehabilitate the Karachai-Balkarian and Checheno-Ingush peoples and to re-establish their autonomous territories de jure. In conjunction with the same edict, the Khrushchev regime promised to return the forcefully-deported Checheno-Ingushes and Karachai-Balkarians to their native homeland, the Caucasus, by 1960. However, with 1960 approaching, a great part of the Karachai-Balkarians and Checheno-Ingushes are still located in the areas of deportation.

There was no mention of the Crimean Tatar people in the decision announced by the Khrushchev regime. It was as though the Crimean Tatars had never existed, as though they had never been subject to total forced deportation. The world does not know at present where or under what conditions the long-suffering Crimean Tatar people live,

a people to which we are historically related by common religious and cultural ties.

But let us return to the fate of the Karachai-Balkarians and Chechen-Ingushes. How has the Khrushchev regime compensated for the tremendous material and moral harm which these freedom-loving peoples have suffered at the hands of the Communist regime?

We know from letters received from those who have been returned to the Caucasus, and from the Soviet press that the deportees have received neither homes, cattle or other belongings, which they had accumulated through the painstaking work of many generations. Before their deportation, the Communist regime allowed them to organize so-called agricultural associations, which gave them some opportunity for economic independence. Today, the returnees are being forced into sovkhozes, i.e., they are being transformed into agricultural workers and deprived of the remnants of economic initiative.

We also know that resettled Karachai-Balkarians and Checheno-Ingushes are mixed with Russians, Cossacks and other non-Caucasian ethnic groups, in order to exterminate Caucasians' national and freedom-loving spirit. The persecution of national traditions and cultures are succeeded by constant attacks on their religion. The Soviet press even tries to discredit their religious holidays.

The Khrushchev regime has neither compensated for their huge material losses, nor has it given moral satisfaction to Karachai-Balkarian and Checheno-Ingush returnees to the Caucasus.

One draws the conclusion from this that Khrushchev was forced to execute the formal and juridical rehabilitation under the pressure of the discontented masses within the Soviet Union. Secondly, Khrushchev wanted to efface the infamy of genocide recognized by the Islamic peoples of the Near and Middle East by this demonstration of rehabilitation so as to strengthen the position of the Communist regime in the Islamic world.

The Communist power is the worst enemy not only of our peoples and our Islamic religion. It is also Christianity's worst enemy. Our sincerest sympathy goes to the heroic Hungarian people who were so cruelly suppressed by a Communist regime, this time of the Khrushchev era, not Stalin's. Let us remember the violent suppression of the Tibetan people by Mao's China. Then we shall recognize that a cruel, Godless Communist regime, whether in the Soviet Union or China, is the common enemy of all religions everywhere. We are not politicians. Our only weapon is our religion, our faith in the one Allah and in the eternal truth and justice.

Give your moral support to our peoples who are struggling for human, religious and national freedoms. Take measures which you can to relieve the hardships of our peoples.

While bearing in memory the sufferings and sorrows, the martyrdom of the Karachai-Balkarians and Chechen-Ingushes,

we must not forget the other Islamic peoples living outside the countries of the Communist Bloc. We are watching closely the struggle of the Arab people for freedom and national revival. We observe with satisfaction the courageous struggle of Abdel Nasser, President of the UAR, against the Communist threat. We hail the friendship between the United Arab Republic and other Islamic countries, especially Pakistan. We know that our Islamic peoples in the Soviet Union are united in their faith in the Great Allah.

We are watching with great anxiety the heroic struggle which has been carried on by the Algerian people for five years. This struggle has cost many lives and the Algerian people is bleeding profusely. May Allah help the courageous Algerian people to a deserved victory in this struggle for national freedom.

In conclusion, I would like to thank in the name of all the Islamic refugees the German people and its government for the asylum we enjoy on the territory of the Federal Republic of Germany. We are also grateful to all the social American organizations for the assistance they have given to the Islamic refugees.

(Ibrahim Effendi)
President of the Islamic Society

IMMORALITY (I)

(Contd. from page 1)

mistake which the orthodox school made and which has been responsible for no small damage to our way of thinking. The brilliant period of Muslim history of which each one of us can be proud of is not confined to the 32 years of *Khulafa-e-Rashideen* or to the city of Madina. It is spread over a thousand years, over thousand territories. . . . But unfortunately the orthodox school has instilled in our minds from our very childhood the idea that *Khulafa-e-Rashideen* are to be emulated."

Bukhari has on its most authentic record that the Holy Prophet said, "The best of the generations is my generation, then those who follow them, then after them will come people who will pride themselves in abundance of wealth and love plumpness", and according to another hadith, "There will come a people in which there is no good." This prophecy about the future of Islam and the Muslim nation was in relation to the Qur'anic verse: "He orders the Affair (of Islam) from the heaven to the earth, then it will ascend to Him in a day the measure of which is thousand years as you count" (32: 5). The Prophet told, in the midst of his dreadful difficulties and persecution, that Islam and its rule would be firmly established in the first instance; and it would go on advancing for three centuries, as stated in the above-quoted hadith. After that, it would suffer set-backs and its progress and prosperity would be checked for a thousand years. But the controversialist would have the world believe:

"The brilliant period of Muslim history of which each one of us can be proud of is not confined to the 32 years of *Khulafa-e-Rashideen* or to the city of Madina. It is spread over a thousand years, over thousand territories."